

# PAÑCADAŚI

**OF SRI VIDYARANYA SWAMI**

ENGLISH TRANSLATION AND NOTES  
BY SWAMI SWAHANANDA



॥ श्रीमद्विद्यारण्यस्वामिविरचिता ॥

॥ पञ्चदशी ॥

# P A Ñ C A D A Ś Ī

OF

ŚRĪ VIDYĀRĀNYA SWĀMĪ

*English Translation and Notes*

BY

SWĀMĪ SWĀHĀNANDA

*With an Introduction*

BY

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## PUBLISHERS' NOTE

The Pañcadaśi of Śrī Vidyāraṇya Swāmin is a post-Śaṅkara Advaita Vedānta classic of great celebrity. Want of an English translation of this gem of the Vedantic literature was keenly felt and hence this publication.

The author, Sri Vidyāraṇya Swāmin is said to have been the Head of the Śringeri Math (one of the four principal Maths established by Bhagavān Śaṅkarācārya himself) from 1377 to 1386. A.D. Besides the Pañcadaśi, Dṛk-Dṛśya-Viveka, Sarvadarśana Saṁgraha, Śrī Śaṅkara-Digvijaya, Jīvanmukti Viveka, Anubhūti Prakāśa, Vivaraṇa-prameyasamgraha, Upaniṣad Dīpikā and a few other works are also ascribed to him. Scholastic controversy apart, the deep spiritual insight and love for the suffering Jīvas of the saintly author will suffice to evoke veneration and love from the readers.

In the present volume, the original text is given in Devanāgarī script followed by an English rendering which aims to be faithful to the spirit of the original rather than to the letter. Brief explanatory notes have been added wherever the terms and passages seemed obscure. An Index to Ślokas and a Glossary are appended at the end.

In interpreting the text, the famous Tikā of Rāma kṛṣṇa has been mostly followed. Much help has been derived from Śrī Durgācharaṇ Chaṭṭopādhyāya's voluminous

ous Bengali translation of the work. A few other editions including the available English ones were also consulted.

We are very grateful to Dr. T. M. P. Mahādevan, M.A., Ph.D., Director, Centre of Advanced Study in Philosophy, University of Madras for his valuable Introduction. Our thanks are due to Swāmī Satswarūpananda who edited the whole manuscript in its first stage.

We hope that this translation will be well received.

*January 3, 1967*

**PUBLISHERS**

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## INTRODUCTION

The *Pañcadaśi* of Śrī Vidyāraṇya is a comprehensive manual of Advaita Vedānta, enjoying great popularity with those who want to have a clear presentation of the truths of Advaita. There are two types of Advaita-works: (1) those that are intended to serve as books of instruction for the follower, and (2) those that seek to show through dialectics that the philosophical positions that oppose Advaita are not tenable. The *Pañcadaśi* belongs to the first type. As Śrī Vidyāraṇya says even at the outset, the aim of his work is to teach the supreme truth in an easily understandable manner to those whose hearts have been purified through the worship of the lotus-like feet of the Guru (I, 2). It is not that argumentation and dialectics are not employed in the *Pañcadaśi*; but they are subordinated to the principal aim of conveying the light of truth to the disciple. The reasoning based on the principle of co-presence and co-absence (*anvaya-vvatireka*), for instance, is had recourse to for showing that the self which is of the nature of consciousness is constant and therefore real, while the phenomena constituting the world are inconstant and therefore non-real (II, 60 ff). The method of dialectical refutation of systems such as the Mādhyamika is resorted to (see, e.g., II, 30 ff). The central objective of the *Pañcadaśi*, however, is to provide



guidance to the seeker through instruction. While sound logical reasoning helpful to an understanding of scriptural teaching is to be welcomed, quibbling should be avoided. Hence, Śrī Vidyāraṇya declares: “The meaning of scripture I explain ; I do not employ mere logic” (*śrutyaṛtham viśadīkurmo na tarkād-vacmi kiñcana*. VIII, 67.) “Therefore, he who longs for release should give up faulty logic and resort to scripture” (*tasmāt kutarkam santyajya mumukṣuḥ śrutim āśrayet*. VIII, 68). “Let logic be employed that follows one’s experience, but not bad logic” (*tarkyatām mā kutarkyatām*. II, 30).

When it is said that scripture is the basic authority for Vedānta, it does not mean that the Vedāntin is a ‘literalist’ or ‘fundamentalist’. His attitude is not to be confused with that of blind acceptance of or unthinking belief in, the words of the Veda. The words are not mere sounds ; they convey meaning ; and the meaning should be understood. If a text is accepted without proper inquiry, and if its meaning is only superficially grasped, then it would not lead to any good. Reasoning is helpful in understanding the teaching of scripture. Although it is true that the ultimate Reality taught there is not graspable either through thoughts or through words, nevertheless logic is useful in a negative way in so far as it can assure us as to what is not real, and language is of service in indicating the nature of the Real. The final court of appeal is experience,—the plenary experience, which is the fruit of inquiry. In fact, the texts of scripture are but indicators of that experience. Thus, in Vedānta, the

nature of the Truth is sought to be expounded on the triple basis of scripture, reasoning, and experience (*śrutyukty-anubhūtibhyaḥ*, V, 56, & XI, 89).

The *Pañcadaśī* is so named because it consists of fifteen chapters (*pañcadaśa-prakaraṇa*). The fifteen chapters are grouped into three quintads : *viveka-pañcaka* (dealing with the discrimination of the real from the non-real), *dīpa-pañcaka* (expounding the nature of the Self as pure consciousness), and *ānanda-pañcaka* (dwelling on the bliss-nature of Brahman). It is, for the sake of convenience, stated that the three quintads have for their theme the three aspects of Brahman. *sat* (existence), *cit* (consciousness), and *ānanda* (bliss), respectively. But it should be borne in mind that such a statement could only be roughly true. The essential doctrines of Vedānta occur in almost every chapter. There are, naturally, repetitions ; but repetitions are necessary for enabling the reader to understand firmly the truths of Vedānta. Śrī Vidyāraṇya has succeeded in an eminent way in setting forth the essentials of Advaita in this great work of his—the *Pañcadaśī*.

The basic skill that the disciple should develop in himself is the ability to discriminate the real from the non-real. The *Pañcadaśī* indicates the various methods by means of which the discrimination could be gained. One of the most useful methods is the analysis of the three states of experience, viz., waking, dream, and deep sleep. As a result of such analysis one realises that the Self persists in all the states while the objects vary and are inconstant. The

Self which is consciousness is of one essence and does not undergo any change (*samvid-ekarupā na bhidyate*, I, 4). Time makes no difference to it, nor space; the plurality of objects does not introduce any split in the Self. The same conclusion may be reached by an investigation into the five sheaths (*kośas*) that cover the Self, as it were. The five sheaths are: the physical (*anna*), the vital (*prāṇa*), the mental (*manas*) the intellectual (*vijñāna*), and the blissful (*ānandamaya*). The principle which is applied in this investigation is: what is grosser and more external and less pervasive is less real than what is subtler and more internal and more pervasive. Applying this principle one arrives at the truth that the Self is supremely real because it is the subtlest and the immost being which is non-dual (see ch. III). Illustrating the technique of analysis, Śrī Vidyāraṇya says: "As the internal pith of the *muñja* grass can be separated from the outer covering, so the Self can be distinguished from the three bodies (i.e., the five sheaths) through reasoning by one who is wise. Then, the Self alone emerges as the supreme Brahman" (I, 42). Just as the individual soul and its states could be analysed with a view to discovering the Self, the external objective world could also be analysed with the same end in view. Beginning with the grossest element, earth, we have progressively subtler elements; water, fire, air, and ether. But the Self is subtler than ether. One may think of the Self without ether, but not of ether without the Self. One may deny anything, but not the Self. To doubt the existence of the Self is as ridiculous as the doubt expressed by a man "Have I a tongue or not?" (III. 20).

The Self is of the nature of pure consciousness; it is unflinching light; ever-present awareness. It neither rises nor sets; it is non-dual, self-luminous intelligence (*no' deti nā 'stam ety ekā samvid-eṣā svayamprabhā*, I, 7). In chapter VIII, '*Kūṭasthadīpā*' there is an exposition of the nature of the immutable Self which is the witness-consciousness, unchanging, flawless, and eternal. Like the anvil in the smith's shop which serves as the basis for beating the metal into various shapes, without itself changing, the Self remains as the immutable witness of changes in the physical and the psychical orders; hence it is called the *kūṭastha*. In Chapter X, '*Nāṭaka-dīpā*' the analogy of the dramatic stage is employed. Just as the lamp set on the dramatic stage sheds light on all concerned during the performance, and shines also after everyone has left the theatre, even so the witness-consciousness manifests all things, viz., the egoity, the intellect, and the objects, and continues to shine even when they are non-existent. Just as the lamp on the stage illumines without moving and without being affected by the movements of the actors and the audience, even so the witness which is eternal and immutable manifests all things both within and without, and their absence too. In chapter VI, '*Citra-dīpā*', the *kūṭastha* is compared to the canvas on which the world-picture is painted. Just as the canvas is that whereon the various painted figures appear, both of inanimate things like mountains and animate beings like men and animals, so also on the consciousness which is the immutable Self, the variegated world appears. Consciousness cannot be negated, even as the basic

canvas cannot be dispensed with. Consciousness can never experience its own non-existence: it is eternal (VI, 254).

The bliss-nature of the Self (*Brahman*) is explained in great detail in the last five chapters. The Self is not only existence and consciousness, it is also bliss, the supreme value. The teaching of Yājñavalkya to Maitreyi in the *Bṛhadāraṇyaka-upaniṣad* constitutes the basis for understanding the bliss-nature of the Self. The core of the teaching is that the Self is the seat of supreme love. Anything becomes dear, not for its own sake, but for the sake of the Self. There are, it is true, different notions of Self-hood, three of which may be distinguished; the secondary self, the illusory self, and the principal Self. When a parent identifies himself with his son, for instance, the self-hood of the son in relation to the parent is secondary. The identification of the self with the body, etc., is illusory. The principal Self is the unconditioned non-dual reality. It is the Self in the principal sense that is of the very essence of bliss or love. But even when the self in the other two senses is loved, it is because of the mistaken or wrong identification with the true Self. Thus it is easy to see that the Self, whatever be the conception thereof, is the centre and seat of love. If there be love for any other object, it is for the sake of the Self to which that is subsidiary. It is a reflection of the bliss that is the Self that is experienced as happiness or pleasure in the objects. A right understanding of the happiness that is derived from the contact of the mind with the objects may serve as the door to the bliss

that is Brahman. When an object is being enjoyed, the mind turns inward and becomes calm. In that state of mind the bliss that is the Self is reflected. It is this which is experienced as happiness or pleasure. The Brahman-bliss or a reflection of it is experienced in other states also. In deep sleep one experiences unqualified bliss; only that experience lies under the cover of nescience. Just before falling into deep sleep, and immediately for a few moments after getting up from sleep, one has a taste of happiness, prospectively or retrospectively. In the interval between two modes of the mind also, one experiences the reflection of bliss. The *yogī* enjoys bliss in *samādhi*. The *jñāni* realises directly the bliss that is the Self.

The bliss that is the Self (*Brahman*) is unexcellable and unconditioned. A calculus of bliss is given in the Upaniṣads. Starting with the unit-measure of human bliss, the higher levels are reached by multiplying each lower level of bliss by a hundred. One may thus go upto the bliss of the Creator Brahmā. But Brahman-bliss is beyond all calculation. And, the wise one's experience of the plenary bliss admits of no degrees. He has no wants, nothing to gain. His satisfaction is supreme. He has done all that was to be done, he has attained all that was to be attained. Having achieved all that was to be achieved, and having done all that was to be done, the illumined one rests in perfect contentment and peace. (XIV, 58).

The nature of *Brahman* that is the Self is, as we have seen, existence (*sat*), consciousness (*cit*), and bliss (*ānanda*). Quoting from three different Upaniṣads, Ś'ri Vidyāraṇya

says: “Uddālaka Āruṇi describes Brahman as existence (*sat*) by nature; in the *Aitareya upaniṣad* of the *Ṛgveda*, the nature of Brahman is indicated as consciousness (*prajñāna*); and Sanatkumāra refers to Brahman as of the nature of bliss (*ānanda*)” (XIII, 63). Existence, consciousness, and bliss are not parts of Brahman, or its attributes; they constitute its essential nature (*svarūpa*). They are not three separate constituents: existence is consciousness, and consciousness is bliss. It is because the world of plurality is characterised by impermanence, inertness, and disvalue that in order to distinguish the non-dual Brahman from the world that Brahman is said to be existence, consciousness, and bliss. In Brahman’s essential nature, however, there is no split, and no distinction. Differences are of three kinds: difference of one member from another member of the same class (*sajātīya*), difference from another class (*vi-jātīya*), and internal differentiation (*svagata*). Brahman is free from any of these differences. There is no other reality which is similar to it or dissimilar to it, and it has no internal differentiations (II, 20–21).

A fundamental question which is the cause of great vexation is: How does it happen that the one Reality appears as the world of plurality? It is with reference to this question that the concept of *māyā* has been formulated. Various theories of creation have been proposed in the systems of philosophy: (1) *Ārambha-vādā*, that the world is a new creation not already contained in the cause; (2) *Prākṛti-pariṇāma-vādā*, that the world is a transformation of primal nature; and (3) *Brahma-pariṇāma-*

*vāda*, that the world is a modal manifestation of *Brahman*. It is the purpose of the concept of *māyā* to show that none of these alternative theories is intelligible. In truth, causation itself is unintelligible. To admit that it works, or is practically useful is not to accept it as true.

There are three standpoints from which *māyā* may be envisaged, says Śrī Vidyāraṇya: (1) the standpoint of revealed experience (*Śrauta*), (2) that of reasoning (*yauktika*) and (3) that of the ordinary men of the world (*laukika*). From the standpoint of the ordinary worldly men, *māyā* is real (*vāstavi*); they have no reason to doubt its reality. From the standpoint of those who have realised the teaching of scripture, *māyā* is unreal (*tucchā*); for them, there is no world to be accounted for; *māyā* is that (*yā*) which is not (*mā*). And, for those who seek to understand through reasoning *māyā* is indeterminable (*anirvacanīyā*) (VI, 130). From the standpoint of reasoning, *māyā* is uncharacterisable either as real, or as unreal or as both real and unreal. The world of plurality appears in *Brahman* on account of *māyā*, even as a snake appears in what is a rope. This is known as *vivarta*, transfiguration.

There is no use asking questions about *māyā*. The more we question, the deeper will the mystery become. *Māyā* is that which makes apparently possible what is inherently impossible (VI, 235). Wonder is *māyā*'s garment; inscrutable is its nature (VI, 139). By raising objections to, or asking questions about, *māyā*, we do not solve the



mystery. What is necessary is that we should endeavour to transcend *māyā* (VI, 138). And, in this endeavour, the world of plurality in which we as empirical individuals live can be a help instead of serving as an obstacle (IV. 42).

The empirical individual is called the *jīva*. The *jīva* is the non-dual Self appearing in a limited or conditioned form on account of nescience. Being endowed with adjuncts such as egoity, etc., it transmigrates from one physical body into another, in accordance with its *karma*. When through spiritual disciplines, it gains perfection, it realises its non-difference from the Self. In what manner is the appearance of the *jīva* to be understood? In regard to this question, there is some difference of opinion between the two main post-Śaṅkara Advaita schools—the *Vivaraṇa* and the *Bhāmati*. According to the *Vivaraṇa* view, the *jīva* is a reflection of *Brahman* in nescience, and *Brahman* as the prototype -reflected is *Īśvara*. This view is known as *pratibimba-vāda*. The *Bhāmati* view, which is called *avaccheda-vāda*, is that the *jīva* is *Brahman* as defined or delimited by nescience. The analogy for the former view is the reflection of the face in the mirror; that for the latter view is the delimitation of ether by pot, etc. Sri Vidyāraṇya who follows mainly the *Vivaraṇa* tradition, teaches a modified form of the reflection-theory which is referred to as *ābhāsa-vādā*. While the *Vivaraṇa* view regards the reflection as real and as identical with the prototype, the theory sponsored in the *Pañcadaśī* holds that the reflection (*ābhāsa*) is mere appearance, an

illusory manifestation. The apposition between the *jīva* and *Brahman*, according to this view, is through sublation (*bādha*), and not through identification (*aikya*).

The direct means to release, Advaita holds, is the path of knowledge (*jñāna*). As *mokṣa* is the very nature of the Self, it is not an experience which is to be brought about through works (*karma*). As what stands in the way of the realisation of *mokṣa* is nescience, what can remove nescience is knowledge alone. The path of knowledge consists of 'hearing' (i. e. study, *śravaṇa*), reflection (*manana*), and meditation (*nididhyāsana*). The ascertainment of the true significance of the non-difference of the individual soul from the supreme Self with the aid of the *mahāvākyas* like 'That thou art' (*tat-tvam'asi*) is *śravaṇa*. To understand through reasoning that the meaning of this teaching has every possibility of validity is *manana*. And, when by *śravaṇa* and *manana* the mind has gained conviction, it dwells constantly on the non-dual Self. This is *nididhyāsana* (I, 52-54).

What is the immediate instrument of release? Is it *śravaṇa* of the *mahāvākya* 'That thou art'? Or, is it continued meditation (also called *prasamkhyāna*)? On this question, the two post-Śaṅkara Advaita schools, already referred to, are divided. According to the *Bhāmati* view, verbal testimony (*śabda*) of which the *mahāvākyas* form part, can yield only mediate knowledge, and not immediate or direct knowledge. If the mediate knowledge gained from verbal testimony is to be transformed into immediate experience, there should be continued medita-

tion till this is achieved ; and this is possible because the mind which is the instrument in meditation is a sense organ (*indriya*). The *Vivaraṇa* view maintains that the mind is not a sense organ, as it is an auxiliary to all *pramāṇas*, and that verbal testimony can yield immediate knowledge. To illustrate this point the story of the ten travellers is given (VII, 22 ff). The travellers crossed a swollen stream, and, after reaching the other bank, started counting themselves to make sure that they were all safe. Each time, the one who counted left himself out and counted only nine. So, they cried saying that the tenth man was lost. A passer-by came along and enquired as to what was the trouble ; he realised that there had been an error in counting ; he said at first “ The tenth man is here ” ; this gave the travellers the assurance that the tenth man was safe ; then, pointing to the man who had counted last, the passer-by said. “ You are the tenth man ” ; this produced in that traveller the immediate knowledge “ I am the tenth man ”. Thus verbal testimony can convey immediate knowledge if the object is immediate. There is no object more immediate than the Self. Hence, the *mahāvākya* “ That thou art ” imparts to the competent hearer the direct experience of the non-dual Self. Giving a citation from the *Vākyaṛṭti* Śrī Vidyāraṇya says, “ The major texts are for the sake of imparting direct knowledge of *Brahman*. In regard to this there is no room for doubt ” (VII, 70).

Meditation, however, is not without its great use. In chapter IX, ‘ *Dhyāna-dīpa* ’, Śrī Vidyāraṇya compares it to *samvādi-bhrama*, delusion which culminates in a fruitful

result. The man who mistakes the lamp-light for a gem and gets to the place whence the light comes, gains nothing, whereas the person, who mistakes the light of the gem for the gem itself, obtains the precious stone. Although both are cases of delusion, the latter is a fruitful one. When the attributeless *Brahman* is meditated upon, the content of meditation is not itself *Brahman*. But the contemplation leads to *Brahman*-realisation. Thus, for those who are not qualified for gaining true knowledge through enquiry, Śri Vidyāranya recommends the Yoga of meditation (*dhyāna*).

In more than one place in the *Pañcadāśī*, the state of *Brahman*-realisation is described in glowing terms, and the incomparable happiness of the *Jivanmukta* is praised. It is only from the standpoint of the unreleased that the continuance of the body of the *jivanmukta* is explained as due to the residue of *prārabdha* (*karma* which is responsible for his present body), and illustrations, such as the continued rotation of the potter's wheel for a time even after the propelling rod has been removed, are offered. In truth, however, the *mukta* has no body, and there are no grades of *mukti*.

The *Pañcadāśī* is a veritable mine of Vedāntic treasure. The Ramakrishna Math, Madras, has added a precious gem to its list of publications by bringing out the present fresh English translation of the *Pañcadāśī*.

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T. M. P. MAHĀDEVAN



# प्रथमोऽध्यायः तत्त्वविवेकः

## CHAPTER I

### THE DIFFERENTIATION OF THE REAL PRINCIPLE

नमः श्रीशंकरानन्दगुरुपादाम्बुजन्मने ।

सविलासमहामोहग्राहग्रासैककर्मणे ॥ १ ॥

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

For proper completion and propagation of the book, the author Vidyāraṇya bows down to his teacher Saṅkarānanda. This sloka also gives the subject-matter and the end or purpose of the book, viz., the identity of Jīva and Brahman and gaining of supreme bliss and destruction of nescience. The word 'Saṅkara' also means the Paramātman who is the source of all the joys of the world. 'Ānanda' is the Jīvātman who is the dearest. So Saṅkarānanda' means, Brahman and Pratyagātman. He is the Guru. 'Śrī' refers to special powers capable of giving the wealth desired.

तत्पादाम्बुरुहद्वंद्वसेवानिर्मलचेतसाम् ।

सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥ २ ॥

2. This discussion about the discrimination of Truth (Brahman) (from untruth) is being initiated for the easy understanding of those whose

hearts have been purified by service to the pair of lotus feet of the Teacher.

To show the identity of Brahman of the Vedas with the Ātman or Self intuitively known to us is the object of this book. This it does by appealing to reason and experience.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।

ततो विभक्ता तत्संविदैकरूप्यान् भिद्यते ॥ ३ ॥

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

The objects perceived in the waking state are different, but the perceiving consciousness, different from the objects, is one and the same. It is improper to accept more than one consciousness when one is enough to explain things. Moreover, 'consciousness', having no differential, cannot but be one.

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।

तद्भेदोऽतस्तयोः संविदैकरूपा न भिद्यते ॥ ४ ॥

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

Things perceived in dream vanish subsequently but it is otherwise with the waking experience. But the knowledge of experienced things or the consciousness which helps the perception, in both the states is the same.

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।

सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥ ५ ॥

5. A person awaking from deep sleep consciously remembers his lack of perception during that state. Remembrance consists of objects experienced earlier. It is therefore clear that even in deep sleep 'want of knowledge' is perceived.

Remembrance of not knowing anything in sleep indicates previous experience; so consciousness persists in sleep.

स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।

एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे ॥ ६ ॥

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

The perceiver is the same in all the three states.

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।

नोदेति नास्तमेत्येका संविदेषा स्वयंप्रमा ॥ ७ ॥

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

The objects of perception change and differ with time but not their consciousness or *samvit* which is one, abiding and self-revealing (cf. Br. Up. 4-4-16). Self-revelation is not an act which would require an agent and an object, but a fact. The mere existence of the self is revelation. A consciousness does not require another consciousness to reveal itself and its contents, it is the ground or substratum of all experience ; hence it cannot have a beginning or an end, or, in other words, it is eternal.

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।

मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥ ८ ॥

8. This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, 'May I never cease to be', 'May I exist forever.'

We love our Self, our very being, more than everything else, even our body. So it is supremely blissful or bliss itself. Sometimes people hate themselves ; that is due to the hatred for some suffering through body, mind, etc., with which it is identified for the time being ; the Self appears to be hated, due to its association with one or other of them.

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनः ।

अतस्तत्परमं तेन परमात्तन्दताऽऽत्मनः ॥ ९ ॥



9. Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss.

How the Self is dearest of all is shown here.

इत्थं सच्चित्परानन्द आत्मा युक्त्या तथाविधम् ।

परं ब्रह्म तयोश्चैक्यं श्रुत्यन्तेषूपदिश्यते ॥ १० ॥

10. In this way, it is established by reasoning that the individual Self is of the nature of existence, consciousness and bliss. Similar is the supreme Brahman. The identity of the two is taught in the Upaniṣads.

So it is established by reasoning that the individual Self is of the nature of existence, consciousness and supreme bliss. This has Vedic support as the Upaniṣads speak of this identity. And the Upaniṣads say (i) that Brahman is of that nature and (ii) that therefore the two, viz., the individual Self and the universal Self are but one.

अभाने न परं प्रेम भाने न विषये स्पृहा ।

अतो भानेऽप्यभाताऽसौ परमानन्दतात्मनः ॥ ११ ॥

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

Because of this peculiarity, love for both the Self and the objects is found.

In case the supreme bliss is not known there cannot be the highest love for it. But we have this love. Therefore its knowledge cannot be denied. But if we know it, the supreme bliss, can we have taste for the enjoyment of material objects? Yet this desire for sensuous pleasure is also a fact. So this supreme bliss is something known and yet unknown, which cannot be, according to the law of excluded middle. The answer is: logic must yield to facts of experience. It is everybody's experience that we have this highest love for it and yet we seek sensuous pleasures. Therefore, we have to admit that it is known and yet not known (fully). The next sloka gives an example which clears the enigma.

अध्येतृवर्गमध्यस्थपुत्राध्ययनशब्दवत् ।

भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते ॥ १२ ॥

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

Many voices in the chorus were an obstruction for the father to recognize fully the voice of his son; so also the bliss is apprehended in general, but not fully because of obstructions, i.e., other loves rooted in 'ignorance'.

प्रतिबन्धोऽस्ति भातीति व्यवहारहवस्तुनि ।

तन्निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ॥ १३ ॥

13. Our experience of the articles of every-day use is that they 'exist', they 'reveal'. Now an obstruction is that which stultifies this experience of existence and revelation and produces the counter-experience that they are not existing, they are not revealing.

In the last *sloka* we have talked of 'obstruction'. Here its nature is defined. An obstruction is that which hides the nature of a thing and makes it appear as something else.

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ ।

इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥ १४ ॥

14. In the above illustration the cause of the obstruction to the voice of the son being fully recognized is the chorus of voices of all the boys. Here the one cause of all contrary experiences is indeed the beginningless Avidyā.

Avidyā is 'beginningless' because 'beginning' implies that an object originated at a particular time whereas Avidyā is logically prior to time.

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।

तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १५ ॥

15. Prakṛti (i.e. primordial substance) is that in which there is the reflection of Brahman, that

is pure consciousness and bliss and is composed of sattva, rajās and tamās (in a state of homogeneity). It is of two kinds.

To clarify the idea of Avidyā, the cause of obstruction, Prakṛti is being posited. Prakṛti literally means the source of creation, or creatrix. It is neither a product of Brahman nor a real entity apart from Brahman; but Brahman itself filled with the desire to create, etc — ‘*Bahu syām prajāyeya*’. Hence it is not only not unreal, but is the bliss aspect of Brahman, which apparently becomes the world. It is Being, becoming or Being-becoming, apparently differentiating itself into the guṇas, which are not qualities but the constituents in the apparent process of materialization.

सत्त्वशुद्धयश्च विशुद्धिभ्यां मायाऽविद्ये च ते मते ।

मायाविम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥ १६ ॥

16. When the element of sattva is pure, Prakṛti is known as Māyā; when impure (being mixed up with rajās and tamās) it is called Avidyā. Brahman, reflected in Māyā, is known as the omniscient Īśvara, who controls Māyā.

The relation of Māyā to Īśvara is like this: Being (sat) is consciousness (cit); this wills to create, to become (apparently), it controls ‘creation’ becoming ‘Māyā’. Therefore Īśvara is that consciousness which is in the process of creation, becoming; and naturally owning and controlling ‘Māyā’. It is not something other than Māyā, it is the involved controller-consciousness; and the power

and process of becoming, i.e., the becoming itself, is Māyā. In Māyā or Īśvara there is really no obstruction in the sense we use the word. For Īśvara is, as it is said, omniscient, and Māyā, the process of becoming or becoming itself, is a conscious process, running unobstructed. Even the consciousness of its being pure cit is not really obstructed. '*Brahmaṇo hi pratiṣṭhāham*', says the Gītā. That which is *pratiṣṭhā* of something cannot be ignorant of it especially when the *pratiṣṭhā* is itself consciousness.

When we translate '*guṇa*' as quality or 'constituent' we must explain what is meant by the two words. It is not 'quality' in the sense of something inhering in another that is 'substance', nor 'constituent' in the sense of factors, separable or separating. It is a characteristic manifestation of reality—'*sattva*' is intelligence, '*rajas*' is motion, '*tamas*' is matter; whatever appears to us does so as one or another of the three or a combination of them in which one or another predominates. Being 'characteristic', it can as well be called 'quality', but not as something different from 'substance'; and being of the nature of 'substance' and yet having distinguishable characteristics, it is 'constituent' as well, but can be cut out or separated not realistically, but only ideally.

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।

सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १७ ॥

17. But the other (i.e. the Jīva, which is Brahman reflected in Avidyā) is subjected to Avidyā (impure *sattva*). The Jīva is of different

grades due to (degrees of) admixture (of rajas and tamas with sattva). The Avidyā (nescience) is the causal body. When the Jīva identifies himself with this causal body he is called Prājña.

Avidyā is called *śarīra* or 'perishable' because it is negated by knowledge, or in the process the prior is negated every moment by the later; it is 'causal' because out of it come the 'subtle' and the 'gross'. The translation of *śarīra* as 'body' is a bit confusing. It does not mean something with hands, feet etc. or branches as of trees; but the perishable and perishing outer-coating of the inner consciousness building and guiding it.

Īśvara, whose *śarīra* is *Māyā* and who has it under perfect control, is the creator, omniscient and omnipotent. The entire creation is a conscious evolution (if that be the word) of His will, which is *Māyā śarīra*. Prājña's *śarīra* is *avidyā* and he is under its control. *Avidyā* being non-knowledge identification with it means the experience that 'I do not know (anything)'. And this, rather than prior experience, is the cause of all other experiences, subtle or gross; hence it is called the causal body. This is the forgetting stage of our knowledge of ultimate truth that is our own nature. But being free from all *vikṣepas*, projections or limited ideas it is nearest the absolute truth. So this knowledge may be called supreme knowledge within *Avidyā* (*prājña* is *prājña*). This is also a *śarīra* because this too will have to and actually does, go. This Prājña becomes *Taijasa* (shining) when it is identified with *līṅga* or *sūkṣma śarīra* due to the influence of *vikṣepa*. It is 'shining' (*taijasa*) because it is more ideal than material, comprising as it does

the sattva (intelligence) and rajas (motion) portions of the subtle elements.

तमःप्रधानमकृतेस्तद्भोगायेश्वराज्ञया ।

वियत्पवनतेजोऽम्बुभुवो भूतानि जज्ञिरे ॥ १८ ॥

18. At the command of Īśvara (and) for the experience of Prājña the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakṛti in which tamas predominates.

Now the Jīva with the subtle body is to be described. The command of Īśvara is nothing but His will. (Vide Śāṅkara Bhāṣya, *Kena Up.* 1. 1.)

सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्वीन्द्रियपञ्चकम् ।

श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥ १९ ॥

19. From the sattva part of the five subtle elements of Prakṛti arose in turn the five subtle sensory organs of hearing, touch, sight, taste and smell.

तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद्द्विधा ।

मनो विमर्शरूपं स्याद्बुद्धिः स्यान्निश्चयात्मिका ॥ २० ॥

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

Out of the combined sattva portion of all the elements are constituted the manas and buddhi. The idea behind is that both of them are to form 'concepts' and 'judgement' out of the data supplied by all the organs of knowledge or sensory organs. Unless they have all the elements as their constituents, how can they (manas and buddhi) have contact with the materials supplied by all the elements? 'Manas' is the function in the process of forming concepts and judgement; and 'buddhi' the function that gives them definite shapes.

रजोऽशैः पञ्चभिस्तेषां क्रमात्कर्मेन्द्रियाणि तु ।

वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे ॥ २१ ॥

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

It stands to reason that 'organs of action' should be formed of the rajas (motion power) portion of the elements separately, but of prāṇas collectively, inasmuch as they are to deal with them (the motor organs and the whole body and mind) all together.

तैः सर्वैः सहितैः प्राणो वृत्तिभेदात्स पञ्चधा ।

प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥ २२ ॥

22. From a combination of them all (i.e. the rajas portions of the five subtle elements) arose the vital air (prāṇa). Again, due to difference of function it is divided into five. They are prāṇa, apāna, samāna, udānā and vyāna.



Prāṇa causes respiration, apāna excretion, samāna distribution of the essence of food ; udāna functi the throat and divides the foodstuff, vyāna is in the whole body helping the movement of joints.

बुद्धिकर्मेन्द्रियप्राणपञ्चकर्मनसा धिया ।

शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ॥ २३ ॥

23. The five sensory organs, the five organs of action, the five vital airs, mind and intellect, all the seventeen together form the subtle body, which is called the sūkṣma or līṅga śarīra.

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।

हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता ॥ २४ ॥

24. By identifying himself with the subtle body (and thinking it to be his own), Prājña becomes known as Taijasa, and Īśvara as Hiraṇyagarbha. Their difference is the one between the individual and the collective (i.e. one is identified with a single subtle body and the other with the totality of subtle bodies).

The one undivided consciousness in its microcosmic aspect is called Taijasa ; and in the macrocosmic, Hiraṇyagarbha. Taijasa is the consciousness identified with the subtle body of the Jiva, the reflection of consciousness.

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।

तदभावात्ततोऽन्ये तु कथ्यन्ते व्यष्टिसंज्ञया ॥ २५ ॥

25. Īśvara (as Hiraṇyagarbha) is called totality because of his sense of identification with

all the subtle bodies (of the universe). The other (the Taijasa) is called 'individual' because it lacks this knowledge (and is conscious only of his self, being identified with his own subtle body).

The Jiva's relation to Īsvara resembles a voice in a chorus or a cell in a body.

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।

पञ्चीकरोति भगवान् प्रत्येकं वियदादिकम् ॥ २६ ॥

26. To provide the Jivas with objects of enjoyment and make the bodies fit for such enjoyment, the all-powerful Īsvara has made each of the (subtle) elements partake of the nature of all others.

Bhagavan or Īsvara or Īśa is the absolute consciousness reflected in Māyā, and owning, controlling and guiding it in creation, etc.

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।

स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥ २७ ॥

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

In the process of evolution up to what they call the 'subtle stage' we are concerned with the diversification of cit (consciousness) only—cit as the 'witness', cit as subjects

and cit as objects, due to Māyā or will which is a mode, in fact the first mode, of cit. Even the tamas (element?) from which 'matter' in our sense is to come is more ideal than material. Now the task is how to convert this ideal into material as we experience all derivatives of matter. According to Vedānta there is only cit, 'intelligence' being its subtle manifestation and matter its gross manifestation. Pañcikaraṇa is the method and process of the subtle matter (or the prior stage of matter) to transform itself into gross matter. It is a dogmatic statement that can neither be proved nor disproved, at least in our present state of knowledge. The verification of this dogmatic statement may come when physics will merge into psychology, and psychology into physics.

Pañcikaraṇa is like this: Divide each subtle element i.e., ākāśa, vāyu, tejas, ap, kṣiti (translated as ether, air, fire, water, and earth) into two equal parts—first and second. Divide the second part into four equal parts (i.e., each a one-eighth). Then add each such one-eighth of the four other elements to the first one-half of the fifth element; and you get a sthula mahābhūta or gross matter of that element whose one-half is there in the mixture.

तैरण्डस्तत्र भुवनं भोग्यभोगाश्रयोद्भवः ।

हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ।

तैजसा विश्वतां याता देवतिर्यङ्गरादयः ॥ २८ ॥

28. From these composite elements the cosmic egg arose, and from it evolved all the worlds as well as all the objects of experience and the bodies in which the experiences take place.

When Hiraṇyagarbha identifies himself with the totality of gross bodies he is known as Vaiśvānara; when Taijāsas do so with individual gross bodies (e.g.) of the devas, men or lower animals, they are known as Viśvas.

ते पराग्दर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः ।

कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ॥ २९ ॥

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

This is the traditional cosmology accepted also by Vidyāranya though it does not play a vital role in the Advaita philosophy. (Parāgdarśinaḥ cf. *Kaṭha Up.* 4.1).

नद्यां कीटा इवावर्तादावर्तांतरमाशु ते ।

ब्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥ ३० ॥

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

Bereft of the supreme bliss, without attaining personal release, the Jivās go from birth to birth.

सत्कर्मपरिपाकात्ते करुणानिधिनोद्भृताः ।

प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम् ॥ ३१ ॥

31. When the good deeds performed by them in past births bear fruit, the worms enjoy rest being lifted from the river by a compassionate

person and placed under the shade of a tree on the bank.

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिनः ।

पञ्चकोशविवेकेन लभन्ते निर्वृतिं पराम् ॥ ३२ ॥

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

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते ।

कोशास्तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥ ३३ ॥

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

A Kośa, case, covers the kośakara worm (chrysalis) and is a bondage ; so also is the body for the Self.

स्यात्पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्नसंज्ञकः ।

लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥ ३४ ॥

34. The gross body which is the product of the quintuplicated elements is known as the food sheath. That portion of the subtle body which is composed of the five vital airs and the five organs of action, and which is the effect of the rajas aspect of Prakṛti is called the vital sheath.

सात्त्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।

तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥ ३५ ॥

35. The doubting mind and the five sensory organs, which are the effect of *sattva*, make up the mind sheath. The determining intellect and the sensory organs make up the intellect sheath.

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः ।

तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥ ३६ ॥

36. The impure *sattva* which is in the causal body, along with joy and other *vṛttis* (mental modifications), is called the bliss sheath. Due to identification with the different sheaths, the Self assumes their respective natures.

Joys or the mental modifications arising from seeing, attaining and enjoying the wished-for object, are respectively called *priya*, *moda* and *pramoda*. It indicates the separateness of the Self from the sheaths.

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।

स्वात्मानं तत् उद्धृत्य परं ब्रह्म प्रपद्यते ॥ ३७ ॥

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

The Self realizes its disidentification from the sheaths and its identity with the transcendental Brahman by the

method given in verses 38-42. This intellectual method has been adopted from the dialectics of Acārya Sures'vara.

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।

सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥ ३८ ॥

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

The dialectical process of determining the variable and invariable is called anvaya and vyatireka. Here the two words 'anvaya' and 'vyatireka' have not been used in their technical (logical) sense but simply in their etymological senses of continuance and separation. The Self continues in the dream state whereas the gross body drops off—this is 'anvaya' of Self; the dropping of the gross body in dream is its 'vyatireka'—the gross body is separated from the experience of the dream state.

लिङ्गाभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।

व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥ ३९ ॥

39. Similarly, in the state of deep sleep, the subtle body is not perceived, but the Self invariably witnesses that state. While the Self persists in all states the subtle body is not perceived in deep sleep and so it is called a variable factor.

The subtle body consists of the sheaths of prāṇa, manas and vijñāna.

तद्विवेकाद्विविक्ता स्युः कोशाः प्राणमनोधियः ।

ते हि तत्र गुणात्रस्थाभेदमात्रात् पृथक्कृताः ॥ ४० ॥

40. By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the Self, for the sheaths are conditions of the three guṇas, and differ from each other (qualitatively and quantitatively).

Prāṇamaya kosa is the condition of the rajas, manomaya of sattva and rajas, and vijñānamaya of sattva. Because of these three conditions three sheaths of the subtle body have been spoken of. The witnessing Self is different from the guṇas and hence from the sheaths.

सुषुप्त्यभाने भानन्तु समाधावात्मनोऽन्वयः ।

व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥ ४१ ॥

41. Avidyā (manifested as the causal body or bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the Self persists in that state ; so it is the invariable factor. But the causal body is a variable factor, for though the Self persists, it does not.

Though the flowers in a garland are different, the thread passing through them is one and unchanging. Cf. *Kaṭha Up.* 6. 17 and *Śvetāśvatara Up.* 3. 13.



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

42. As the slender, internal pith of muñja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognized as the supreme consciousness.

The wise who have control of the intellect and are patient, can do so.

परापरात्मनोरेवं युक्त्या संभावितकता ।

तत्त्वमस्यादिवाक्यैस्सा भागत्यागेन लक्ष्यते ॥ ४३ ॥

43. In this way the identity of Brahman and Jiva is demonstrated through reasoning. This identity is taught in the sacred texts in sentences such as 'That thou art'. Their method of explaining the truth is through the elimination of incongruous attributes.

जगतो यदुपादानं मायामादाय तामसीम् ।

निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्विरा ॥ ४४ ॥

44. Brahman becomes the material and efficient cause of the world when associated with those aspects of Māyā in which there is a predominance of tamas and sattva respectively. This Brahman is referred to as 'That' in the text 'That thou art'.

यदा मलिनसत्त्वां तां कामकर्मादिदूषिताम् ।

आदत्ते तत्परं ब्रह्म त्वं पदेन तदोच्यते ॥ ४५ ॥

45. When the supreme Brahman superimposes on Itself Avidyā, that is, sattva mixed with rajas and tamas, creating desires and activities in It, then it is referred to as 'thou'.

Desires and activities are phenomenal, and a result of Avidyā and not really created in Brahman.

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।

अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥ ४६ ॥

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

The three aspects of Māyā are the predominantly tamas, the pure sattva and the impure sattva.

3 *bhedas*—*sajātiya* etc., or 3 *bhedas*—Jiva, Īsvara and Jaḍa. Satchidānanda—truth, awareness and bliss.

सोऽयमित्यादिवाक्येषु विरोधात्तदिदन्तयोः ।

त्यागेन भागयोरेक आश्रयो लक्ष्यते यथा ॥ ४७ ॥

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

‘That’ refers to past tense and a different place, and ‘this’ refers to present tense and present place.

मायाऽविद्ये विहायैवमुपाधी परजीवयोः ।

अखण्डं सच्चिदानन्दं परब्रह्मैव लक्ष्यते ॥ ४८ ॥

48. Similarly, when the adjuncts, Māyā and Avidyā (the conflicting connotations in the proposition ‘That thou art’) of Brahman, and Jīva, are negated, there remains the indivisible supreme Brahman, whose nature is existence, consciousness and bliss.

Māyā and Avidyā by superimposition on Brahman create Īśvara and Jīva. When these illusory conditioning adjuncts are negated, the identity of Brahman and Jīva becomes evident.

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।

निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च सम्भवि ॥ ४९ ॥

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

Does the earlier text refer to Brahman with attributes? Then it is unreal because of the Vedāntic theory that all attributes, names and forms are unreal.

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।

आद्ये व्याहृतिरन्यत्रानवस्थाऽऽत्माश्रयादयः ॥ ५० ॥

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

The term 'vikalpa' has been used in various senses. When talking of mind as 'saṅkalpa-vikalpātma' the word means 'opposite idea' or 'doubt as to which'. When talking of a thing being 'savikalpa' or 'nirvikalpa' it means 'attributes' or 'differences'. When talking of an argument it means 'objection' or an alternative suggestion. In the present śloka it is used in the second sense. In the following śloka, it is used in the third sense. We are, however, concerned with the meaning of 'savikalpa' and 'nirvikalpa', i.e., in correctly understanding the meaning of the two words on which the entire argument of ślokas 49 and 50 rests.

इदं गुणक्रियाजातिद्रव्यसम्बन्धवस्तुषु ।

समं तेन स्वरूपस्य सर्वमेतदितीष्यताम् ॥ ५१ ॥

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

In the first alternative, your objection relates to nirvikalpa Brahman; it is the same objection you raised against me. In the second alternative it involves four logical

fallacies, viz., self-dependence, mutual dependence, reasoning in a circle and infinite regress.

विकल्पतद्भावाभ्यामसंसृष्टात्मवस्तुनि ।

विकल्पितत्वलक्ष्यत्वसम्बन्धाद्यास्तु कल्पिताः ॥ ५२ ॥

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

इत्थं वाक्यैस्तदर्थानुसन्धानं श्रवणं भवेत् ।

युक्त्या सम्भावितत्वानुसंधानं मननन्तु तत् ॥ ५३ ॥

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

In this śloka the true significance of the two technical terms of Vedānta, viz., śravaṇa and manana is explained.

Your second alternative stands thus: savikalpasya vikalpa. i.e., the vikalpa of one which is with vikalpa or attributes of one with attributes. Now the adjectives or attributives rest on nouns or substantives. Here the first vikalpa is the attributive resting on the substantive 'one with attributes', which consists of two substantives, viz., 'one' and 'attributes', or (the second) 'Vikalpa'. On which of them does the first 'vikalpa' rest? Is it on 'one' or on 'attributes' or on 'one with attributes' taken as one whole? If on 'one' minus 'attributes', 'one' becomes

nirvikalpa and shares the fate of nirvikalpasya vikalpa; if on 'attributes' then 'attributes' rest on 'attributes', if both 'attributes' mean the same, (if not, we shall discuss it later); if on 'one with attributes', the relation between the two substantives, viz., 'one' and 'attributes' must be stated, if, of course, both are real entities. Then again whatever be the relation, 'relation' itself is to be understood. 'Relation', not being an attribute, is itself to be related; thus an infinite regress stares us in the face. These are real difficulties, not quibblings, that are to be solved. And everything within the domain of bheda (difference), viz., jāti, guṇa, kriyā, etc. involves these difficulties, as the next śloka will tell us. This is again not to 'avoid an uncomfortable situation, but to point out that the world of difference riddled with contradictions, is māyā.

But these are not real difficulties with the Vedāntins. The real difficulties arise when 'attributes' are vested with reality. To them Vikalpa is viparīta kalpa or kalpanā or contrary imagination. It is something imagined on reality, something superimposed on it. And when you see the superimposed reality you know what is superimposed and on what, and you don't ask any question about the savikalpa, having a direct knowledge of both. All relations are between more than one reality and not between one reality and a fiction or a product of imagination.

Now let us take the two 'attributes' not meaning the same in the sentence: attributes of one with 'attributes'. The first 'attributes' evidently rest on the second; on whom does the second rest? For, to avoid the 'one' from being nirvikalpa, to whom 'attributes' cannot be attributed we must take 'one' having some 'attributes'.

Let us call it 'attributes' No. 3. Then the question may be asked—Is No. 3 the same as No. 1? If so, it comes to this : No. 1 rests on No. 2 ; No. 2. rests on No. 3 ; No. 3 being No. 1 rests on No. 2. Hence we commit the fallacy of mutual dependence. If again No. 3 is not the same as No. 1 we are to call for a No. 4, and if No. 4 is the same as No. 1 we are involved in what is known as arguing in a circle or *chakrikā*. If, however, No. 4 is different from No. 1, we are to assume a No. 5 and so on and so forth, i.e. ; we come to an infinite regress, *anavasthā*.

In the understanding of the great identity, three stages are involved : (1) *śravaṇa*, hearing with faith and reverence the pertinent passages and trying to understand their meaning ; (2) *manana*, finding logical support for their validity. The third stage will be explained in the next *śloka*.

ताभ्यां निर्विचिकित्सेऽर्थं चेतसः स्थापितस्य यत् ।

एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥ ५४ ॥

54. And, when by *śravaṇa* and *manana* the mind develops a firm and undoubted conviction, and dwells constantly on the thus ascertained Self alone, it is called unbroken meditation (*nididhyāsana*).

Cf. VII, 280, 105-129. In *Yogasūtra* (3.29) *nididhyāsana* is called *dhyāna* and has been described as '*pratyaya-ekatānatā dhyānam*', unbroken knowledge of the object of meditation.

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयकगोचरम् ।

निवातदीपवच्चित्तं समाधिरभिधीयते ॥ ५५ ॥

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

Cf. Verses 55-61 with VII. 280. Nivāta means breezeless, not airless. As air is necessary for the lamp so also the subtle antaḥkaraṇa (mind stuff minus the modifications) remains in samādhi, otherwise the body will be distintegrated.

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ ५६ ॥

56. Though in samādhi there is no subjective cognition of the mental function having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samādhi.

With the termination of samādhi the mind resumes its subject-object activity and recollects that it was in samādhi and hence its presence then is inferred in the waking state. So it is wrong to say, as is generally done, that the mind itself is dissolved in samādhi: it is the modifications of the mind that cease in that state.

वृत्तीनामनुवृत्तिस्तु प्रयत्नात् प्रथमादपि ।

अदृष्टासकृद्भ्याससंस्कारसचिवाद्भवेत् ॥ ५७ ॥

57. The mind continues to be fixed in Paramātman in the state of samādhi as a result of the



effort of will made prior to its achievement and helped by the merits of previous births and the strong impression created through constant efforts (at getting into samādhi).

Even though during samādhi there is no continuous exertion of will-power to keep the mind fixed on the Self, the momentum works.

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ।

भगवानिममेवार्थमर्जुनाय न्यरूपयत् ॥ ५८ ॥

58. The same idea Śrī Kṛṣṇa pointed out to Arjuna in various ways e.g., when he compares the steady mind to the flame of a lamp in a breezeless spot.

*Gītā* 6. 19.

अनादाविह संसारे सञ्चिताः कर्मकोटयः ।

अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥ ५९ ॥

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

This experience promotes righteous conduct etc., automatically, though the sādḥaka does not seek them; and leads to a direct cognition of Brahman which really destroys all the actions. Cf. *Muṇḍaka-Up.* 2. 2. 8. *Gītā*; 4. 3-7.

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।

वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ॥ ६० ॥

60. The experts in Yoga call this samādhi 'a rain cloud of dharma' because it pours forth countless showers of the bliss of dharma.

Cf. Yogasūtra, Kaivalyapāda 29. Since he desires liberation he does not achieve the other world but all the obstacles for liberation are removed. Other people seeing and serving him are freed from sin and attain desired objects.

अमुना वासनाजाले निश्शेषं प्रविलापिते ।

समूलोन्मूलिते पुण्यपापाख्ये कर्मसञ्चये ॥ ६१ ॥

61. The entire network of desires is fully destroyed and the accumulated actions known as merits and demerits are fully rooted out by this samādhi.

Good and bad actions, the sources of empirical experience and of the continuity of empirical life, are destroyed along with the impressions inimical to knowledge.

वाक्यमप्रतिबद्धं सत् प्राक्परोक्षावभासिते ।

करामलकवद्बोधमपरोक्षं प्रसूयते ॥ ६२ ॥

62. Then the great dictum, freed from the obstacles (of doubt and ambiguity), gives rise to a direct realization of the Truth, as a fruit in one's palm—Truth which was earlier comprehended indirectly.

Āmalaka is a small fruit (emblic myrobalan).

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम् ।

बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥ ६३ ॥

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

अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् ।

संसारकारणाज्ञानतमसश्चण्डभास्करः ॥ ६४ ॥

64. The direct realization of the knowledge of the Self obtained from the Guru's teaching of the great dictum, is like the scorching sun, that dispels the very darkness of Avidyā, the root of all transmigratory existence.

इत्थं तत्त्वविवेकं विधायविधिवन्मनस्समाधाय ।

विगळितसंसृतिबन्धः प्राप्नोति परं पदं नरो न चिरात् ॥ ६५ ॥

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

By the method described in this chapter.

# द्वितीयोऽध्यायः महाभूतविवेकः

## CHAPTER II

### THE DIFFERENTIATION OF THE FIVE ELEMENTS

सदद्वैतं श्रुतं यत्तत्पञ्चभूतविवेकतः ।

बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥ १ ॥

1. Brahman, who is, according to Śruti, the non-dual reality, can be known by the process of differentiation from the five elements. So this process is now being discussed in detail.

Cf. *Chāndogya Up.* 6. 2. 1.

Brahman has been said by the Śruti to be the only reality before creation. Since this Brahman is beyond mind and speech i.e., bereft of all qualities and adjuncts, It cannot be directly felt, like a pot, without discrimination. So It must be known by analyzing the creation which is Its adjunct. Hence the discrimination of the five elements, a part of creation, is being introduced here for the understanding of the disciple. Brahman and Its adjunct are so identified that discrimination is necessary to separate the one from the other.

शब्दस्पर्शौ रूपरसौ गन्धो भूतगुणा इमे ।

एकद्वित्रिचतुःपञ्चगुणा व्योमादिषु क्रमात् ॥ २ ॥

2. The properties of the five elements are sound, touch, colour, taste and smell. In ākāśa (ether), air, fire, water and earth, the number of

properties successively are one, two, three, four and five.

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीति शब्दनम् ।

अनुष्णाशीतसंस्पर्शः वह्नौ भुगुभुगुध्वनिः ॥ ३ ॥

3. Echoes arise in the ākāśa (ether), and hence we infer that the property of ākāśa is sound. Air makes a rustling sound when it moves, and it feels neither hot nor cold to the touch. A fire in flame makes a characteristic crackling sound.

In verses 3-6 the elements have been classified as they affect the senses. Being on a psychological basis this classification does not clash with the discoveries of empirical sciences. It steers clear of both Realism and Idealism.

उष्णस्पर्शः प्रभारूपं जले बुलुबुलुध्वनिः ।

शीतस्पर्शः शुक्लरूपं रसो माधुर्यमीरितः ॥ ४ ॥

4. A fire feels hot, and its colour is red. Water makes a characteristic rippling sound ; it is cold to the touch ; its colour is white, and it is sweet in taste.

भूमौ कडकडाशब्दः काठिन्यं स्पर्श इष्यते ।

नीलादिकं चित्ररूपं मधुराम्लादिको रसः ॥ ५ ॥

5. The earth makes a characteristic rattling sound ; it is hard to the touch ; its variegated colours are blue, red and so forth ; it is sweet, sour and so forth in taste.

सुभीतरगंधौ द्वौ गुणाः सम्यग्विवेचिताः ।

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं चेन्द्रियपञ्चकम् ॥ ६ ॥

6. The earth emits smells, both pleasant and unpleasant. Thus the characteristic properties of the five elements are well classified. The five senses (which perceive them) are hearing, touch, sight, taste and smell.

कर्णादिगोलकस्थं तच्छब्दादिग्राहकं क्रमात् ।

सौक्ष्म्यात्कार्यानुमेयं तत्प्रायो धावेद्बहिर्मुखम् ॥ ७ ॥

7. The five senses successively function through the external apparatus, the gross organs, the ears, the skin, the eyes, the tongue and the nose. The senses are subtle ; their presence is to be inferred from their functions. They often move outwards.

Cf. *Kaṭha Up.* 4. 1. After describing the differences of the five elements according to their properties, the same according to their function is being shown. From the organs of perception the senses are inferred.

कदाचित्पिहिते कर्णे श्रूयते शब्द आन्तरः ।

प्राणवायौ जाठराग्नौ जलपानेऽन्नभक्षणे ॥ ८ ॥

8. But sometimes we hear the sounds made by our in-going and out-going breaths, and we hear buzzing sound when our ears are stopped. We feel an internal sensation of hot and cold when food and water are swallowed.

But they can also give rise to experience within the physical body.

व्यज्यन्ते ह्यान्तराः स्पर्शा मीलने चान्तरं तमः ।

उद्गारे रसगन्धौ चेत्यक्षाणामान्तरग्रहः ॥ ९ ॥

9. When our eyes are closed, we see inside the absence of light, and in belching we experience taste and odour. Thus the sense organs give rise to experience of things within the physical body.

पञ्चोक्त्याऽऽज्ञानगमनप्रिसर्गानन्दकाः क्रियाः ।

कृषिवाणिज्यसेवाद्याः पञ्चस्वन्तर्भवन्ति हि ॥ १० ॥

10. The various actions of man can be classified into five groups; speech, grasping, movement, excretion and enjoyment of sexual intercourse. Actions performed in agriculture, commerce, service and so forth may be included into one or other of the groups.

वाक्पाणिपादपायूपस्थैरक्षैस्तत्क्रियाजनिः ।

मुखादिगोळकेश्वास्ते तत्कमन्द्रियपञ्चकम् ॥ ११ ॥

11. The five groups of actions are performed through the five organs of action—the mouth, the hands, the feet, the anus and the genitals.

‘Indriyas’ are the senses. ‘Golaka’ is the external apparatus situated generally on the periphery of the body.

मनो दशेन्द्रियाध्यक्षं हृत्पत्रे गोळके स्थितम् ।

तच्चान्तःकरणं बाह्येष्वस्वातन्त्र्याद्विनेन्द्रियैः ॥ १२ ॥

12. The mind, the ruler of the ten organs of sense and action, is situated within the lotus of the heart. As it depends on the organs of sense and action for its functions in relation to external objects, it is called an internal organ (antaḥkaraṇa).

Though light is in the whole room, the lamp is said to be the main place for the light, so also the mind is in the whole body but its special place is the heart. The seat of the mind was believed to be the heart in ancient days as brain is thought so now-a-days.

अक्षेष्वापि तेष्वेतद्गुणोषविचारकम् ।

सत्त्वं रजस्तमश्चास्य गुणा विक्रियते हि तैः ॥ १३ ॥

13. The mind enquires into the merits and defects of the objects which are perceived by the senses. Sattva, rajas and tamas are its three constituents, for through them the mind undergoes various modifications.

Guṇas, the three modes of nature, are difficult to define. Vidyāraṇya defines them according to their effects. The senses give the knowledge of objects and the Self is present everywhere, unconcerned; so the discriminating faculty or mind is acceptable as the agent.

वैराग्यं क्षान्तिरौदार्यमित्याद्यास्सत्त्वसम्भवाः ।

कामक्रोधौ लोभयत्नाव्रित्यद्या रजसोत्थिताः ॥ १४ ॥

14. Non-attachment, forgiveness, generosity, etc., are products of sattva. Desire, anger, avarice, effort, etc., are produced by rajas.

Cf. Gītā XIII. 7-11, XVI. 1-3.



आलस्यं भ्रान्तितन्द्राद्या विकारास्तमसोत्थिताः ।

सात्त्विकैः पुण्यनिष्पत्तिः पापोत्पत्तिश्च राजसैः ॥ १५ ॥

15. Lethargy, confusion, drowsiness, etc., are produced by tamas. When sattva functions in the mind, merit is acquired ; when rajas functions, demerit is produced.

तामसैर्नोभयं किन्तु वृथायुःक्षपणं भवेत् ।

अत्राहंप्रत्ययी कर्तेत्येवं लोके व्यवस्थितिः ॥ १६ ॥

16. When tamas functions, neither merit nor demerit is produced, but life is wasted for nothing. Of the modifications of the mind that of I-consciousness is the agent. In the practical world also we do the same.

When egoism or personality becomes attached to intellect, it is the practice of the world to connect all acts with agents.

स्पष्टशब्दादियुक्तेषु भौतिकत्वमतिस्फुटम् ।

अक्षादावपि तच्छास्त्रयुक्तिभ्यामवधार्यताम् ॥ १७ ॥

17. It is quite evident that the objects in which sound, touch etc., are clearly discernible are products of the five elements. With the help of scriptural texts and reasoning it can be conceived that even for the senses and the mind the subtle elements are the basis.

Chāndogya Up. 6.5.4, 6.7.1, Praśna Up. 6.4. The organs are the combination of the elements because they

co-exist. How do you know they co-exist? On the basis of the above scriptural texts.

एकादशेन्द्रियैर्युक्त्या शास्त्रेणाप्यवगम्यते ।

यावत्किञ्चिद्भवेदेतदिदंशब्दोदितं जगत् ॥ १८ ॥

18. Whatever of this world is perceived by the senses, the organs of action, the mind, reasoning and the scriptural texts, is referred to as 'this' (*idam*) in the Śruti text that follows.

*Idam*, this, applied even to past things is not wrong since they are felt to be in the present by God or a sage like Uddālaka Āruṇi. Cf. Gitā, VII. 26.

इदं सर्वं पुनः सृष्टेरेकमेवाद्वितीयकम् ।

सदेवासीन्नःमरूपे नास्तामित्यारुणेर्वचः ॥ १९ ॥

19. "Before all this was created there was Being alone, one only, without a second; there was neither name nor form," so said Āruṇi.

Cf. Chāndogya Up. 6.2. The meaning of the Upaniṣadic line has been given but not the exact words; cf. Ch. Up. 6.3.2-3.

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।

वृक्षान्तरात्सजातीयो विजातीयश्शिलादितः ॥ २० ॥

20. Differences are of three kinds: The difference of a tree from its leaves, flowers, fruits etc., is the difference within an object. The difference of one tree from another tree is the difference between objects of the same class. The

difference of a tree from a stone is the difference between objects of different classes.

1. Existing in oneself 2. difference in species 3. difference of genus.

तथा सद्वस्तुनो भेदत्रयं प्राप्तं निवार्यते ।

एक्यावधारणद्वैतप्रतिषेधैस्त्रिभिः क्रमात् ॥ २१ ॥

21. Similarly doubt may arise that the one and only reality (Sat or Brahman) may also have differences. So all the three kinds of differences have been negated by the Śruti in three words denoting the oneness of Brahman, Its definiteness and rejection of duality respectively.

The three words are *ekam eva advitiyam*, one only without a second. *Avadhāraṇa* is restriction. So here; “in three words denoting ‘oneness of Brahman’ (negating *svajātiya-bheda*), (further) ‘restriction’ (negating *svagata-bheda*), and ‘rejection of duality’ (negating *vijātiya bheda*), respectively.”

सतो नात्रयवाशंक्रयास्तदंशस्यानिरूपणात् ।

नामरूपे न तस्यांशौ तयोरद्याप्यनुद्भवात् ॥ २२ ॥

22. One cannot doubt that Brahman, the one and only reality, has no parts, for Its parts cannot be conceived of. Names and forms cannot be Its parts, for before creation they did not arise.

Nothing whatsoever can be predicated of Brahman. *Jaḍa* can have parts. But *Sat* is neither *Jaḍa* nor perishable. It has no name, for names are given for differentiating

things. It has no form, the scriptures describe it so. By affirming Its oneness no positive attribute is implied.

नामरूपोद्भवस्यैव सृष्टित्वात्सृष्टितः पुरा ।

न तयोरुद्भवस्तस्मान्निरंशं मद्यथा वियत् ॥ २३ ॥

23. As creation means the appearance of names and forms, they cannot exist before creation. Therefore like the ākāśa, Brahman is partless (and there is no difference within It).

Existence, consciousness and bliss are the same and are the very nature of Brahman and Its qualities or parts.

सदन्तरं सजातीयं न वैलक्षण्यवर्जनात् ।

नामरूपोपाधिभेदं विना नैव सतो भिदा ॥ २४ ॥

24. The difference between objects of the same class can have no reference to Sat, for nothing else exists. One object differs from another on account of its name and form, whereas Brahman is absolutely without name and form.

Sat does exist, for nobody doubts his own existence. If Sat is many then It cannot be unlimited. Moreover, the one Sat appears as *vyāvahārika* and *prātibhāsika*.

विजातीयमसत्तत् न खल्वस्तीति गम्यते ।

नास्यातः प्रतियोगित्वं विजातीयाद्भिदा कुतः ॥ २५ ॥

25. And about non-existence: we cannot say that it (is something that) exists. So it cannot serve as a *pratiyogin*. If so, how can there be *vijātiya* difference ?

To speak of difference from a thing which does not exist conveys no meaning. The world is not really real and so cannot stand on the same footing.

‘Bheda’ means ‘difference’, or ‘not itself or the same but another’. The word in the text is ‘*pratiyogitvam*’, which is a technical term. It means how we recognize ‘difference’ by noting the ‘otherness’ in another thing. For example: ‘A pot is not a canvas.’ Now we say a ‘canvas’ is different from a ‘pot’. Why? We note that a pot is a pot because of its ‘potness’ and a ‘canvas’ is a canvas because of its ‘canvas-ness’. The ‘total’, characteristic of a ‘pot’ is ‘potness’ and of a ‘canvas’, is ‘canvas-ness’. We do not find ‘canvas-ness’ in a ‘pot’ or ‘potness’ in a canvas. Or, in other words, we do not find the ‘total characteristic’ of a ‘pot’ in a ‘canvas’ and vice versa. So ‘difference’ means the ‘want of the total characteristic’ of one thing in another. ‘Potness’ is wanting in a ‘canvas’ and ‘canvas-ness’ is wanting in a ‘pot’. Here ‘pot’ is an *anyogin* (in relation) to ‘canvas’ and ‘canvas-ness’ is a *pratiyogin* (with reference) to ‘pot’. Again ‘canvas’ is an *anyogin* to ‘pot’ and ‘potness’ is a *pratiyogin* (with reference) to ‘canvas’. An ‘*anyogin*’ therefore is the ‘locus of the want of the total characteristic of another thing’; and the ‘total characteristic that is lacking in another thing’ is the ‘*pratiyogin*’.

Here our point of discussion is Ātman-Brahman which is Sat, existence. To be ‘the other’ or ‘another’ in relation to it, the other thing must be lacking in the total characteristic of Sat or existence i.e., “it must be non-existent like a square-circle. What characteristic can a square-circle have? Hence Ātman-Brahman cannot have *vijātiya bheda*.”

एकमेवाद्वितीयं सत्सिद्धमत्र तु केचन ।

विह्वला असदेवेदं पुरासीदित्यवर्णयन् ॥ २६ ॥

26. So it is established that Sat is one only without a second. But there are still some who get confused by texts and say that Asat (nothing) existed before creation.

The Sūnyavādi Buddhists of the Mādhyamika school accept that the void existed before creation and will be so afterwards. In the middle through illusion it looks real. This illusion is without any basis. So void is the supreme entity.

मग्नस्याब्धौ यथाक्षाणि विह्वलानि तथास्य धीः ।

अखण्डैकरसं श्रुत्वा निष्प्रचारा विभेत्यतः ॥ २७ ॥

27. As a man who has fallen into the sea is bewildered and loses the power of exercising his senses, so they too become afraid and nervous when they hear of the Reality as one only without parts.

Here the worshippers of Brahman with form have also been referred.

गौडाचार्या निर्विकल्पे समाधावन्ययागिनाम् ।

साकारब्रह्मनिष्ठानामत्यन्तं भयमूचिरे ॥ २८ ॥

28. The teacher Gauḍapāda speaks of the great fear of some yogins who are devoted to Brahman with form, regarding the objectless superconscious state.

Cf. Māṇḍūkya Kārikā 3.39.

अस्पर्शयोगो नामैष दुर्दर्शस्सर्वयोगिभिः ।

योगिनो विभ्यति ह्यस्माद्भये भयदर्शिनः ॥ २९ ॥

29. This identification with the ungrasped and ungraspable Reality is difficult to achieve. They are indeed seeing fear in the fearless.

Nirvikalpa samādhi is known in the Upaniṣads as Asparśayoga.

भगवत्सूज्यपादाश्च शुष्कतर्कपट्टनमून् ।

आहुर्माध्यमिकान्भ्रान्तानचिन्त्येऽस्मिन् सदात्मनि ॥ ३० ॥

30. The highly respected Bhagavatpāda Śaṅkara also refers to the Mādhyamikas, experts in dry ratiocination (contradicting the Vedic view), as confused regarding the self-existent Brahman who is beyond thought.

The Advaita view is different from the Mādhyamika view.

अनादृत्य श्रुतिं मौख्यादिमे बौद्धास्तमस्विनः ।

आपेदिरे निरात्मत्वमनुमानैकचक्षुषः ॥ ३१ ॥

31. These Buddhists, merged in darkness, and seeing through the one eye of inference and neglecting the authority of the Veda, reached only the 'nothingness'.

शून्यमासीदितिब्रूषे सद्योगं वा सदात्मताम् ।

शून्यस्य न तु तद्युक्तमुभयं व्याहृतत्वतः ॥ ३२ ॥

32. (We ask the Buddhists :) When you said, 'nothing existed' (in Sloka 26) did you mean

it (nothing) was connected with existence (Sat) or it (nothing) was of the nature of existence? In either case its nothingness is contradicted.

If 'nothing' is accepted as existence, it is no more 'nothing'.

The opposition argument is: In the beginning (i.e., before creation) there was nothing, in the end (i.e., after *pralaya*, dissolution) there will be nothing; so the things that appear in the middle (i.e., for the duration of creation) are deceptive, they do not really exist, they only appear to be existing.

The Vedāntin's counter-argument is: You said. 'Nothing existed'. What do you mean by that? You predicate something about 'nothing'. Now, predication may be of two kinds only: 1) about the nature of the thing predicated, or 2) about something else in connection with the thing predicated. If your predication is of the first kind then 'existence' becomes the nature of 'nothing', which of course, you do not mean. If, again, your predication indicates some kind of relation, then the relation must be between two things, in which case also your 'nothing' is converted into a 'thing', which you do not desire. So 'nothing existed' is a contradiction in terms.

न युक्तस्तमसा सूर्यो नापि चासौ तमोमयः ।

सच्छून्ययोर्विरोधित्वाच्छून्यमासीत्कथं वद ॥ ३३ ॥

33. The sun does not [have the attribute of darkness; nor is it itself of the nature of darkness. As existence and non-existence are similarly



contradictory, (you cannot predicate something about nothing, so) how do you say 'nothing existed' ?

वियदादेर्नामरूपे मायया सुविकल्पिते ।

शून्यस्य नामरूपे च तथा चेज्जीव्यतां चिरम् ॥ ३४ ॥

34. (The Buddhists retort): (According to you Vedāntins) The names and forms of ākāśa and other elements are conjured up by Māyā in (or on) Sat, the existence or Reality. Similarly (according to us) they (names and forms) are illusively produced by Māyā in (or on) non-existence, Asat. (Réply): Our answer is, 'May you live long,' i.e. you have fallen into a logical trap.

Ākāśa etc., cannot exist without the substratum of Brahman and if 'nothing' also is like that, then it also has a real substratum and you accept the Vedāntic position.

सतोऽपि नामरूपे द्वे कल्पिते चेत्तदा वद ।

कुत्रेति निरधिष्ठानो न भ्रमः क्वचिदीक्ष्यते ॥ ३५ ॥

35. If you affirm that name and form attributed to an existing thing: are both creations of Māyā (an illusory principle), then tell us what is the substratum upon which Māyā creates names and forms ; for illusion without a substratum, is never seen.

If Sat is the substratum, it is no more illusion. Non-existence can never be a substratum. The world cannot be the substratum of Sat, for it is created later. The

fourth alternative also is not possible, for illusion without a substratum is never seen.

सदासीदिति शब्दार्थभेदे वैगुण्यमापतेत् ।

अभेदे पुनरुक्तिस्स्यान्मैवं लोके तथेक्षणात् ॥ ३६ ॥

36. (The opponent says): In the Vedic text 'Existence was (*sat āsit*)' if the two words mean differently then two separate things come in. If the words refer to the same thing, then there is tautology. (The Vedantin replies): Not that, i.e., the two terms certainly refer to the same thing, but identical statements like this are seen in usage.

'*Sat*' and '*āsit*' both are derived from the root '*as*' which signifies existence. If the two are accepted as referring to two things, the idea of secondless Brahman is affected. Both refer to the same thing, but the use of two words cannot be a fault because it is common in usage.

कर्तव्यं कुरुते वाक्यं ब्रूते धार्यस्य धारणम् ।

इत्यादिवासनाविष्टं प्रत्यासीत्सदित्तरणम् ॥ ३७ ॥

37. We all use the expressions, 'What has to be done has been done,' 'speech is spoken,' and 'A burden is borne'. The Vedic text 'Existence was' is meant for those whose minds are accustomed to such expressions.

कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।

शिष्यं प्रत्येव तेनात्र द्वितीयं न हि शक्यते ॥ ३८ ॥

38. Such texts as 'Before creation' spoken in reference to Brahman who is timeless, are meant for beginners who are used to the idea of time. They do not imply the existence of duality.

The beginners are not capable of comprehending the Absolute, right at the start. So the past tense is used to make the sense intelligible to a pupil who is bound to the idea of time.

चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।

अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥ ३९ ॥

39. Objections are raised and answered from the point of view of duality. From the stand point of pure non-duality neither questions nor answers are possible.

Duality is assumed to refute it. Arguments are possible through the mind and speech which are the world of duality. In non-duality silence is the only language.

तदा स्तिमितगम्भीरं न तेजो न तमस्ततम् ।

अनाख्यमनभिर्व्यक्तं सत्किञ्चिदवशिष्यते ॥ ४० ॥

40. What remains after dissolution is an unmoving and ungraspable, unnamed and unnamable, unmanifest, indefinite something, beyond light and darkness, and all-pervading.

A quotation from *Yoga Vāsiṣṭha*.

ननु भूम्यादिकं मा भूः परमाण्वन्तनाशतः ।

कथं ते वियतोऽसत्त्वं बुद्धिमारोहतीति चेत् ॥ ४१ ॥

41. (Objection): When the molecules of the four elements, earth, water, fire and air are dissolved, we may have an idea of the dissolution of those elements; but how can our intellect grasp the dissolution of ākāśa which is not composed of molecules? Hence ākāśa is eternal.

The Objection is from the standpoint of the Vaiśeṣikas who accept all the elements as eternal, and for them destruction means not being seen or felt, like a point. The four elements are seen as created but that is not the case with ākāśa.

The implication is: According to the reason adduced in the śloka, ākāśa is eternal, which the Vedāntins ought to accept; if so, their non-duality is gone, ākāśa being the second thing by the side of Brahman or Sat.

अत्यन्तं निर्जगद्व्योम यथा ते बुद्धिमाश्रितम् ।

तथैव सन्निराकाशं कुतो नाश्रयते मतिम् ॥ ४२ ॥

42. (Reply): If your mind can conceive of the existence of ākāśa in the total absence of the (atomic) world (of names, forms and motions) why could we not conceive of Sat without ākāśa?

The point in the above argument is: The definition of ākāśa is *avakāśa-dāṭṭvam (ākāśatvam)*, 'that which provides space for things to exist' or *Śabda guṇakam akāśam*, 'that whose attribute (function) is to make sound possible.' So we see ākāśa cannot be conceived except in relation to other things, it being a relative term. If, however, this is possible according to the opponent, then, in the very

same way we can conceive of Sat without ākāśa. The implication is that by negating other things we come to one which cannot be negated ; this is Sat.

निर्जगद्व्योम दृष्टं चेत्रकाशतमसी विना ।

क दृष्टं किञ्च ते पक्षे न प्रत्यक्षं वियत्खलु ॥ ४३ ॥

43. If the opponent holds that ākāśa can be perceived in the absence of the rest of the world, we may ask : Where can it be seen except as light and darkness ? (i.e. what you seem to perceive is not ākāśa but light and darkness). Besides, according to the opponent's view ākāśa cannot be perceived by the senses.

The opponents here are the Naiyāyikas and the Sūnyavādins.

तद्वस्तु शुद्धन्त्वस्माभिर्निश्चितैरनुभूयते ।

तूष्णीं स्थितौ न शून्यत्वं शून्यबुद्धेश्च वर्जनात् ॥ ४४ ॥

44. Brahman the pure existence (without any reference to the world) can be experienced without an iota of doubt, when all mentations cease. And what we experience is not nothing, for we are not conscious of the perception of nothing.

The objection is that Brahman being of the nature of pure existence, is by a parity of reasoning, inconceivable. It is true It cannot be perceived by the senses or by inferred reason but everybody feels that he exists and the wise man feels it more specially. In samādhi the subject—object relationship drops away and Brahman is directly realized.

Void cannot be realized because no realization is possible in the absence of the realizer and if he is [there, there is no more void. Moreover how can there be the knowledge of a thing which does not exist ?

सद्बुद्धिरपि चेन्नास्ति माऽस्त्वस्य स्वप्रभत्वतः ।

निर्मनस्कत्वसाक्षित्वात्सन्मात्रं सुगमं नृणाम् ॥ ४५ ॥

45. (Objection :) The idea of existence is also absent in the state of quiescence. (Reply): It does not matter. Brahman is self-revealing and the witness of the tranquil mind. It can be easily perceived by men inasmuch as it is the witness of the cessation of all mentations.

The mind being absent, no ideas can originate either of existence or of non-existence. The idea may not be there, but the thing is there as self-luminous. A man understands it easily saying, ' My mind is not there but I exist '.

मनोजृम्भणराहित्ये यथा साक्षी निराकुलः ।

मायाजृम्भणतः पूर्वं सत्तथैव निराकुलम् ॥ ४६ ॥

46. When the mind is void of all mentations we experience the witness or obscuring consciousness (in its purity) as calm and unagitated. Similarly prior to the functioning of Māyā the existence, Sat, remained (in its purity) as quiescence, calm and unruffled.

Sākṣin, the observing consciousness is really the ground consciousness, consciousness as it is in itself. It does not

function, it simply is ; by its is-ness or mere existence, the function of observations is superposed on it when it comes in contact with another. Even then it is quiescent. When attraction for the other is generated in it, it becomes the agent-consciousness and loses its quiescence. This is what we call our (normal) consciousness with which we are conversant. This being so, our experience of consciousness is always that of one in an agitated state. Really speaking, it is, under all circumstances, whether in the subject-object state, or in the objectless state, a contentless state, always quiescent, never taking any part in any fact or act. But if we are to experience it as it is in itself we have to still all mentations, make the mind void of all objects : then only consciousness appears in its pristine glory, as mere itself. To experience consciousness objects are not necessary. But as in the normal condition of our mind it is always associated with one object or another we are led to think that objects are absolutely necessary.

Similar is the case with existence, Sat. It simply is and remains so throughout the galactical existence of the universe of myriad names, forms and motions, either prior or posterior to it (the universe). But normally it is posited in connection with some name, form or motion as an other. Without this we have no experience of existence.

But just as quiescent consciousness can be experienced so also Sat as mere existence can be conceived prior or posterior to creation ; names, forms and motions are its mere adjuncts, not necessary parts or functions of it.

निस्तत्त्वा कार्यगम्यास्य शक्तिर्मायाऽग्निशक्तिवत् ।

न हि शक्तिः क्वचित्कैश्चिद्बुध्यते कार्यतः पुरा ॥ ४७ ॥

47. As the power to burn exists in fire, so the power Māyā, which has no existence independent of Brahman and which is inferred by its effect, exists in Brahman. Before the effect appears, the power behind the effect is not directly experienced by anyone anywhere.

The power Māyā is inferred by its effect, the world. It existed before creation in Brahman in a potential form. The burning power of fire does not exist independently of fire nor is it perceived except from the burning sensation produced by it.

न सद्वस्तु सतः शक्तिर्नहि बद्धेः स्वशक्तिता ।

सद्विलक्षणतायां तु शक्तेः किं तत्त्वमुच्यताम् ॥ ४८ ॥

48. The power of a substance is not the substance itself, as for instance, the power to burn is not the fire itself. (Similarly, Māyā, which is the power of Brahman, is not Brahman.) If Power is something other than Brahman, then define its nature.

शून्यत्वमिति चेच्छून्यं मायाकार्यमितीरितम् ।

न शून्यं नापि सद्यादृक्तादृक्तरश्मिहेष्यताम् ॥ ४९ ॥

49. (If you say the nature of) Māyā is 'nothingness' (then you contradict yourself inasmuch as in verse 34) you said that 'nothing' is an effect of Māyā (and an effect of a thing cannot be its nature, an effect being posterior to the thing). (So you will have to admit that) Māyā is neither



*śūnyam*, non-existence nor Sat, existence, but it is as it is (i.e. something undefinable by the two terms),

If you say that distinct existence is the same as 'nothingness', then 'nothing' has been accepted in stanza 34 as the result of *Māyā*, and therefore cannot be identical with it. *Māyā* is therefore indescribable. *Māyā* is not non-existent but it is stultified by knowledge.

With the Vedāntins (as it should be with all rationalists) the terms 'existence' and 'non-existence' have two connotations each. 'Existence' may mean stultifiable existence and non-stultifiable existence, i.e., that may go out of existence under certain condition or conditions; and that can never go out of existence under any condition. The last one is absolute existence and the first is relative existence or temporal existence. All things in the world are examples of the first: they were not, are, and will not be. Naturally there cannot be any example of the last type of existence in the world of names and forms and motions. Nevertheless we can have an idea of it thus: 'Out of nothing comes nothing' is a fundamental maxim, universally admitted as true. As the obverse to this universal proposition it stands that whenever anything comes into being or exists, it must have come out of something i.e., out of existence. Then again just as in the case of earth and earthen wares, the latter are formed, broken and reformed i.e., their forms undergo changes, but the earth of which they are composed remains unchanged, never going out of existence, similarly while all things having forms undergo changes, or in other words when forms change, their substance remains. This

ultimate substance which is called 'existence' is the un-stultifiable existence or absolute existence.

In the same way 'non-existence' has two meanings : 1) A pot is non-existent when it is broken, i.e., it was existing ; now it is not ; 2) A square-circle is non-existent, in the sense it never was, nor is, nor will ever be.

Māyā is not existence in the absolute sense ; it is not non-existence in the sense a square-circle is non-existent. It is neither of these and still in the relative sense it is existing.

नाऽसदासीन्नो सदासीत्तदानीं किं त्वभूत्तमः ।

सद्योगात्तमसः सत्त्वं न स्वतस्तन्निषेधनात् ॥ ५० ॥

50. This peculiar nature of Māyā is corroborated by the Vedic text which purports, there was neither non-existence nor existence then (i.e., before creation) but there was darkness (by which is meant Māyā). This attribution of existence to darkness (or Māyā) is due to its association with existence, not by virtue of itself, in as much as it (existence) is denied to it (in the just mentioned Vedic passage).

Cf. Nāsadiya Sūkta in the R̥g Veda 10. 129. 1 or 8.7.17. 1. Also Satapatha Brāhmaṇa 10.5.3.2. and in Taittirīya Brāhmaṇa 2.8.9.3.

The Vedic passage alluded to here is: '*Tama āsit tamasā gūḍhamagre,*' which means (before creation) there was darkness (Brahman) covered by darkness (Māyā). Here the first 'tamas' is not the same as the second 'tamas'

(i.e., *tamasā*) for a thing cannot be covered by itself. As before creation there was nothing else except Brahman and its power, *Māyā*, it is but natural to interpret the passage as above.

अत एव द्वितीयत्वं शून्यवन्न हि गण्यते ।

न लोके चैत्रतच्छक्तयोर्जीवितं लिख्यते पृथक् ॥ ५१ ॥

51. Hence like nothingness, *Māyā* also cannot be a distinct entity in its own right. In the world too, an able man and his ability are not considered two but one.

शक्त्याधिक्ये जीवितं चेद्वधते तत्र वृद्धिकृत् ।

न शक्तिः किं तु तत्काय युद्धकृष्यादिकं तथा ॥ ५२ ॥

52. If it is argued that increase in one's power leads to the prolongation of his life (we counter it by saying that) the prolongation is not the result of power but the effects thereof, such as war, agriculture, etc.

The opponent's point is : *Māyā* is something, a second to Brahman. We see in actual life that power (and *Māyā* is the power of Brahman) produces effects. For example, the increase or decrease of a man's power produces increase or decrease in the duration of his life. Since nothing can produce anything it must be admitted that power is something (i.e. , a distinct entity) capable of producing effects.

The Vedāntin says, no. The longevity or its reverse is not the product of the power but of the exercise of the power by the possessor, man, i.e., the application of the power in producing food, leisure, peace, etc. The agent is

Sat, the association of this Sat with power (*śakti*) has led to the superimposition of Sat (existence) on power (*śakti*) which gives the appearance of existence to power (*śakti*). It may still be argued that if power be something non-existent, how can its exercise be possible? The Vedāntin says, the answer has been given above. By way of explanation it may be said that the power and its possessor are never considered as two distinct entities. Power to be power must be based on existence, i.e., must be existing. But existence is not exhausted in the wielding of power; a man or consciousness when it does not exercise its will which is a power, is still consciousness, but will without consciousness is inconceivable; so consciousness the wielder of will or power is the real entity, and consciousness is existence. Cit is Sat. Therefore the glory of power is borrowed glory.

Power is not the real cause of long life but food and peace created as a result of agriculture, war, etc., through power. The objection is that power may have an existence independent of its holder.

सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ।

शक्तिकार्यं तु नैत्रास्ति द्वितीयं शंक्यते कथम् ॥ ५३ ॥

53. Power is now here considered to be independent of its substratum. Before creation no effects of power existed. What grounds are there for assuming a duality?

Even if the output of an inherent force can be counted separate, in the case of *Māyā* no such results exist as it is all an illusion and did not exist before creation

न कृत्स्नब्रह्मावृत्तिः सा शक्तिः किंत्वेकदेशभाक् ।

घटशक्तिर्यथा भूमौ स्निग्धमृद्येव वर्तते ॥ ५४ ॥

54. Power does not operate in the whole of Brahman but only in a part of it. Earth's power of producing pots is not seen in all earth but in a portion or mode of earth only, viz., in clay, i.e., earth mixed with water.

Māyā conditions only a part of the Absolute, which becomes Īśvara. Some say that only the bliss aspect of Brahman is obscured by Māyā ; the existence and consciousness aspects are always evident.

पादोऽस्य सर्वा भूतानि त्रिपादस्ति स्वयंप्रभः ।

इत्येकदेशवृत्तित्वं मायार्यो वदति श्रुतिः ॥ ५५ ॥

55. The Śruti says : ' Creation is only a quarter of Brahman, the other three quarters are self-revealing (i.e., not dependent on Māyā's effects for its revelation). Thus does the Śruti say Māyā covers but a part of Brahman.

Cf. Puruṣasūkta 3, Chāndogya Up. 3.12.5. Brahman is partless but Its parts have been hypothetically taken to show the littleness of creation.

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।

इति कृष्णोऽर्जुनायाह जगतस्त्वेकदेशताम् ॥ ५६ ॥

56. In the Gītā, Śrī Kṛṣṇa says to Arjuna : ' The world is sustained by a part of Mine,' indi-

cating that the world is sustained by a part of the Lord.

Gītā 10.42.

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ।  
विकारावर्ति चात्रास्ति श्रुतिसूत्रकृतोर्वचः ॥ ५७ ॥

57. The Śruti supports the same view: 'The supreme spirit, pervading the world on every side, yet extends ten fingers beyond it.' In the Sūtras, too, Brahman is declared to transcend the world of differences.

Lit. 'ten fingers'. It is a realistic way of explaining that Brahman is beyond space. It may also mean in ten directions. Cf. Śvetāśvatara Up. 3.14. & Brahma Sūtras 4.4.19.

निरंशेऽप्यंशमारोप्य कृत्स्नंशे वेति पृच्छतः ।  
तद्भाषयोत्तरं ब्रूते श्रुतिः श्रोतृहितैषिणी ॥ ५८ ॥

58. Śruti, the wellwisher of the questioner, being asked whether Māyā pervades the whole or part of Brahman, speaks of the partless as having parts in order to explain the nondual nature of Brahman, by giving illustrations.

सत्तत्त्वमाश्रिता शक्तिः कल्पयेत्सति विक्रियाः ।  
वर्णा भित्तिगता भित्तौ चित्रं नानाविधं तथा ॥ ५९ ॥

59. With Brahman as its basis, Māyā creates the various objects of the world, just as a variety

of pictures are drawn on a wall by the use of different colours.

Māyā makes it possible for the imagination to attribute different changes to the unchangeable.

आद्यो विकार आकाशः सोऽवकाशस्वरूपवान् ।

आकाशोऽस्तीति सत्तत्त्वमाकाशेऽप्यनुगच्छति ॥ ६० ॥

60. The first modification of Māyā is *ākāśa*. Its nature is space i.e., it gives room to things to exist and expand. *Ākāśa* derives its existence from Brahman, its substratum.

When it is said that *ākāśa* exists, it implies that the property of 'existing' which resides only in Brahman is transmitted to *ākāśa*. The existence of the snake too in the illustration is not different from the existence.

एकस्वभावं सत्तत्त्वमाकाशो द्विस्वभावकः ।

नावकाशः सति व्योम्नि स चषोऽपि द्वयं स्थितम् ॥ ६१ ॥

61. The nature of Brahman is existence only. Brahman is spaceless but *ākāśa* has both space and existence as its nature.

यद्वा प्रतिध्वनिर्व्योम्नो गुणो नासौ सतीक्ष्यते ।

व्योम्नि द्वौ सध्वनी तेन सदेकं द्विगुणं वियत् ॥ ६२ ॥

62. *Ākāśa* also has the property of (conveying or communciating) sound, which Brahman does not have. Thus *ākāśa* has two properties, sound and existence, whereas Brahman has only one existence.

या शक्तिः कल्पयेद्व्योम सा सद्ब्योम्नोरभिन्नताम् ।  
 आपाद्य धर्मधर्मित्वं व्यत्ययेनावकल्पयेत् ॥ ६३ ॥

63. The same *śakti* (power) i.e. Māyā which has conjured up *ākāśa* in the real entity, Sat or Existence has also produced the difference between them, as of substance and property, in the reverse way, after having shown their identity.

Māyā first creates *ākāśa*, then brings about the identity of *ākāśa* with the one real existence and ultimately makes existence appear as a mere attribute with *ākāśa* as its basis, thus transposing their functions.

The identity of Sat, and *ākāśa* is evident in the expression ' *ākāśa* exists' which means *ākāśa* is existence. Their difference comes out when *ākāśa* is endowed with properties of space-giving and being the medium of communicating sound, which are absent in Sat, existence. *Ākāśa*'s separate existence is due to its having the above two properties. This distinct entity, *ākāśa* is said to exist or, in other words it has existence as its property (*dharma*). Now, this is a ' *vyatyaya* ', a topsy turvy view. Existence is the prime substance, on which *ākāśa* is conjured up. Such, however is the power of Māyā that even hard-boiled logicians make existence a quality or property of *ākāśa*, thereby creating a difference between them (i.e. *ākāśa* and Sat).

सतो व्योमत्वमापन्नं व्योम्नः सत्तां तु लौकिकाः ।

तार्किकाश्चावगच्छन्ति मायाया उचितं हि तत् ॥ ६४ ॥

64. It is Sat which appears as *ākāśa*, but ordinary people, and the logicians say that exis-



tence is a property of *ākāśa*. This is only to be expected, for Māyā is the conjurer.

Those who accept the world as a real transformation of Brahman, as curd is of milk, are all included here.

यद्यथा वर्तते तस्य तथात्वं भाति मानतः ।

अन्यथात्वं भ्रमेणेति न्यायोऽयं सार्वलौकिकः ॥ ६५ ॥

65. It is common knowledge that correct understanding makes a thing appear as it is in itself and illusion makes it appear differently.

एवं श्रुतिविचारात् प्राग्यथा यद्वस्तु भासते ।

विचारेण विपर्येति ततस्तच्चिन्त्यतां वियत् ॥ ६६ ॥

66. A thing appears to be quite different after a thorough discussion of the Vedic passage (concerned) from what it appeared before such a discussion. So let us now discuss the nature of *ākāśa*.

Brahman appears as the phenomenal universe. By proper study the latter is recognized as an illusion and Brahman is known to be its basis.

भिन्ने वियत्सती शब्दभेदाद्बुद्धेश्च भेदतः ।

वाय्वादिष्वनुवृत्तं सन्नतु व्योमेति भेदधीः ॥ ६७ ॥

67. Brahman and *ākāśa* are different entities. Their names are different, and the ideas conveyed by their names too are different. Brahman pervades air and other objects. Such is not the case with *ākāśa*. This is what we know to be the difference.

सद्वस्त्वधिकवृत्तित्वाद्गमि व्योम्नस्तु धर्मता ।

धिया सतः पृथक्कारे ब्रूहि व्योम किमात्मकं ॥ ६८ ॥

68. The entity, Sat being more pervading, is the locus or substance ; and *ākāśa* (being less pervading) a content or an attribute. When, by the exercise of reason or intellect, Sat is separated from *ākāśa*, tell me what the nature of *ākāśa* is i.e., it is reduced to nothing).

अवकाशात्मकं नच्चेदसत्तदिति चिन्त्यताम् ।

भिन्नं सतोऽसच्च नेति वक्षि चेद् व्याहृतिस्तव ॥ ६९ ॥

69. If you hold that (when existence is abstracted from it) *ākāśa* still remains as space, we reply, it should be regarded as 'nothing'. If you say : 'It is different from Asat as well as from Sat' you shift your position (for you do not admit anything which is different from both, which we, of course, hold).

भातीति चेद्भातु नाम भूषणं मायिकस्य तत् ।

यदसद्भासमानं तन्मिथ्या स्वप्नगजादिवत् ॥ ७० ॥

70. If you argue that *ākāśa* is evident, then we reply : let it be ; it is to the credit of the products of *Māyā*. The appearance of an object which is in fact non-existent is an illusion (*mithyā*) just as that of the elephant seen in a dream.

जातिव्यक्ती देहिदेहौ गुणद्रव्ये यथा पृथक् ।

वियत्सतोस्तथैवास्तु पार्थक्यं कोऽत्र विस्मयः ॥ ७१ ॥

71. As there is a distinction between a class, and a member of a class, a living man and his body, and the possessor of an attribute and the attribute, so there is a distinction between existence (Brahman) and *ākāśa*. What is there to wonder at ?

बुद्धोऽपि भेदो नो चित्ते निरूढिं याति चेत्तदा ।

अनैकाग्रयात्संशयाद्वा रूढ्यभावोऽस्य ते वद ॥ ७२ ॥

72. If you say that granting intellectually that there is a distinction between *ākāśa* and Brahman, yet in practice one does not feel convinced of it, we ask, is such an absurd conclusion due to lack of concentration or tenacious doubt ?

अप्रमत्तो भव ध्यानादाद्येऽन्यस्मिन् विवेचनम् ।

कुरु प्रमाणयुक्तिभ्यां ततो रूढतमो भवेत् ॥ ७३ ॥

73. If the first, be attentive by fixing the mind through meditation. If the other, then study the matter carefully with the help of reasoning and evidence. Then the conviction of the truth of the distinction between Brahman and *ākāśa* will be firm.

ध्यानान्मानाद्युक्तितोऽपि रूढे भेदे वियत्सतोः ।

न कदाचिद्वियत्सत्यं सद्वस्तु च्छिद्रवन्न च ॥ ७४ ॥

74. By means of profound meditation, evidence and logical reasoning, Brahman and *ākāśa* can be known to be different from one another. The *ākāśa* will not appear as real nor Brahman as having the property of space-giving.

ज्ञस्य भाति सदा व्योम निस्तत्त्वोल्लेखपूर्ववत् ।

सद्वस्त्वपि विभात्यस्य निच्छिद्रत्वपुरस्सरम् ॥ ७५ ॥

75. To a knower *ākāśa* always shows its illusoriness and Brahman also always shines unassociated with its properties.

वासनायां प्रवृद्धायां वियत्सत्यत्ववादिनम् ।

सन्मात्राबोधयुक्तं च दृष्ट्वा विस्मयते बुधः ॥ ७६ ॥

76. When one's impressions (about the true natures of *Sat* and *ākāśa*) are thus quite deepened (by constant reasoning and meditation) one is amazed to see a person attributing reality to *ākāśa* and suffering from ignorance about reality being pure existence (void of all attributes).

In this śloka the word 'vāsanā' has been used in a rather unusual sense. It is not used in the ordinary sense of 'desire' but 'impression', not again 'a bad impression' but 'a good impression', viz., of the true nature of *Sat* and *ākāśa*.

एवमाकाशमिथ्यात्वे सत्सत्यत्वे च वासिते ।

न्यायेनानेन वाग्वादेः सद्वस्तु प्रविविच्यताम् ॥ ७७ ॥

77. Thus when the unreality of *ākāśa* and

the reality of Brahman are firmly established in the mind, one should follow the same method and differentiate Brahman, whose nature is pure existence, from air and other elements.

The method of concentration, evidence and reason.

सद्वस्तुन्येकदेशस्था माया तत्रैकदेशगम् ।

वियत्त्राप्येकदेशगतो वायुः प्रकल्पितः ॥ ७८ ॥

78. The real entity (Brahman) is all-pervasive; the range of Māyā is limited, that of *ākāśa* is more limited and that of the air yet more so.

Māyā is, in a part of Brahman; *ākāśa* is a partial manifestation of Māyā, and air is supposed to be in a part of *ākāśa*.

शोषस्पर्शो गतिर्वेगः वायुधर्मा इमे मताः ।

त्रयः स्वभावाः सन्मायाव्योम्नां ये तेऽपि वायुगाः ॥

79. The following are the properties air is known to possess: ability to absorb moisture, perceptibility to the sense of touch, speed and motion. Existence and the properties of Māyā and *ākāśa* are also found in air.

वायुरस्तीति सद्भावः सतो वायौ पृथक्कृते ।

निस्तत्त्वरूपता मायास्वभावो व्योमगो ध्वनिः ॥ ८० ॥

80. When we say, air exists, we mean that it does so by virtue of the universal principle, existence. If the idea of existence is abstracted from air what is left is of the nature of Māyā i.e. a

non-entity. The property of sound that is found in air is of *ākāśa*.

सतोऽनुवृत्तिः सर्वत्र व्योम्नो नेति पुरेरितम् ।

व्योमानुवृत्तिरधुना कथं न व्याहतं वचः ॥ ८१ ॥

81. (Objection): It was stated before (in 67) that existence was a natural concomitant of every thing and that *ākāśa* was not. Now you say that *ākāśa* is concomitant of air. Do they not contradict ?

Cf. 67.

छिद्रानुवृत्तिर्नेतीति पूर्वोक्तिरधुना त्वियम् ।

शब्दानुवृत्तिरेवोक्ता वचसो व्याहतिः कुतः ॥ ८२ ॥

82. (Reply): We implied before that space as an attribute of *ākāśa* was not found in air; we now say that the ability to produce sound, which is also the attribute of *ākāśa* is found in air. Where is the contradiction ?

Cf. 67.

ननु सद्वस्तुपार्थक्यादसत्त्वं चेत्तदा कथम् ।

अव्यक्तमायावैषम्यादमायामयताऽपि नो ॥ ८३ ॥

83. (Objection): If you argue that because air is different from the real entity it is unreal, why do you not infer that air, perceived by the senses being different from *Māyā*, is not unreal like *Māyā* ?

निस्तत्त्वरूपतैवात्र मायात्वस्य प्रयोजिका ।

सा शक्तिकार्ययोस्तुल्या व्यक्ताव्यक्तत्वभेदिनोः ॥८४॥

84. (Reply): Air is unreal because its nature partakes of the nature of Māyā. Unreality is common to Māyā, and its effects, because both differ from reality (existence), although Māyā, being power, is not subject to perception whereas its effects are.

Cf. 80. All kinds of power are not subject to perception, but their effects are.

सदसत्वविवेकस्य प्रस्तुतत्वात्स चिन्त्यताम् ।

असतोऽवान्तर भेद आसां तच्चिन्तयात्र किम् ॥ ८५ ॥

85. There may be sub-divisions within non-existence. But what is the use of considering them here ?

In 13. 36 this has been discussed.

सद्वस्तु ब्रह्म शिष्टोऽंशो वायुर्मिथ्या यथा वियत् ।

वासयित्वा चिरं वायोर्मिथ्यात्वं मरुतं त्यजेत् ॥ ८६ ॥

86. What is real in air is Brahman, Sat ; other portions are unreal as in *ākāśa*. Having made a deep impression (in your mind) about the unreality of air (by reason and meditation) give up (the false notion about the reality of) air.

चिन्तयेद्ब्रह्मिण्येवं मरुतो न्यूनवर्तिनम् ।

ब्रह्माण्डावरणेष्वेषा न्यूनाधिकविचारणा ॥ ८७ ॥

87. In the same way we can think of fire which has a more limited range than air. A similar consideration will point to the relative extension of the other elements which envelop the universe (e.g. water and earth).

वायोर्दशांशतो न्यूनो वह्निर्वायौ प्रकल्पितः ।

पुराणोक्तं तारतम्यं दशांशैर्भूतपञ्चके ॥ ८८ ॥

88. Fire is formed from a tenth part of air, and in this way each element is one tenth as extensive as the preceding one. This is the traditional theory described in the Purāṇas.

वह्निरुष्णः प्रकाशात्मा पूर्वानुगतिरत्र च ।

अस्ति वह्निः स निस्तत्वः शब्दवान् स्पर्शवानपि ॥ ८९ ॥

89. Heat and light are the specific properties of fire in addition to the properties of the entities from which it is derived, namely existence, a pseudo-reality apart from existence, and perceptibility to the senses of sound and touch.

सन्मायाव्योमवाय्वंशैर्युक्तस्याग्नेर्निजो गुणः ।

रूपं तत्र सतः सर्वमन्यद्बुद्ध्या विविच्यताम् ॥ ९० ॥

90. Endowed with these properties of Brahman, Māyā, ākāśā and air, respectively, fire has colour as its specific property; apart from existence, all the other properties of fire are unreal. Understand this by discrimination.



सतो विवेचिते वह्नौ मिथ्यात्वे सति वासिते ।

आपो दशांशतो न्यूनाः कल्पिता इति चिन्तयेत् ॥९१॥

91. Since the reality of fire as Brahman and its unreality apart from Brahman has been established, it is easy to understand the unreality of water apart from Brahman since it consists of only one-tenth part of fire,

सन्त्यापोऽमूः शून्यतच्चाः सशब्दस्पर्शसंयुताः ।

रूपवत्योऽन्य धर्मानुवृत्त्या स्वीयो रसो गुणः ॥ ९२ ॥

92. Its existence, its pseudo-reality apart from existence, its perceptibility to the senses of sound, touch and sight are taken from the entities from which it is derived (namely, Brahman, Māyā, ākāśā, air and fire respectively). Its specific property is perceptibility to the sense of taste.

सतो विवेचितास्वप्सु तन्मिथ्यात्वे च वासिते ।

भूमिर्दशांशतो न्यूना कल्पिताप्स्विति चिन्तयेत् ॥९३॥

93. Since the illusory character of water considered apart from existence has thus been established, let us now take the case of earth, which arises from one-tenth part of water.

अस्ति भूस्तत्त्वशून्याऽस्यां शब्दस्पर्शौ सरूपकौ ।

रसश्च परतो गन्धो नैजः सत्ता विविच्यताम् ॥ ९४ ॥

94. The earth has for its properties existence, a pseudo-reality apart from existence and perceptibility to the senses of sound, touch, sight and taste. Its specific property is perceptibility to the senses of smell. Their difference from Brahman should be understood.

पृथक्कृतायां सत्तायां भूमिर्मिथ्याऽवशिष्यते ।

भूमेर्दशांशतो न्यूनं ब्रह्माण्डं भूमिमध्यगम् ॥ ९५ ॥

95. The illusory character of earth is realized when it is considered apart from existence. One-tenth part of it forms the cosmos.

ब्रह्माण्डमध्ये तिष्ठन्ति भुवनानि चतुर्दश ।

भुवनेषु वसन्त्येषु प्राणिदेहा यथायथम् ॥ ९६ ॥

96. The cosmos contains the fourteen worlds and all the living beings suited to each world.

Brahmāṇḍa, the Egg of Brahmā, is the cosmos, consisting of fourteen worlds viz. Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satya (or Brahmā) and Atala, Vitala, Sutala, Talātala, Rasātala, Mahātala, Pātala, in the upper and lower directions of the world.

ब्रह्माण्डलोकदेहेषु सद्रस्तुनि पृथक्कृते ।

असन्तोऽण्डादयो भान्तु तद्भानेऽपीह का क्षतिः ॥ ९७ ॥

97. If we abstract from the cosmos the existence which underlies it, all the worlds and all objects are reduced to a mere illusory appear-

ance. What does it matter even if they still continue to appear ?

The water of mirage does not soak the earth, so also, the unreal world does not disturb the oneness of reality.

भूतभौतिकमायानामसत्त्वेऽत्यन्तवासिते ।

सद्वस्त्वद्वैतमित्येषा धीर्विपर्येति न क्वचित् ॥ ९८ ॥

98. When a deep impression has been created in the mind about the elements and their derivatives and Māyā being of the same category (viz., of non-existence), the understanding of the real entity as non-dual will never be subverted.

सदद्वैतात् पृथग्भूते द्वैते भूम्यादिरूपिणि ।

तत्तदर्थक्रिया लोके यथा दृष्टा तथैव सा ॥ ९९ ॥

99. When the Reality has been comprehended as non-dual and the world of duality has been differentiated, their pragmatic action (however) will continue as before.

If this visible creation is known to be unreal, will there be an end to all worldly dealings? No, because for all practical purposes their functions remain unchanged. Pots may be known to be made of clay, still their forms remain visible. When the reality has been comprehended and the world of duality has been differentiated from the one nondual existence, the objects of sense-perception will continue to appear as they did before the rise of the knowledge of truth.

साङ्ख्यकाणादबौद्धाद्यैर्जगद्धेदो यथा यथा ।

उत्प्रेक्ष्यतेऽनेकयुक्त्या भवत्वेष तथा तथा ॥ १०० ॥

100. The followers of Sāṅkhya, Vaiśeṣika, the Buddhist and other schools have established with quite an array of arguments (the real nature of) the multiplicity in the universe. Let them have these. We have no quarrel with them. (In the pragmatic world we too accept them all.)

Empirically the world is true but not ontologically.

अवज्ञातं सदद्वैतं निश्चकैरन्यवार्दिभिः ।

एवं का क्षतिरस्माकं तदद्वैतमवजानताम् ॥ १०१ ॥

101. There are philosophers who, holding an opposite view, disregard the real non-dual entity. That does not harm us, who (following the Veda, reason and experience, are convinced of our own unshakable position and therefore) have no regard for their conclusion.

Since our position has been established by Śruti, reasoning and experience.

द्वैतावज्ञा सुस्थिता चेदद्वैते धीः स्थिरा भवेत् ।

स्थैर्यै तस्याः पुमानेष जीवन्मुक्त इतीर्यते ॥ १०२ ॥

102. When the intellect disregards the notions of duality, it becomes firmly established in the conception of non-duality. The man who is firmly rooted in the conviction of non-duality is called a Jivanmukta (liberated in life.)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥१०३॥

103. Śrī Kṛṣṇa says in the Gītā : ‘ This is called having one’s being in Brahman, O Pārtha. None, attaining to this, becomes deluded. Being established therein, even at the last moment, a man attains to oneness with Brahman. ’

Gītā 2.72. This is called Videhamukti, liberation at the fall of the body.

सदद्वैतेऽनृते द्वैते यदन्योन्यैक्यवीक्षणम् ।

तस्यान्तकालस्तद्भेदबुद्धिरेव न चेतः ॥ १०४ ॥

104. ‘ At the last moment ’ means the moment at which the mutual identification of the illusory duality and the one secondless reality is annihilated by differentiating them from each other ; nothing else.

Here death of the age-old error of duality is meant.

यद्धान्तकालः प्राणस्य वियोगोऽस्तु प्रसिद्धितः ।

तस्मिन् कालेऽपि न भ्रान्तेर्गतायाः पुनरागमः ॥१०५॥

105. In common parlance the expression ‘ at the last moment ’ may mean ‘ at the last moment of life. ’ Even at that time, the illusion that is gone does not return.

नीरोग उपविष्टो वा रुग्णो वा विलुठन् भुवि ।

मूर्छितो वा त्यजत्वेष प्राणान् भ्रान्तिर्न सर्वथा ॥१०६॥

106. A realized soul is not affected by delusion and it is the same whether he dies healthy

or in illness, sitting in meditation or rolling on the ground, conscious or unconscious.

The manner of death does not matter to a Vedāntin. Cf. Pāramārthasāra 81. Death has meaning in the objective world but not to a knower who identifies himself as the perennial existence.

दिने दिने स्वप्नसुप्तयोर्धीते विस्मृतेऽप्ययम् ।

परेद्युर्नानधीतः स्यात्तद्विद्या न नश्यति ॥ १०७ ॥

107. The knowledge of the Veda acquired (during the waking condition) is daily forgotten during dream and deep sleep states, but it returns on the morrow. Similar is the case with the knowledge (of Brahman)—it is never lost.

As soon as knowledge dawns Jīvanmukti is achieved. But if one wants to enjoy further bliss, one must keep up the modifications of mind round Brahman. But ignorance once destroyed can never come back. Knowledge remains as impression and can assert itself even at the last moment of a knower dying in an unconscious state.

प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना ।

न नश्यति न वेदान्तात्प्रबलं मानमीक्ष्यते ॥ १०८ ॥

108. The knowledge of Brahman, based on the evidence of the Vedas, is not destroyed unless proved invalid by some stronger evidence ; but in fact there is no stronger evidence than the Vedas.

Here the authority of the Vedas is identical with the experience of Self and nothing can overthrow the evidence

of such experience. 'Knowledge of the Veda' is another name for Self-realization. Hence is the strong authority of the Vedas. Cf. Śrī S'aṅkara's commentary on Praśna Up. 6.3.

तस्माद्वेदान्तसंसिद्धिं सदद्वैतं न बाध्यते ।

अन्तकालेऽप्यतो भूतविवेकान्निर्वृतिः स्थिता ॥ १०९ ॥

109. Therefore the knowledge of the non-dual Reality (thus) established by the Vedānta is not falsified even at the last moment (whatever interpretation be taken). So the discrimination of the elements (from the non-dual Reality) surely ensures peace abiding or bliss ineffable.

No transmigration for him.

# तृतीयोध्यायः पञ्चकोशविवेकः

## CHAPTER III

### THE DIFFERENTIATION OF THE FIVE SHEATHS

गुहाहितं ब्रह्म यत्तत्पञ्चकोशविवेकतः ।

बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥ १ ॥

1. It is possible to know Brahman which is “hidden in the cave” (i.e., the five sheaths), by differentiating It from them. Hence the five sheaths are now being considered.

Cf. Taittiriya Up. 2.1.1.

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥ २ ॥

2. Within the ‘physical sheath’ is the ‘vital sheath’; within the ‘vital sheath’ is the ‘mental sheath’; still, within is the ‘intellectual sheath’ or the ‘agent sheath’ and still within is the ‘blissful sheath’, or the ‘enjoyer sheath’. This succession (of one within another) is the ‘cave’ (that covers the Ātman).

This succession of sheaths, one within the other is the ‘cave’ that covers the Ātman.



पितृभुक्तान्नजाद्वीर्याञ्जातोऽन्नेनैव वर्धते ।

देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥ ३ ॥

3. The body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only. It is not the Self, for it does not exist either before birth or after death.

Cf. Chāndogya Up. 5.10.6; Aitareya Up. 4.1. Food includes milk (Br. Up. 1.5.2.). The idea of the body being the Ātman can be removed by discrimination that the body is perishable but not the Self.

पूर्वजन्मन्यसन्नेतज्जन्म संपादयेत्कथम् ।

भाविजन्मन्यसत्कर्म न भुञ्जीतेह सञ्चितम् ॥ ४ ॥

4. This body did not exist in the previous birth ; then how could it have produced this birth? (For that would be an effect without a cause.) Without existing in the future birth it cannot enjoy the results of action accumulated here (in this birth). (And hence it would be a case of 'one does and another enjoys the fruits thereof'—which is unreasonable.)

Hence the body cannot be the Self. So also there must be some past actions to account for pain and pleasure in this life, since there can be no effect without a cause. The two fallacies of akṛta-abhyāgama and kṛtā-vipranāśa are thus removed.

The point is this: this body, i.e., the body in the present birth, cannot be the Self or Atman. An incarnation or 'taking a body' is the result of accumulated Karma. This body is therefore the result of someone's karma. It being non-existent before this birth cannot be this 'someone'. Moreover it being the effect cannot be its own cause.

In this birth too karmas are being performed and therefore their results are being accumulated. Now if this body were the performer of karmas, the results must accrue to it, for which it must continue to exist in the future birth also. This is however not the case—it disintegrates after death. So it is not this body which performs karma and enjoys the fruits thereof; or, in other words, it is not Ātman, as people understand by Ātman or Self.

पूर्वो देहे बलं यच्छन्नक्षणां यः प्रवर्तकः ।

वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥ ५ ॥

5. The vital airs which pervade the body and give power and motion to the eyes and other senses constitute the vital sheath. It is not the Self because it is devoid of consciousness.

अहन्तां ममतां देहे गेहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥ ६ ॥

6. That which gives rise to the ideas of 'I' and 'mine' with regard to one's body, house and so forth, is the mind sheath. It is not the Self

because it has desires and is moved by pleasure and pain, is subject to delusion and is fickle.

The word 'bhrānta' does not mean here 'deluded' as usual but 'unstable and changing', having been derived from the root 'bhram'. But the *Ṭikā Kalyāṇa-piyūṣa*, has taken it to mean 'deluded'. So the translation of the text has taken it in both the senses.

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।

चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥ ७ ॥

7. The intellect which has the reflection of pure consciousness, and which pervades the whole body up to the tips of the fingers in the waking state, but disappears in deep sleep, is known as the intellect sheath. It also is not the Self because it too is changeable.

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।

विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥ ८ ॥

8. The inner organ functions as the agent and also the instrument. Hence though one, it is treated as two, viz., the intellect sheath and the mind sheath. Their fields of operation are the inner world and the outer world respectively.

The buddhi is static and the mind dynamic. In fact, mind and intellect, being one, but functioning differently, are both internal. But whereas the mind in collecting sense-data has to go out, and in presenting them to the intellect has to come in, and whereas the intellect is simply to sit in

judgement on the materials supplied, remaining always within, the one (intellect) is called internal and the other (mind) external.

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।

पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥ ९ ॥

9. There is a position or function (of the intellect) which, at the time of enjoying the fruits of good actions, goes a little farther inward and catches the reflection of the bliss and at the end of this enjoyment, merges in deep sleep. (This is what is known as the sheath of bliss).

This state is known as the bliss sheath, different from the Self.

The inner entity—let us call it ‘entity’ for it is sometimes an organ (*karana*), sometimes an agent (*karta*), and sometimes an enjoyer (*bhokta*)—is one and it is awareness-consciousness, of which the function is to colligate sense-data and to present them to what we call intellect (*buddhi*). This position of consciousness or its function is known as ‘mind’ (*manas*). It turns outward to receive impressions from the external organs, and inward to decide whether they are right or wrong, logically and morally: this position of consciousness is known as *buddhi*; when it receives the sense data colligated by *manas* it functions in an outward direction; when it decides the rightness and wrongness of the data or the value thereof it sits within itself or it is itself; when it *wills* further action it again functions in an outward direction, it is all *buddhi*'s doing. And when it directs itself still further within, it catches the reflection of *cit* which is

the same as *ānanda* when all doing and willing cease ; it becomes then a passive enjoyer of the reflected bliss (*ānanda-bhuj*) at the end of which it slips into deep sleep (or ignorance). These are the three positions (*vṛttis*) of consciousness. The peculiarity of this consciousness in all these conditions is that it acts as a whole ; the whole of it remains as such, it assumes that position (*vṛttis = vartanam*). It either becomes the observer, doer, or enjoyer : or the observed, the act, the enjoyed. It is evidently always in motion. What the observer observes are but the impressions of the things observed—not keeping itself aloof as an observer but by identifying itself with the impressions, which it mistakes as the things observed.

कादाचित्कत्वतोनात्मा स्यादानन्दमयोऽप्ययम् ।

बिम्बभूतो य आनन्द आत्माऽसौ सर्वदा स्थितेः ॥१०॥

10. This bliss sheath also cannot be the **Self** because it is temporal and impermanent. That bliss which is the source of this reflection is the **Self** ; for it is eternal and immutable.

It is eternal and unmodified by circumstances.

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।

मा भूतात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥ ११ ॥

11. (Objection): By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the **Self**, yet (when they are negated), no further object remains to be experienced.

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतः ।

तथाऽप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥ १२ ॥

12. (Reply): True, bliss sheath etc., are experienced and not anything else. Yet who can deny that by which these are experienced ?

The existence of the intelligence by the help of which you form a conception of these sheaths.

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।

ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥ १३ ॥

13. As the Self is Itself of the nature of experience only, It cannot be an object of experience. Since there is no experiencer nor any experience other than It, the Self is unknowable—not because It does not exist but because It cannot be an object of experience.

If the Self did not exist at all, no one could possibly experience the five sheaths as such.

माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पिणाम् ।

स्वस्मिस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥ १४ ॥

14. Objects of taste like sweet and bitter, impart their tastes to others, that is their nature, they do not stand in need of their being imparted to themselves. Nor are there other things to impart those tastes to themselves.

अर्पकान्तराहित्येऽप्यस्त्येषां तत्स्वभावता ।

मा भूत्तथाऽनुभाव्यत्वं बोधात्मा तु न हीयते ॥ १५ ॥

15. Just as there is nothing to hinder a thing from possessing its natural flavour even without being flavoured by another thing, even so the Self there stands four-square as the experience (viz., the awareness) even when It is not experienced (as an object of experience).

The point is this : All things, to be existent, require somebody else's awareness to be so. That is, somebody must know that such a thing exists. So it must be made an object of experience of somebody. But Ātman or Self is the only exception to this universal rule ; for Self is awareness, its existence (Sat) is awareness, (Cit) ; to subject awareness to being made aware is to court infinite regress.

स्वयंज्योतिभवत्येष पुरोऽस्माद्भासतेऽखिलात् ।

तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥ १६ ॥

16. The Sruti declares : ' This Ātman is self-revealing ' ; ' Before the evolution of the universe, the Self alone was shining.' ' It shining, all follow (i.e., shine) ; by Its shine the universe shines (i.e., is revealed).'

Cf. Bṛhadāraṇyaka Up. 4.3.9, Nṛsimha-Uttara-Tāpanīya Up. 2, Muṇḍaka Up. 2.2.11, Kāṭha Up. 5.15, Svetāśvatara Up. 6.14. When the universe was not born (manifested) It (Ātman) was shining. That is, It was in its absoluteness as pure-awareness. There was neither

ought nor nought but one, unalloyed, pure-awareness. After the manifestation of the world, whatever awareness is there is mixed or (as they call it) 'reflected' awareness, which, without being qualitatively different from it, is so joylessly unlike as not to be recognized at all as that.

येनेदं जानते सर्वं तत्केनान्येन जानताम् ।

विज्ञातारं केन विद्याच्छक्तं वेद्ये तु साधनम् ॥ १७ ॥

17. How can that, by which the whole universe is known, be known by anything else? By what can the knower be known? The mind etc., the instruments of knowledge, can know their own percepts only.

The instruments of knowledge like the mind cannot know the Self as an object. Cf. Br. Up. 4.5.15, Kātha Up. 6.13.

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।

विदिताविदिताभ्यां तत्पृथग्बोधस्वरूपकम् ॥ १८ ॥

18. The Self knows all that is knowable. There is no one to know It. It is consciousness or knowledge itself and is different from both the known and the unknown (as also of the knowable and the unknowable).

Cf. Śvetāśvatara Up. 3.19, Kena Up. 1.4. Being awareness itself, it cannot be made an object of knowledge. It is in and through this that all objects are known. Objects are the contents of consciousness, how can the contents contain the container?



बोधेऽप्यनुभवो यस्य न कथञ्चन जायते ।

तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥ १९ ॥

19. How can a man teach scriptures to one who is a man only in form but who is so dull as not to experience what consciousness is in every act of knowing a thing ?

In every act of knowing there are two elements ; the objects which we know and the awareness of those objects i.e., that we know them. Objects are held as contents in consciousness which is the container of those objects. This is a common universal experience. To say we know the objects and do not know the consciousness in and through which we know them, is a piece of self-deception. Consciousness is the basis of all acts and objects of knowledge ; it is the undeniable *sine qua non* of all knowledge.

जिह्वा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।

न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥ २० ॥

20. As it is shameful for a man to express doubt if he has a tongue or not, so also it is shameful to say, ' I do not know what consciousness is, I must know it now '.

Because, without knowledge he would not be able to say that he did not know, as one cannot speak without a tongue. Because in expressing doubt he is making use of his tongue, how can he say he does not know the tongue? How can he use it then? In using the tongue he knows it. Similarly in every act of knowing he knows consciousness,

he knows that he knows. There is, of course, a difference. The tongue is only an instrument of knowledge but knowledge or awareness is his very self. It is the most direct and fundamental experience, on which hangs the whole world of experience. 'I must know it now.' That is, I have to gain a knowledge of one previous knowledge by means of another posterior knowledge. If the first knowledge were not sufficient for it what guarantee is there that any other knowledge or all posterior knowledge will give me an idea of what knowledge is—all posterior knowledge differing in their contents, and being the same by itself ?

यस्मिन्यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।

यद्बोधमात्रं तद्ब्रह्मेत्येवं धीब्रह्मनिश्चयः ॥ २१ ॥

21. From whatever objects are perceived, dismiss the objects and what remains, viz., the pure consciousness, the awareness only, is Brahman. Such an understanding is called the determination of the nature of Brahman.

पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।

स्वस्वरूपं स एव स्याच्छून्यत्वं तस्य दुर्घटम् ॥ २२ ॥

22. By dismissing the objective element, i.e. the five sheaths, what remains is the witness of the sheaths. That is the real nature of the Self (viz., pure consciousness). Non-existence cannot be attributed to it.

अस्ति तावत्स्वयं नाम विवादाविषयत्वतः ।

स्वस्मिन्नपि विवादश्चेत् प्रतिवाद्यत्र को भवेत् ॥ २३ ॥

23. One's self is surely existing ; there cannot be any opposition to that. Were it not so, who could be the opponent ?

By doubting if he exists or not he is proving his existence.

स्वासत्त्वं तु न कस्मैचिद्रोचते विभ्रमं विना ।

अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिनः ॥ २४ ॥

24. Nobody, except through delusion, can entertain the idea that he does not exist. So the Śruti thus exposes the falsity of the position of one who denies the existence of the Self.

असद्ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।

अतोऽस्य मा भूद्वेद्यत्वं स्वसत्त्वं त्वभ्युपेयताम् ॥ २५ ॥

25. 'He who believes Brahman to be non-existent, becomes non-existent himself.' It is true the Self can never be an object of knowledge. But you must accept the existence of the Self (identified with one's own existence) as a fact.

Cf. Taittiriya Up. 2.6.

कीदृक्त्वीति चेत्पृच्छेदीदृक्ता नास्ति तत्र हि ।

यदनीदृगतादृक्च तत्स्वरूपं विनिश्चिनु ॥ २६ ॥

26. If you ask what sort of thing the Self is, then we reply that the Self cannot be described as being 'this' or 'that'. It cannot be conceived as

being 'like this' or 'like that'; so take it as your own real nature.

The Self is indescribable. Only an object can be described but not the Spirit.

अक्षाणां विषयस्त्वीदृक्परोक्षस्तादृगुच्यते ।

विषयी नाश्रविषयः स्वत्वान्नास्य परोक्षता ॥ २७ ॥

27. An object which the senses can perceive can be said to be 'like this'; an object which is beyond the range of sense perception is said to be 'like that'. That which is the subject cannot be an object of the senses. But as it is the very Self of everyone, it cannot be said to be beyond the ken of perception.

Because in every perception its presence is felt; centered in it, but without it being made an object, all perception takes place.

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् ।

सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥ २८ ॥

28. Though it cannot be made an object of knowledge, the Self is still felt very directly. So it must be self-revealing. Existence, consciousness and infinity, the indications used for Brahman, are all present here also (in the Self).

So Self is Brahman, not void. Cf. Taittiriya Up. 2.1.

सत्यत्वं बाधराहित्यं जगद्बाधैकसाक्षिणः ।

बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥ २९ ॥

29. Existence is what cannot be negated. If the Self which is the witness of the perishable world becomes perishable, then who will be the witness to the fact of its perishability? For destruction without a witness of it cannot be postulated.

The objective world vanishes in sleep, swoon or Samādhi and so it is not true or eternally existent. This absence is however witnessed by the Spirit, which must be assumed to exist in those conditions, as without it one would be unable to return to normal conditions. Can the witness be absent sometime? No, who will be the witness for that? So the Spirit is ever existing.

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।

शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥ ३० ॥

30. When all forms are destroyed, the formless space still remains. So, when all the perishable things are destroyed, what remains is that, (i.e., the imperishable Brahman or Self).

When names and forms are destroyed what remains is the imperishable Brahman or Self, as when a pot is broken, the clay remains or when a thing is removed, ākāśa remains in that vacant space. Cf. the process of elimination in Br. U. 4.4.22.

सर्वबाधे न किञ्चिच्चैद्यन्न किञ्चित्तदेव तत् ।

भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥ ३१ ॥

31. If the opponent objects 'nothing remains' after everything (name and form) has been destroyed, then we reply that what you describe as 'nothing' is the Self. Here the language alone differs. But there surely remains something (viz., the witness) after the destruction of all.

The consciousness which witnesses the absence of names and forms still remains, and that is Brahman. The witness must be admitted, but the indicating expression may be different.

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मेत्यतद्द्वयावृत्तिरूपतः ॥ ३२ ॥

32. It is for this that the Śruti in the passage "That Ātman is 'not this, not this'" negates all objects (having names and forms), but keeps the 'that' (i.e., Ātman) intact.

What remains is incapable of being negated. In 'Neti Neti', the first Neti 'not this' negates Māyā, the second negates its effects, the gross and subtle creation.

इदं रूपं तु यद्यावत्तत्त्यक्तुं शक्यतेऽखिलम् ।

अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥ ३३ ॥

33. The entire world (severally and collectively) that can be referred to as 'this' can be

negated, but the thing which is not 'this' can never be negated, and this indestructible witness is the Self.

The witness cannot be the percept, but is the perceiver.

सिद्धं ब्रह्मणि सत्यत्वं ज्ञानत्वं तु पुरेरितम् ।  
स्वयमेवानुभूतित्वादित्यादिवचनैः स्फुटम् ॥ ३४ ॥

34. Thus has been established (here) the eternal existence of the Self which, according to the Śruti, is Brahman; and Its nature of pure consciousness has already been proved (in 11-22) by statements like 'It is awareness itself'.

न व्यापित्वादेशतोऽन्तो नित्यत्वान्नापिकालतः ।  
न वस्तुतोऽपि सार्वभ्यादानन्त्यं ब्रह्मणि त्रिधा ॥३५॥

35. Being all-pervasive, Brahman is not limited by space; being eternal, It is not limited by time; and being of the nature of everything, It is not limited by any object. Thus Brahman is infinite in all three respects.

देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।  
न देशादिकृतोऽन्तोस्ति ब्रह्मानन्त्यं स्फुटं ततः ॥३६॥

36. Space, time and the objects in them being illusions caused by Māyā, there is no limitation of Brahman by them. Infinity of Brahman is therefore clear.

Infinity of Brahman is established not merely by Śruti but also by reason.

सत्यं ज्ञानमनन्तं यद्ब्रह्म तद्वस्तु तस्य तत् ।  
ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥ ३७ ॥

37. Brahman who is existence, consciousness and infinity is the Reality. Its being Īśwara (the Omniscient Lord of the world) and Jīva (the individual soul) are (mere) superimpositions by the two illusory adjuncts (Māyā and Avidyā, respectively)

Is Brahman limited by Īśwara and Jīva? No, for they are not transcendently real like Brahman who is of the nature of truth, consciousness and infinity. Brahman is called Īśwara and Jīva according to the functions it performs.

शक्तिस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।  
आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥ ३८ ॥

38. There is a power (called Māyā) of this Īśwara which controls everything. It informs all objects from the bliss sheath (to the physical body and the external world).

वस्तुधर्मा नियम्येरन् शक्त्या नैव यदा तदा ।  
अन्योन्यधर्मसांकर्याद्विप्लवेत जगत्खलु ॥ ३९ ॥

39. If the particular attributes of all objects are not determined by this power, there would be



chaos in the world, for there would be nothing to distinguish the properties of one object from those of another.

This power must be accepted, for without it the uniformity of nature would not be there.

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।

तच्छक्त्युपाधिसंयोगाद्ब्रह्मैश्वरतां व्रजेत् ॥ ४० ॥

40. This power appears as 'conscious' because it is associated with the reflection of Brahman. And because of Its association with this power, Brahman gets Its omniscience.

Māyā derives its power from Brahman. Īśwara is called omniscient because Brahman as pure spirit has no creation and hence no cognition of it.

कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।

पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ॥ ४१ ॥

41. Brahman is called the individual soul (Jīva) when It is viewed in association with the five sheaths, as a man is called a father and a grandfather in relation to his son or his grandson.

पुत्रादेरविवक्षायां न पिता न पितामहः ।

तद्वन्नेशो नापि जीवः शक्तिकोशाविवक्षणे ॥ ४२ ॥

42. As a man is neither a father nor a grandfather when considered apart from his son

and his grandson, so Brahman is neither Íswara nor Jiva when considered apart from Māyā or the five sheaths.

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।

ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥ ४३ ॥

43. He who knows Brahman thus becomes himself Brahman. Brahman has no birth. So he also is not born again.

Cf. Muṇḍaka Up. 3.2.9, Taittiriya Up. 2.1, Kaṭha Up. 2.18, Chāndogya Up. 8.15.1.

# चतुर्थोध्यायः द्वैतविवेकः

## CHAPTER IV

### THE DIFFERENTIATION OF DUALITY

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।

विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ॥ १ ॥

1. In this section we shall discuss the world of duality created by Īśvara and Jīva. By such critical discussion, the limit of duality causing the bondage which the Jīva has to renounce will be clear.

मायां तु प्रकृतिं विद्यान्मायिन तु महेश्वरम् ।

स मायी सृजतीत्याहुः श्वेताश्वतरशाखिनः ॥ २ ॥

2. The Śvetāśvatara Upaniṣad says : ‘ know Māyā as Prakṛti and Brahman associated with Māyā as the great Īśvara ’ (who imparts existence and consciousness to it and guides it). It is He who creates the world.

Śvetāśvatara Up. 4.10. Prakṛti is the material cause of the world, in the sense that names and forms which distinguish one thing from another and thereby create diversification are the creation of Māyā.

Maheśvara, the great Lord, is the efficient cause of the world because He guides Māyā in all her conjuring up of

names and forms, and imparts the appearance of reality and consciousness to them and guides her throughout.

But be it noted that separately (and this separation is impossible except in absolute knowledge in superconsciousness where there is no trace of creation, and the memory thereof) they are neither the material cause nor the efficient cause. It is only in conjunction that they are both. In fact they are not two but one, functioning differently, though jointly.

आत्मा वा इदमग्रेऽभूत्स ईक्षत सृजा इति ।

संकल्पेनासृजल्लोकान्स एतानिति बह्वृचाः ॥ ३ ॥

3. The Aitareya Upaniṣad says that before creation there was Ātman only, and He thought, 'Let me create the world', and then He created the world by His will (to create).

Aitareya Up. 1.1 in the R̥g Veda. This passage also attributes creation to Brahman. In this śloka Ātman has been used in the sense of Paramātman or Brahman; for before creation individual souls remained merged in the unmanifest. So they could not create.

खंवाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी ।

संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ॥ ४ ॥

4. The Taittiriya Upaniṣad says that from the Self or Brahman alone arose in succession the whole creation including *ākāśa*, (ether), air, fire, water, earth, vegetation, food and bodies.

Taittiriya Up. 2.1.

बहु स्यामहमेवातः प्रजायेयेति कामतः ।

तपस्तप्त्वाऽसृजत्सर्वं जगदित्याह तित्तिरिः ॥ ५ ॥

5. The Taittiriya Upaniṣad says that desiring 'I shall be many, so I shall create,' the Lord meditated; and thus created the world.

Chāndogya Up. 6.2.1-4, 6.3.1 in the Sāmaveda.

इदमग्रे सदेवासीद्ब्रह्मत्वाय तदैक्षत ।

तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ॥ ६ ॥

6. The Chāndogya Upaniṣad says that before creation Brahman or the Self alone existed, and that His nature was pure existence. He desired to become manifold, and created all things including fire, water, food, and beings born of eggs and so forth.

'Aikṣata', He saw—refers to the first stage of creation which was made possible only through the pure consciousness objectifying itself. This objectifying is known as Māyā. The question of why and when the objectification arose is inadmissible for here is being explained the origin of the world which includes time, space and causality. Time owes its birth to this objectification. So the time of objectification cannot be asked. So also cause, which is a thing operating in time linking one prior event with a subsequent one. Before creation of the world there could be no other event to be its cause.

विस्फुलिगा यथा वह्नेर्जायन्तेऽक्षरतस्तथा ।

विविधाश्चिञ्जडा भावा इत्यथर्वणिकी श्रुतिः ॥ ७ ॥

7. The Muṇḍaka Upaniṣad says that just as sparks emanate from a blazing fire, so from immutable Brahman arose different animate and inanimate things

Muṇḍaka Up. 2.1.1 in the Atharvaveda. The Jiva like the sparks is a part of Brahman from a lower point of view, for Brahman is partless. Jiva is identical with It. The illustration is for easy comprehension of a beginner.

जगद्व्याकृतं पूर्वमासीद्व्याक्रियताधुना ।

दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥ ८ ॥

8. It is also said that before its manifestation the whole world existed in Brahman in a potential form ; then, assuming name and form it came into being as Virāṭ.

Bṛhadāraṇyaka Up. 1.4.7 in the Vājasaneyā branch of the Sūkla-Yajurveda.

विराण्मनुर्नरो गावः खराश्वाजावयस्तथा ।

पिपीलिकावधि द्वन्द्वमिति वाजसनेयिनः ॥ ९ ॥

9. From Virāṭ came into being the ancient law-givers, human beings, cattle, asses, horses, goats, and so on, both male and female, down to the ants. Thus says the Bṛhadāraṇyaka Upaniṣad.

Bṛhadāraṇyaka Up. 1.4.4. The latency of the world in Brahman before creation does not mean its real existence. Such description is a concession to the beginner who cannot conceive the world or Avidyā to be causeless.

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः ।

इति ताः श्रुतयः प्राहुर्जीवत्वं प्राणधारणात् ॥ १० ॥

10. According to these Śrutis Brahman or Ātman Himself, assuming manifold forms as the Jivas, entered into these bodies. A Jiva is so called because it upholds vitality (the Prāṇas) (in a body).

‘Jiva’ literally means a living being, or the principle of life.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।

चिच्छाया लिङ्गदेहस्था तत्संघो जीव उच्यते ॥ ११ ॥

11. The substratum or the pure consciousness, the subtle body, and the reflection of pure consciousness on the subtle body—these three together constitute a Jiva.

Jiva is thus a composite being of three parts. The analogy of reflection provides an explanation of the origin of Jiva. The causal body, Avidyā, cannot act. Therefore the reflection of pure consciousness in the subtle body gives rise to Jiva and Jiva’s individuality. In deep sleep when Jiva is shrouded in Avidyā, the principle of individuation is not seen to operate.

माहेश्वरीतु माया या तस्या निर्माणशक्तिवत् ।  
विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ॥ १२ ॥

12. Māyā of the great Īśvara has, like its power of creation, another power which deludes all. It is this power which deludes the Jīva.

Svetāśvatara Up. 4.10. Nṛsimhatāpanīya Up. 9. Māyā deludes by making the Jīva forget his nature as Brahman.

मोहादनीशतां प्राप्य मग्नो वपुषि शोचति ।  
ईशसृष्टमिदं द्वैतं सर्वमुक्तं समासतः ॥ १३ ॥

13. The Jīva, thus deluded to believe himself to be powerless and identified with a body, becomes subject to grief. Thus is described in brief the duality created by Īśvara.

Svetāśvatara Up. 4.7. Muṇḍaka Up. 3.2.1. After differentiation comes individuation. Since all that comes within the sway of the individual soul can have originated only after individuation, the effects due to primal differentiation, must be attributed to a cause different from the individual soul. This cause is denoted by the term Īśvara.

सप्तान्नब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम् ।  
अन्नानि सप्त ज्ञानेन कर्मणाऽजनयत्पिता ॥ १४ ॥

14. In the Saptāṅna Brāhmaṇa of the Veda there is a description of the duality created by the Jīva. By action and reflection the Jīva creates seven kinds of food (objects of experience).

For verses 14-16 Cf. Bṛhadāraṇyaka Up. 1.5.1-3.



मर्त्यान्नमेकं देवान्ने द्वे पश्वन्नं चतुर्थकम् ।

अन्यत्रितयमात्मार्थमन्नानां विनियोजनम् ॥ १५ ॥

15. One kind is meant for men, two for the celestial beings, the fourth for the lower animals, and the remaining three for the Self. Thus the food is divided.

त्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।

वाक्प्राणाश्चेति सप्तत्वमन्नानामवगम्यताम् ॥ १६ ॥

16. Grains such as wheat (are for men), (the ingredients of) the full-moon and the new-moon sacrifices (are for the Devas), milk (is for the lower animals); and the mind, the speech and the vital airs (are for the Self)—these are the seven kinds of food.

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।

तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ॥ १७ ॥

17. Though all these objects are in themselves created by Īśvara, still by action and reflection the Jiva has converted them into his objects of enjoyment, hence they are said to be his creation.

Though food is really created by Īśvara, Jiva has invested it with different forms by making them the objects of his enjoyment through the instrumentality of his know-

ledge and actions. The knowledge and these actions may be either good or bad and will produce corresponding results.

ईशकार्यं जीवभोग्यं जगद्द्वार्यां समन्वितम् ।

पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥ १८ ॥

18. As they are created by Īśvara, and become objects of experience and enjoyment for the Jīva, so they are related to both, just as a woman is related both to the parents who brought her into being and to the husband who loves her.

The commentator Acyutarāya says, Īśvara, is the creator of the world and the giver of the results of action. But He being desireless (Pūrṇakāma) is not an enjoyer. The Jīva creating the world through his actions etc., is the enjoyer.

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ ।

मनोवृत्त्यात्मको जीवसंकल्पो भोगसाधनम् ॥ १९ ॥

19. In the actual creation of the objects the modifications or functions of Māyā, the power of the Lord, are the cause ; whereas for the actual enjoyment of those objects it is the modifications or functions of the inner organs of the Jīvas that are responsible.

The various combinations of the three *gunas* of the Māyā or Prakṛti, give birth to various objects, sentient or insentient. And this Māyā or Prakṛti being the power of Īśvara, the creation of those things are really His. But the creation of a thing and its being enjoyed by some are not

the same. The power and circumstances of a thing being enjoyed by one is to be created by him. As this capability is earned by a man through his action (Karma) he is regarded as the creator thereof. Moreover the actual enjoyment is but a modification of the individual mind, enjoyment has its birth there alone.

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।

भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ॥ २० ॥

20. Objects created by Īśvara (e.g.; gems) do not alter ; they remain the same. But gems may affect different people differently according to their mental states.

The difference in use of a gem is not a creation of Īśwara but of Jiva.

हृष्यत्येको मणिं लब्ध्वा क्रुष्यत्यन्यो ह्यलाभतः ।

पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥ २१ ॥

21. One man may feel happy on obtaining a gem, whereas another may feel disappointed at failing to obtain it. And a man uninterested in it, may only look on and feel neither happy nor disappointed.

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगान्धयः ।

सृष्टा जीवैरीशसृष्टं रूपं साधारणं त्रिषु ॥ २२ ॥

22. The Jiva creates these three feelings of happiness, disappointment or indifference with

regard to the gem, but the nature of the gem as created by Īśvara remains the same throughout.

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।  
प्रतियोगिधिया योषिद्भिद्यते न स्वरूपतः ॥ २३ ॥

23. Through personal relationships, one and the same woman appears differently as a wife, a daughter-in-law, a sister-in-law, a cousin and a mother ; but she herself remains unchanged.

ननु ज्ञानानि भिद्यन्नामाकरस्तु न भिद्यते ।  
योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मितः ॥ २४ ॥

24. (Objection): These different relationships may be seen, but no changes in the woman's appearance are seen to result from other people's ideas about her.

मैवं मांसमयी योषित्काचिदन्या मनोमयी ।  
मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ॥ २५ ॥

25. (Reply): Not so. The woman has a subtle body as well as a physical body composed of flesh etc. Although other people's ideas about her may not affect her physical body, yet they can change her mental state.

The different ideas formed regarding an object presupposes the existence of such peculiarities in the object itself, as it is impossible that ideas should arise without the existence of such peculiarities.

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।

जाग्रन्मानेन मेयस्य न मनोमयतेति चेत् ॥ २६ ॥

26. (Objection): Though it may affect the objects perceived in the states of delusion, dreaming, remembering and imagining, the mind cannot affect the objects perceived through the senses in the waking state.

We cannot speak of mental form, for in the waking state he sees the actual material form but in the other states only the mental forms.

बाढं माने तु मेयेन यागात्स्याद्विषयाकृतिः ।

भाष्यवार्तिककाराभ्यामयमर्थ उदीरितः ॥ २७ ॥

27. (Reply): True, Ācārya Śaṅkara, Sureśvara and others acknowledge the fact that the mind assumes the form of the external object with which it comes into contact, and modifies that form to suit its purposes.

True, because there is a fundamental difference in the two acts of conditions. But it must be asserted that external material objects are not known unless the mind comes in contact with them.

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।

रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥ २८ ॥

28. Śrī Śaṅkara says that just as melted copper assumes the form of the mould into which

it is cast, so the mind assumes the form of the object perceived by it.

For verses 28-29 Cf. Upadeśasāhasrī 14. 3-4, Brahma-sūtrabhāṣya 1. 1.12.

व्यञ्जको वा यथाऽऽलोको व्यंग्यस्याकारतामियात् ।

सर्वार्थव्यञ्जकत्वाद्दीर्घाकारा प्रदृश्यते ॥ २९ ॥

29. Or just as sunlight assumes the forms of the objects which it illumines, so the mind assumes the forms of the objects which it perceives.

Another illustration to avoid doubt on account of copper being a material object and the internal organ non-material.

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।

मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ॥ ३० ॥

30. (Śrī Sureśvara holds): Out of the cognizer (i.e., the Jīva) cognition (an appropriate modification of the mind) is produced. Thus born, the modification proceeds towards the object of cognition until it gets into touch with the object, when it assumes the form of the object (which is known as the cognition of the object).

Cf. Mānasollāsa 3.6.

The Psychology of cognition is like this : The Jīva is the cognizer, which is produced by a particular individuation of the all-present substratum or ground consciousness. That is the ground of pure consciousness which by the exercise of its prior, Māyā, wills to individuate and quicken the under-

standing of intellect into the 'I' consciousness, the Jiva. This delegated or 'reflected' consciousness is naturally endowed with volitions and affections as a result of previous *karmas*. This cognizer wants to know something extraneous impinging on the sense-organs. Whatever be the case, this desire brings about a 'modification of the mind', which is the same as a 'modification in I-consciousness', which is itself a modification of the substratum consciousness. This proceeds to go outward in search of the vaguely desired object. This search may not proceed beyond the brain where it may find a form of the desired object. It then goes back with the imprint of the form and the cognition is complete. Sometimes when there is no impinging on the senses, a desire may arise in the 'I'-consciousness and the search continues, may be, inside the body as in the case of producing a bodily pain to study its nature; may be outside the body until the object searched comes in direct contact with the sense organs, and the above process is produced ending cognition.

सत्येवं विषयौ द्वौ स्तो घटौ मृण्मयधीमयौ ।

मृण्मयो मानमेयः स्यात्साक्षिभास्यस्तु धीमयः ॥३१॥

31. So we see there are two kinds of objects, the 'material' and the 'mental'. The 'material' is the object cognized by mind being modified, by the form of the material object. And the 'mental' is cognized by the witness-consciousness (as the Jiva being affected by the 'material' coming in contact with the mind and evoking its latent desire for enjoyment).

Now the author returns to the topic of discussions viz., that there are two kinds of creation, one by Īvśara and another by Jiva, i.e., by Jiva's affection.

The faculty of perception perceives the object, the faculty of understanding imposes notions on them and the witness remains absolutely unaffected.

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् ।

सत्यस्मिन्सुखदुःखेस्तस्तस्मिन्नसति न द्वयम् ॥ ३२ ॥

32. By the application of the double method of agreement and difference we come to the conclusion that it is the 'mental' creation which causes bondage to the Jiva, for when these 'mental' objects are there, pleasure and pain are also there; when they are not, there is neither pleasure nor pain.

असत्यपि च बाह्यार्थे स्वप्नादौ बद्धयते नरः ।

समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बद्धयते ॥ ३३ ॥

33. In dream, when external (material) objects are absent, man is bound by the intellect to pleasure and pain, although outer objects are not perceived. In deep sleep, in a faint and in the lower Samādhi (when the mental functions are temporarily suspended), no pleasure or pain is felt in spite of the proximity of outer objects.

A Jivanmukta's faculty of perception continues but owing to the cessation of the egoistic portion of the faculty



of understanding, the percepts do not affect him by way of causing pleasure or pain.

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।

विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति ॥ ३४ ॥

34. A liar told a man whose son had gone to a far-off country that the boy was dead, although he was still alive. The father believed him and was aggrieved.

मृतेऽपि तस्मिन्वार्तायामश्रुतायां न रोदिति ।

अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥ ३५ ॥

35. If, on the other hand, his son had really died abroad but no news had reached him, he would have felt no grief. This shows that the real cause of a man's bondage is his own mental world.

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।

न ह्याकारमाधातु बाह्यस्यापेक्षितत्वतः ॥ ३६ ॥

36. (Objection): This amounts to pure idealism and it deprives external objects of all significance. (Reply): No, because we accept the fact that external objects give shape to the modifications of the mind (which create the mental world).

The Buddhist Vijñānavādin's theory of knowledge is : external objects do not really exist and are only conceived for the time being. Its pleasure and pain depend on mind

only, external objects are purposeless—a view like the Vijñānavādin's. No, according to Vedāntic view, the existence of external objects is essential for forming their mental conception.

वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीदमहे ।

प्रयोजनमपेक्षन्ते न मानानीति हि स्थितिः ॥ ३७ ॥

37. Or, we may admit that external objects serve little useful purpose, yet we cannot dispense with them altogether. In any case, cognition is concerned with the existence of objects and not with their utility.

Or we may admit that all external objects are without purpose, as it may be argued that ideas may be the result of previous impressions and need not necessarily depend on the existence of external objects for the time being. Still it is not Vijñānavāda of the Yogācāras, for they do not even admit the existence of external objects while we cannot deny it. Thorns serve no purpose on the road but we cannot deny their existence.

बन्धश्चेन्मानसं द्वैतं तन्निरोधेन शाम्यति ।

अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ॥ ३८ ॥

38. (Objection): If the mind causes bondage by giving rise to the phenomenal world, the world could be made to disappear by controlling the mind. So only Yoga needs to be practised; what is the necessity of knowledge of Brahman?

तात्कालिकद्वैतशान्तावप्यागामिजनिक्षयः ।

ब्रह्मज्ञानं विना न स्यादिति वेदान्तडिण्डिमः ॥ ३९ ॥

39. (Reply): Though by controlling the mind duality can be made to disappear temporarily the complete and final destruction of the mental creation is not possible without a direct knowledge of Brahman. This is proclaimed by the Vedānta.

Cf. Śvetāśvatara Up. 2. 15, 3.8.

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।

बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्त्वैक्यवादिनः ॥ ४० ॥

40. The duality of Īśvara's creation may continue, but the non-dualist, when convinced of its illusoriness, can nonetheless know the secondless Brahman.

The creation is not annihilated but its unreal character is known. When the snake identified with rope is known to be unreal, its substratum rope is known.

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावतः ।

विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम् ॥ ४१ ॥

41. When all duality disappears at the time of the dissolution of the universe, the secondless Ātman still remains unknown, because then, as in deep sleep, there is no teacher and no scripture, though there may be absence of duality.

So mere annihilation does not help in realizing Brahman.

अबाधकं साधकं च द्वैतमीश्वरनिर्मितम् ।

अपनेतुमशक्यं चेत्यास्तां तद्द्विष्यते कुतः ॥ ४२ ॥

42. The world of duality created by Iśwara is rather a help than an obstacle to a direct knowledge of the non-duality. Moreover, we cannot destroy the creation, so let it be. Why are you so much opposed to it ?

As blueness of sky does not prejudice the knowledge of the space, so also the creation does not prevent knowledge of Brahman.

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।

उपाददीत शास्त्रीयमातत्त्वस्यावबोधनात् ॥ ४३ ॥

43. The world of duality created by Jīva is of two kinds : that which conforms and that which does not conform with the scriptural injunctions. The former should be kept in mind until Brahman is realized.

आत्मब्रह्मविचाराख्यं शास्त्रीयं मानसं जगत् ।

बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम् ॥ ४४ ॥

44. Reflection on the nature of the Self as Brahman is the mental world that conforms with the scriptural injunctions. Even this duality in conformity with the scripture is to be renounced.

after Brahman is realized. This is the direction of the Śruti.

Hearing, thinking and meditation represent the duality sanctioned by the scriptures, not other thoughts.

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।

परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ॥ ४५ ॥

45. 'An intelligent person, who has studied the scriptures and has repeatedly practised what they enjoin should renounce them after knowing the supreme Brahman, just as a man throws aside a flaming torch at the end of his journey.'

Amṛtanada Up. 1.

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।

पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥ ४६ ॥

46. 'An intelligent person, who has studied the scriptures and has practised what they enjoin should discard them after experiencing Brahman as his Self, just as a man discards the husk when he has found the grain.'

Brahma or Amṛta-bindu Up. 18.

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद्ब्रह्मच्छब्दान्वाचो विग्लापनं हि तत् ॥ ४७ ॥

47. 'A wise man, having experienced Brahman as his Self, should keep his higher intuitive faculty (Prajñā) united with Brahman.'

He should not oppress his mind with many words, for they are a mere waste of energy.'

Bṛhadāraṇyaka Up. 4.4.21, Cf. Vivekacūḍāmaṇi 321-325.

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।

यच्छेद्राङ्मनसी प्राज्ञ इत्याद्याः श्रुतयः स्फुटाः ॥४८॥

48. It has been clearly told in the Sruti: 'Know that One and give up other talks' and 'A wise man should restrain his speech and keep it within the mind'.

Muṇḍaka Up. 2.2.5, Kaṭha Up. 3.13. By 'other talks' Śaṅkara means the Aparā-vidyā and not the scriptures. Speech is to be merged in mind, mind in Ahaṅkāra, Ahaṅkāra in Mahat and Mahat in the Self.

अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।

हामक्रोधादिकं तीव्रं मनोराज्यं तथेतरत् ॥ ४९ ॥

49. The duality of the mental creation of man which is not in conformity with the scripture is of two kinds, violent and dull. That which gives rise to lust, anger and other passions is called violent, and that which gives rise to day-dreams is called dull.

उभयं तच्चबोधात्प्राङ्गिवार्यं बोधसिद्धये ।

शमः समाहितत्वं च साधनेषु श्रुतं यतः ॥ ५० ॥

50. Before starting the study into the nature of Brahman it is necessary to give up both; for,

mental poise and concentration are the two prerequisites for the study of Brahman, so says the Sruti.

बोधादूर्ध्वं च तद्व्यं जीवन्मुक्तिप्रासेद्धये ।

कामादिक्लेशबन्धेन युक्तस्य न हि मुक्तता ॥ ५१ ॥

51. In order to achieve, and to be established in, the state of liberation these two must be given up. One who is subject to the urges of lust and other passions is unfit for liberation in life.

जीवन्मुक्तिरियं मा भूजन्माभावे त्वहं कृती ।

तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात्कृती भवान् ॥ ५२ ॥

52. You may say : Let there be no liberation in life ; I am satisfied if there is no birth anymore. We reply : Then (if the desires remain), you will have births also. So be satisfied with heaven only.

If attachment to worldly joys is so strong for a man that he does not want Jivanmukti, then these desires in subtle form will render Videhamukti also unpalatable for fear of losing the heavenly joys and you will have to be born again to enjoy the rewards for your acts in this life.

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।

स्वयं दोषतयात्मायं कामादिः किं न हीयते ॥ ५३ ॥

53. If you say that the pleasures of heaven are defective, having waning and gradation, and

so are to be renounced, then why don't you give up this source of all evils, the passions ?

The heavenly joys are painful for two reasons: (1) they are not abiding (2) they evoke jealousy in seeing others enjoying greater joys, for there are grades of joy there also. The same duration and enjoyment are not possible as the work performed for attaining heaven are not equal.

तत्त्वं बुद्धापि कामादीन्निःशेषं न जहासि चेत् ।

यथेष्टाचरणं ते स्यात्कर्मशास्त्रातिलङ्घिना ॥ ५४ ॥

54. If cherishing the false idea that you have attained liberation, you do not completely give up these passions, you transgress the laws of the scriptures and are self-willed.

If turbulent desires are not fully uprooted after the dawning of Bodha it is not real-this is the idea. The Jñāni, though beyond all injunctions and prohibitions, does not behave improperly. Cf. Bhāgavata:11.7.11, Katha Up. 2.24.

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ ५५ ॥

55. Śrī Sureśvara says that one who pretends to be a knower of Brahman and yet lives without moral restraint is like a dog that eats unclean things.

Naiṣkarmyasiddhi 4.62, cf. Vedāntasāra 223.

बोधात्पुरा मनोदोषमात्रात्क्लिश्नास्यथाधुना ।

अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ॥ ५६ ॥



56. Before knowledge, you suffered only from the pain of your own mental imperfections; but now, you suffer the censure of the world as well. How glorious is the effect of your knowledge!

Now, if you pretend to be a knower of Brahman and give up all moral restraints ! This is told ironically.

विद्वराहादितुल्यत्वं मा कांक्षास्तत्त्वविद्भवान् ।  
सर्वधीदोषसंत्यागाह्लोकैः पूज्यस्व देववत् ॥ ५७ ॥

57. O ! knower of Truth, do not sink to the level of pigs in the sty ! Freeing yourself from all the defects arising from your mind, be worshipped by the world like a god.

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।  
प्रसिद्धो मोक्षशास्त्रेषु तानन्विष्य सुखी भव ॥ ५८ ॥

58. The scriptures dealing with liberation proclaim that these urges of passions can be overcome by (constantly) thinking over the fettering nature of the objects of desire. Adopt these means, conquer the passions and be happy.

त्यज्यतामेव कामादिर्मनोराज्ये तु का क्षतिः ।  
अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ॥ ५९ ॥

59. (Objection) : All right, let defects such as the impact of passions be removed, but what is the harm in letting the imagination play on the objects of desire ? (Reply) : Such mental preoccu-

pation with the objects of desire is the very seed of all evils, so says Lord Śrī Kṛṣṇa.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६० ॥

60. 'If a man dwells mentally on any object of desire, he will become attached to it. Attachment gives rise to a longing for it, and the frustration of desire leads to anger.'

Gītā 2.62.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥६०अ॥

60A. 'From anger comes delusion, and from delusion loss of memory. From loss of memory comes the ruin of discrimination, and from the ruin of discrimination the man perishes.'

This verse is missing in many editions of Pañcadaśī.

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधितः ।

सुसंपादः क्रमात्सोऽपि सविकल्पसमाधिना ॥ ६१ ॥

61. This tendency of thinking on objects may be overcome by meditation on the attributeless Brahman. This can gradually be done at ease by first meditating on Īśvara.

In Nirvikalpa Samādhī there is no distinction between the subject and object, and in Savikalpa it is there.

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।

दीर्घं प्रणवमुच्चार्य मनोराज्यं विजीयते ॥ ६२ ॥

62. One who has understood intellectually the nature of the secondless Brahman and who is free from the defects of intellect, should live in solitude, and over a long period practise the Japa of Aum and thus control the vagaries of the mind.

Repetition of prolonged sound of Aum is prescribed. But he should have known beforehand the identity of the Supreme with the individual Spirit.

जिते तस्मिन्वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।

एतत्पदं वसिष्ठेन रामाय बहुधेरितम् ॥ ६३ ॥

63. When the 'mental world' is thus conquered, (other) modifications of the mind (gradually) cease—the mind keeps mum like a dumb person. This method was variously explained by Vasiṣṭha to Rāma.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।

संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिर्वृतिः ॥ ६४ ॥

64. With the direct knowledge of the unsubstantiality of the phenomenal world arises the profound bliss of Nirvāṇa.

This verse is from Yogavāsiṣṭha, Vairāgyaprakaraṇa, 3.6.

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ।

संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥ ६५ ॥

65. A steady and concentrated study of the scriptures and discussion on the truth with the teacher and other learned persons lead to the conviction that the calm of deep reflection born of the disappearance of the last vestiges of desires and passions is the highest state.

Yogavāsīṣṭha, Sthitiprakaṛaṇa, 57.28.

विक्षिप्यते कदाचिद्धीः कर्मणा भोगदायिना ।

पुनः समाहिता सा स्यात्तदैवाभ्यासपाटवात् ॥ ६६ ॥

66. If sometimes owing to actions performed in previous births the mind of a reflective man is distracted by desire, then it may be brought back to a peaceful state by the constant practice of spiritual meditations.

The Prārabdha or fructifying Karma is not burnt up by knowledge but has to be experienced.

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्वं न मन्यते ।

ब्रह्मैवायमिति प्राहुर्मुनयः पारदर्शिनः ॥ ६७ ॥

67. That man whose mind is not subject to distraction is not merely a knower of Brahman but Brahman Itself—so declare the sages versed in the scriptures of Vedānta.

The term knower of Brahman is liable to convey the idea of distinction between Brahman and the knower ; to obviate this difficulty it is said that he becomes Brahman.

दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।

यस्तिष्ठति स तु ब्रह्मन्ब्रह्म न ब्रह्मवित्स्वयम् ॥ ६८ ॥

68. One whose mind does no longer dwell on whether he knows Brahman or not but who remains identified with pure consciousness or knowledge is not merely a knower of Brahman but Brahman Itself.

Muktika Up. 2.64. This also was said by Vasiṣṭha to Rāma.

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् ।

लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥ ६९ ॥

69. This liberation in life is the final step attained by sublating or removing the mental creations of the Jiva (projected on the world of Īśvara). So in this chapter we have described how the duality created by the Jiva differs from that created by Īśvara.

# पञ्चमोऽध्यायः महावाक्यविवेकः

## CHAPTER FIVE

### FIXING THE MEANING OF THE GREAT SAYINGS

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।

स्वाद्वस्वाद् विजानाति तत्प्रज्ञानमुदीरितम् ॥ १ ॥

1. That by which a man sees, hears, smells, speaks and distinguishes sweet and bitter tastes etc., is called consciousness.

Now is being explained the meaning of the four Mahāvākyas of the four Vedas. First is 'Prajñānam Brahma' in Aitareya Up. 3.1.1. in Ṛg Veda. Consciousness is here defined as that which, functioning through intellect or mind, is responsible for sense perception. When adjuncts are negated it is existence, knowledge and bliss absolute.

चतुर्मुखेन्द्रदेवेषु मनुष्याश्चगवादिषु ।

चैतन्यमेकं ब्रह्मातः प्रज्ञानं ब्रह्म मय्यपि ॥ २ ॥

2. The one consciousness which is in Brahmā, Indra and other gods, as well as in human beings, horses, cows etc., is Brahman. So the consciousness in me also is Brahman.

Aitāreya Up. 3.1.3. The essence, the invariable element pervading all living beings is the universal Brahman. The mind and intellect are not real and have no independent existence.

परिपूणः परात्मास्मिन्देहे विद्याधिकारिणि ।

बुद्धेः साक्षितया स्थित्वा स्फुरन्नहमितीर्यते ॥ ३ ॥

3. The infinite, supreme Self remains manifested in this world as the witness of the functions of the intellect in the body, fit for Self-knowledge and is designated as 'I'.

'Aham Brahmāsmi' in Bṛhadāraṇyaka Up. 1.4.10 in Yajurveda. 'One who knows Brahman goes beyond sorrow' says the Muṇḍaka Up. 3.2.9.

When united with human intellect Brahman can know its own nature. The hypothesis of Avidyā explains the why of creation. Time is its creation. Cause is the sequence of events and is in time. Hence to ask of the cause of Avidyā is illogical.

स्वतः पूर्णः परात्माऽत्र ब्रह्मशब्देन वर्णितः ।

अस्मीत्यैक्यपरामर्शस्तेन ब्रह्म भवाम्यहम् ॥ ४ ॥

4. By nature infinite, the supreme Self is described here by the word Brahman. The word 'Asmi' (am) denotes the identity of 'Aham' (I) and 'Brahman'. Therefore 'I am Brahman' (is the meaning of the text).

एकमेवाद्वितीयं सन्नामरूपविवर्जितम् ।

सृष्टेः पुराधुनाऽप्यस्य तादृक्त्वं तदितीयते ॥ ५ ॥

5. Before the creation there existed the Reality, one only, without a second, and without name and form. That it even now (after creation) exists in a similar condition is indicated by the word 'That'.

'Tattvamasi' in Chāndogya Up. 6.8.15 in Sāmaveda. Vide 6.1

श्रोतुर्देहेन्द्रियातीतं वस्त्वत्र त्वंपदेरितम् ।

एकता ग्राह्यतेऽसीति तदैक्यमनुभूयताम् ॥ ६ ॥

6. The principle of consciousness which transcends the body, senses and mind of the enquirer is here denoted by the word 'thou'. The word 'Asi' (art) shows their identity. That identity has to be experienced.

स्वप्रकाशापरोक्षत्वमयमित्युक्तितो मतम् ।

अहंकाराऽदिदेहान्तात्प्रत्यगात्मेति गीयते ॥ ७ ॥

7. By (pronouncing) the word 'this' it is meant that the Ātman is self-luminous and directly experienced. That is known as Pratyagātman which is the indwelling principle covering everything between egoity and the body.



' Ayamātmā Brahma ' in Māṇḍūkya ' Up. 2 in Atharvaveda. Pratyagātman is another word for Ātman in the Veda, to which everything from egoity to body is external.

दृश्यमानस्य सर्वस्य जगतस्तत्त्वमीर्यते ।

ब्रह्मशब्देन तद्ब्रह्म स्वप्रकाशात्मरूपकम् ॥ ८ ॥

8. The essence of the entire visible universe is denoted by the word Brahman. That Brahman is of the nature of the self luminous Ātman.

Here the identity of Brahman and Ātman has been established.

# षष्ठोऽध्यायः चित्रदीपः

## CHAPTER SIX

### THE LAMP OF THE PICTURE

यथा चित्रपटे दृष्टमवस्थानां चतुष्टयम् ।

परमात्मनि विज्ञेयं तथाऽवस्थाचतुष्टयम् ॥ १ ॥

1. As there are four stages in the painting of a picture, so there are four stages in the modification of the supreme Self.

Here is an illustration by comparison with a picture.

यथा धौतो घट्टितश्च लाञ्छितो रञ्जितः पटः ।

चिदन्तर्यामी सूत्रात्मा विराट् चात्मा तथैर्यते ॥ २ ॥

2. In a picture we have the clean canvas, stiffening with starch, drawing of the outlines and the application of colour. In the case of the Self there are correspondingly the pure consciousness, the in-dwelling consciousness, the one identified with the totality of all the subtle bodies, and that with the totality of all the physical bodies.

The four conditions of Brahman are Cit, Antaryāmin, Sūtrātman and Virāṭ.

स्वतः शुभ्रोऽत्र धौतः स्याद्घट्टितोऽन्नविलेपनात् ।

मष्याकारैर्लाञ्छितः स्याद्रञ्जितो वर्णपूरणात् ॥ ३ ॥

3. The naturally white canvas is the basis of the picture ; by the application of starch it is stiffened ; the outlines are drawn with a black pencil : and when the appropriate colours are applied to it, the picture is complete.

स्वतश्चिदन्तर्यामी तु मायावी सूक्ष्मसृष्टितः ।

सूत्रात्मा स्थूलसृष्ट्यैव विराडित्युच्यते परः ॥ ४ ॥

4. Brahman by nature is pure consciousness ; with Māyā He is called the in-dwelling spirit ; in relation to the subtle bodies He is the totality of souls identifying Himself with them, and in relation to the gross bodies He is again the one identifying Himself with their totality.

ब्रह्माद्याः स्तम्बपर्यन्ताः प्राणिनोऽत्र जडा अपि ।

उत्तमाधमभावेन वर्तन्ते षट्चित्रवत् ॥ ५ ॥

5. As in a picture on a canvas there are superior and inferior objects, so in the supreme Lord there are grades of beings from Brahmā down to the animate and inanimate objects.

चित्रार्पितमनुष्याणां वस्त्राभासाः पृथक्पृथक् ।

चित्राधारेण वस्त्रेण सदृशा इव कल्पिताः ॥ ६ ॥

6. The men in a picture are painted wearing clothes of different kinds, and the clothes are so painted that they appear as real as the canvas of the picture.

पृथक्पृथक्चिदाभासाश्चैतन्याध्यस्तदेहिनाम् ।

कल्पन्ते जीवनामानो बहुधा संसरन्त्यमी ॥ ७ ॥

7. On consciousness are superimposed various forms. In each of them there is a reflection, i.e., a special function of consciousness. They are known as the Jivas and are subject to the process of birth and death.

वस्त्राभासस्थितान्वर्णान्यद्विधाधारवस्त्रगान् ।

वदन्त्यज्ञास्तथा जीवसंसारं चिद्रतं विदुः ॥ ८ ॥

8. Ignorant people imagine that the colours representing the clothes of the figures are real clothes, as real as the canvas on which the picture is superimposed. Similarly the ignorant imagine that the transmigrations of the Jivas are undergone by the supreme Spirit, the substratum, on which the Jivas are superimposed.

चित्रस्थपर्वतादीनां वस्त्राभासो न लिख्यते ।

सृष्टिस्थमृत्तिकादीनां चिदाभासस्तथा न हि ॥ ९ ॥

9. Just as the hills etc., in a picture are not painted as dressed in clothes, so the inert objects like earth, are not endowed with the reflection of consciousness.

The canvas, the consciousness, alone is real, other beings seem to be real.

संसारः परमार्थोऽयं सल्लग्नः स्वात्मवस्तुनि ।

इति भ्रान्तिरविद्या स्याद्विद्ययैषा निवर्तते ॥ १० ॥

10. The confusion of considering this transmigration (with the attendant pain and pleasure) as real and affecting the supreme Self is called nescience. It is removed by the knowledge of Reality.

आत्माभासस्य जीवस्य संसारो नात्मवस्तुनः ।

इति बोधो भवेद्विद्या लभ्यतेऽसौ विचारणात् ॥ ११ ॥

11. It is the Jiva, a 'reflection' of the Self, which is affected by the pain and pleasure of this transmigratory life, but not the real Self. This understanding is called knowledge. It is achieved through discrimination.

सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः ।

जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ॥ १२ ॥

12. Therefore one should always enquire into the nature of the world, the individual Self and the supreme Self. When the ideas of Jiva and Jagat (world) are negated, the pure Atman alone remains.

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः ।

नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥ १३ ॥

13. By negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint.

Duality is not perceived in sleep, but that is not liberation.

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चयः ।

न जगद्विस्मृतिर्नो चेञ्जीवन्मुक्तिर्न संभवेत् ॥ १४ ॥

14. 'The supreme Self alone remains' also means a conviction about Its reality and not non-perceiving of the world. Otherwise there would be no such thing as liberation in life.

The supreme Self alone remains, for in knowledge the individual Self, the reflection of the supreme Self, becomes identified with the latter. Here is the uniqueness of Vedānta that it brings in struggle and achieves spiritual realization by overcoming the problem of evil in this life itself.

परोक्षा चापरोक्षेति विद्या द्वेषा विचारजा ।

तत्रापरोक्षविद्याप्तौ विचारोऽयं समाप्यते ॥ १५ ॥

15. The knowledge arising from discrimination is of two kinds, indirect and direct. This process of discrimination ends in the achievement of the direct knowledge.

Vicāra, discrimination, is a process of enquiry and reflection, of deliberation and analysis regarding the Self.

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।

अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते ॥ १६ ॥

16. The knowledge that 'Brahman is' is indirect, the knowledge that 'I am Brahman' is direct.

Taittiriya Up. 2.6. Bṛhadāraṇyaka Up. 1.4.10. From the scriptures we know that Brahman alone exists, but when we know it to be our very being we have realization and real knowledge.

तत्साक्षात्कारसिद्धयर्थमात्मतत्त्वं विविच्यते ।

येनायं सर्वसंसारात्सद्य एव विमुच्यते ॥ १७ ॥

17. We now consider the nature of the Self with a view to having its direct experience, through which the Jiva is immediately liberated from all worldly fetters.

कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।

घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥ १८ ॥

18. The Self as consciousness absolute is spoken of as Kūṭastha, Brahman, Jiva and Īśvara, just as, for instance, Ākāśa, (ether) is called 'pot-Ākāśa', 'all embracing Ākāśa, Akāśa conditioned by water' and 'Akāśa conditioned by a cloud.'

घटावच्छिन्नखे नीरं यत्तत्र प्रतिबिंबितः ।

साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ॥ १९ ॥

19. The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as 'Ākāśa in water'.

A jar filled with water encloses some space and, therefore, contains it. When placed outside, it reflects the sky above with clouds and stars. This reflection is called Jalākāśa.

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते ।

प्रतिबिंबतया तत्र मेघाकाशो जले स्थितः ॥ २० ॥

20. The sky reflected in water particles forming a cloud suspended in space is known as 'Akāśa in a cloud.'

मेघांशरूपमुदकं तुषाराकारसंस्थितम् ।

तत्र स्वप्रतिबिंबोऽयं नीरत्वादनुमीयते ॥ २१ ॥

21. As a cloud is composed of a water in a particular state, it is therefore reasonable to assume the existence of the reflection of Akāśa in a cloud.

अधिष्ठानतया देहद्वयावच्छिन्नचेतनः ।

कूटवन्निर्विकारेण स्थितः कूटस्थ उच्यते ॥ २२ ॥

22. The consciousness which is conditioned by the gross and subtle bodies, on which they are superimposed and which knows no change, is known as Kūṭastha.

Kūṭastha literally means the immovable, the immutable, that which remains like the unchanging, fixed iron-piece



(anvil) on which the blacksmith does all his work. Or it means the top of a mountain which remains unchanged and undisturbed. Or some say that Kūṭa means the changeable world in which the unchangeable remains. It is that part of absolute consciousness on which the individual personality is superimposed.

कूटस्थे कल्पिता बुद्धिस्तत्र चित्रप्रतिबिम्बकः ।

प्राणानां धारणाज्जीवः संसारेण स युज्यते ॥ २३ ॥

23. On the Kūṭastha is superimposed by imagination the intellect (buddhi). The reflection of Kūṭastha in the intellect is animated by vitality and is called the Jīva. It is subject to transmigration.

Some take buddhi in this context to mean primal nescience. The doctrine of transmigration is based on the eternity of consciousness. As consciousness can neither originate nor end, so its existence throughout the past must be conceived as repeated embodiment like the present birth.

जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहितः ।

तथा जीवेन कूटस्थः सोऽन्योन्याध्यास उच्यते ॥२४॥

24. As the Ākāśa in a pot is concealed by the Ākāśa reflected in the water with which the pot is filled, so Kūṭastha is obscured by Jīva. This principle is called mutual obscuring or super-imposition.

Ghaṭākāśa corresponds to Kūṭastha and Jalākāśa to Jīva. The latter covers the former. This erroneous notion

of their identity is called Anyonyādhyāsa, mutual superimposition.

अयं जीवो न कूटस्थं विविनक्ति कदाचन ।

अनादिरविवेकोऽयं मूलाऽविद्येति गम्यताम् ॥ २५ ॥

25. Under the delusion of mutual superimposition the Jīva cannot discriminate and realize that he is not Jīva but Kūṭastha. This non-discrimination is beginningless and is known as the primal nescience.

विक्षेपावृत्तिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ।

न भाति नास्ति कूटस्थ इत्यापादनमावृत्तिः ॥ २६ ॥

26. Nescience or Avidyā has two functions : Āvaraṇa or the power to conceal and Vikṣepa or the power to project. The power of Āvaraṇa creates such ideas as 'Kūṭastha shines not nor exists.'

Avidyā obscures the bliss aspect of the Self and superimposes names and forms.

अज्ञानी विदुषा पृष्टः कूटस्थं न प्रबुध्यते ।

न भाति नास्ति कूटस्थ इति बुद्ध्वा वदत्यपि ॥ २७ ॥

27. If a wise man asks an ignorant man about Kūṭastha, he replies : 'There is no such thing as Kūṭastha. It does not manifest nor exist.' Thus he feels and says.

By asserting so he implies the positive experience of Avidyā in its two-fold aspects. So no other proof is necessary.

स्वप्रकाशे कुतोऽविद्या तां विना कथमावृतिः ।

इत्यादितर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ॥ २८ ॥

28. The opponent may raise such questions as : 'How did the self-luminous Kūṭastha come to have ignorance; and without it how could there be obscuring?' Such arguments are falsified by one's (direct) experience.

The questions presuppose ignorance which is Avidyā. 'How' and 'why' are products of Avidyā. They relate to causation which is one of the creations of Avidyā. Moreover, the effect of Avidyā in not recognizing the immutable consciousness in oneself is actually experienced, so it is useless to argue that its existence is improbable.

स्वानुभूताविश्वासे तर्कस्याप्यनवस्थितेः ।

कथं वा तार्किकं मन्यस्तत्त्वनिश्चयमाप्नुयात् ॥ २९ ॥

29. If one disbelieves one's own experience, and since logic is not final, how can one know the truth about anything by mere reasoning?

If it is argued that no reliance can be placed on Self-experience, then, how can a logician arrive at a correct conclusion?

बुद्धयारोहाय तर्कश्चेदपेक्षेत तथा सति ।

स्वानुभूत्यनुसारेण तर्क्यतां मा कुतर्क्यताम् ॥ ३० ॥

30. The chief function of reasoning is to explain things clearly. One should employ logic following one's own experience and not misuse it.

The superiority of experience over reasoning, which may twist things, is being stressed here.

स्वानुभूतिरविद्यायामावृतौ च प्रदर्शिता ।

अतः कूटस्थचैतन्यमविरोधीति तर्क्यताम् ॥ ३१ ॥

31. That we do have experience of ignorance and its obscuring power has already been shown. So rather argue that Kūṭastha and nescience are not contradictory.

Kūṭastha can co-exist with ignorance, which obscures it as the rays of the sun, though obscured, do pass through muddy water. No one can deny simultaneously that he is both conscious and ignorant.

तच्चद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् ।

विवेकस्तु विरोध्यस्यास्तच्चज्ञानिनि दृश्यताम् ॥ ३२ ॥

32. If Kūṭastha were contradictory to ignorance and its obscuring power then who is the experiencer of this obscuring? It is the discriminating knowledge which is contradictory to ignorance, as is seen in a knower of truth.

What is it that cannot co-exist with ignorance or Avidyā? It is knowledge or Viveka which distinguishes reality from illusion. Knowledge of reality is relative, pure consciousness is absolute. Projection of an illusory appearance on reality i.e., attributing erroneously the

properties or predicates of one object to another, or simply mistaking one thing for another, is called super-imposition or Vikṣepa (Anyonyādhyāsa, Adhyāsa or Adhyāropa). On Kūṭastha or the portion of all-pervading consciousness the conception of the gross and subtle bodies accompanied by buddhi rests. This buddhi being transparent gives out the reflection of Kūṭastha circumscribed by bodies. This reflection is called Cidābhāsa or Jīva. Now the presence of Avidyā and Āvaraṇa leads one to identify this Cidābhāsa with the real Cit or Kūṭastha.

Because, before the discerning eyes of the knower of Truth the obscuring power of Māyā vanishes—Māyā ceases to delude. Kūṭastha ceases to appear as subtle and gross bodies and shines in its own effulgence. It is this true knowledge of Ātman or Reality born of thorough discrimination between the real and the unreal which cannot co-exist with ignorance or the mistaking of one thing as another or even the non-knowledge, which expresses itself as 'I do not know'. The ordinary knowledge which we use in our everyday life is not only not contradictory to ignorance but is necessary for knowing that ignorance. If we do not know our ignorance, we cannot say that we are ignorant; but we do say it, which shows that this knowledge and ignorance co-exist in a very real sense.

अविद्यावृतकूटस्थे देहद्वययुता चितिः ।

शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि ॥ ३३ ॥

33. On Kūṭastha, covered over by (the concealing power of) ignorance, are projected or super-imposed the subtle and gross bodies, thus producing the Cidābhāsas or Jīvas. It is like the super-

imposition of silver on a mother of pearl. This is called projection or Vikṣepa.

When we mistake a nacre or mother of pearl for a piece of silver, what happens is this; First of all the nature of the mother of pearl is concealed, we do not know it. This is due to what they call the concealing or obscuring power of ignorance. Then on that concealed nacre is projected or superimposed the nature of silver and we see silver instead of the mother of pearl. This seeing of one thing as another is due to the work of what we call the projecting power of ignorance or Avidyā.

इदमंशुश्च सत्यत्वं शुक्तिग रूप्य ईक्ष्यते ।

स्वयंत्वं वस्तुता चैवं विक्षेपे वीक्ष्यतेऽन्यगम् ॥ ३४ ॥

34. In the illusion "This is silver", the pearl oyster shell is the thing perceived and is real, but by an error these notions, viz., 'thisness' and its 'reality', are transferred to the imaginary silver. In the same way the ideas of 'Self' and 'existence' which belong to Kūṭastha are transferred to the Jiva through the error caused by nescience.

नीलपृष्ठत्रिकोणत्वं यथा शुक्तौ तिरोहितम् ।

असङ्गानन्दताद्येवं कूटस्थेऽपि तिरोहितम् ॥ ३५ ॥

35. As the blue exterior and triangular form of the mother of pearl are lost to the vision, so the non-tactility and blissness of Kūṭastha are obscured by superimposition.

आरोपितस्य दृष्टान्ते रूप्यं नाम यथा तथा ।

कूटस्थाध्यस्तविक्षेपनामाहमिति निश्चयः ॥ ३६ ॥

36. In the illustration that which is superimposed is called silver; so with the power of illusory projection that which is superimposed on Kūṭastha is called 'I', ego, or the sense of individuality.

इदमंशं स्वतः पश्यन् रूप्यमित्यभिमन्यते ।

तथा स्वं च स्वतः पश्यन्नहमित्यभिमन्यते ॥ ३७ ॥

37. As people think of 'this' (something seen) as silver though they really see the mother of pearl, so in self-cognition the Self is mistaken for the ego.

इदंत्वरूप्यते भिन्ने स्वत्वाहन्ते तथेष्यताम् ।

सामान्यं च विशेषश्च उभयत्रापि गम्यते ॥ ३८ ॥

38. In the illustration the idea of 'this' and the idea of silver are not identical, similarly, in the human personality the idea of Self and the idea of ego are not identical. In both there is a common element and also a variable element.

In 'This silver', 'This' is more extensive, applicable to many things, whereas 'silver' has limited application. So also 'Self' and 'I'.

देवदत्तः स्वयं गच्छेत्त्वं वीक्षस्व स्वयं तथा ।

अहं स्वयं न शक्नोमीत्येवं लोके प्रयुज्यते ॥ ३९ ॥

39. People use such expressions as 'Devadatta, himself is going', 'you yourself see this', and 'I myself am unable'.

इदं रूप्यमिदं वस्त्रमिति यद्वदिदं तथा ।

असौ त्वमहमित्येषु स्वयमित्यभिमन्यते ॥ ४० ॥

40. The demonstrative pronoun 'this' is common to such diverse perceptions as 'This is silver', 'This is cloth', and so forth. Similarly, the word 'self' is applied to all three persons, first, second and third, 'I', 'you' and 'he'.

अहत्वाद्भिद्यतां स्वत्वं कूटस्थे तेन किं तव ।

स्वयं शब्दार्थ एवैष कूटस्थ इति मे भवेत् ॥ ४१ ॥

41. (Doubt): The concept 'I' (egoity) may be different from the concept of the Self (Ātman), but what has this to do with Kūṭastha? (Reply): The word 'self' denotes Kūṭastha and vice versa.

अन्यत्ववारकं स्वत्वमिति चेदन्यवारणम् ।

कूटस्थस्यात्मतां वक्तुरिष्टमेव हि तद्भवेत् ॥ ४२ ॥

42. (Doubt): 'Self' merely excludes the idea of another and does not say anything about Kūṭastha. (Reply): This 'exclusion of others' is the 'Self' of Kūṭastha. So exclusion is in favour of our idea.

स्वयमात्मेति पर्यायौ तेन लोके तयोः सह ।

प्रयोगो नास्त्यतः स्वत्वमात्मत्वं चान्यवारकम् ॥४३॥



43. People ordinarily use Self and Ātman as synonymous terms; and so both terms are never used together. In fact each of these terms excludes the idea of 'another'.

घटः स्वयं न जानातीत्येवं स्वत्वं घटादिषु ।

अचेतनेषु दृष्टं चेद्दृश्यतामात्मसत्त्वतः ॥ ४४ ॥

44. (Doubt): We often use such expressions as 'The pot itself does not know'. Here the word 'Self' is applied to an inanimate object. (Reply): Such language is used because Ātman is the basis of the inanimate objects also.

चेतनाचेतनभिदा कूटस्थात्मकृता न हि ।

किं तु बुद्धिकृताभासकृतैवेत्यवगम्यताम् ॥ ४५ ॥

45. It is not the immutable Kūṭastha or Ātman which makes the difference between the animate and the inanimate; it is the Jīva, the reflection of Kūṭastha in the intellect, which makes the difference.

The supreme Spirit pervades the whole creation, both animate and inanimate. The distinction rests on the susceptibility to present a reflection of the supreme Spirit through the medium of intellect. Objects having intellect in which Cidābhāsa is formed by reflection are called animate.

यथा चेतन आभासः कूटस्थे भ्रान्तिकल्पितः ।

अचेतनो घटादिश्च तथा तत्रैव कल्पितः ॥ ४६ ॥

46. Just as the conscious Jīva is created by illusion based on Kūṭastha, even so, on it the inanimate objects are created by Avidyā.

No illusion is possible without something real on which it rests, e.g., silver, serpent or mirage without the shell, rope or sun's rays.

तत्तेदन्ते अपि स्वत्वमिव त्वमहमादिषु ।

सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ॥ ४७ ॥

47. (Doubt): Like the word 'Self' the words 'this' and 'that' can be applied to all persons, 'I' and 'he', etc. It is therefore reasonable to conclude that the objects denoted by 'this' and 'that' are also the Atman.

In 'This is Self' and 'That is Self', 'This' and 'That' no doubt refer to Self; but in 'this is solidity', 'that is non-intelligence' they refer to not-Self. In fact these are terms of wider denotation.

ते आत्मत्वेऽप्यनुगते तत्तेदन्ते ततस्तयोः ।

आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ॥ ४८ ॥

48. (Reply): 'This' and 'that' do not refer only to 'I' 'you' and 'he' (as distinct entities), but also to Ātman, which is the common element in them all. They are like 'correctness', 'incorrectness', etc., not synonymous with Atman, (because they are of wider denotation.)

तत्तदन्ते स्वतान्यत्वे त्वन्ताहन्ते परस्परम् ।

प्रतिद्वंद्वितया लोके प्रसिद्धे नास्ति संशयः ॥ ४९ ॥

49. Besides, the ideas of 'this' and 'that' the 'Self' and 'the other' 'you' and 'I' are opposite pairs—it is well known in society. There is no doubt about that.

This discussion regarding 'this' and 'that' not being the Self is by the way. Now the author goes back to Vikṣepa, the main topic of discussion.

अन्यतायाः प्रतिद्वन्द्वी स्वयं कूटस्थ इष्यताम् ।

त्वन्तायाः प्रतियोग्येषोऽहमित्यात्मनि कल्पितः ॥ ५० ॥

50. The opposite of 'the other' is the Self, which is the same as the Kūṭastha. The opposite of 'you', however, is 'I', which is the egoism, the Jīva, which is superimposed on Kūṭastha.

There are two conceptions of the Self: one of the immutable Self, Ātman, the Kūṭastha, and the other of an acting self, the egoity, the Jīva.

अहन्तास्वत्वयोर्भेदे रूप्यतेदन्तयोरिव ।

स्पष्टेऽपि मोहमापन्ना एकत्वं प्रतिपेदिरे ॥ ५१ ॥

51. As the distinction between 'silver' and 'this' is clear, so also the difference between 'I' and 'Self'. But the people in the grip of delusion identify 'I' with the immutable Self.

In 'this is silver', 'this' means something seen, 'silver' means the shell wrongly understood.

तादात्म्याध्यास एवात्र पूर्वोक्ताविद्यया कृतः ।  
अविद्यायां निवृत्तायां तत्कार्यं विनिवर्तते ॥ ५२ ॥

52. That the superimposition causing the identity of 'I' and 'Self' is caused by nescience has already been treated. When this nescience is negated, its effect is also terminated.

In verses 19-34. Tādātmya-adhyāsa is attribution of identity.

अविद्यावृत्तितादात्म्ये विद्ययैव विनश्यतः ।  
विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ॥ ५३ ॥

53. The veiling of the real nature of the Self and the identity superimposition, are caused by nescience, and they are destroyed when nescience is negated. But so long as the fructifying Karma continues, the mind and body, the effects of illusory projection of nescience, continue.

The earlier statement is here a little qualified. The material body, which is the result of Avidyā combined with the operations of actions of former births continues till the force of action is spent. There are three types of Karma—Āgāmi, Sañcita and Prārabdha—being made at present, the store of Karma made in the past awaiting fructification, and that part of the Karma which has already begun to fructify. With the dawn of Knowledge, Prārabdha remains but the other two are burnt up. This does not go against the theory of causality as no cause can operate in the presence of an obstacle and realization is such an obstacle. Some Acāryas,

however, doggedly stick to the idea of Karma and hence say that liberation while in the body is not possible. But Ācārya Śāṅkara strongly supports Jivanmukti, saying that even though the body is subject to Karma, the man of knowledge is not, because of his non-identification with the body and mind.

उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीक्षते ।

इत्याहुस्ताकिंकास्तद्वदस्माकं किन्न संभवेत् ॥ ५४ ॥

54. The logicians hold that when the material cause of an object has been destroyed its effect continues to appear for the next moment. Similarly why cannot the body of a knower of truth persist for some time when its cause, the nescience, has been destroyed?

Cf. Praśastapāda's Vaiśeṣika - darśana - bhāṣya, comment on 1.1.12.

तन्तूनां दिनसंख्यानां तैस्तादृक् क्षण ईरितः ।

भ्रमस्यासंख्यकल्पस्य योग्यः क्षण इहेष्यताम् ॥ ५५ ॥

55. According to the logicians the cloth keeps its form for the next second—the threads (its material cause) that last for a few days are destroyed. On the same reasoning, the body may persist for a proportionately long time when its cause, the ignorance of countless ages, is destroyed.

The lingering moment should be proportionate to the cause. Moreover, another illustration of this theory is found in the revolutions of the wheel which continue even after the cause is removed.

विना क्षोदक्षमं मानं तैर्वृथा परिकल्प्यते ।

श्रुतियुक्त्यनुभूतिभ्यो वदतां किंनु दुःशकम् ॥ ५६ ॥

56. (Doubt): The logicians have assumed the truth of this theory without any proof. (Reply): We assume it on the ground of Śruti, experience, and reasoning; why should it be improper?

The Śruti text (Chāndogya Up. 6 14.2), the illustration of the wheel and the experience of the knower support this.

आस्तां दुस्तार्किकैः साकं विवादः प्रकृतं ब्रुवे ।

स्वाहमोः सिद्धमेकत्वं कूटस्थपरिणामिनोः ॥ ५७ ॥

57. There is no use entering into a controversy with the unreasonable logicians. The fact is that the difference between Jiva and Kūṭastha is caused by illusion.

भ्राम्यन्ति पण्डितमन्याः सर्वे लौकिकतैर्थिकाः ।

अनादृत्य श्रुतिं मौख्यात्केवलां युक्तिमाश्रिताः ॥५८॥

58. People who consider themselves scholars and the hair-splitting logicians overlook the authority of the Veda, and wander due to their imperfect reasoning.

पूर्वापरपरामर्शविकलास्तत्र केचन ।

वाक्याभासान्स्वस्वपक्षे योजयन्त्यप्यलज्जया ॥ ५९ ॥

59. Some others accept the authority of the Vedas; but owing to their inability to harmonize

the meaning of the texts which have gone before with those that follow, they become confused. They take some isolated passages out of context and quote them in support of their own views.

Their position appears plausible but when carefully studied, it is seen to be without any real foundation.

कूटस्थादिशरीरान्तसंघातस्यात्मतां जगुः ।

लोकायताः पामराश्च प्रत्यक्षाभासमाश्रिताः ॥ ६० ॥

60. The materialists (Lokāyatas) and vulgar persons depending on false perceptual evidence, regard the aggregate beginning with the Kūṭastha and ending in gross body as the Ātman.

श्रौतीकर्तुं स्वपक्षं ते कोशमन्नमयं तथा ।

विरोचनस्य सिद्धान्तं प्रमाणं प्रतिजज्ञिरे ॥ ६१ ॥

61. To support their materialist views, they quote some passages from the Śruti to show that the gross body is the Ātman, which is the doctrine of Virocana.

Cf. Chāndogya Up. 8.8, Taittiriya Up. 2.1.

जीवात्मनिर्गमे देहमरणस्यात्र दर्शनात् ।

देहातिरिक्त एवात्मेत्याहुर्लोकायताः परे ॥ ६२ ॥

62. There are other thinkers who point out that the body dies and decays when life leaves it. They conclude that the Ātman is something other than the gross body.

प्रत्यक्षत्वेनाभिमताहंघीर्देहातिरेकिणम् ।

गमयेदिन्द्रियात्मानं वच्मीत्यादिप्रयोगतः ॥ ६३ ॥

63. There are others who think that in such expressions as 'I am speaking', the senses together with the intellect are seen to be distinct from the gross body, and that therefore they are the Ātman.

वागादीनामिन्द्रियाणां कलहः श्रुतिषु श्रुतः ।

तेन चैतन्यमेतेषामात्मत्वं तत एव हि ॥ ६४ ॥

64. In the Śruti we hear of the senses, such as speech and so forth, quarrelling among themselves, which implies that they have consciousness. Therefore some thinkers have concluded that the senses are the Ātman.

Vide Bṛhadāraṇyaka Up. 6.1.7-14. This is an answer to the possible objection that the senses are inanimate.

हैरण्यगर्भाः प्राणात्मवादिनस्त्वेवमूचिरे ।

चक्षुराद्यक्षलोपेऽपि प्राणसत्त्वे तु जीवति ॥ ६५ ॥

65. The followers of the school of Hiraṇyagarbha hold the vital airs (Prāṇas) to be the Ātman. They point out that when the eye and other senses are inoperative the vital airs still continue to function, keeping the man alive.

Cf. Praśna Up. 4.2.3. These Prāṇātma-vādins are a variety of materialists. Their view that the Prāṇa is the



**Self**, also is not correct. Ātman is that in the absence of which the body cannot remain. Sense organs may not function, still a man lives. 'I see' does not mean the eye sees, but I, endowed with eye, see it i.e., there is a separate witness. Such expression as 'my eye' shows the eye is not I. Moreover, without attention we cannot hear, so senses are material. Are the senses conscious? If so, then if one sense only is conscious, man is seen to live without it. If their group, then one being destroyed, all will be useless. If all the senses are separately conscious, then each will pull in its own direction and life will be impossible. So the unconscious senses cannot be the Ātman. The Vedic story of the quarrel of the senses refers to the presiding deities of the senses.

प्राणो जागर्ति सुप्तेऽपि प्राणश्रैष्ठ्यादिकं श्रुतम् ।

कोशः प्राणमयः सम्यग्निस्तरेण प्रपञ्चितः ॥ ६६ ॥

66. The vital airs continue functioning even in sleep. In some Śruti passages the vital sheath is given pre-eminence and dealt with in detail.

Vide Bṛhadāraṇyaka Up. 1.3.7 (or 5.13.1), Chāndogya Up. 5.1. Praśna Up. 2 & 3 (4.3), Taittiriya Up. 2.2.1.

मन आत्मेति मन्यन्त उपासतपरा जनाः ।

प्राणस्याभोक्तृता स्पष्टा भोक्तृत्वं मनसस्ततः ॥ ६७ ॥

67. The people devoted to worship call the mind as the Ātman. They argue that the vital airs have no faculty of enjoyment, but that the mind has.

It refers to the Nārada-Pañcarātra School. Several arguments have been given to show that Prāṇa is not the Ātman : Prāṇa is air only. In the absence of vital breath also men live while unconscious, or trees live without visible air. Though Prāṇa continues in sleep, it cannot experience the body or external objects. With the absence of Prāṇa the body perishes, so also it does in the absence of digesting fire. Śruti speaks of Prāṇa's greatness for inducing people to worship and it speaks of mind also as the Ātman. While Śruti refers to Prāṇa's entering the body etc., it means the presiding deity identifying with Prāṇa. The expressions like 'without food my Prāṇa was going out' shows the love for Prāṇa, not its Selfhood. I know the movements of Prāṇa, so I am different from it.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

श्रुतो मनोमयः कोशस्तेनात्मेतीरितं मनः ॥ ६८ ॥

68. The Śruti says that the mind is the cause of the bondage and the release of man and it speaks of the mind-sheath; therefore these people conclude that the mind is the Ātman.

Amṛtabindu (Brahmabindu) Up. 2, Taittirīya Up 2.3.1. There are several arguments against Manas, mind, being the Ātman : The mind is only an instrument. It is not co-existent with consciousness in deep sleep. The expressions like 'My mind is calm now' show the love for mind, not its Selfhood. I know if it is calm or restless. I as a knower am different from the mind. With a touch of the reflection of consciousness the mind becomes the enjoyer, not independently. The quoted Śruti says that when the mind is negated, release is obtained. The mind, full of

desires, becomes the cause of bondage. When free from desires it is a help.

विज्ञानमात्मेति पर आहुः क्षणिकवादिनः ।

यतो विज्ञानमूलत्वं मनसो गम्यते स्फुटम् ॥ ६९ ॥

69. The Buddhists believe that the Atman consists of the momentary states of the intellect, because the intellect, endowed with the faculty of understanding, is the basis of the mind and through it the mind grasps matter.

अहंवृत्तिरिदंवृत्तिरित्यन्तःकरणं द्विधा ।

विज्ञानं स्यादहंवृत्तिरिदंवृत्तिर्मनो भवेत् ॥ ७० ॥

70. The internal organ (Antaḥkaraṇa) has two kinds of vṛttis, viz., the 'I'-consciousness, and 'this' consciousness. The first constitutes the intellect, the subject-consciousness and the second the mind, the object-consciousness.

It is stated in 69 that the workings of the mind (Manas) can be traced to the intellect (Buddhi). This is explained here. If we observe the inner organs (Antaḥkaraṇa) we find two things there : (1) the idea of 'I', self or ego, which is Vijñāna, Buddhi, or intellect ; and (2) the idea of 'this', the object, the-other-than-the-ego, which is technically called 'Manas'.

Here evidently (because it is referred to as Aham) Buddhi, Vijñāna is used in the sense of Aham-pratyaya, Ahamkāra, and not in the sense of the 'discriminating faculty'; nor is mind used in the sense of 'doubting faculty',

but as the object-consciousness. In fact in the Kāṭha where the emerging process is described, the two words have been used in the sense our author uses them here.

अहंप्रत्ययबीजत्वमिदंबृत्तेरिति स्फुटम् ।

अविदित्वा स्वमात्मानं बाह्यं वेत्ति न तु क्वचित् ॥७१॥

71. Since without the sense of egoity, it is not possible to cognize the outer world, it is clear that the idea of egoity is the cause of the mind and without it the cognizance of the external world is impossible.

Vijñānam, the idea of 'I' is Ātman, is a Buddhist theory, according to which 'I' is a continuance of momentary 'I's. It is clear that the mental function of realization of something different from the Self, i.e., the object-world, is the effect of the intellectual function of the idea of ego. The idea of non-self is based on the idea of Self, what is not Self is non-self.

क्षणे क्षणे जन्मनाशावहंबृत्तेर्मितौ यतः ।

विज्ञानं क्षणिकं तेन स्वप्रकाशं स्वतो मितेः ॥ ७२ ॥

72. As the 'I' - consciousness appears and disappears every moment, the intellect is transitory and it needs no further principle to illumine it.

विज्ञानमयकोशोऽयं जीव इत्यागमा जगुः ।

सर्वसंसार एतस्य जन्मनाशसुखादिकः ॥ ७३ ॥

73, The intellect sheath is the Self. The whole world is cognized by it, and birth and

death, pleasure and pain, affect it. So say some Vedic texts.

Vide Taittiriya Up. 2.4.5. The Jiva or the individual Self is the intellect sheath.

विज्ञानं क्षणिकं नात्मा विद्युदभ्रनिमेषवत् ।

अन्यस्यानुपलब्धत्वाच्छून्यं माध्यमिका जगुः ॥ ७४ ॥

74. The intellect is momentary like the flashes of lightning in a cloud or the twinkling of an eye, and that because we know of no other Self beyond the intellect, the Self is nothing or void. So say the Mādhyamika Buddhists.

असदेवेदमित्यादाविदमेव श्रुतं ततः ।

ज्ञानज्ञेयात्मकं सर्वं जगद्भ्रान्तिप्रकल्पितम् ॥ ७५ ॥

75. Quoting the Śruti, 'In the beginning all this was non-existent (Asat)', the Buddhists say that perception and the objects of perception are the creations of illusion.

Taittiriya Up. 2.7.1. Though the Buddhists do not accept the authority of the Veda, they quote it when it supports their view.

निरधिष्ठानविभ्रान्तेरभावादात्मनोऽस्तित्वा ।

शून्यस्यापि ससाक्षित्वादन्यथा नोक्तिरस्य ते ॥ ७६ ॥

76. The Vedāntins refute them by saying that there can be no illusion without a substratum which is not an illusion. The existence of the

Ātman must be admitted. Even the void has a witness ; if not, it would be impossible to say, ' There is a void.'

The appearance of the world cannot be denied, but if it is contended that is an illusion, that illusion must have for its basis something real. Moreover, even for the theory of nothing being taken as Ātman, it is necessary to admit the existence of someone who realises this idea of 'nothing'. Their theory is untenable, for there cannot be an illusion of a snake without a basis, the rope. If the void has a witness, he must be other than void. A void without somebody to witness is also not acceptable. If the void is self-luminous, it is our Brahman, which is not void.

अन्यो विज्ञानमयत आनन्दमय आन्तरः ।

अस्तीत्येवोपलब्धव्य इति वैदिकदर्शनम् ॥ ७७ ॥

77. The Vedic view, say the Naiyāyikas, is that beyond the intellect-sheath there is yet another sheath, the bliss-sheath. It is existing (not something that does not exist).

Vide Taittirīya Up. 2.5.1, Kāṭha Up. 2.3.13. Here it is the view of the Naiyāyikas, Prābhākaras and Bhāṭṭas.

अणुर्महान्मध्यमो वेत्येवं तत्रापि वादिनः ।

बहुधा विवदन्ते हि श्रुतियुक्तिसमाश्रयात् ॥ ७८ ॥

78. Other philosophers, recognizing the authority of the Śruti, still dispute variously as to whether the Ātman is atomic in size or all-pervasive, or something between the two.

अणुं वदन्त्यान्तरालाः सूक्ष्मनाडीप्रचारतः ।

रोम्णः सहस्रभागेन तुल्यासु प्रचात्ययम् ॥ ७९ ॥

79. There are philosophers called Antarālas who hold that Ātman must be atomic in size because it is said to pervade capillaries as fine as a thousandth part of a hair.

Vide Bṛhadāranyaka Up. 4.2.3. Kauṣītaki Up. 4.19.

अणोरणीयानेषोऽणुः सूक्ष्मात्सूक्ष्मतरं त्विति ।

अणुत्वमाहुः श्रुतयः शतशोऽथ सहस्रशः ॥ ८० ॥

80. In support of their thesis they quote many Vedic texts, which describe Ātman as 'smaller than the smallest', 'minuter than an atom' and 'more refined than the most refined.

Vide Kaṭha Up. 2.20, Muṇḍaka Up. 3.1.9, Kaivalya Up. 20. Śvetāśvatara Up. 3. 20, Mahānārāyaṇa Up. 3.

वालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेय इति चाहापरा श्रुतिः ॥ ८१ ॥

81. They produce as an authority the Vedic text which says : Jīva is the hundredth part of the tip of a hair which has already been divided into a hundred parts.

Śvetāśvatara Up. 5.9. Śruti quoted is not to prove the atomic nature of Ātman but to show how difficult it is to know it.

दिगम्बरा मध्यमत्वमाहुरापादमस्तकम् ।

चैतन्यव्याप्तिसंदृष्टेरानखाग्रश्रुनेरपि ॥ ८२ ॥

82. The Digambaras hold that Ātman is of medium size because it animates the body from head to foot. They too quote the Veda : 'Ātman, the conscious principle, pervades the body from the head to the tips of the nails'.

Vide Brhadāranyaka Up. 1.4.7, Kauṣitaki Up. 4.20. 'Medium size' here means : of the size of the body—a view of the Digambara Jains.

सूक्ष्मनाडीप्रचारस्तु सूक्ष्मैरवयवैर्भवेत् ।

स्थूलदेहस्य हस्ताभ्यां कञ्चुक्रप्रतिभोक्वत् ॥ ८३ ॥

83. They state that Ātman becomes subtle and enters into the finest capillaries, as the arms of a man slip into the sleeves of a coat.

The objection is, if it is of middle size, how can it enter even the veins? Pervasion, according to them, is like the body being covered by a coat, simply by arms being thrust into the sleeves.

न्यूनाधिकशरीरेषु प्रवेशोऽपि गमागमैः ।

आत्मांशानां भवेत्तेन मध्यमत्वं विनिश्चितम् ॥ ८४ ॥

84. They conclude that the Ātman is of medium size but that it is capable of adapting itself to any size. It enlarges or diminishes its size to accommodate itself to the parts of the bodies into which it enters.



If it is of determined middle size, how will it pervade big or small bodies? Ātman, according to them, being with parts, can adjust itself.

सांशस्य घटवन्नाशो भवत्येव तथा सति ।

कृतनाशाकृताभ्यागमयोः को वास्को भवेत् ॥ ८५ ॥

85. This view is not valid, because if the Ātman has parts it must be perishable like a pot. In that case there will arise the two logical fallacies viz., the cause will not produce any effect, and an effect will have no cause.

If the Self is perishable, then all the merits and demerits of the Jiva in a particular birth vanish without bearing their fruit and this is Kṛta-nāśa. Similarly, the particular predicament in which the Jiva is placed in a particular birth cannot be attributed to actions of a former birth, but must be treated as purely accidental and this is Akṛta-abhyāgama. So the theory is not sound.

तस्मादात्मा महानेव नैवाणुर्नापि मध्यमः ।

आकाशवत्सर्वगतो निरंशः श्रुतिसंमतः ॥ ८६ ॥

86. So the Ātman is neither atomic nor of medium size, but is infinite, partless and like Ākāśa all-pervasive. This view accords with the Śruti.

Vide Muṇḍaka Up. 3.1.7, Śvetāśvatara Up. 6.49, Gaudapāda's Kārikā 3.3.

इत्युक्त्वा तद्विशेषे तु बहुधा कलहं ययुः ।

अचिद्रूपोऽथ चिद्रूपश्चिदचिद्रूप इत्यपि ॥ ८७ ॥

87. Thus about the nature of the Ātman there are many differences of opinion, whether it is unconscious, conscious, or a compound of the two.

Having established the infinite nature of the Self, the author proceeds to determine the characteristic of intelligence or consciousness possessed by the Self.

प्राभाकरास्तार्किकाश्च प्राहुस्स्याच्चिदात्मताम् ।

आकाशवद्द्रव्यमात्मा शब्दवत्तद्गुणश्रितिः ॥ ८८ ॥

88. The followers of Prabhākara and the logicians state that Ātman is by nature unconscious ; it is a substance like Ākāśa, and consciousness is its attribute, as sound is an attribute of Ākāśa.

According to them, Ātman is an elementary substance like earth, water, light, air, Ākāśa, time, direction and mind, and differs from them on account of its particular property of consciousness.

इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखामुखे ।

तत्संस्काराश्च तस्यैते गुणाश्रितिवदीरिताः ॥ ८९ ॥

89. They state that not only consciousness, but also desire, aversion, effort, virtue, vice, pleasure and pain, and also the impressions are the attributes of the Ātman.

आत्मनो मनसा योगे स्वादृष्टवशतो गुणाः ।

जायन्तेऽथ प्रलीयन्ते सुषुप्तेऽदृष्टसंश्रयात् ॥ ९० ॥

90. According to them, Ātman and the mind combine together due to the effects of previous actions, and this combination produces the different properties. When the past Karma ceases to operate as cause, the Jiva goes into deep sleep and the properties too become latent.

When the Self and mind are dissociated, no Karma can have effect.

चितिमत्वाच्चेतनोऽयमिच्छाद्वेषप्रयत्नवान् ।

स्याद्दर्माधर्मयोः कर्ता भोक्ता दुःखादिमत्त्वतः ॥ ९१ ॥

91. The Ātman possesses intelligence and is therefore called intelligent; it manifests intelligence in the form of desire, aversion and effort. As a doer it performs good and bad deeds and is, in consequence, the experiencer of pleasure and pain.

Their Atman is separate from Īswara.

यथाऽत्र कर्मवशतः कादाचित्कं सुखादिकम् ।

तथा लोकान्तरे देहे कर्मणेच्छादि जन्यते ॥ ९२ ॥

92. In this life, subject to action, Ātman sometimes experiences happiness; so too, when it takes birth in other bodies, desire etc. arise due to Karma.

According to them, by the power of actions in this life, a desire may be produced for another life in another world. So all these properties including consciousness are occasional.

एवं च सर्वगस्यापि संभवेतां गमागमौ ।

कर्मकाण्डः समग्रोऽत्र प्रमाणमिति तेऽवदन् ॥ ९३ ॥

93. They further hold that despite its all-pervasiveness Ātman goes from birth to death. The whole ritual part of the Veda (Karma-kāṇḍa), they say, supports them.

आनन्दमयकोशो यः सुषुप्तौ परिशिष्यते ।

अस्पष्टचित्स आत्मैषां पूर्वकोशोऽस्य ते गुणाः ॥ ९४ ॥

94. The first of the sheaths, the bliss-sheath which persists in the state of deep sleep and which does not manifest consciousness fully, is taken as Ātman by the followers of Prabhākara and some logicians. What they state to be the nature of the Self, is in fact, characteristic of the bliss-sheath.

When a man says 'I did not know anything, I was sleeping happily', his experience of ignorance and memory of happiness go against this view, for if the Ātman were nonconscious these would not be possible. Again, in the Vedas, Ātman has been described as attributeless. Desires etc., are the properties of the mind (Bṛhadāraṇyaka Up. 1.5.3.) Moreover, in the waking and dream states, when mind is operative, desires etc., are seen but not in sleep when the mind does not function. Further, according to the logicians there are many and all-pervasive Ātmans; therefore each being connected with all bodies, all actions etc., it will not be possible to determine which belongs to whom. For these and other reasons, this view is not acceptable.

गूढं चैतन्यमुत्प्रेक्ष्य जडबोधस्वरूपताम् ।

आत्मनो ब्रुवते भाट्टाश्चिदुत्प्रेक्षोत्थितस्मृतेः ॥ ९५ ॥

95. The followers of Bhaṭṭa hold that consciousness is hidden in Ātman and that its nature is both consciousness and unconsciousness. This is inferred from the fact of the remembrance of sound sleep by the awakened man.

Kumārila Bhaṭṭa and Prabhākara were both Mīmāṃsakas. The Bhāṭṭas hold that knowledge is obscured by ignorance in certain conditions.

जडो भूत्वा तदाऽस्वाप्समिति जाड्यस्मृतिस्तदा ।

विना जाड्यानुभूतिं न कथञ्चिदुपपद्यते ॥ ९६ ॥

96. 'I became unconscious and slept', such feeling expresses the memory of that inert state which he actually experienced. But this remembrance of unconsciousness in deep sleep would not be possible unless there were at the same time a conscious element.

द्रष्टृदृष्टेरलोपश्च श्रुतः सुप्तौ ततस्त्वयम् ।

अप्रकाशप्रकाशाभ्यामात्मा खद्योतबद्धुतः ॥ ९७ ॥

97. The Bhāṭṭas say that the Śruti declares ; 'In sleep neither the seer nor seeing is absent'. Therefore the nature of Ātman is both luminous and dark, like that of a fire-fly.

Bṛhadāraṇyaka Up. 4.3.23.

निरंशस्योभयात्मत्वं न कथञ्चिद्दृष्यते ।

तेन चिद्रूप एवात्मेत्याहुः सांख्यविवेकिनः ॥ ९८ ॥

98. The Sāṅkhyas, who separate Puruṣa and Prakṛti, reject the possibility of both consciousness and unconsciousness being the nature of Ātman. According to them the Ātman is without parts and must be of the nature of consciousness only.

The view of the Bhāṭṭas is also not proper. As the same thing cannot have both light and darkness, the same Self cannot have both consciousness and unconsciousness. If it is said to have two parts, then, only the material part will be experienced, not the intelligence part. Just as by the knowledge of only the staff of a man, we do not have the knowledge of both the staff and the man, so by experiencing only the material part of the Self we cannot speak of the Self having both. And if intelligence is said to be experienced, it becomes material.

Moreover, how will they be related? 'Contact' (Sam-yogasambandha) is possible only between two transient things, having parts to be contacted. In the relation of identity (Tādātmya-sambandha) the material part will be non-material and vice versa. That relation will be an illusion. In subject-object relationship both will be other than the Self (Anātmā).

The Śruti describes the Self as Vijñānaghana, as mere Vijñāna, so there is no scope for the material part. The remembrance of unconsciousness in the state of deep sleep is due to the experience of the unconscious object, the Māyā, and not to the unconsciousness of the Self.

जाड्यांशः प्रकृते रूपं विकारि त्रिगुणं च तत् ।

चितो भोगापवर्गार्थं प्रकृतिः सा प्रवर्तते ॥ ९९ ॥

99. Unconsciousness is the nature of Prakṛti (the primordial substance) which is everchanging and composed of three modes, Sattva, Rajas, and Tamas. The Prakṛti functions for experience and release of the Ātman.

The unconsciousness in sleep remembered afterwards indicates Prakṛti, the material cause of the world having the three modes of balance, motion and inertia. The purpose of the Sāṅkhyas in setting forth this conception of Prakṛti is to account for the ideas of bondage and release which work upon Puruṣa who is really all-intelligence.

असंगायाश्चितेर्वन्धमोक्षौ भेदाग्रहान्मतौ ।

बन्धमुक्तिव्यवस्थार्थं पूर्वेषामिव चिद्भिदा ॥ १०० ॥

100. Though Puruṣa is non-contactible and pure, he is said to be subject to bondage and release because of a confusion between the natures of Prakṛti and Puruṣa. The Sāṅkhyas, like the earlier Naiyāyikas, postulate a plurality of Selves and explain how different individuals have different destinies to fulfil in this life. The release of the individual Puruṣa is due to his knowledge of his real nature.

The ideas of bondage etc., come because Puruṣa is not distinguished from Prakṛti.

महतः परमव्यक्तमिति प्रकृतिरुच्यते ।

श्रुतावसङ्गता तद्वदसङ्गो हीत्यतः स्फुटा ॥ १०१ ॥

101. They quote the Śruti which says that Prakṛti, the undifferentiated matter, which is unmanifested, is not the same as Mahat, the differentiated matter, and that the Spirit is unattached and pure.

Vide Kaṭha Up. 1.3.11, Bṛhadāraṇyaka Up. 4.3.15, 4.4.22. This view too is not proper. They say that Prakṛti or Pradhāna is the state of equilibrium of the Guṇas. When that is disturbed, the world arises. As it is, unconscious Prakṛti cannot change its state. The conscious Puruṣa is associationless. Without consciousness no creation is possible. So the creator or Īśvara is the consciousness endowed with Prakṛti or Māyā. The Sāṅkhyas accept many conscious Puruṣas. But if the Puruṣa is one all-pervading consciousness, it is possible to explain the difference of enjoyment by accepting the adjunct of the mind. Again if Puruṣa is many and Prakṛti is eternal, then some relationship (Sajātiya or Vijātiya) must be accepted, which will disturb the Puruṣa's associationlessness.

चित्सन्निधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।

ईश्वरं ब्रुवते योगाः स जीवेभ्यः परः श्रुतः ॥ १०२ ॥

102. The yogis postulate the existence of Īśvara. Prakṛti functions owing to the proximity of consciousness, and Īśvara is the controller of Prakṛti. He is quite distinct from and superior to the Jivas, says the Śruti.



Having indicated the difference of opinion that exists regarding the character of Jīva, the same is now being done regarding Īśvara.

प्रधानक्षेत्रज्ञपतिर्गुणेश इति हि श्रुतिः ।

आरण्यकेऽसंभ्रमेण ह्यन्तर्याम्युपपादितः ॥ १०३ ॥

103. The Śruti declares that Īśvara is the Lord of Jīvas, and also of Prakṛti. He controls the Guṇas too. In the Āraṇyaka part of the Śruti He is respectfully called the Inner Controller.

Svetāśvatara Up. 6.14, Bṛhadāraṇyaka Up 3.7, Katha Up. 2.33. According to the Sāṅkhyas, Prakṛti evolves by the mere proximity of Puruṣa and according to the Yoga system following Patañjali, Īśvara is the controller of Prakṛti.

अत्रापि कलहायन्ते वादिनः स्वस्वयुक्तिभिः ।

वाक्यान्यपि यथाप्रज्ञं दाढर्चायोदाहरन्ति हि ॥१०४॥

104. Here too there are many philosophers who by their arguments maintain different views about Īśvara. They quote suitable texts from the Śruti and interpret them according to their light.

क्लेशकर्मविपाकैस्तदाशयैरप्यसंयुतः ।

पुविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित् ॥ १०५ ॥

105. According to Patañjali, Īśvara is a Special Puruṣa free from miseries, actions, birth and death, enjoyment and suffering and the latent

impressions; Īśvara, like Jīva, is non-attached and conscious.

Yogasūtras (Samādhipāda 24). Kleśas (miseries) are of five kinds: Ignorance, egoism, likes-and-dislikes and attachment (Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa). Karmas (actions) are of three kinds: bright or meritorious, dark or sinful and a mixture of both (Śukla, Kṛṣṇa and Śukla-kṛṣṇa). Vipākas are of three kinds: birth, life and enjoyment or suffering (Jāti, Āyus, Bhoga). For both Sāṅkhya and Yoga, Jīva is only an enjoyer, not a doer. Doership pertains to Buddhi. Pleasures and pains are the properties of Buddhi. Jīva who cannot separate himself from Buddhi, becomes the enjoyer and considers himself the doer. By Samādhī he separates himself from Buddhi, then discrimination arises and the sufferings are removed. This is release according to the Yoga system.

तथापि पुंविशेषत्वाद्दृढतेऽस्य नियन्तृता ।

अव्यवस्थौ बन्धमाक्षात्रापेतामिहान्यथा ॥ १०६ ॥

106. As person with a special nature, Īśvara rules the universe. Without His rulership there would be no one to regulate bondage and release.

Cf. S'vetāśvatara Up. 6.16-17.

भीषाऽस्मादित्येवमादावसङ्गस्य परात्मनः ।

श्रुतं तद्युक्तमप्यस्य क्लेशकर्माद्यसङ्गमात् ॥ १०७ ॥

107. The Śruti declares that Nature functions in fear of Īśvara. He is the ruler though unattached. The rulership is appropriately vested

in Īśvara, who is not affected by sufferings, works and so forth.

Vide Taittiriya Up. 2.8.1, Kāṭha Up. 2.3.3, Nṛsimhata-panīya Up. 2. Rulership is not improper as Īśvara is distinct from Jīva.

जीवानामप्यसङ्गत्वात्क्लेशादिर्न ह्यथापि च ।

विवेकाग्रहतः क्लेशकर्मादि प्रागुदीरितम् ॥ १०८ ॥

108. It is a fact that the Jīvas, too, are not affected by sufferings etc., as they too are unattached; but when they fail to comprehend their real nature, they imagine that they are affected by sufferings, works and so forth.

Vide VI. 100. The Jīva, though free as Īśvara, is bound because of non-discrimination.

नित्यज्ञानप्रयत्नेच्छागुणानीशस्य मन्वते ।

असङ्गस्य नियन्तृत्वमयुक्तमिति तार्किकाः ॥ १०९ ॥

109. The logicians deny the controlling power to Īśvara, because He is detached. They invest Him with the qualities of eternal knowledge, effort and desire.

Īśvara is distinct from the Jīvas because of His three eternal qualities. But from the example of the Jīvas it is clear that consciousness wherever it is an attribute can come into play only occasionally. This will make Īśvara as much subject to ignorance as Jīva.

पुंविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।

सत्यकामः सत्यसंकल्प इत्यादि श्रुतिर्जगौ ॥ ११० ॥

110. They say that owing to His possessing these three qualities Īśvara is the Lord of the universe. In support they quote the Śruti verse : 'He has true desires and resolves.'

Chāndogya Up. 8.1.5, 8.7. 1-3.

नित्यज्ञानादिमत्वेऽस्य सृष्टिरेव सदा भवेत् ।

हिरण्यगर्भ ईशोऽपि लिङ्गदेहेन संयुतः ॥ १११ ॥

111. Īśvara being endowed with eternal knowledge and other cognate attributes must be ever engaged in the creation of the world. He must therefore be Hiraṇyagarbha who is endowed with a subtle body.

If Īśvara has eternal knowledge etc., creation will be eternal. So to account for the cycles of creation, another school says that Hiraṇyagarbha must have a subtle body. He is the totality of all minds animated by consciousness. According to the logicians he is the Īśvara. This is not accepted by the Vedāntins because Īśvara is much more than he. Īśvara is endowed with true knowledge, etc., during creation. So 'true' in this Upaniṣad means only relatively true for a cycle.

उद्गीथब्राह्मणे तस्य माहात्म्यमतिविस्तृतम् ।

लिङ्गसत्त्वेऽपि जीवत्वं नास्य कर्माद्यभावतः ॥ ११२ ॥

112. The glory of Hiraṇyagarbha has been given in detail in the Udgītha Brāhmaṇa. He, the totality of all subtle bodies, is not to be considered a Jīva because He is free from desires and Karma.

Bṛhadāraṇyaka Up. 1.3.

स्थूलदेहं विना लिङ्गदेहो न कापि दृश्यते ।

वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान् ॥ ११३ ॥

113. The worshippers of Virāṭ hold that no subtle body is seen without a physical body. So Virāṭ, who has a physical body with head and other organs, is the real Īśvara.

Really Virāṭ is an aspect of Īśvara. Cf. Gitā 11.

सहस्रशीर्षेत्येवं च विश्वतश्चक्षुरित्यपि ।

श्रुतमित्याहुरनिशं विश्वरूपस्य चिन्तकाः ॥ ११४ ॥

114. The Śruti says that the form of Virāṭ is the form of the universe, extending in all directions with an infinite number of heads and eyes. So they meditate on Virāṭ.

Rgveda 1.10. 90, Śvetāśvatara Up. 3.3.

सर्वतः पाणिपादत्वे कृम्यादेरपि चेशता ।

ततश्चतुर्मुखो देव एवेशो नेतरः पुमान् ॥ ११५ ॥

115. Then there are worshippers who object to the worship of Virāṭ on the ground that accord-

ing to this conception of Virāṭ even insects and worms will have to be regarded as Īśvara. So the four-faced Brahmā, the creator, is Īśvara and nobody else.

पुत्रार्थं तमुपासीना एवमाहुः प्रजापतिः ।

प्रजा असृजतेत्यादिश्रुतिं चोदाहरन्त्यमी ॥ ११६ ॥

116. So say people who worship the creator Brahmā for obtaining children and quote passages which say, 'Brahmā created the people'.

विष्णोर्नाभेः समुद्भूतो वेधाः कमलजस्ततः ।

विष्णुरेवेश इत्याहुर्लोकैः भागवता जनाः ॥ ११७ ॥

117. The Bhāgavatas call Viṣṇu the only Īśvara because the lotus-born Brahmā issued from the navel of Viṣṇu.

शिवस्य पादावन्वेष्टुं शङ्कर्यशक्तस्ततः शिवः ।

ईशो न विष्णुस्तियाहुः शैवा आगममानिनः ॥ ११८ ॥

118. The Śaivas on the authority of their Agamas declare Śiva alone to be Īśvara, as according to a tradition in the Purāṇas, Viṣṇu in spite of all his efforts could not discover the feet of śiva.

पुरत्रयं सादयितुं विघ्नेशं सोऽप्यपूजयत् ।

विनायकं प्राहुरीशं गाणपत्यमते स्ताः ॥ ११९ ॥

119. The followers of the creed of Gaṇeśa say that the elephant-faced Lord is the only Īśvara for Śiva in order to conquer the demons of the three cities worshipped Gaṇeśa.

एवमन्ये स्वस्वपक्षाभिमानेनान्यथाऽन्यथा ।

मन्तार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥ १२० ॥

120. There are many other sects which try to declare their own favourite deity to be the supreme. They quote hymns from Śruti and alleged traditions in support of their views.

In doing so they depend upon Mantras or incantations, Arthavāda or texts extolling their deities, and Kalpa, their treatises.

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।

सन्त्यश्वत्थार्कवंशादेः कुलदैवतदर्शनात् ॥ १२१ ॥

121. So every entity from the Inner Ruler to inert objects is considered as Īśvara by someone or other, for we find that even the sacred fig tree, the sun-plant and the bomboo etc., are worshipped by the people as family-deities.

तत्त्वनिश्चयकामेन न्यायागमत्रिचारिणाम् ।

एकैव प्रतिपत्तिः स्यात्साऽप्यत्र स्फुटमुच्यते ॥ १२२ ॥

122. Those who are desirous of ascertaining the real truth study the Śruti and logic. Their

conclusion is the same, that Īśvara is one only, and this fact we have set forth in this chapter.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १२३ ॥

123. The Śruti says that Māyā is Prakṛti, the material cause of the universe, and the Lord of Māyā is the great Īśvara who pervades the whole universe, consisting of sentient and insentient objects which are like parts of that Īśvara.

Svetāśvatara Up. 4.10.

इति श्रुत्यनुसारेण न्याय्यो निर्णय ईश्वरे ।

तथा सत्यविरोधः स्यात्स्थावरान्नेशवादिनाम् ॥१२४॥

124. The correct definition of Īśvara is available from the Śruti text. Then there will be no clash with even the worshippers of trees and so forth as Īśvara.

By this definition all views have been recognised and fitted in a scheme and they are shown to be in accord with the Vedic teachings.

माया चेयं तमोरूपा तापनीये तदीरणात् ।

अनुभूतिं तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥ १२५ ॥

125. The Tāpanīya Upaniṣad declares Māyā to be Tamas or darkness. The empirical experience of all is evidence for the existence of Māyā, says the Śruti.

Nṛsīṃha-uttara-tāpanīya Up. 9.



जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।

आबालगोपं स्पष्टत्वादानन्त्यं तस्य साऽब्रवीत् ॥१२६॥

126. The Śruti points to the universal experience of the insentient and illusory nature of Māyā, as displayed by persons of undeveloped intellect, such as children and dullards.

Nṛsimha-uttara-tāpanīya Up. 9, Taittirīya Brāhmaṇa 9.

अचिदात्मघटादीनां यत्स्वरूपं जडं हि तत् ।

यत्र कुण्ठीभवेद्बुद्धिः स मोह इति लौकिकाः ॥ १२७ ॥

127. The nature of the poet and other inert objects exhibits insentiency (which is a characteristic of Māyā). People say "that the intellect feels shy to fathom the depths of Māyā.

The sphere of intellect is limited.

इत्थं लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।

युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥१२८॥

128. All people admit in their experience existence of Māyā. From the logical point of view Māyā is inexplicable. Śruti too declares it to be neither existence nor non-existence.

Nāsadiya-sūkta (Ṛgveda 10.129). The question 'What is the cause of Māyā?' is illegitimate, because causality itself is a product of Māyā. So Māyā is causeless.

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।

त्रिधादृष्ट्याश्रुतं तुच्छं तस्य नित्यनिवृत्तितः ॥ १२९ ॥

129. Since the effects of Māyā are undeniably manifest, its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the Ātman) it is always inoperative **and hence** negligible.

Vide Bṛhadāraṇyaka Up. 4.4.19, Kaṭha Up. 4.11. Subjectively, Brahman is always untouched by Māyā. Objectively, the knowledge of its absence in the mind of the knower negates it.

तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।

ज्ञेया माया त्रिभिर्विधैः श्रौतयौक्तिकलौकिकैः ॥१३०॥

130. Māyā is looked upon in three ways. From the point of view of knowledge and Śruti it is negligible; for empirical reason it is indefinable and for the ordinary people it is real.

अस्य सत्त्वमसत्त्वं च जगतो दशयत्यसौ ।

प्रसारणाच्च संकोचाद्यथा चित्रपटस्तथा ॥ १३१ ॥

131. Māyā exhibits the appearance and disappearance (in waking or sleeping state) of the world, just as by rolling and unrolling a picture on a canvas it is exhibited or withdrawn.

Vide Nṛsimha-uttara-tāpanīya Up. 9.

अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम् ।

स्वतन्त्राऽपि तथैव स्यादसङ्गस्यान्यथाकृतेः ॥ १३२ ॥

132. Māyā is dependent, for in the absence of the cognizing faculty the effects of Māyā cannot be experienced. Again in one sense it is independent too, for it can make the non-attached Ātman appear to be attached.

कूटस्थासङ्गमात्मानं जगत्त्वेन करोति सा ।

चिदाभासस्वरूपेण जीवेशात्रपि निर्ममे ॥ १३३ ॥

133. Māyā transforms the immutable Kūṭṣtha, the ever association-less Ātman, phenomenally into the form of the universe. Casting the reflection of Ātman on itself, Māyā creates Jiva and Īśvara.

कूटस्थमनुपद्रूत्य करोति जगदादिकम् ।

दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः ॥ १३४ ॥

134. Without in any way affecting the real nature of Ātman, Māyā creates the world. It makes the impossible look possible. How astonishingly powerful Māyā is !

द्रवत्वमुदके बह्नावौष्ण्यं काठिन्यमश्मनि ।

मायाया दुर्घटत्वं च स्वतः सिद्ध्यति नान्यतः ॥१३५॥

135. As fluidity is the nature of water, heat of fire and hardness of stone, so the making of the

impossible possible is the nature of Māyā. It is unique in this respect.

न वेत्ति लोकोयावत्तं साक्षत्तावच्चमत्कृतिम् ।

घत्ते मनसि पश्चात्तु मायैषेत्युपशाम्यति ॥ १३६ ॥

136. The magic show looks wonderful and inexplicable as long as the magician is not directly known, but when the magician is so known, the magic show is known as such and is no longer wonderful.

प्रसरन्ति हि चोद्यानि जगद्वस्तुत्वादिषु ।

न चोदनीयं मायायां तस्याश्चोद्यैकरूपतः ॥ १३७ ॥

137. Those who believe in the reality of the world regard the effects of Māyā as wonderful. But since the nature of Māyā itself is astonishing, one need not wonder at its power.

This Māyā is a sort of jugglery. Questions regarding the creation are to be directed against the Naiyāyikas and others who regard the world as real but not to the Vedāntin who regards the world and its cause Māyā as unreal.

चोद्येऽपि यदि चोद्यं स्यात्त्वच्चोद्ये चोद्यते मया ।

परिहार्यं ततश्चोद्यं न पुनः प्रतिचोद्यताम् ॥ १३८ ॥

138. By raising objections to the wonderfulness of Māyā we do not solve the mystery. Besides, we also can raise serious counter objections. What is essential is that we should eradicate Māyā by

systematic enquiry. Further arguments are useless, so do not indulge in them.

Māyā is contradiction. If you controvert it your controversion is based on causality i.e., you want to understand the cause and effect relation of the matter. But why don't you see the contradiction involved in the idea of causality itself? To explain a cause you are to bring in its effect and to explain an effect you are to bring in its cause. How can you avoid this mutual dependence—a logical pitfall?

विस्मयैकशरीराया मायायाश्चोद्यरूपतः ।

अन्वेष्यः परिहारोऽस्या बुद्धिमद्भिः प्रयत्नतः ॥ १३९ ॥

139. Maya is an embodiment of marvellousness and doubt; the wise must carefully find out means and make effort to remove it.

मायात्वमेव निश्चयमिति चेत्तर्हि निश्चिनु ।

लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ॥ १४० ॥

140. (Doubt): But the nature of Māyā must be determined before trying to eradicate it. (Reply): All right, do so! Apply the popular definition of magic on Māyā.

Māyā is undefinable, so no higher definition is possible. Māyā like a magic show is clearly manifest, yet it is inexplicable. It cannot be clearly expressed and yet it is obtrusively visible. The above popular definition of Māyā is not unsatisfying. For Brahman though undefinable is not visible, hence the definition does not apply here. Again the 'horns of hare' is a clear expression but

is contentless ; it cannot be seen. Here also the definition is inapplicable.

न निरूपयितुं शक्या विस्पष्टं भासते च या ।

सा मायेतीन्द्रजालादौ लोकाः संप्रतिपेदिरे ॥ १४१ ॥

141. People understand that to be Māyā which though clearly seen ;is at the same time beyond all determination, as in the case of magic.

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।

मायामयं जगत्तस्मादीक्षस्वापक्षपाततः ॥ २४२ ॥

142. The world is clearly seen, but its nature defies definition. Be impartial, and regard the world as nothing but a delusion, the product of Māyā.

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।

अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ॥ १४३ ॥

143. Even if all the learned people of the world try to determine the nature of this world, they will find themselves confronted at some stage or other by ignorance.

At one stage or other the scientist or the thinker faces a wall of mystery. The ultimate position reached by scholars at any time has this limitation that they cannot go beyond the point. That is the effect of ignorance or Māyā.

देहेन्द्रियादयो भावा वीर्येणोत्पादिताः कथम् ।

कथं वा तत्र चैतन्यमित्युक्ते ते किमुत्तरम् ॥ १४४ ॥

144. Tell us, if you can, how the body and senses came out of the seed, or how consciousness was born in the foetus. What answers will you give to these questions ?

वीर्यस्यैव स्वभावश्चेत्कथं तद्विदितं त्वया ।

अन्वयव्यतिरेकौ यौ भग्नौ तौ वन्ध्यवीर्यतः ॥ १४५ ॥

145. (The naturalist says): It is the nature of the seed to evolve into the body with the sense-organs and so forth. (Reply): What is the basis of your belief? You will perhaps say, application of the double method of agreement and difference. But it is not confirmed because in a barren woman seed produces nothing.

Sperm is the invariable antecedent of the formation of the foetus. But other creatures are born in a different way. Moreover, why sperm should give rise to foetus is not explicable.

न जानामि किमप्येतदित्यन्ते शरणं तव ।

अत एव महान्तोऽस्य प्रवदन्तीन्द्रजालताम् ॥ १४६ ॥

146. In the end you will have to say, 'I do not know'. Therefore the wise declare this world to be like a magic show.

The origination of life is still a mystery. It is only a dogma when the Evolutionists speak of spontaneous generation of life. Even if it is agreed that life can come out of non-life, the introduction of consciousness,

opposed in its nature to matter must remain an inexplicable enigma.

एतस्मात्किमिवेन्द्रजालमपरं यद्गर्भवासस्थितं  
 रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम् ।  
 पर्यायेण शिशुत्वयौवनजरावेषैरनेकैवृतं  
 पश्यत्यन्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति॥

147. What can be more magical than the fact that the seed in the uterus becomes a conscious individual, that it develops head, hands, feet and other organs, that it passes through the states of childhood, youth and old age, and that it perceives, eats, smells, hears, comes and goes ?

देहवद्वटधानादौ सुविचार्य विलोक्यताम् ।  
 क धाना कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु ॥१४८॥

148. Like the human body carefully consider also a tiny fig seed. How different the tree is from the seed from which it grows ! Therefore know all this to be Māyā.

निरुक्तावभिमानं ये दधते तार्किकादयः ।  
 हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिताः ॥ १४९॥

149. The logicians and others, proud of their dialectical ability, may feel satisfied with their logical explanations ; but the philosopher Sri



Harṣa Miśra has exposed the error of their position in his classic 'Khaṇḍana.'

Cf. Khandanakhaṇḍakhādyā 140.

अचिन्त्याः खलु ये भाग न तांस्तर्केषु योजयेत् ।

अचिन्त्यरचनारूपं मनसाऽपि जगत्खलु ॥ १५० ॥

150. Things that are inconceivable should not be subjected to canons of logic; and this world is one such, for the mind cannot conceive of the very mode of its creation.

अचिन्त्यरचनाशक्तिबीजं मायेति निश्चनु ।

मायाबीजं तदेवैकं सुप्तावनुभूयते ॥ १५१ ॥

151. Be convinced that Māyā is the cause of this world, whose comprehension surpasses the imagination. In the state of deep sleep we are partly aware of this Māyā, the seed of this world.

जाग्रत्स्वप्नजगत्त्र लीनं बीज इव द्रुमः ।

तस्मादशेषजगतो वासनास्तत्र संस्थिताः ॥ १५२ ॥

152. As the tree is latent in the seed, so the waking and dreaming worlds are implicit in deep sleep. Similarly, the impressions of the entire universe are latent in Māyā.

या बुद्धिवासनास्तासु चैतन्यं प्रतिबिम्बति ।

मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ॥ १५३ ॥

153. On the impressions of the whole world, thus latent in the intellect (during sleep) is reflected the immutable consciousness. Though it is not experienced owing to vagueness it can be inferred to exist, in the same way as the reflection of the sky is inferred to exist in the water-particles of a cloud.

It is by contrast with the world, which a man perceives after sleep, that he talks of its non-perception during sleep.

साभासमेव तद्भ्रजं धीरूपेण प्ररोहति ।

अतो बुद्धौ चिदाभासो विस्पष्ट प्रतिभासते ॥ १५४ ॥

154. This seed, the Māyā, in association with the reflection of consciousness, which is not fully grasped, develops into the intellect; and in this intellect, the reflection of consciousness becomes plainly visible as the ego.

All impressions (Vāsanāḥ) being of the same nature as intellect, the inference that these impressions should represent a reflection of the supreme intelligence representing Īśvara is natural.

मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।

मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥ १५५ ॥

155. It is said by the Śruti that Jīva and Īśvara are creations of Māyā, being reflections of Ātman in it. Īśvara is like the reflection of the

sky in the cloud ; Jiva is like the reflection of the sky in water.

Tapantiya Up. 9.

मेघवद्वर्तते माया मेघस्थिततुषारवत् ।

धीवासनाश्रिदाभासस्तुषारस्थखवत्स्थितः ॥ १५६ ॥

156. Māyā is comparable to a cloud, and the mental impressions in the Buddhi are like the water-particles which make up the cloud. The reflected consciousness in Māyā is like the sky reflected in the water-particles of the cloud.

Ajñāna is the adjunct of Ísvara-bhāva, not the Vāsanās in Buddhi. The implication is that like the reflection of the sky in water-particles in a cloud, the existence of God is not felt but guessed, and, therefore, is not very clear as that of 'I'-consciousness.

This stanza has, however, given rise to a controversy, which, though needless in a way, has cleared an important point in the Advaita philosophy. This Śloka is evidently an explication of the previous one ; and it explains what Ísvara or God is : God is the universal immutable consciousness as reflected on the impressions of Buddhi contained in Māyā ; because these impressions have been likened to the water-particles in a cloud, which is compared to Māyā.

Māyā, as such, contains within itself everything in creation. So, pure consciousness getting identified with it becomes all-knowing. There is no need of bringing in 'impressions of mind'. Again, by bringing them in, we are involved in unnecessary contradictions, thus: (1)

Impressions are many, therefore identification with them will make Īśvara also many. (2) If 'impressions' mean individual impressions, each of them giving one idea, Īśvara will be limited in knowledge and not all-knowing. (3) If, however, 'impressions' means the entire collection of ideas then this collection takes place only in Praḷaya (dissolution) and there will, therefore, be no Īśvara during creation and maintenance periods of the universe. These difficulties are very real.

But identification with mere Māyā is not the solution either. For, Māyā, the universal Sattva, by itself is devoid of variety; and when we attribute all-knowingness to Īśvara, we do think of Īśvara's knowledge of the entire gamut of the variety, severally and collectively. It is only the impressions in Buddhi that create variety; and these impressions are ever-lasting throughout creation in all its three stages of creation, maintenance and dissolution, undergoing transformation from gross to subtle, subtle to causal and back from causal to subtle, etc. So the author has very wisely taken both Māyā as such and the impressions of Buddhi as Īśvara's *upādhi*—the identification with the former gives unity to Īśvara and that with the latter brings in variety. Only 'impressions' are not to be taken as gross and subtle impressions but their causal stages which, with their whole history, lie latent in the universal Sattva which is Māyā. If they are not kept in view all-knowingness of Īśvara will be impaired.

मायाधीनश्चिदाभासः श्रुतौ मायी महेश्वरः ।

अन्तर्यामी च सर्वज्ञो जगद्योनिः स एव हि ॥ १५७ ॥

157. Śruti says that this (pure universal) consciousness reflected in Māyā is Īśvara which

controls Māyā as well. The great Īśvara is the inner ruler, omniscient, and cause of the universe.

Vide Svetaśvatara Up. 4.9-10, Māṇḍūkya Up. 6.

सौषुप्तमानन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।

एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ॥ १५८ ॥

158. The Śruti, in the passage beginning with 'the consciousness in the deep sleep' and ending in 'He is the Lord of all' describes this 'sheath of bliss' as the Īśvara.

Vide Māṇḍūkya Up. 5-6, Bṛhadāraṇyaka Up. 4.4.22. Here Īśvara is the consciousness reflected in the totality of bliss-sheaths. It has been stated above that Īśvara is the reflection of consciousness in the Vāsanā, and as the bliss-sheath is nothing else than such a reflection, it is called Īśvara. This, however is a concession to those who cannot comprehend the higher conception in the beginning.

Here the author clearly says that this 'sheath of bliss' is Īśvara. Much dust of controversy, as over the previous Śloka, has been raised over this statement. The point, however, is this: A Jiva is a reflected consciousness individualised, and Īśvara is the reflected consciousness of the totality. Now can there be totality without individuals? So Īśvara must, of necessity, include Jivas. In each drop of Ganges water the Ganges abides and yet all the drops severally do not constitute the Ganges, which over and above all of them is a unity.

Each individual soul, Jiva, has three states of consciousness, the waking (when the Jiva is called the

Viśva), the dreaming (when he is called Taijasa) and the deep sleep (when he is known as Prājña). Īśvara, the collective consciousness, has also three corresponding states—the Vaiśvānara, the Hiraṇyagarbha, and the Īśvara. Īśvara being omnipresent each of these three states includes within itself the corresponding states of the individual souls. Just as the three states of a Jīva do not make him three, even so the three states of Īśvara do not make up a triple personality. Just as Prājña, being the causal state of a Jīva, includes the other two states of his and is the guide and controller of them; so the third state of Īśvara, being the causal one, is the source, the indwelling Spirit, controller and guide of the other two and through them of the entire universe.

The 'sheath of bliss' is the causal state of a Jīva. But is not the universal cause Īśvara, as well in a deeper sense? A spot in India is also a spot in the continent of Asia, in the globe, as well as in the universe. There is a great layer of ignorance when we attribute it only to India and not to the universe. The individual 'sheath of bliss' is only a portion of the universal 'sheath of bliss' and when the individuality and all the Vṛttis vanish, how is one to distinguish between the individual and the universal?

The fact of returning to the individuality in the later waking state is no bar to its previous merging in the universal—diversification starting on the return journey when one comes down to 'I'—consciousness, left long behind.

In Upāsanā, the injunction to merge the Viśva in the Vaiśvānara etc., does not necessarily mean that the pairs are one. But there is nothing to prevent them from

being one either. If the fictitious merging is of some value, the genuine merging is invaluable. One is simply to know by logic and experience that it is a genuine case; and the Upaniṣads tell us this.

सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।

श्रौतार्थस्यावितर्क्यत्वान्मायायां सर्वसंभवात् ॥ १५९ ॥

159. The omniscience and other properties of the bliss sheath are not to be questioned, because the assertions of the Śruti are beyond dispute, and because everything is possible in Māyā.

The objection is, omniscience etc., are not possessed by the bliss-sheath.

अयं यत्सृजते विश्वं तदन्यदयितुं पुमान् ।

न कोऽपि शक्तस्तेनायं सवश्वर इतीरितः ॥ १६० ॥

160. Since nobody has the power to alter the world of waking and dream states which are projected from the bliss-sheath, it is proper to call it the Lord of all.

अशेषप्राणिबुद्धीनां वामनास्तत्र संस्थिताः ।

ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः ॥ १६१ ॥

161. In the bliss-sheath inhere all the desires and mental impressions of all living beings. Inasmuch as it knows them (impressions) all, it is called omniscient.

वासनानां परोक्षत्वात्सर्वज्ञत्वं न हीक्ष्यते ।

सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम् ॥ १६२ ॥

162. (Doubt): The omniscience, alleged to be the nature of the bliss-sheath, is not evident because the impressions are not known directly. (Reply): Its knowledge of the impressions (though not directly felt) is inferred from observation of its presence in all mentations.

Cf. Kena Up. 2.4. According to Vivaraṇa school everything is lighted by the witness known or unknown.

विज्ञानमयमुख्येषु केशेष्वन्यत्र चैव हि ।

अन्तस्तिष्ठन्मयति तेनान्तर्यामितां व्रजेत् ॥ १६३ ॥

163. Since Iśvara (the consciousness in the bliss-sheath) abides in and activates and controls all the functions of all other sheaths beginning with that of the intellect, and elsewhere also in creation, it is called the inner controller.

Vide Māndūkya Up. 5-6, Bṛhadāraṇyaka Up. 3.7, Tāpaniya Up. 1.

बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवपुः ।

धियमन्तर्यमयतीत्येवं वेदेन घोषितम् ॥ १६४ ॥

164. The Śruti says that the Lord abides in the intellect, and has the intellect as His body (instrument); but the intellect does not know Him ; it is itself controlled by Him.

Bṛhadāraṇyaka Up. 3.7. 15,22.



तन्तुः पटे स्थितो यद्वदुपादानतया तथा ।

सर्वोपादानरूपत्वात्सर्वत्रायमवस्थितः ॥ १६५ ॥

165. As threads pervade a piece of cloth and constitute its material cause, so the Inner Ruler, pervading the whole universe, is the material cause of the universe.

पटादप्यान्तरस्सन्तुस्तन्तोऽप्यंशुरान्तरः ।

आन्तरत्वस्य विश्रान्तिर्यत्रासावनुमीयताम् ॥ १६६ ॥

166. Just as the threads are subtler than the cloth, and the fibres of the threads subtler than the threads themselves, even so, where this progress from the subtle to the subtler stops there do we confront the Inner Ruler.

Since He is situated innermost of all, He is not felt at all stages. A piece of cloth is made up of twisted threads which consist of untwisted minute threads inside. Like this these stages must end somewhere and there *īśvara* may be inferred to exist.

द्वित्रयान्तरत्वकक्षाणां दर्शनेऽप्ययमान्तरः ।

न वीक्ष्यते ततो युक्तिश्रुतिभ्यामेव निर्णयः ॥ १६७ ॥

167. Being minuter than the minute of the second and third degree, the inmost Being is not subject to perception; but by reasoning and by *Śruti* His existence is ascertained.

पटरूपेण संस्थानात्पटस्तन्तोर्वपुश्यथा ।

सर्वरूपेण संस्थानात्सर्वमस्य वपुस्तथा ॥ १६८ ॥

168. As a piece of cloth is said to be the body of the threads which become the cloth, so when He has become the universe it is described as His body.

तन्तोः सङ्कोचविस्तारचलनादौ पटस्तथा ।

अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ॥ १६९ ॥

169. When threads are contracted or expanded, or any motion is imparted to them, the cloth similarly behaves—it has no independence at all.

तथाऽन्तर्याम्ययं यत्र यथा वासनया यथा ।

विक्रियेत तथाऽवश्यं भवत्येव न संशयः ॥ १७० ॥

170. Similarly the worldly objects assume the forms in the manner He transforms them according to their past desires and impressions. There is no doubt about it.

The whole creation doubtless receives its impress from the changes exhibited by *Īsvara* according to the *Vāsanā* which actuates *Jīva*.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

आमयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १७१ ॥

171. In the *Gītā* *Śrī Kṛṣṇa* says: 'O Arjuna, the Lord abides in the hearts of all beings and

makes them revolve by His Māyā as if mounted on a wheel.'

Gītā 18-61. According to the followers of Sri Vallābhācārya there are many Īśvaras directing the many Jīvas. But one omniscient Ruler is enough; many rulers will make the world nonviable. Moreover, the scriptures speak of one Īśvara only.

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिताः ।

तदुपादानभूतेशस्तत्र विक्रियते खलु ॥ १७२ ॥

172. 'All beings' in the above passage means the Jīvas or the sheaths of intellect which abide in the hearts of all beings. Being their material cause, the Lord appears to undergo changes with them.

The Lord appears to change because of the adjuncts.

देहादिपञ्जरं यन्त्रं तदारोहोऽभिमानिता ।

विहितप्रतिषिद्धेषु प्रवृत्तिभ्रमणं भवेत् ॥ १७३ ॥

173. By the word 'wheel' is meant the cage of the body with sheaths etc. By saying that all beings are 'mounted on the wheel' is meant that they have come to consider the body as the ego. By the word 'revolve' is meant the performance of good and bad deeds.

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपतः ।

स्वशक्त्येशो विक्रियते मायया भ्रामणं हि तत् ॥१७४॥

174. The meaning of the expression 'The Lord makes them revolve by His Māyā,' is that the Lord by his power of Māyā becomes involved in the intellect-sheath, and seems to change with the operations of the intellect.

अन्तर्यमयतीत्युत्तयायमे गार्थः श्रुतौ श्रुतः ।

पृथिव्यादिषु सवत्र न्यायोऽय योज्यतां धिया ॥१७५॥

175. The same meaning is expressed by the Śruti saying that the Lord is called the inner controller. By applying this reason one can come to the same conclusion with regard to the physical elements and all other objects.

जानामि धर्मं न च मे पृवृत्ति-

र्जानाम्यधर्मं न च मे निवृत्तिः ।

केनापि देवेन हृदि स्थितेन

यथा नियुक्तोऽस्मि तथा करोमि ॥ १७६ ॥

176. 'I know what is virtue, but my inclination is not mine to practise it ; I know what is vice, but my desisting from it is not mine but His. I do as I am prompted by some god seated in my heart.'

In Mahābhārata (Pāṇḍava or Prapanna Gitā) Duryodhana speaks his mind in this verse. Here only 'by some god' is replaced by 'by you Hṛṣīkeśa'. It is however, quoted as a saying of a knower really considering

God as the doer. But Duryodhana's meaning is a little different : ' I know what is virtue, but I have no inclination to follow it ; I know what is vice, but I don't desist from it.'

नार्थः पुरुषाकारेणेत्वमाशंक्यतां यतः ।

ईशः पुरुषकारस्य रूपेणापि विवर्तते ॥ १७७ ॥

177. From the above verse do not think that individual efforts are not necessary, for the Lord transforms Himself as those efforts.

If all actions proceed from Īśvara, is there any scope left then for human endeavour? The will of Īśvara is converted into the individual will and endeavour.

ईदृग्बोधेनेश्वरस्य प्रवृत्तिमैव वार्यताम् ।

तथापीशस्य बोधेन स्वात्मासङ्गत्वधीजनिः ॥ १७८ ॥

178. This theory does not contradict the idea of the Lord prompting every thing, for one who has known Īśvara to be the controller of things knows his Self as non-attached.

तावता मुक्तिरित्याहुः श्रुतयः स्मृतयस्तथा ।

श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम् ॥ १७९ ॥

179. Both the Sruti and the tradition declare this knowledge of the non-attachment of the Self to be the cause of release. It is also stated in Varāhapurāṇa that both the scriptural and the traditional truths are from the Lord.

आज्ञाया भीतिहेतुत्वं भीषाऽऽमादिति हि श्रुतम् ।

सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक् ॥ १८० ॥

180. The Śruti declares that in fear of Him the forces of nature operate, showing that His commandments engender fear. So His lordship over all beings is different from His inner Rulership of them.

Taittirīya Up. 2.8.1, Katha Up. 2.3.3, Nṛsimhapurvatāpaniya Up. 2.4.

एतस्य वा अक्षरस्य प्रशासन इति श्रुतिः ।

अन्तः प्रविष्टः शास्तायं जनानामिति च श्रुतिः ॥१८१॥

181. One Śruti passage says that the suns and planets move at the command of the Lord. Another Śruti passage says that the Lord entering the human body controls it from within.

Vide Bṛhadāraṇyaka Up. 3.8.9, Taittirīya Āraṇyaka 3.11.

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्वतः ।

आविर्भावतिरोभावावुत्पत्तिप्रलयौ मतौ ॥ १८२ ॥

182. The Lord is said to be the source of the universe, for He causes the creation and dissolution of the world. By creation and dissolution are meant the manifestation and demanifestation of the world.

Māṇḍūkya Up. 6, Nṛsimha U.T. Up. 1, Nṛsimha P.I. Up. 4.1., Śvetāśvatara Up. 5.5, 5.11.

आविर्भावयति श्वस्मिन्विलीनं सकलं जगत् ।

प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः ॥ १८३ ॥

183. The world remains potential as impressions in the Lord, and He causes its manifestation in accordance with the past deeds of beings. Creation is like the unrolling of a painted canvas.

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।

प्राणिकर्मक्षयवशात्संकोचितपटो यथा ॥ १८४ ॥

184. If the painted canvas is rolled up, the picture is no longer visible. In the same way, when the Karma of beings is exhausted, the Lord withdraws into Himself the universe with all that it contains (i.e., all remain in a latent form).

रात्रिघस्रौ सुप्तिबोधाबुन्मीलननिमीलने ।

तूष्णींभावमनोराज्ये इव सृष्टिलयाविमौ ॥ १८५ ॥

185. The creation and destruction of the world are comparable to day and night, to the waking and sleeping states, to the opening and closing of the eyes, and the activity and quiescence of the mind.

This absence of the mind, i.e., the mind having no object, is sometimes felt by us. This peculiar state is said to be a positive evidence of consciousness continuing without any objective representation.

आविर्भावतिरोभावशक्तिमत्त्वेन हेतुना ।

आरम्भपरिणामादिचोद्यानां नात्र संभवः ॥ १८६ ॥

186. Īśvara is endowed with the power of Māyā which is the power of manifesting and demanifesting, so the objections to the theory that creation has a beginning or that it is evolutionary or that things are naturally endowed with certain special qualities do not apply to it.

Īśvara has been said to be the material cause of the universe. These theories of the world are based on the three kinds of material cause. The Ārambhavāda of the Naiyāyikas and the Pariṇāmavāda of the Sāṅkhyas hold the views that the creation is from the arrangement of atoms, and from the real transformation of Prakṛti respectively, whereas the Vedāntin considers the creation as only an illusory superimposition on Brahman. Īśvara cannot come under Ārambha, because he has no second and therefore has nothing different from Him. He cannot come under Pariṇāma because He is not made up of parts and therefore is not susceptible of change in condition. Therefore he comes under Vivarta where there is no real change.

अचेतनानां हेतुः स्याज्जाड्यांशेश्वरस्तथा ।

चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ॥ १८७ ॥

187. Īśvara through the Tamas of Māyā is the cause of the inanimate objects, and through the reflection of the supreme intelligence Īśvara is the cause of the Jīvas.



तमःप्रधानः क्षेत्राणां चित्रप्रधानश्चिदात्मनाम् ।

परः कारणतामेति भावनाज्ञानकर्मभिः ॥ १८८ ॥

188. It is objected that the cause of the bodies is that aspect of Paramātman in which Tamas predominates, and that of the Jivas is that aspect where intelligence predominates. So Paramātman alone is their cause in accordance with their inner impressions, moral and spiritual actions.

इति वार्तिककारेण जडचेतनहेतुता ।

परमात्मन एवोक्ता नेश्वरस्येति चेच्छृणु ॥ १८९ ॥

189. Thus Sureśvarācārya, the author of Vārttika, has attributed the cause of the animate and inanimate creation to Paramātman and not to Īśvara.

It may be objected that Sureśvarācārya, the author of Vārttika, has said that the supreme Self and not Īśvara is the cause of the material and intelligent creation.

अन्योन्याध्यासमत्रापि जीवकूटस्थयोरिव ।

ईश्वरब्रह्मणोः सिद्धं कृत्वा ब्रूते सुरेश्वरः ॥ १९० ॥

190. Our reply is that Ācārya Sureśvara holds Brahman to be the cause of the world, but he has taken for granted the mutual superimposition of Īśvara and Brahman even as that of Jīva and Kūṭastha.

सत्यं ज्ञानमनन्तं यद्ब्रह्म तस्मात्समुत्थिताः ।

खं वाय्वग्निजलोर्व्योषद्ब्रह्मदेहा इति श्रुतिः ॥ १९१ ॥

191. The Śruti explains clearly that from Brahman, who is truth, knowledge and infinity, arose Ākāśa, air, fire, water, earth, herbs, food, bodies and so forth.

Taittiriya Up. 2.1.1-2.

आपातदृष्टितस्तत्र ब्रह्मणो भाति हेतुता ।

हेतोश्च सत्यता तस्मादन्योन्याध्यास इष्यते ॥ १९२ ॥

192. Superficially it looks as if Brahman were the cause of the world and that Īśvara were a real entity. This cannot be explained except by the mutual superimposition of the true nature of Brahman on Īśvara and the creativity of Īśvara on Brahman.

अन्योन्याध्यासरूपोऽसावन्नलिप्तपटो यथा ।

घट्टितेनैकतामेति तद्ब्रह्मान्त्यैकर्ता गतः ॥ १९३ ॥

193. In a piece of cloth stiffened with starch the starch becomes one with the cloth ; so by the process of mutual superimposition the ignorant conceive Īśvara to be one with Paramātman.

Cf. VI. 1-4. Īśvara, who is Cit reflected on Mayā, is not the same as Brahman, who is Cit, the attributeless existence.

मेघाकाशमहाकाशौ त्रिविच्येते न पामरैः ।

तद्ब्रह्मेशयोरैक्यं पश्यन्त्यापातदर्शिनः ॥ १९४ ॥

194. As the dull-witted imagine that the Ākāśa reflected in a cloud is the Ākāśa absolute, so the indiscriminating do not see the distinction between Brahman and Īśvara.

उपक्रमादिभिर्लिङ्गैस्तात्पर्यस्य विचारणात् ।

असङ्गं ब्रह्म मायावी सृजत्येष महेश्वरः ॥ १९५ ॥

195. By deep enquiry and by the application of the rules of interpretation to the Vedic text we come to know that Brahman is associationless and unconditioned by Māyā, whereas Īśvara is the creator conditioned by Māyā.

The six rules are Upakrama-upasamhāra, Abhyāsa, Apūrvatā, Phala, Arthavāda and Upapatti. 1. The commencement and conclusion in the Chāndogya Upaniṣad both speak of Brahman. 2. There repetition of Tattvamasi is seen nine times. 3. The peculiar characteristics of Brahman are known from Śruti alone and unknown to other instruments of knowledge. 4. The result of knowledge is freedom from suffering and delusion. 5. Praise to the knowledge of Brahman and blame to ignorance are often met with. 6. Adequate arguments and apt illustrations are also given in the Upaniṣads.

सत्यं ज्ञानमनन्तं चेत्युपक्रम्योपसंहृतम् ।

यतो वाचो निवर्तन्त इत्यसङ्गत्वनिर्णयः ॥ १९६ ॥

196. The Vedas declare Brahman to be truth, knowledge and infinity, and also that speech and the other organs cannot grasp it. Thus it is determined that Brahman is associationless.

Vide Taittiriya Up. 2.1.1, 2.4.1, Kena Up. 1.5.8. Bṛhadāraṇyaka Up. 4.3.15, 4.4.22.

मायी सृजति विश्वं सन्निरुद्धस्तत्र मायया ।

अन्य इत्यपरा ब्रू । श्रुतिस्तेनेश्वरः सृजेत् ॥ १९७ ॥

197. Another Śruti says that Īśvara, the Lord of Māyā, creates the universe, whereas the Jiva is controlled by Māyā. So Īśvara, associated with Māyā, is the creator.

Svetāśvatara Up. 4.9.

आनन्दमय ईशोऽय बहु स्यामित्यवैक्षत ।

हिरण्यगर्भरूपोऽभूत्सुप्तिः स्वप्नो यथा भवेत् ॥ १९८ ॥

198. As the deep sleep state passes into dream state, so Īśvara who is known as the sheath of bliss, transforms Himself into Hiraṇyagarbha, when He, the one, wills to be many.

By becoming Hiraṇyagarbha He gets associated with the totality of subtle bodies.

क्रमेण युगपद्वैषा सृष्टिज्ञया यथाश्रुति ।

द्विविधश्रुतिसद्भावाद्द्विविधस्वप्नदर्शनात् ॥ १९९ ॥

199. There are two types of Śruti text describing the creation of the world either as a

gradual evolution or as instantaneous. There is no contradiction, for the dream world sometimes arises gradually out of deep sleep, but at other times it arises instantaneously.

Taittiriya Up. 2.1.1, 2.6.1. Brhadāranyaka Up. 1.2.5.

सूत्रात्मा सूक्ष्मदेहाख्यः सर्वजीवघनात्मकः ।

सर्वाहंमानधारित्वात्क्रियाज्ञानादिशक्तिमान् ॥ २०० ॥

200. Hiranyagarbha or Sūtrātman, otherwise called the subtle-body, is the totality of the subtle bodies of all Jivas. He conceives Himself as the totality of all egoes or 'I'—consciousnesses, like the threads of a piece of cloth; and He is said to be endowed with the powers of volition, conation, and cognition.

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम् ।

लोको भाति यथा तद्वदस्पष्टं जगदीक्ष्यते ॥ २०१ ॥

201. The world in its course of evolution comes to rest in Hiranyagarbha, but at this stage it is indistinct, just as an object seen in partial darkness, at dawn or dusk.

सर्वतोलाञ्छितो मष्या यथा स्याद्भङ्गितः पटः ।

सूक्ष्माकारैस्तथेशस्य वपुः सर्वत्र लाञ्छितम् ॥ २०२ ॥

202. As the outlines of a picture are drawn in black pencil on a stiffened piece of canvas, so

also the subtle bodies indistinctly appear in Hiraṇyagarbha.

The body of Iśvara in His capacity of controller of Māyā is marked by the subtle body of the whole creation, it being made up of elements previous to the process of Pañcikaṛaṇa.

सस्यं वा शाकजातं वा सर्वतोऽङ्कुरितं यथा ।

कोमलं तद्वदेवैष पेलवो जगदङ्कुरः ॥ २०३ ॥

203. Like a tender offshoot of a germinated corn or like a tender plant sprouting, Hiraṇyagarbha is the tender bud of the world which is still indistinct.

आतपाभातलोको वा पटो वा वर्णपूरितः ।

सस्यं वा फलितं यद्वत्तथा स्पष्टवपुर्विराट् ॥ २०४ ॥

204. In Virāṭ the world appears distinct and shining, like objects in broad day-light or like the figures of a fully painted picture or the fruit of a fully matured tree. In Virāṭ all the gross bodies are plainly seen.

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे ।

धात्रादिस्तम्बपर्यन्तानेतस्यावयवान्विदुः ॥ २०५ ॥

205. In the Viśvarūpa chapter and in the Puruṣa Sūkta there is a description of Virāṭ. From the creator Brahmā to a blade of grass, all objects in the world form part of Virāṭ.

Gītā 11 or Yajurvedasāmhītā 2.5 and Puruṣa Sūkta in Taittirīya branch 3.1 or Ṛgveda 10.90

ईशसूत्रविराडुधोविष्णुरुद्रेन्द्रवह्यः ।

विघ्नभैरवमैरालमारिकायक्षराक्षसाः ॥ २०६ ॥

206. The forms of Virāṭ, such as Īśvara, Hiraṇyagarbha, Virāṭ, Brahmā, Viṣṇu, Śiva, Indra, Agni, Gaṇeśa, Bhairava, Mairāla, Mārikā, Yakṣas, demons,

विप्रक्षत्रियविट्शूद्रा गवाश्वमृगपक्षिणः ।

अश्वत्थवटचूताद्या यवव्रीहितृणादयः ॥ २०७ ॥

207. Brāhmaṇas, Kṣatriyas, Vaiśyas, Sūdras, cows, horses and other beasts, birds, fig, banyan and mango trees, wheat, rice and other cereals and grasses,

जलपाषाणमृत्काष्ठवास्याकुहालकादयः ।

ईश्वराः सर्व एवैते पूजिताः फलदायिनः ॥ २०८ ॥

208. Water, stone, earth, sticks, chisels, axes and other implements, are manifestations of Īśvara. Worshipped as Īśvara they grant fulfilment of desires.

यथा यथोपासते तं फलमीयुस्तथा तथा ।

फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारतः ॥ २०९ ॥

209. In whatever form Īśvara is worshipped, the worshipper obtains the appropriate reward.

through that form. If the method of worship and the conception of the attributes of the deity worshipped are of a high order, the reward also is of a high order; but if otherwise, it is not.

Cf. Gītā 4.11.

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।

स्वप्नबोधं विना नैव स्वप्नो हीयते यथा ॥ २१० ॥

210. The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

अद्वितीयब्रह्मतत्त्वे स्वप्नोऽयमखिलं जगत् ।

ईशजीवादिरूपेण चेतनाचेतनात्मकम् ॥ २११ ॥

211. In the secondless principle, Brahman, the whole universe, in the form of Īśvara and Jīva and all animate and inanimate objects, appears like a dream.

So the comparison with dreaming is apt.

आनन्दमयविज्ञानमयावीश्वरजीवकौ ।

मायया कल्पितावेतौ ताभ्यां सर्वं प्रकल्पितम् ॥२१२॥

212. Māyā has created Īśvara and Jīva, represented by the sheath of bliss and the sheath of intellect respectively. The whole perceptible world is a creation of Īśvara and Jīva.



So, Īśvara and Jīva can be included in the universe; even though they really are identical with Brahman.

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।

जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥ २१३ ॥

213. From the determination of Īśvara to create, down to His entrance into the created objects, is the creation of Īśvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jīva.

Same as 7.4. and 8.69. Cf. Aitareya Up. 1.1.1. 1.3.12, 3.13.

अद्वितीयं ब्रह्मतत्त्वमसङ्गं तन्न जानते ।

जीवेशयार्मायिकयोवृथव क्लहं ययुः ॥ २१४ ॥

214. Those who do not know the nature of Brahman, who is secondless and associationless, fruitlessly quarrel over Jīva and Īśvara, which are creations of Māyā.

ज्ञात्वा सदा तत्त्वनिष्ठाननुमोदामहे वयम् ।

अनुशोचाम एवान्यान्न भ्रान्तैर्विवदामहे ॥ २१५ ॥

215. We always approve those who appear to us to be devoted to truth and pity others but do not quarrel with those who are deluded.

We decline to enter into a controversy with persons, who have wandered away from the right path, some of whom though endowed with learning, have no faith in the

scriptures, some have neither learning nor faith, while some though devoid of learning are endowed with faith, but yield to the cravings of their inclinations and do not follow the scriptural course. A Jñānin is happy with the liberated, sorry for the unsuccessful aspirants, feels sympathetic pity for the worldly people following the duties and ignores the deluded people described above.

तृणार्चकादियोगान्ता ईश्वरेभ्रान्तिमाश्रिताः ।

लोकायतादिसंख्यान्ता जावे विभ्रान्तिमाश्रिताः॥२१६॥

216. From the worshippers of objects like grass to the followers of Yoga, all have wrong ideas about Iśvara. From the materialist Cārvākas to the followers of Sāṅkhya, all have confused ideas about Jīva.

अद्वितीयब्रह्मतत्त्वं न जानन्ति यदा तदा ।

भ्रान्ता एवाखिलास्तेषां क मुक्तिः केह वा सुखम् ॥२१७॥

217. As they do not know the truth of the secondless Brahman, they all are wrong. Where is their liberation or where is their joy in this world ?

उत्तमाधमभावश्चेतेषां स्यादस्तु तेन किम् ।

स्वप्नस्थराज्यमिक्षाभ्यां न बुद्धः स्पृश्यते खलु ॥२१८॥

218. Some may say that these people represent grades of enjoyment from the lowest to the highest. But of what use is it? A man when awake derives no good from the dreams in which

he may have played the part of a king or a beggar.

तस्मान्मुमुक्षुभिर्नैव मतिर्जीवेशवादयोः ।

कार्या किन्तु ब्रह्मतत्त्वं विचार्य बुध्यतां च तत् ॥२१९॥

219. Therefore the aspirants to liberation should never engage themselves in disputations about the nature of Jīva and Īśvara. They ought to practise discrimination and realize the reality of Brahman.

पूर्वपक्षतया तौ चेत्तत्त्वनिश्चयहेतुताम् ।

प्राप्नुतोऽस्तु निमज्जस्व तयोर्नैतावतावशः ॥ २२० ॥

220. (Doubt): Such disputation is a means to the understanding of Brahman. (Reply): It may be so, but be careful to avoid being drowned helplessly in the sea of confusion.

Dialectics are endless and a source of perplexity.

असङ्गचिद्विभुर्जीवः सांख्योक्तस्तादृगीश्वरः ।

योगोक्तस्तत्वमोरथौ शुद्धौ ताविति चेच्छृणु ॥ २२१ ॥

221. (Doubt): All right, but the Vedāntins must accept the Sāṅkhya doctrine that Jīva and Īśvara are associationless, pure consciousness and eternal and the Yoga doctrine that Jīva and Īśvara, referred to as 'thou' and 'that' respectively in the dictum 'That thou art', are of a pure nature.

न तत्त्वमोरुभावर्थावस्मत्सिद्धान्ततां गतौ ।

अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ॥ २२२ ॥

222. (Reply): These two meanings do not accord with the Advaita view. They postulate a difference between Jīva and Īsvara, but in the Advaita doctrine there is no distinction between 'That' and 'Thou'. Statements appearing to make such a distinction are only steps towards understanding of non-duality.

अनादिमायया भ्रान्ता जीवेशौ सुविलक्षणौ ।

मन्यन्ते तद्व्युदासाय केवलं शोधनं तयोः ॥ २२३ ॥

223. Influenced by the beginningless Māyā, people think that Jīva and Īsvara are totally different from each other. In order to eliminate this erroneous belief the Vedāntin enquires into the meaning of 'That' and 'Thou'.

अत एवात्र दृष्टान्तो योग्यः प्राक् सम्यगीरितः ।

घटाकाशमहाकाशजलाकाशाभ्रखात्मकः ॥ २२४ ॥

224. In order to demonstrate the truth of Advaita we have cited the illustration of the Ākāśa conditioned by a pot, the unlimited Ākāśa, the Ākāśa reflected in water and the Ākāśa reflected in a cloud.

Cf. 6.18.

जलाभ्रोपाध्यधीने ते जलाकाशाभ्रखे तयोः ।

आधारौ तु घटाकाशमहाकाशौ सुनिर्मलौ ॥ २२५ ॥

225. In the last two aspects of Ākāśa the conditioning adjuncts are the water and the cloud, but their basis, the Ākāśa of the pot and the unlimited Ākāśa, is pure and unaffected.

एवमानन्दविज्ञानमयौ मायाधियोर्वशौ ।

तदधिष्ठानकूटस्थब्रह्मणी तु सुनिर्मले ॥ २२६ ॥

226. The sheath of bliss and the sheath of intellect have as their conditioning adjuncts Māyā and the modification of Māyā called Buddhi respectively, but the basis of both is the one pure Ātman, which is immutable.

एतत्कक्षोपयोगेन सांख्ययोगौ मतौ यदि ।

देहोऽन्नमयकक्षत्वादात्मत्वेनाभ्युपेयताम् ॥ २२७ ॥

227. As steps to our doctrine we use as illustrations the doctrines of Sāṅkhya and Yoga. Similarly we accept and make use of the doctrine of the sheath of food, though we do not mean that the food-sheath is really to be identified with the Ātman.

आत्मभेदो जगत्सत्यमीशोऽन्य इति चेत्रयम् ।

त्यज्यते तैस्तदा सांख्ययोगवेदान्तसम्मतिः ॥ २२८ ॥

228. The Vedāntins will accept the doctrines of the followers of Sāṅkhya and Yoga provided they give up the doctrine of the existence of distinction in Ātman, the doctrine of the reality of the world, and the doctrine of Iśwara being a separate and special Puruṣa.

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्तदा ।

स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ॥ २२९ ॥

229. The Sāṅkhyas hold that, for the Jiva to achieve his object and be liberated, a knowledge of the eternal associationlessness of Ātman is enough. We reply that in their view he might just as well think that the pleasures which he obtains from flowers, sandalwood and so forth are also eternal.

According to the Sāṅkhyas, both Puruṣa and Prakṛti are real and eternal. It may be argued that if by mere knowledge the Jiva is unattached, absolution is secured, then there is no necessity of striving for the knowledge of non-duality. No, for such freedom from attachment is not possible without the knowledge of non-duality. Iśwara, world and Self cannot be eternal at a time, for one will condition the others. So duality cannot be eternal or absolute.

यथा स्रगादिनित्यत्वं दुःसंपाद्यं तथात्मनः ।

असङ्गत्वं न संभाव्यं जीवतोर्जगदीशयोः ॥ २३० ॥

230. Just as it is impossible to establish the eternal existence of pleasures derived from flowers

and sandalwood, so it is impossible to establish the associationlessness of Ātman as long as the world and Īśwara are believed to be realities and ever-existing.

If the world and Īśwara are real, then how can Jiva, who is intimately connected with them, be associationless, a state which is the goal for him.

अवश्यं प्रकृतिः सङ्गं पुरेवापादयेत्तथा ।

नियच्छत्येतमीशोऽपि कोऽस्य मोक्षस्तथा सति ॥२३१॥

231. If Prakṛti is imperishable as the Sāṅkhya say, she will continue to produce attachment in the Puruṣa even after the dawn of the knowledge of his complete isolation. If Īśwara is eternal, He will continue to exercise control over the Puruṣa. In that case the poor Puruṣa will never have emancipation ; his bondage will be real.

अविवेककृतः सङ्गो नियमश्चेति चेत्तदा ।

बलादापतितो मायावादः सांख्यस्य दुर्मतेः ॥ २३२ ॥

232. (Doubt): The idea of attachment to the body and of control is due to ignorance. (Reply): Then you accept the conception of Māyā, which is a violation of the shortsighted Sāṅkhya doctrine.

Attachment is due to Aviveka. Here Aviveka means Avidyā and not mere want of discrimination.

बन्धमोक्षव्यवस्थार्थमात्मनानात्वमिष्यताम् ।

इति चेन्न यतो माया व्यवस्थापयितुं क्षमा ॥ २३३ ॥

233. (Doubt): To account for the idea of individual bondage and release, the plurality of Selves must be accepted. (Reply): This is unnecessary because Māyā is responsible for bondage and release.

दुर्घटं घटयामीति विरुद्धं किन्न पश्यसि ।

वास्तवौ बन्धमोक्षौ तु श्रुतिर्न सहतेतराम् ॥ २३४ ॥

234. Don't you see that Māyā can make the impossible appear possible? In fact, the Śruti can tolerate neither bondage nor release as real.

Release is as illusory as bondage. If bondage is real, then it is eternal and release will not be possible. Release, if it is something to be obtained, cannot be eternal.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ २३५ ॥

235. The Śruti declares that in fact there is no destruction and no origination; none in bondage and none engaged in practice for liberation; no aspirant for liberation and none liberated. This is the transcendental truth.

Brahma or Amṛta-bindu Up. 10, Gaudapādakarikā, 2.32.



मायाख्यायाः कामधेनोर्वत्सौ जीवेश्वरावुभौ ।

यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ॥ २३६ ॥

236. Māyā is said to be the desire-fulfilling cow. Jiva and Īśwara are its two calves. Drink of its milk of duality as much as you like, but the truth is non-duality.

Jiva and Īśwara being unreal, their distinction is also unreal. But Kūṭastha and Brahman being real, should their distinction not be real? No, they are different only in name and in their adjuncts.

कूटस्थब्रह्मणोर्भेदो नाममात्रादृते न हि ।

घटाकाशमहाकाशौ विद्युज्येते न-हि क्वचित् ॥ २३७ ॥

237. The difference between Kūṭastha and Brahman is only in name; in reality there is no difference. The Akāśa in the pot and the unlimited Ākāśa are not distinct from one another.

यदद्वैतं श्रुतं सृष्टेः प्राक्तदेवाद्य चोपरि ।

मुक्तावपि वृथा माया भ्रामयत्यखिलान् जनान् ॥२३८॥

238. The non-dual reality, as declared in the Śruti, existed before creation, exists now and will continue to exist in dissolution; and after liberation Māyā deludes the people in vain.

Chāndogya Up. 6.2.1-2.

ये वदन्तीत्यमेतेऽपि भ्राम्यन्ते विद्ययात्र किम् ।

न यथा पूर्वमेतेषामत्र भ्रान्तेरदर्शनात् ॥ २३९ ॥

239. (Doubt): Even the knowers, who attribute the world to Māyā, are seen to be engaged in worldly pursuits. So what is the use of realization ? (Reply) : No, he is not deluded as before.

By force of former actions the knower may be engaged in worldly activities, but he is free from attachment.

एहिकामुष्मिकः सवः संसारो वास्तवस्ततः ।

न भाति नास्ति चाद्वैतमित्यज्ञानिविनिश्चयः ॥ २४० ॥

240. The ignorant are convinced that the happiness and grief which the world and heaven offer are real ; so they do not perceive non-duality, nor think it exists.

ज्ञानिनां विपरीतोऽस्मान्निश्चयः सम्यगीक्ष्यते ।

स्वस्वनिश्चयतो बद्धो मुक्तोऽहं चेति मन्यते ॥ २४१ ॥

241. It is clearly seen that the conviction of the knowers is opposed to the conviction of the ignorant. They are free or fettered according to their conviction.

नाद्वैतमपरोक्षं चेन्न चिद्रूपेण भासनात् ।

अशेषेण न भातं चेद्द्वैतं किं भासतेऽखिलम् ॥ २४२ ॥

242. (Doubt): The non-dual reality is not directly perceptible. (Reply) : This is not so, for reality is self-evident in the form of consciousness,

(Doubt): It is not fully known. (Reply): Is the world fully known to you ?

दिङ्मात्रेण विभानं तु द्वयोरपि समं खलु ।

द्वैतसिद्धिबद्धैतसिद्धिस्ते तावता न किम् ॥ २४३ ॥

243. Both duality and non-duality are partially known. If from this partial experience you infer the truth of duality, why should you not from same premises infer the truth of non-duality?

This non-dual principle is not merely indirectly known from the scriptures, its presence is directly perceived in the shape of consciousness or power of perception. Again, partial perception is no bar to knowledge. If the reality of the inner Self is perceived in a man, the reality in the entire world, i. e., Brahman, is also perceived. 'The pressing of one grain of rice in a boiling pot is enough to know if all the rice is well boiled.' (Mahābhāṣya 1.4.23.)

द्वैतेन हीनमद्वैतं द्वैतज्ञाने कथं त्विदम् ।

चिद्भान त्वविरोध्यस्य द्वैतस्यातोऽसमे उभे ॥ २४४ ॥

244. (Doubt): Duality contradicts non-duality. So when duality is seen manifest everywhere, how can you infer its opposite principle, non-duality? Our consciousness does not contradict duality; so our position is stronger than yours.

Non-duality and its opposite, duality, cannot co-exist. Duality is directly perceived, so non-duality cannot be so

perceived. All right, then, duality perceived with one's senses performing their functions, can have no place when non-duality is perceived as knowledge. So the dualist is defeated by his own argument. Then the dualist says, there is no similarity, for experience shows that knowledge does exist with duality.

एवं तर्हि शृणु द्वैतमसन्मायामयत्वतः ।

तेन वास्तवमद्वैतं परिशेषाद्विभासते ॥ २४५ ॥

245. (Reply): Then listen. Duality is unreal and has no independent existence, for it is a product of Māyā. So when duality is negated what remains as reality is non-duality.

Duality is not a thing of the same grade of reality as knowledge, so it can co-exist. But the notion of duality is of the same grade, so it can be negated by the knowledge of its falsity.

अचिन्त्यरचनारूपं मायैव सकलं जगत् ।

इति निश्चित्य वस्तुत्वमद्वैते परिशेष्यताम् ॥ २४६ ॥

246. The whole world is a product of the inscrutable Māyā ; be convinced of this, and know that the fundamental real principle is non-duality.

पुनर्द्वैतस्य वस्तुत्वं भाति चेत्त्वं तथा पुनः ।

परिशीलय को वात्र प्रयासस्तेन ते वद ॥ २४७ ॥

247. (Doubt): If the idea that duality is real occurs again and again in daily life ? (Reply):

Repeatedly practise negating this erroneous idea of duality. What is the difficulty in doing so ?

Cf. Brahmasūtras 4.1.1.

क्रियन्तं कालमिति चेत्खेदोऽयं द्वैत इष्यताम् ।

अद्वैते तु न युक्तोऽयं सर्वानर्थनिवारणात् ॥ २४८ ॥

248. (Doubt): How long should one continue this practice ? (Reply): It is a trouble to continue the pursuit of unreal duality, not so is that of non-duality. For by the practice of non-duality all miseries are destroyed.

Such questions imply impatience and vexation, proper for the pursuit of unreal duality, not for non-duality which frees man from all troubles. (Vide Sl. 15.)

क्षुत्पिपासादयो दृष्टा यथापूर्वं मयीति चेत् ।

मच्छब्दवाच्येऽहंकारे दृश्यतां नेति को वदेत् ॥२४९॥

249. (Doubt): But even after realization I suffer from hunger and thirst. (Reply): Who denies it? This suffering is in your egoity (a product of duality) expressed in your use of 'I'.

The associationless Spirit is free from physical suffering.

चिद्रूपेऽपि प्रसज्येरंस्तादात्म्याभ्यासतो यदि ।

माभ्यासं कुरु किन्तु त्वं विवेकं कुरु सर्वदा ॥ २५० ॥

250. (Doubt): The sufferings may come to the immutable Self, because of identification with

the body. (Reply) : Do not subject yourself to this identification which is due to mutual superimposition, but practise discrimination for its removal.

झटित्यध्यास आयाति दृढवासनयेति चेत् ।

आवर्तयेद्विवेकं च दृढं वासयितुं सदा ॥ २५१ ॥

251. (Doubt): The superimposition, which is due to the first impressions, suddenly may occur, because of the beginningless association of Jiva and Avidyā. (Reply): Then begin new impressions of non-duality by means of repeated discrimination of the truth.

विवेके द्वैतमिथ्यात्वं युक्त्यैवेति न भण्यताम् ।

अचिन्त्यरचनात्वस्यानुभूतिर्हि स्वसाक्षिकी ॥ २५२ ॥

252. Do not say it is reasoning alone which demonstrates the unreality of duality and not our experience, for we daily experience that mysterious is the nature of the world.

In Sloka 246 the characteristic of Māyā has been described as 'mysterious creativity'. There the word 'mysterious' really means one that cannot be rationally understood or explained. Mysterious creation is one that is wonderful no doubt, but it has no basis in reason. And such creation is Mithyā, unreal, because it vanishes after a glittering existence. Here (in this śloka) it is said that Kūṭastha, Ātman, is the immutable observer (Sākṣin) of this unreal creation. Being the observing Self, how

can it be said that we have no direct experience of it? Of course, it (this experience) is unique and not of the category of objective experience—but an experience nonetheless.

चिदप्यचिन्त्यरचना यदि तर्ह्यस्तु नो वयम् ।

चित्तिं सुचिन्त्यरचनां ब्रमो नित्यत्वकारणात् ॥ २५३ ॥

253. (Doubt): Consciousness too is mysterious. (Reply): Let it be. We do not say that consciousness is not mysterious, for it is eternal.

The opponent's point is this. The "mysterious creativity" holds good of the Ātman too; so the Ātman also is "Mithyā". The answer is Yes, 'mysterious' it is, but it is not unreal inasmuch as it is beginningless and endless and immutable, whereas mutability is the common characteristic of creation or Māyā. So if we are to search for a characteristic of Ātman, 'immutable mysterious creativity' may serve our practical purpose in philosophy though it is something where 'speech and thought cannot enter'.

प्रागभावो नानुभूतश्चित्तेर्नित्या ततश्चित्तिः ।

द्वैतस्य प्रागभावस्तु चैतन्येनानुभूयते ॥ २५४ ॥

254. Consciousness is eternal, for its non-existence can never be experienced. But the non-existence of duality is experienced by consciousness before the duality assumes manifestation.

To be called eternal, it must not be non-existent at any time. Duality is non-existent in deep sleep as a pot is

before clay was moulded into it. Consciousness itself being the experiencer (there being no two consciousnesses) can never experience its own non-existence. It may be argued that even duality cannot be known in the absence of a knower etc., which are creations of duality. No, for even in their absence in deep sleep consciousness perceives duality to be non-existent. (Cf. Nrsimha U.T.Up. 2.)

प्रागभावयुतं द्वैतं रच्यते हि घटादिवत् ।

तथापि रचनाऽचिन्त्या मिथ्या तेनेन्द्रजालवत् ॥ २५५ ॥

255. The duality of the phenomenal world is like the pot which is non-existent before it comes into being. Still, its creation is inexplicable. So it is unreal like a product of magic.

चित्प्रत्यक्षा ततोऽन्यस्य मिथ्यात्वं चानुभूयते ।

नाद्वैतमपरोक्षं चेत्येतन्न व्याहतं कथम् ॥ २५६ ॥

256. Now you see that both consciousness and the unreality of the world are immediately experienced, so you cannot still maintain that non-duality is not experienced.

इत्थं ज्ञात्वाप्यसन्तुष्टाः केचित्कुत इतीर्यताम् ।

चार्वाकादेः प्रबुद्धस्याप्यात्मा देहः कुतो वद ॥ २५७ ॥

257. (Doubt): Tell me why some who know this truth of Vedānta are still not satisfied with it? (Reply): First tell me why the materialists, who know logic, still believe the body to be the Self?



सम्यग्विचारो नास्त्यस्य धीदोषादिति चेत्तथा ।

असन्तुष्टास्तु शास्त्रार्थं न त्वैक्षन्त विशेषतः ॥ २५८ ॥

258. (Doubt): The materialists cannot properly discriminate owing to some defect in their intellect. (Reply): Similarly all those who are dissatisfied with Vedānta have an inadequate comprehension of the truth.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

इति श्रौतं फलं दृष्टं नेति चेद्दृष्टमेव तत् ॥ २५९ ॥

259. The Śruti says that he who has banished from his heart all indwelling desires attains immortality. This is not merely a statement; a knower's actual experience proves it.

Kaṭha Up. 2.3.14.

यदा सर्वे प्रमिद्यन्ते हृदयग्रन्थयस्त्विति ।

कामग्रन्थिस्वरूपेण व्याख्याता वाक्यशेषतः ॥ २६० ॥

260. In another passage it is stated that all the knots of the heart are loosened at the rise of true knowledge. The term 'knots of the heart' has been explained in the commentary to mean the desires of the heart.

Kaṭha Up. 2.3.15.

अहङ्कारचिदात्मानावेकीकृत्याविवेकतः ।

इदं मे स्यादिदं मे स्यादितिच्छाः कामशब्दिताः ॥२६१॥

261. Owing to lack of true discrimination a man identifies egoism with the Self, and then thinks: 'May this object be mine', and so forth. This is called desire.

Here mere desire is not called Kāma, the term signifies a 'knot'.

अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहङ्कृतिम् ।

इच्छास्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥ २६२ ॥

262. When a man can disidentify the Self from egoism, and realize that the Self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'.

There are three types of identification of the Self with the ego, Sahaja, Karmaja, Bhramaja. The identification of Cidābhāsa with the ego is called Sahaja, because it is born along with it. Its birth and death correspond with the birth and death of the reflection of consciousness in intellect. The identification of ego with the material body is called Karmaja, because it is due to fructifying actions. With death this vanishes. The identification of ego with the intelligent and all-seeing Spirit is called Bhramaja, because it is the result of delusion produced by ignorance. When ignorance disappears it also disappears never to return after the dawn of knowledge. But the other two may come to a knower.

ग्रन्थिभेदेऽपि संभाव्या इच्छाः प्रारब्धदोषतः ।

बुध्वापि पापबाहुल्यादसन्तोषो यथा तव ॥ २६३ ॥

263. By the force of the fructifying Karma, a knower may be subject to desires, as in spite of theoretically knowing the truth one is not satisfied.

But Ācārya Śaṅkara says that Prārabdha actions show their effect on the body and mind of the knower, but he is untouched, for he knows himself separate from them. Cf. Aparokṣānubhūti 90-99.

अहङ्कारगतेच्छाद्यैर्देहव्याध्यादिभिस्तथा ।

बुद्ध्यादिजन्मनाशैर्वा चिद्रूपात्मनि किं भवेत् ॥ २६४ ॥

264. A man who has overcome egoity and realized identity with the changeless consciousness is not distressed by desires or diseases and other changing conditions of body and fortune, just as the growth and death of trees in a forest do not affect him.

ग्रन्थिभेदात्पुराप्येवमिति चेत्तन्न विस्मर ।

अयमेव ग्रन्थिभेदस्तव तेन कृती भवान् ॥ २६५ ॥

265. (Doubt): But it is well known that the immutable Self is ever unaffected by desires even before illumination. (Reply): Do not forget this truth. The realization that Kūṭastha is ever dissociated from desires is called the 'snapping of

the knot of ignorance'. It is this knowledge which leads to the attainment of the purpose of life.

नैवं जानन्ति मूढाश्चेत्सोऽयं ग्रन्थिर्न चापरः ।

ग्रन्थितद्भेदमात्रेण वैषम्यं मूढबुद्धयोः ॥ २६६ ॥

266. (Doubt): The dull-witted are ignorant of this truth. (Reply): This is what we mean by the 'knot of ignorance', nothing else. The difference between the ignorant and the wise, is the existence of doubt in the former group and its destruction in the latter.

प्रवृत्तौ वा निवृत्तौ वा देहेन्द्रियमनोधियाम् ।

न किञ्चिदपि वैषम्यमस्त्यज्ञानिविबुद्धयोः ॥ २६७ ॥

267. From the point of view of the body, senses, mind and intellect, there is no difference between the ignorant and the illumined when they engage themselves in action or abstain from them.

Seemingly there is no difference, but in reality there is a great difference in their attitudes.

व्रात्यश्रोत्रिययोर्वेदपाठापाठकृता भिदा ।

नाहारादावस्तिभेदः सोऽयं न्यायोऽत्र योज्यताम् ॥ २६८ ॥

268. The difference between one who has been initiated into the life of Brahmacharya and one who has not is that the former studies the Veda,

whereas the latter does not. But as regards food etc., there is no difference. The same applies to the wise and the ignorant.

Vrātya, fallen, is one whose investiture of sacred thread has not been performed; and Śrotriya is one who knows the Vedas and lives according to their injunctions, So the difference between an illiterate and a learned man is in knowledge and need not be in conduct.

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।

उदासीनवदासीन इति ग्रन्थिभिदोच्यते ॥ २६९ ॥

269. In the Gītā it is said that the wise man who has destroyed his desires does not hate what is present nor does he hanker after what he has not. He sits like one who is disinterested. This is called 'snapping the knot of ignorance'.

Gītā 14.22-23. He does not pretend indifference. He appears indifferent when he has overcome desires and has no special interest in a thing.

औदासीन्यं विधेयं चेद्ब्रह्मव्यर्थता तदा ।

न शक्ता अस्य देहाद्या इति चेद्भोग एव सः ॥ २७० ॥

270. (Doubt): Does the Gītā enjoin want of interest? (Reply): No, if it were so, the word 'like' (*vat*) would be meaningless. (Doubt): He may be disinterested because his bodily organs have lost the power of action. (Reply): Then he is a sick man and not a wise one!

तत्त्वबोधं क्षयं व्याधिं मन्यन्ते ये महाधियः ।

तेषां प्रज्ञातिविशदा किं तेषां दुःशकं वद ॥ २७१ ॥

271. These highly intellectual men who equate the knowledge of truth with the disease of consumption are indeed remarkable for the clarity of their intellect! There is, verily, no deed too impossible for such people to perform!

भरतादेरप्रवृत्तिः पुराणोक्तेति चेत्तदा ।

जक्षन्क्रीडन्नतिं विन्दन्नित्यश्रौषान् किं श्रुतिम् ॥२७२॥

272. (Doubt): Why, the Purāṇas speak about Jaḍabharata and others who were completely withdrawn and performed no action. (Reply): But have you not heard also the Vedas speaking of other knowers who ate, played, and enjoyed pleasures?

Chāndogya Up. 8.12.3.

नह्याहारादि संत्यज्य भरताद्याः स्थिताः क्वचित् ।

काष्ठपाषाणवत्किन्तु सङ्गभीता उदासते ॥ २७३ ॥

273. Jaḍabharata and others never gave up food and sleep nor were like sticks and stones. It was because they were afraid of forming attachments that they behaved as if they were completely disinterested.

Cf. Bhāgavāta 5.9-10.

सङ्गी हि बाध्यते लोके निःसङ्गः सुखमश्नुते ।

तेन सङ्गः परित्याज्यः सर्वदा सुखमिच्छता ॥ २७४ ॥

274. The man who is attached to objects is troubled by the world ; happiness is enjoyed by the unattached. Therefore give up attachment if you desire to be happy.

अज्ञात्वा शास्त्रहृदयं मूढो वक्त्यन्यथान्यथा ।

मूर्खाणां निर्णयस्त्वास्तामस्मत्सिद्धान्त उच्यते ॥२७५॥

275. The slow-witted who do not understand the essence of the scriptures, express their opinions in various ways. Let them form any opinion they like. We will express our own, which accord with the Vedāntic doctrine.

वैराग्यबोधोपरमाः सहायास्ते परस्परम् ।

प्रायेण सह वर्तन्ते वियुज्यन्ते क्वचित्क्वचित् ॥ २७६ ॥

276. Absence of desires, knowledge of reality and withdrawal from action mutually assist one another. Generally all three of them are found together, but sometimes separately too, without the third.

हेतुस्वरूपकार्याणि भिन्नान्येषामसङ्करः ।

यथावदवगन्तव्यः शास्त्रार्थं प्रविविच्यता ॥ २७७ ॥

277. The origin, the nature and the result of these virtues differ. The real distinctions between

them will be clear to a keen student of scriptures.

दोषदृष्टिर्जिहासा च पुनर्भोगेष्वदीनता ।

असाधारणहेत्वाद्या वैराग्यस्य त्रयोऽप्यमी ॥ २७८ ॥

278. The origin of detachment is an understanding that the joys derived from objects are impermanent; its nature is a distaste for the enjoyment of those objects; and its result is the feeling of being independent of them. These three are peculiar to detachment.

Two types of Vairāgya have been spoken of as based on Jijñāsā or desire for knowledge in spite of having joys in the world and on Jihāsā that is engendered by the sufferings of the world. Patanjali too speaks of Vaśikāra or Aparā Vairāgya with three stages of Para Vairāgya. Jihāsā and Aparā are similar, but Jijñāsā and Para are not so. *Jivanmuktiviveka* speaks of mild, intense and more intense types of Vairāgya which have been put under Vaśikāra by Pitāmbara.

श्रवणादित्रयं तद्वत्तत्त्वमिथ्याविवेचनम् ।

पुनर्ग्रन्थेरनुदयो बोधस्यैते त्रयो मताः ॥ २७९ ॥

279. The origin of the knowledge of reality is hearing, reflecting and meditating on the reality; its nature is discrimination between the real and the unreal; and its result is the restraint of fresh doubts from arising. These three are peculiar to knowledge.



Hearing, reflecting and repetition of reflection are the causes of knowledge (Bṛhadāraṇyaka Up. 2.4.5, 4.5.6.). Its nature is discrimination of Kūṭastha Brahman, which is reality, from the Ahaṅkāra or ego which is unreal and with which it is erroneously identified. Its result is non-recurrence of the knot of identification of the Self with the ego. Births and deaths are stopped with the removal of mutual superimpositions which are removed by the removal of Avidyā which in its turn is eliminated by the knowledge of the difference between the ego and the Spirit. So the ultimate result is liberation.

यमादिर्धीनिरोधश्च व्यवहारस्य संक्षयः ।

स्युहेत्वाद्या उपरतेरित्यसङ्कर ईरितः ॥ २८० ॥

280. The origin of withdrawal from action is the cultivation of inner and outer control and so forth ; its nature is the control of the mind ; and its result is the cessation of worldly activities. Thus their differences are described.

The eight disciplines (Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi) of Patanjali's Yogasūtras are the causes of Uparama. Samādhi is the condition of meditation in which there is perfect absorption of thought. In Savikalpa Samādhi there is the consciousness of the object contemplated, also of oneself as contemplator and of the process of contemplation. These three together are called Triputī, triad. In Nirvikalpa Samādhi these three are absent. The essence of Uparama is the cessation of the workings of intellect and mind. The five mental modifications (Pramāṇa, Viparyaya, Vikalpa, Nidrā and Smṛti) are fully controlled by Samādhi. The

consequence of Uparama is forgetting of the Vedic and worldly activities.

तत्रबोधः प्रधानं स्यात्माक्षान्मोक्षप्रदत्वतः ।

बोधोपकारिणावेतौ वैराग्योपरमावुभौ ॥ २८१ ॥

281. Of all the three virtues the most essential is the knowledge of the Reality as it is the direct cause of liberation. The other two, detachment and withdrawal, are necessary auxiliaries to knowledge.

Cf. Śvetāśvatara Up. 3.8, 6.15, Muṇḍaka Up. 1.2.12  
Bṛhadāraṇyaka Up. 4.4.23.

त्रयोऽप्यत्यन्तपक्वाश्चेन्महतस्तपसः फलम् ।

दुरितेन क्वचित्किञ्चित्कदाचित्प्रतिबध्यते ॥ २८२ ॥

282. The existence of the three virtues highly developed in a man is the result of vast store of merit acquired in innumerable past lives. The absence of any one of them is the result of some demerit acquired in the past.

वैराग्योपरती पूर्णे बोधस्तु प्रतिबध्यते ।

यस्य तस्य न मोक्षोऽस्ति पुण्यलोकस्तपोबलात् ॥२८३॥

283. Without the knowledge of Reality even perfect detachment and complete withdrawal from worldly actions cannot lead to liberation. A man endowed with detachment and withdrawal, but

failing to obtain illumination, is reborn in the superior worlds because of great merit.

Cf. Gītā 6.41.

पूर्णं बोधे तदन्यौ द्वौ प्रतिबद्धौ यदा तदा ।

मोक्षो विनिश्चितः किन्तु दृष्टदुःखं न नश्यति ॥२८४॥

284. On the other hand by the complete knowledge of the Reality a man is sure to have liberation, even though his detachment and withdrawal are wanting. But then his visible sufferings will not come to an end owing to his fructifying Karma.

Here the importance of practising virtues is being told. In their absence one does not become a Jivanmukta. If Vairāgya and Upārama, removing desires and mental modifications, are absent or incomplete, Rajas and Tamas remain predominant and Sattwa is pushed back and therefore one experiences pains and pleasures on coming into contact with the world. But as one gets Videhamukti, he is freed from sufferings later after death.

ब्रह्मलोकतृणीकारो वैराग्यस्यावधिर्मतः ।

देहात्मवत्परात्मत्वदाढ्ये बोधः समाप्यते ॥ २८५ ॥

285. The height of detachment is such a conviction of the futility of all desires that one considers like straw even the highest pleasures of the world of Brahmā; and the height of spiritual knowledge is reached when one feels one's identity

with the supreme Self as firmly as an ordinary man instinctively feels his identity with the physical body.

सुप्तवद्विस्मृतिः सीमा भवेदुपरमस्य हि ।

दिशानया विनिश्चयं तारतम्यमवान्तरम् ॥ २८६ ॥

286. The height of withdrawal from action is the complete forgetfulness of all worldly affairs in the waking state as in the state of deep sleep. There are several intermediate grades which can be known by actual observation.

In a sage all duties have been fulfilled. Duties are to be performed as long as one feels any want. Complete forgetfulness means that withdrawal has become automatic without the least sense of egoity which may remain in the idea of conscious abandonment.

आरब्धकमनानात्वाद्बुद्धानामन्यथाऽन्यथा ।

वर्तनं तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥ २८७ ॥

287. Enlightened men may differ in their behaviour because of the nature of their fructifying Karma. This should not make the learned think otherwise about the truth of knowledge resulting in liberation.

There is no uniform rule about how a knower will behave. A well-known verse says: 'Krishna lived a life of enjoyment, Śuka renounced even before Vedic initiation, vast empires were ruled by Rāma and Janaka and Vasiṣṭha

'was a great ritualist, but all of them had the same illumination.'

स्वस्वकर्मानुसारेण वर्तन्तां ते यथा तथा ।

अविशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः ॥२८८॥

288. Let the enlightened people behave in any way according to their fructifying Karma, but their knowledge is the same and their liberation is the same.

जगच्चित्रं स्वचैतन्ये पटे चित्रमिवापितम् ।

मायया तदुपेक्ष्यैव चैतन्यं परिशेष्यताम् ॥ २८९ ॥

289. On the supreme consciousness the world is drawn like a picture on canvas ; thus is Māyā superimposed on consciousness. When we forget the adventitious distinctions, consciousness alone remains.

चित्रदीपमिमं नित्यं येऽनुसन्दधते बुधाः ।

पश्यन्तोऽपि जगच्चित्रं ते मुह्यन्ति न पूर्ववत् ॥ २९० ॥

290. This chapter called the 'Lamp of the Picture', when regularly studied, gives an intelligent aspirant freedom from the delusion due to illusive appearances, even though he may see them as before.

# सप्तमोऽध्यायः तृप्तिदीपः

## THE LAMP OF PERFECT SATISFACTION

### CHAPTER SEVEN

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १ ॥

1. 'When a man (Puruṣa) has realized the identity of his own Self with the Paramātman, desiring what and for whose sake should he allow himself to be afflicted following the body's affliction ?'

Now begins the explanation of the state of complete satisfaction or satiety in which there is nothing left to be desired. This verse also quoted in 14.5 is from Bṛhadāraṇyaka Upaniṣad 4.4.12. The suffering of a Jiva is due to the ignorance of his real nature and to his identification with the body. When both are removed, desires and sufferings also cease.

अस्याः श्रुतेरभिप्रायः सम्यगत्र विचार्यते ।

जीवन्मुक्तस्य या तृप्तिः सा तेन विशदायते ॥ २ ॥

2. In this chapter we exhaustively analyze the meaning of this Śruti. Thereby the perfect satisfaction of a man liberated in this life will be clearly known.

मायाभासेन जीवेशौ करोतीति श्रुतत्वतः ।

कल्पितावेव जीवेशौ ताभ्यां सर्वं प्रकल्पितम् ॥ ३ ॥

3. The Śruti says that Māyā reflecting Brahman, creates both Jīva and Īśvara. Jīva and Īśvara, in their turn, create the whole of the rest of the universe.

Nṛsimha-uttara-tāpāniya Up. 9. The word 'Puruṣa' in the above quotation is first explained, and as a preface, the origin of the world. Etymologically, it means that which lies within each abode, i.e., body, collectively and individually. It is Jīva individually and Īśvara collectively. As Jīva, it is a reflection of Kūṭastha, consciousness, on Buddhi. Vide 5. Cf. 1.15-17.

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।

जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥ ४ ॥

4. From the determination of Īśvara to create, down to his entrance into the created objects, is the creation of Īśvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jīva.

Same as 6.213.

अधिष्ठानभूतात्मा कूटस्थासङ्गचिद्रपुः ।

अन्योन्याध्यासतोऽसङ्गधीस्थजीवोऽत्र पूरुषः ॥ ५ ॥

5. The substratum of illusion is Brahman, the immutable, associationless, pure consciousness.

the Self of all beings. When through mutual superimposition Brahman becomes associated with the intellect, an association which is phenomenal and not real, He is known as Jīva or Puruṣa.

Cf. Bṛhadāraṇyaka Up. 2.5.18. Brahman is not really transformed into Īśvara or Jīva, but they are Its reflection. The mutual superposition of Brahman and intellect being only phenomenal and not real, the association is false. Therefore, the Jīva is a myth. To explain this position, it is said, though Brahman is Asaṅga, associationless, still due to false superimposition It is Dhīstha, it appears as reflected on intellect. And this myth is Jīva.

साधिष्ठानो विमोक्षादौ जीवोऽधिक्रियते न तु ।

केवलो निरधिष्ठानविभ्रान्तेः काप्यसिद्धितः ॥ ६ ॥

6. Jīva, with Kūṭastha as his substratum, becomes an agent and seeks liberation or the pleasures of heaven and earth. Cidābhāsa, the reflection of pure consciousness alone cannot be so, for superimposition is not possible without a substratum.

Cidābhāsa is nothing but Kūṭastha whereas agentship is due to superimposition. Only when Jīva is understood in the sense of reflection of Cit accompanied by Cit itself that it is capable of attaining release or heaven, etc. Mere Cidābhāsa or reflection of Cit by itself would not be so capable. Here a little distinction is made between Cidābhāsa and Jīva though they are often used interchangeably.



अधिष्ठानांशसंयुक्तं भ्रमांशमवलम्बते ।

यदा तदाऽहं संसारीत्येवं जीवोऽभिमन्यते ॥ ७ ॥

7. When Jīva, having the immutable Kūṭastha as his basis, wrongly identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world.

In an illusion of silver in the oystershell what really exists is the latter but partial properties of both are mixed up there. Kūṭastha really exists, Jīva is an illusion through the medium of Māyā.

भ्रमांशस्य तिरस्कारादधिष्ठानप्रधानता ।

यदा तदा चिदात्माहमसङ्गोऽस्मीति बुद्ध्यते ॥ ८ ॥

8. When Jīva gives up his attachment to his illusory portion, the nature of the substratum becomes predominant and he realizes that he is associationless and of the nature of pure consciousness.

नासङ्गेऽहंकृतिर्युक्ता कथमस्मीति चेच्छृणु ।

एको मुख्यो द्वावमुख्यावित्यर्थस्त्रिविधोऽहमः ॥ ९ ॥

9. (Doubt): How can the idea of egoity arise in the detached Kūṭastha? You have to attribute egoity to it. (Reply): 'I' is used in three senses, of which one is primary and the other two secondary.

अन्योन्याध्यासरूपेण कूटस्थाभासयोर्वपुः ।

एकीभूय भवेन्मुख्यस्तत्र मूढैः प्रयुज्यते ॥ १० ॥

10. The immutable Kūṭastha becomes identified with the reflected intelligence, Cidābhāsa, due to mutual superimposition. This is the primary meaning of 'I' in which the spiritually dull people use it.

Kūṭastha is not the object of identification and is incapable of being associated with ego. But conventionally they are identified.

पृथगाभासकूटस्थावमुख्यौ तत्र तत्त्ववित् ।

पर्यायेण प्रयुङ्क्तेऽहंशब्दं लोके च वैदिके ॥ ११ ॥

11. 'I' in the two secondary senses refer to either Kūṭastha or Cidābhāsa but one is differentiated from the other. The wise use the same word 'I' either in the worldly or in the philosophical sense, meaning Cidābhāsa or Kūṭastha respectively.

लौकिकव्यवहारेऽहं गच्छामीत्यादिके बुधः ।

विविचयैव चिदाभासं कूटस्थात्तं विवक्षति ॥ १२ ॥

12. From the conventional standpoint, the wise use the expression 'I am going', meaning Cidābhāsa, differentiating it from Kūṭastha.

असङ्गोऽहं चिदात्माहमिति शास्त्रीयदृष्टितः ।

अहंशब्दं प्रयुङ्क्तेऽयं कूटस्थे केवले बुधः ॥ १३ ॥

13. From the philosophical standpoint the wise mean by their 'I' the pure Kūṭastha. In this sense they say: 'I am unattached. I am the Spirit Itself.'

ज्ञानिताज्ञानिते त्वात्माभासस्यैव न चात्मनः ।

तथा च कथमाभासः कूटस्थोऽस्मीति बुद्धयताम् ॥१४॥

14. (Doubt): Wise or ignorant are terms that can be applied to Cidābhāsa and never to Kūṭastha. Then how can Cidābhāsa who is different from Kūṭastha, say: 'I am Brahman or Kūṭastha'?

नायं दोषश्चिदाभासः कूटस्थैकस्वभाववान् ।

आभासत्वस्य मिथ्यात्वात्कूटस्थत्वावशेषणात् ॥ १५ ॥

15. (Reply): There is no harm, for Cidābhāsa has no real existence independent of Kūṭastha. An image in a mirror is not distinct from the object of which it is a reflection. When the adventitious factors are negated, only Kūṭasthā remains.

Cidābhāsa is a reflecton only, how can it know? It can know because, it being unreal, its properties are really Kūṭastha's.

कूटस्थोऽस्मीति बोधोऽपि मिथ्याचेन्नेति को वदेत् ।

न हि सत्यतयाभीष्टं रज्जुसर्पविसर्पणम् ॥ १६ ॥

16. (Doubt): The idea 'I am Kūṭastha' is also illusory. (Reply): Who denies it? Any motion attributed to the snake superimposed on a rope is unreal and cannot be admitted.

Cidābhāsa being unreal, its idea 'I am Brahman' also is unreal. Sometimes a common objection is brought forward: If your mind is unreal, your Vedānta philosophy also is unreal. The reply is, every illusion requires a real basis. Here it is Brahman. The mental activity presupposes differentiation of subject from object; so the falsity of mental judgments does not affect the secondless Brahman. Again it is false from the transcendental and not from the empirical standpoint and is useful in overcoming the miseries of the world.

तादृशेनापि बोधेन संसारो हि निवर्तते ।

यक्षानुरूपो हि बलिरित्याहुर्लौकिका जनाः ॥ १७ ॥

17. The idea 'I am Brahman' leads to the cessation of pleasure and pain of the world. There is a common saying that a sacrifice offered to a deity must be appropriate to that deity.

An unreal knowledge removing an unreal suffering is all right, for they must be of the same empirical level of truth. Cf. Brahmasūtras (Bhāmatī) 4.1.16.

तस्मादाभासपुरुषः सकूटस्थो विविच्य तम् ।

कूटस्थोऽस्मीति विज्ञातुमर्हतीत्यभ्यधाच्छ्रुतिः ॥ १८ ॥

18. The Śruti says that Cidābhāsa, based on Kūṭastha and known as Puruṣa, should differentiate Kūṭastha from illusion, and that he is then justified in saying 'I am Kūṭastha (Brahman)'.

Bṛhadāraṇyaka Up. 4.4.12. Cidābhāsa, the reflected consciousness, is pure consciousness plus Avidyā, an illusory element (expressed as mind). By differentiation a man (Cidābhāsa) discovers the unreality of the conditioning element, the mind, and realizes himself to be Kūṭastha.

असन्दिग्धाविपर्यस्तबोधो देहात्मनीक्ष्यते ।

तद्वदत्रेति निर्णेतुमयमित्यभिधीयते ॥ १९ ॥

19. In speaking of himself the common man seems to be convinced of his identity with the body. A similar conviction about this Self as Brahman is necessary for liberation. This is the meaning of 'this' in 'I am this'.

An ignorant man says 'I am this', showing his body; a wise man says 'I am this' referring to his Self. Here knowledge is identified with conviction.

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।

आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ॥ २० ॥

20. When a man is as firmly convinced of his identity with Brahman as an ordinary man is convinced of his identity with the body, he is liberated even if he does not wish for it.

Ācārya S'aṅkara's Upadeśasāhasrī 4.5.

अयमित्यपरोक्षत्वमुच्यते चेत्तदुच्यताम् ।

स्वयंप्रकाशचैतन्यमपरोक्षं सदा यतः ॥ २१ ॥

21. (Doubt): The term 'this' in 'I am this' refers to something knowable and that it cannot apply to Brahman, who is unknown. (Reply): All right. Brahman as the Self is self-luminous and can always be directly experienced.

In 'This is a pot,' 'this' indicates the pot which is before one's eyes. So also man experiences himself as the really immutable Self when adventitious parts are removed by analysis.

परोक्षमपरोक्षं च ज्ञानमज्ञानमित्यदः ।

नित्यापरोक्षरूपेऽपि द्वयं स्याद्दशमे यथा ॥ २२ ॥

22. The Self is ever cognized. We speak of Its being known directly or indirectly, being known or unknown, as in the illustration of the tenth man.

This refers to the well-known Vedic story. Ten ignorant men crossed a river and counted their number and found it was nine, for each left himself out. They began to cry. A wayfarer then came, counted and pointed to the last man 'You are the tenth'.

नवसंख्याहृतज्ञानो दशमो विभ्रमात्तदा ।

न वेत्ति दशमोऽस्मीति वीक्ष्यमाणोऽपि तान्नव ॥२३॥

23. The tenth man counts the other nine, each of whom is visible to him, but forgets himself the tenth, though all the time seeing himself.

न भाति नास्ति दशम इति स्वं दशमं तदा ।

मत्वा वक्ति तदज्ञानकृतमावरणं विदुः ॥ २४ ॥

24. Being himself the tenth, he does not find him. 'The tenth is not visible, he is absent', so he says. Intelligent people say that this is due to his presence being obscured by ignorance or Māyā.

नद्यां ममार दशम इति शोचन्प्ररोदिति ।

अज्ञानकृतविक्षेपं रोदनादिं विदुर्बुधाः ॥ २५ ॥

25. He is grieved and cries, because he believes the tenth to have been drowned in the river. The act of weeping, a result of false superimposition, is due to illusion.

न मृतो दशमोऽस्तीति श्रुत्वाप्तवचनं तदा ।

परोक्षत्वेन दशमं वेत्ति स्वर्गादिलोकवत् ॥ २६ ॥

26. When told by a competent person that the tenth is not dead, he believes by indirect knowledge that he is alive, just as one believes in the existence of heaven on the authority of the Sruti.

त्वमेव दशमोऽसीति गणयित्वा प्रदर्शितः ।

अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥ २७ ॥

27. When each man is told: 'You are the tenth' and he counts himself along with the others,

he stops weeping and grieving owing to the direct knowledge of the tenth, that is, himself.

अज्ञानावृत्तिविक्षेपद्विविधज्ञानतृप्तयः ।

शोकापगम इत्येते योजनीयाश्चिदात्मनि ॥ २८ ॥

28. Seven stages can be distinguished in respect of the Self : ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, cessation of grief and the rise of perfect satisfaction.

संसारसक्तचित्तः संश्रिदाभासः कदाचन ।

स्वयंप्रकाशकूटस्थं स्वतत्त्वं नैव वेत्त्ययम् ॥ २९ ॥

29. Cidābhāsa with his mind devoted to the worldly existence does not know that he is the self-evident Kūṭastha.

न भाति नास्ति कूटस्थ इति वक्ति प्रसङ्गतः ।

कर्ता भोक्ताहमस्मीति विक्षेपं प्रतिपद्यते ॥ ३० ॥

30. 'Kūṭastha is not manifest, there is no Kūṭastha' are the ideas that characterize the obscuring stage caused by ignorance. The Jiva further says 'I am the doer and enjoyer', and experiences pains and pleasures, the result of superimposition.

अस्ति कूटस्थ इत्यादौ परोक्षं वेत्ति वार्तया ।

पश्चात्कूटस्थ एवास्मीत्येवं वेत्ति विचारतः ॥ ३१ ॥



31. From the teacher he comes to know of the existence of Kūṭastha indirectly. Then, by means of discrimination, he directly realizes 'I am Kūṭastha'.

कर्ता भोक्तेत्येवमादि शोकजातं प्रमुञ्चति ।

कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तुष्यति ॥ ३२ ॥

32. Now he is free from the erroneous idea that he is a doer and an enjoyer of the fruit of his actions. With this conviction his grief comes to an end. He feels that he has accomplished all that was to be accomplished and experiences perfect satisfaction.

अज्ञानमावृतिस्तद्वद्विक्षेपश्च परोक्षधीः ।

अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥ ३३ ॥

33. These are the seven stages of Jīva: ignorance, obscuration, superimposition, indirect knowledge, direct knowledge, freedom from grief and unrestricted bliss.

सप्तावस्था इमाः सन्ति चिदाभासस्य तास्विमौ ।

बन्धमोक्षौ स्थितौ तत्र तिस्रो बन्धकृतः स्मृताः ॥ ३४ ॥

34. The reflected consciousness, Cidābhāsa, is affected by these seven stages. They are the cause of bondage and also of release. The first three of them are described as causing bondage.

न जानामीत्युदासीनव्यवहारस्य कारणम् ।

विचारप्रागभावेन युक्तमज्ञानमीरितम् ॥ ३५ ॥

35. Ignorance is the stage characterized by 'I do not know' and is the cause of the indifference about truth, lasting as long as discrimination does not mature.

अमार्गेण विचार्याथ नास्ति नो भाति चेत्यसौ ।

विपरीतव्यवहृतिरावृतेः कार्यमिष्यते ॥ ३६ ॥

36. The result of the obscuring of the spiritual truth caused by ignorance is such thoughts as 'Kūṭastha does not exist,' 'Kūṭastha is not known', which is contrary to truth. This happens when discrimination is not conducted along scriptural lines.

देहद्वयचिदाभासरूपो विक्षेप ईरितः ।

कर्तृत्वाद्यखिलः शोकः संसाराख्योऽस्य बन्धकः ॥३७॥

37. The stage in which Cidābhāsa identifies himself with the subtle and gross bodies is called superimposition. In it he is subject to bondage and suffers as a result of the idea of his being the doer and enjoyer.

अज्ञानमावृतिश्चैते विक्षेपात्प्राक्प्रसिद्धयतः ।

यद्यप्यथाप्यत्रस्थे ते विक्षेपस्यैव नात्मनः ॥ ३८ ॥

38. Though ignorance and the obscuring of the Self precede superimposition, and Cidābhāsa himself is the result of this superimposition, still the first two stages belong not to Kūṭastha but to Cidābhāsa.

Here Vedāntins have to face a real difficulty. That Brahman is the substratum of everything is readily conceded, it does not bring about any change in Brahman. In superposition the superposed creates confusion but does not bring about any real change in the substratum. So Vedāntins agree that Brahman is the Āśraya of ignorance and all its brood. But the seven stages spoken of in Śloka 33, being stages, cannot be attributed to Brahman, for stages are changes and Brahman is immutable. Of these seven stages the first two create difficulty inasmuch as the Jīva being still unborn, on whom are the previous two stages to be foisted? The third stage, viz., the projection as something else (Vikṣepa), creates the Jīva; before this stage there is nothing positive. And a non-existent something cannot have stages. To say that the three stages are simultaneous, as with Kant, is to cut the Gordian knot. It is to bypass the problem. The Vedāntins are unanimous in declaring these as stages and stages cannot be simultaneous, otherwise why call them stages?—rather call them one stage.

The author's solution that although Vikṣepa, i.e., its result the Cidābhāsa or Jīva itself is unborn, its Saṃskāra or Saṃskṛti is there, or, in other words, the unborn Jīva is existing in a subtle form and the two previous stages are of it, of the unborn Jīva. There is nothing wrong in this solution, for a Jīva even when full-fledged, is nothing but

an aggregate of Saṁskāras. But why scratch the left ear with the right hand, as an American philosopher has put it in another connection ?

The Vedānta philosophy has admitted that Jiva is eternal, though empirically only, and we are concerned with this empirical Jiva's Mokṣa by removing its false knowledge. And in the process of psychologically analysing this false knowledge of an empirically existing Jiva we find out the truth that unless a thing's nature is covered first, it cannot appear as something else, that as long as it appears as it is, it cannot appear as something else. So Āvaraṇa, covering, must precede Vikṣepa projecting as something else—they are two different stages, one after the other, of a continuous process. We are analysing the Vikṣepa, i.e., the effect of Vikṣepa on the Jiva or Cidābhāsa, and saying it must have a previous stage. When we talk of something as having stages that something must be actually existing, though empirically.

There is another point to note in this connection. Vedāntins, including our author, generally say, that Ajñāna, ignorance, has two powers or stages. But here the author makes Ajñāna one stage and Āvaraṇa another stage. And according to him Āvaraṇa is that stage where by false logic Jiva has come to the conclusion that Brahman does not exist, that Brahman is not known. And to attribute this to Vikṣepa-saṁskṛti is something too far-fetched. *Cogito ergo sum*: he who argues must be existing. Jiva exists, and is psychologically analysing its past and future states upto Mokṣa, and in doing so it goes back to two stages prior to its developed individuality. There is no incongruity in this method.

विक्षेपोत्पत्तितः पूर्वमपि विक्षेपसंस्कृतिः ।

अस्त्येव तदवस्थात्वमविरुद्धं ततस्तयोः ॥ ३९ ॥

39. Before the rise of superimposition the impressions or seeds of superimposition exist. Therefore, it is not inconsistent to say that the first two stages belong to Cidābhāsa alone.

ब्रह्मण्यारोपितत्वेन ब्रह्मावस्थे इमे इति ।

न शङ्कनीयं सर्वासां ब्रह्मण्येवाधिरोपणात् ॥ ४० ॥

40. These two stages do not exist in Brahman, although they are superimposed on Him, as Brahman is the basis on which the superimposition stands.

संसार्यहं विबुद्धोऽहं निःशोकस्तुष्ट इत्यपि ।

जीवगा उत्तरावस्था भान्ति न ब्रह्मगा यदि ॥ ४१ ॥

41. (Doubt): 'I am worldly', 'I am endowed with knowledge', 'I am griefless', 'I am happy' and so forth are expressions which refer to states of the Jīva, and they have no relation to Brahman.

तर्ह्यज्ञोऽहं ब्रह्मसत्त्वभाने मद्दृष्टितो न हि ।

इति पूर्वे अवस्थे च भासेते जीवगे खलु ॥ ४२ ॥

42. (Reply): Then the two stages prior to superimposition also should be attributed to the

Jīva, for he says : ' I do not know', ' I do not see Brahman', referring to ignorance and obscuring.

अज्ञानस्याश्रयो ब्रह्मेत्यधिष्ठानतया जगुः ।

जीवावस्थात्वमज्ञानाभिमानित्वादवादिषम् ॥ ४३ ॥

43. The ancient teachers said of Brahman as the support of ignorance as a substratum, but ignorance is attributable to Jīva because he identifies himself with it, and feels ' I am ignorant'.

ज्ञानद्वयेन नष्टेऽस्मिन्नज्ञाने तत्कृतावृत्तिः ।

न भाति नास्ति चेत्येषा द्विविधापि विनश्यति ॥४४॥

44. By the two kinds of knowledge ignorance is negated, and with it, its effects, and the ideas ' Brahman does not exist ' and ' Brahman is not manifest ' also perish.

The first three conditions cause bondage, the last four, release.

परोक्षज्ञानतो नश्येदसत्त्वावृत्तिहेतुता ।

अपरोक्षज्ञाननाश्या ह्यभानावृत्तिहेतुता ॥ ४५ ॥

45. By indirect knowledge the misconception that Kūṭastha does not exist is negated. Direct knowledge destroys the result of the obscuring of reality expressed in the idea that Brahman is not manifest or experienced.

Through books and teachers he admits that Spirit exists, through realization he knows himself as the Spirit.

अभानावरणे नष्टे जीवत्वारोपसंक्षयात् ।

कर्तृत्वाद्यखिलः शोकः संसाराख्यो निवर्तते ॥ ४६ ॥

46. When the obscuring principle is destroyed, both the idea of Jiva, a mere superimposition, and the grief caused by the worldly idea of agentship are destroyed.

निवृत्त सर्वसंसारे नित्यमुक्तत्वभासनात् ।

निरङ्कुशा भवेत्तृप्तिः पुनः शोकासमुद्भवात् ॥ ४७ ॥

47. When the world of duality is destroyed by the experience of one's being ever released, there arises, with the annihilation of all grief, an unrestricted and everlasting satisfaction.

अपरोक्षज्ञानशोकनिवृत्त्याख्ये उभे इमे ।

अवस्थे जीवगे ब्रूत आत्मानं चेदिति श्रुतिः ॥ ४८ ॥

48. The Śruti quoted at the beginning of this chapter refers to two of the stages, direct knowledge and the destruction of the grief from which Jiva suffers.

अयमित्यपरोक्षत्वमुक्तं तद्द्विविधं भवेत् ।

विषयस्वप्रकाशत्वाद्द्वियाप्येवं तदीक्षणात् ॥ ४९ ॥

49. The direct knowledge of the reality referred to in the Śruti as 'this' (in 'This is the Self') is of two kinds: Ātman is self-luminous, and the intellect perceives it as self-evident.

The object of the direct knowledge here is Ātman. What is our experience? That It is self-revealing. This is one kind of direct knowledge without the aid of intellect. Our intellect also finds itself—even itself—illuminated, i.e., known by It as Self as well as other-revealing. This is the second kind of direct knowledge—in it It appears as the eternal subject.

परोक्षज्ञानकालेऽपि विषयस्वप्रकाशता ।

समा ब्रह्म स्वप्रकाशमस्तीत्येवं विबोधनात् ॥ ५० ॥

50. In indirect knowledge this intellect is aware of the fact that Brahman is self-evident, and the self-evidence of Brahman is not the least affected in such intellectual comprehension.

In the stage of indirect knowledge, as the existence of Brahman is accepted on the authority of the scriptures, the content of this knowledge is: 'Ātman is self-revealing'. So the self-revealing character of Ātman is everywhere, both in direct and in indirect knowledge.

अहं ब्रह्मेत्यनुल्लिख्य ब्रह्मास्तीत्येवमुल्लिखेत् ।

परोक्षज्ञानमेतन्न भ्रान्तं बाधानिरूपणात् ॥ ५१ ॥

51. Indirect knowledge, which is the cognition 'Brahman exists' and not the cognition 'I am Brahman', is not erroneous; because in the state of direct knowledge this indirect knowledge is not contradicted but confirmed.

Brahman is not separable from anything, still it is the subject of indirect knowledge in the idea 'Brahman exists'. It would be a delusion because the indirect knowledge



that 'Brahman exists' is not a trifle, for, it removes many misconceptions and it leads to direct knowledge. It is not false either. It would be so if: (1) a contrary and more cogent proposition could be brought forward; (2) a general idea of a thing is necessarily false; (3) it precludes the possibility of direct knowledge; and (4) the knowledge of some parts of a thing contradicts that of other parts. That none of these are involved in this is proved in Śl. 52-55.

ब्रह्म नास्तीति मानं चेत्स्याद्बाध्येत तदा ध्रुवम् ।

न चैवं प्रबलं मानं पश्यामोऽतो न बाध्यते ॥ ५२ ॥

52. If it could be proved that Brahman does not exist, this indirect knowledge would be subject to refutation, but it is well known that there is no valid evidence to refute the fact that Brahman exists.

व्यक्त्यनुल्लेखमात्रेण भ्रमत्वे स्वर्गधीरपि ।

भ्रान्तिः स्याद्व्यक्त्यनुल्लेखात्सामान्योल्लेखदर्शनात् ॥

53. The indirect knowledge of Brahman cannot be called false simply because it does not give a definitive idea of Brahman. On that basis the existence of heaven should also be false.

अपरोक्षत्वयोग्यस्य न परोक्षमतिर्भ्रमः ।

परोक्षमित्यनुल्लेखादर्थोत्पारोक्ष्यसंभवात् ॥ ५४ ॥

54. Indirect knowledge of Brahman, that is an object of direct knowledge, is not necessarily

false. For it does not aver that Brahman is an object of indirect knowledge only. (Why do we then call it indirect knowledge? For it does not say 'This is Brahman' which is direct knowledge.)

Direct knowledge of Brahman is 'This (Ātman) is Brahman.' Indirect knowledge of Brahman is 'There is Brahman.' This indirect knowledge establishes the possibility of Brahman—Brahman is a hypothetical entity, but for whose existence certain incongruities in our explanation of the world would not be solved. But this does not make Brahman an object of discursive knowledge, which would have contradicted the Śruti statement that it is beyond speech and mind. When one says 'There is Brahman', 'there' in this sentence is 'introductory', it does not mean 'out there'. So it does not contradict 'This (Ātman) is Brahman.' From the mere statement 'There is Brahman' we, in fact, are not entitled to call it direct or indirect knowledge. Still because it does not give us a positive idea of Brahman being Ātman, which is direct cognition, we call it indirect. Hence there is no contradiction between this kind of indirect knowledge and the direct experience of Ātman-Brahman. It does not say that the direct knowledge is impossible. The Western idea of the Absolute being 'unknown and unknowable' is, of course, contradictory to 'This (Ātman) is Brahman'.

अंशागृहीतेर्भ्रान्तिश्चेद्धटज्ञानं भ्रमो भवेत् ।

निरंशस्यापि सांशत्वं व्यावर्त्याशविभेदतः ॥ ५५ ॥

55. The argument that indirect knowledge is false because it does not give a full knowledge of Brahman does not hold good. We may know only

a part of a pot, but this partial knowledge is not false on that account. Though Brahman has no real parts, It appears to have parts due to false superimposed adjuncts, which indirect knowledge removes.

A man sees a pot, but does not know all its parts; then, can it be said that his incomplete seeing is unreal? Brahman is partless, so It ought to be visible as a whole; but it is seen, under *Mayā*, to be with parts, which are proved to be false by knowledge.

असत्त्वांशो निवर्तेत परोक्षज्ञानतस्तथा ।

अभानांशनिवृत्तिः स्यादपरोक्षधिया कृता ॥ ५६ ॥

56. Indirect knowledge removes our doubt that Brahman may not exist. Direct knowledge rebuts our poser that It is not manifest or experienced.

दशमोऽस्तीति विभ्रान्तं परोक्षज्ञानमीक्ष्यते ।

ब्रह्मास्तीत्यपि तद्वत्स्यादज्ञानावरणं समम् ॥ ५७ ॥

57. The statement 'The tenth exists, is not lost' is indirect knowledge, and it is not false. Similarly, the indirect knowledge 'Brahman exists' is not false. In both cases the obscuring of the truth due to ignorance is the same.

When a competent person in whom others have faith says, 'The tenth person exists, he is not drowned', it is believed in and it lessens the grief of sorrowing comrades.

It has this effect. Indirect knowledge, by virtue of its being indirect, is not false. When it is backed by or based on logic and analysis, it is true and it produces proper results. It is a step to direct knowledge.

आत्मा ब्रह्मेति वाक्यार्थे निःशेषेण विचारिते ।

व्यक्तिरुल्लिख्यते यद्वदशमस्त्वमसीत्यतः ॥ ५८ ॥

58. By a thorough analysis of 'Self is Brahman' the direct knowledge 'I am Brahman' is achieved, just as the man after having been told that he is the tenth comes to realize it through reflection.

From scriptural texts comes indirect knowledge and from reflection on the great sayings of the texts arise direct knowledge. There are different views regarding the primacy of Dhyāna and Mahāvākya. The consensus of opinions among the Advaitins is that reflection is only a help, the great Saying is the direct cause of illumination.

दशमः क इति प्रश्ने त्वमेवेति निराकृते ।

गणयित्वा स्वेन सह स्वमेव दशमं स्मरेत् ॥ ५९ ॥

59. If one of the ten asks who is the tenth, the answer is that it is he himself. As he counts he comes to himself, and then realizes that he himself is the tenth (which is direct knowledge).

दशमोऽस्मीति वाक्योत्था न धीरस्य विहन्यते ।

आदिमध्यावसानेषु न नवत्वस्य संशयः ॥ ६० ॥

60. His knowledge that he is the tenth is never negated. Whether he comes to himself at

the beginning, the middle or the end of his counting, his knowledge that he is the tenth is never in doubt.

सदेवेत्यादिवाक्येन ब्रह्मसत्त्वं परोक्षतः ।

गृहीत्वा तत्त्वमस्यादिवाक्याद्व्यक्तिं समुल्लिखेत् ॥६१॥

61. The Vedic texts, such as 'Before the creation Brahman alone existed', give indirect knowledge of Brahman; but the text 'That thou art' gives direct knowledge.

Chandogya 6.2.1, 6.8.7.

आदिमध्यावसानेषु स्वस्य ब्रह्मत्वधीरियम् ।

नैव व्यभिचरेत्तस्मादापरोक्ष्यं प्रतिष्ठितं ॥ ६२ ॥

62. When a man knows himself to be Brahman, his knowledge does not vary whether in the beginning, middle or end. This is direct knowledge.

This knowledge of identity does not change, even if Self is taken in its relation to any of the five sheaths.

जन्मादिकारणत्वाख्यलक्षणेन भृगुः पुरा ।

पारोक्ष्येण गृहीत्वाथ विचाराद्व्यक्तिमैक्षत ॥ ६३ ॥

63. The sage Bhṛgu, in ancient times, acquired indirect knowledge of Brahman by reflecting on Brahman as the cause of the origin, sustenance and dissolution of the universe. He

acquired direct knowledge by differentiating the Self from the five sheaths.

Taittirīya Up. 3.1.1.

यद्यपि त्वमसीत्यत्र वाक्यं नोचे भृगोः पिता ।

तथाप्यन्नं प्राणमिति विचार्य स्थलगुक्तवान् ॥ ६४ ॥

64. Though Varuṇa, father of Bhṛgu, did not teach him by means of the text 'That thou art', he taught him the doctrine of the five sheaths, and left him to his discriminative enquiry.

Taittirīya Up. 3.6.1.

अन्नप्राणादिकोशेषु सुविचार्य पुनः पुनः ।

आनन्दव्यक्तिमीक्षित्वा ब्रह्मलक्ष्माप्ययुजुजत् ॥ ६५ ॥

65. Bhṛgu considered carefully the nature of the food-sheath, the vital-sheath and so forth. He saw in the bliss-sheath the indications of Brahman and concluded: 'I am Brahman'.

सत्यं ज्ञानमनन्तं चैत्येवं ब्रह्मस्वलक्षणम् ।

उक्त्वा गुहाहितत्वेन कोशेष्वेतत्प्रदर्शितम् ॥ ६६ ॥

66. The Śruti first speaks of the nature of Brahman as truth, knowledge and infinity. It then describes the Self hidden in the five sheaths.

Taittirīya Up. 2.1.5. The properties of Brahman are of two sorts. Taṭastha is such an attribute as is visible only at times. Svarūpa is such an attribute by which a particular object is distinguished or known. A house having a crow

and having a gate are examples in point. Creation etc., are variable properties of Brahman whereas truth etc., are the non-variable ones.

पारोक्ष्येण विबुध्येन्द्रो य आत्मेत्यादिलक्षणात् ।  
अपरोक्षीकर्तुमिच्छंश्चतवारं गुरुं ययौ ॥ ६७ ॥

67. Indra acquired indirect knowledge of Brahman by studying Its attributes. He then went to his teacher four times with a view to gaining direct knowledge of the Self.

Chândogya Up. 8.7.1-3.

आत्मा वा इदमित्यादौ परोक्षं ब्रह्म लक्षितम् ।  
अध्यारोपापवादाभ्यां प्रज्ञानं ब्रह्म दर्शितम् ॥ ६८ ॥

68. In the Aitareya Upaniṣad an indirect knowledge of Brahman is imparted by such texts as 'There was only Ātman before creation'. The Upaniṣad then describes the process of superimposition, and negating it shows that consciousness is Brahman.

Aitareya Up. 1.1.1—3.1.3.

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।  
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥ ६९ ॥

69. An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also ; but direct knowledge is achieved by meditating on the great Sayings of the Sruti.

ब्रह्मापरोक्ष्यसिद्ध्यर्थं महावाक्यमितीरितम् ।

वाक्यवृत्तावतो ब्रह्मापरोक्ष्ये विमतिर्नहि ॥ ७० ॥

70. In Vākyaavṛtti it is said that the great Sayings are intended to give direct knowledge of Brahman. There is no doubt about this fact.

Cf. Vākyaavṛtti 37-53. This book is attributed to Ācārya Śaṅkara.

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।

अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥ ७१ ॥

71. "In 'That thou art' 'thou' denotes the consciousness which is limited or circumscribed by the adjunct the inner organ and which is the object of the idea and word 'I'."

Verses 71-78 are quotations from Vākyaavṛtti (44, 45, 46, 48, 38-41). 'Thou' indicates Jiva which is pure consciousness with the internal organ and the reflection of consciousness in it (4.11). But for this reflection there would not be egoity. Without the mind-stuff, there is no reflection, no egoity. Thus the reflection of the Cit in Jiva is confined to Antaḥkaraṇa and is a sort of support for the idea of egoism and also necessary for the use of the word 'I'.

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।

पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः ॥ ७२ ॥

72. "The (absolute) consciousness conditioned by the primeval ignorance, Māyā, which is



the cause of the universe, is all-knowing etc., and can be known indirectly, and whose nature is truth, knowledge and infinity, is indicated by the word 'That'."

The direct meaning of the word 'That' is pure consciousness with Māyā and reflection of consciousness in it (1.44, 1.40). Herein identity of Ísvara and Brahman is established.

प्रत्यक्षपरो क्षतैकस्य सद्वितीयत्वपूर्णता ।

विरुध्येते यतस्तस्माल्लक्षणा संप्रवर्तते ॥ ७३ ॥

73. "The qualities of being mediately and immediately known, and those of existence with a second and absolute oneness are incompatible on the part of one and the same substance. An explanation by implication or what is called an indirectly expressed meaning has, therefore, to be resorted to."

Now the meaning of the sentence 'That thou art' is shown as identity of Jīva and Íśa. The indirectly expressed meaning is the meaning connected with what is held to be directly and clearly intelligible by itself. Brahman is sometimes described as the internal witness capable of being indirectly apprehended and as the One who appears as many. These apparent contradictions can be resolved by the process of partial elimination in which the conflicting attributes are negated and the common attributes retained. If identical, their attributes should correspond. But Jīva is directly knowable while Íśa is indirectly know-

able: Jīva is a part, Īśa is the whole. This difficulty can be got over by having resort to the process of interpretation known as Lakṣaṇā, i.e., by giving up the conflicting properties and retaining the common points.

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।

सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥ ७४ ॥

74. “In sentences like ‘That thou art’ only the logical rule of partial elimination is to be applied, as in the terms of ‘that is this, not others’.” (i.e., In ‘This is that Devadatta’ we negate the attributes of time and place, both present and past, and take into account only the person himself. Similarly, in the text ‘That thou art’ we negate the conflicting attributes such as the omniscience and the limited knowledge which characterize Īśvara and Jīva respectively, and take into account only the immutable consciousness.)

The real element in Īśvara and Jīva is consciousness ; the rest are accidental. Here Jahat-ajahat-lakṣaṇā or Bhāgatyāga-lakṣaṇā is resorted to, and neither the Jahat nor the Ajahat-lakṣaṇā. For a sentence to convey a meaning, there are four requisites: (1) Ākāṅkṣā indicates that the several parts should be such that the meaning conveyed by one is incomplete without the other. (2) Yogyatā indicates connection between the different parts. (3) Tātparya indicates the occasion for the use of the words. (4) Sannidhi means that the several parts should be

pronounced without breaking the continuity or sequence. Similarly a word or sentence may possess two significations: (1) Vācyāmśa which indicates a meaning by a literal interpretation, (2) Lakṣyāmśa which indicates a meaning that is intended to be conveyed and which is arrived at by reference to context and other processes of interpretation. Lakṣaṇā is one such process. It is of three sorts: (1) Jahat or Jahatsvārtha is that in which the primary or original sense of a word disappears; e.g., as in the expression 'the village on the Gaṅgā' 'on the Gaṅgā' really means on the bank of the Gaṅga, (2) Ajahat or Ajahatsvārtha is that in which the primary or original sense of a word does not disappear but the word is used elliptically: e.g., in the expression 'The white (one) runs' 'the white' means 'a white horse.' Here white remains but indicates something possessing that attribute. (3) Jahat-ajahat or Bhagatyāga is that which partakes of the character of both. In 'this is that Devadatta' a person standing in front is identified with one seen on a former occasion. Here for identification the person is to be the same, though dress, time etc., differ.

In 'That thou art' 'that' and 'thou' being shorn of indirectness and other characteristics mean Bliss and Selfhood. These two have been identified by 'art'. So the expression means 'The Self is Brahman'. Hence by employing this method of explanation and by leaving out the part consisting of the internal organ and the reflection in the intellect of consciousness from the direct meaning of the word 'that' we get, as the only possible meaning of the sentence 'That thou art', one indivisible entity which is existence etc., having no connection with Māyā or the internal organ or with the reflection of consciousness in either of them.

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।

अखण्डैकरसत्त्वेन वाक्यार्थो विदुषां मतः ॥ ७५ ॥

75. The relation between the two substantives ('thou' and 'that') should not be taken as that of one qualifying the other or of mutual qualification, but of complete identity, of absolute homogeneity. That is, the meaning of the expression, according to competent persons is "what is 'thou' is wholly and fully 'that' and that which is 'that' is wholly and fully 'thou'" —both the terms indicate absolute homogeneous consciousness.

Ācārya Madhva and other dualists interpret the words 'that' and 'thou' as subject and predicate. The meaning conveyed by 'Bring the cow' is technically called *Samsar-gārtha*, i.e., a meaning conveyed by two words being associated with one another in a particular relation. The meaning conveyed by 'blue lotus' is technically called *Viśiṣṭārtha*, i.e., a meaning conveyed by names qualified by certain adjectives. Neither of these can be applied in determining the meaning of 'That thou art', for Brahman is associationless and Jiva's attributes cannot be identified with Brahman. The spirit part of Jiva is identified. Their relationship is imaginary only. There is no repetition, for though because of their adjuncts, mind and *Māyā*, Jiva and *Īśvara* seem different, really they are identical. *Samsarga* or mutual connection may be explained by the sentence: (You) bring the cow. Here the different words do not, by themselves, yield any meaning but when

taken together they yield quite an intelligible meaning. Viśiṣṭa or mutual qualification is seen in the example 'The lotus is blue' where lotus and blue are in the same predicament. Here lotus is qualified by the word blue ; so it is not white or yellow. Similarly blue is qualified by the word lotus : so bluerless is not of a cloth. In this way the two words qualify each other. Again the same sentence may be construed to mean a lotus having the qualification of blueness, and not vice versa. This is called Viśiṣṭa or qualified.

So the relation of qualifying terms is of two kinds : 1) only one qualifies the other, 2) each qualifies the other. The classical examples are : 1) 'Daṇḍī Devadatta' or Devadatta with a staff : here 'Daṇḍī' qualifies Devadatta. It is Viśiṣṭa Sambandha or relation. 2) 'Nīla utpala' or blue lotus : here 'lotus' alone is not qualified by blueness ; but blueness is also qualified by lotus. It means : not all kinds of lotuses but only blue lotuses ; moreover not blueness of anything and everything but of the lotuses only. So it is a relation of mutual qualification, each term being qualified by the other. This is known as Saṃsṛṣṭa Sambandha or relation.

In the expression 'That thou art' the relation between 'that' and 'thou' is not one of 'that' qualifying 'thou', 'thou' qualifying 'that' or each qualifying the other ; but of complete identification, Akhaṇḍaikāra-satvam.

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।

अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥ ७६ ॥

76. 'What appears to be the individual conscious Self is of the nature of non-dual bliss ;

and non-dual bliss is no other than the individual conscious Self (so Brahman is Self and Self is Brahman).’

Here identification has been indicated by Vyatihāra, mutuality, a process of establishing complete identity by saying ‘X is Y, and, Y is X.’

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।

अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ७७ ॥

77. When, by mutual identification, it has been irrefutably demonstrated that the consciousness within and Brahman are same, then the notion that Jīva, who is denoted by the word ‘thou’, is different from Brahman, at once disappears.

One misconception is that the word ‘thou’ means something (the Self) other than Brahman, i e., the conception that the Self is the one among many individuals, which all people have before the right knowledge appears. Another misconception is that the word ‘that’ has for its meaning something (Brahman) immediately known. The indirect knowledge of Brahman is the idea that it has only an external existence outside the Self, while the direct knowledge is ‘I am Brahman’. Both the misconceptions cease immediately on the comprehension of the mutual identity of these two words.

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।

पूर्णानन्दैकरूपेण प्रत्यग्विधौऽवतिष्ठते ॥ ७८ ॥

78. Then the indirectness in the knowledge of Brahman, implied by the word 'thou' in the text, also vanishes; and there remains only the consciousness within in the form of absolute bliss.

एवं सति महावाक्यात्परोक्षज्ञानमीर्यते ।

यैस्तेषां शास्त्रसिद्धान्तविज्ञानं शोभतेतराम् ॥ ७९ ॥

79. Such being the case, those who suppose that the great Sayings can give only an indirect knowledge of Brahman, furnish brilliantly shallow understanding of the scriptural conclusions.

आस्तां शास्त्रस्य सिद्धान्तो युक्त्या वाक्यात्परोक्षधीः ।

स्वर्गादिवाक्यवन्नैवं दशमे व्यभिचारतः ॥ ८० ॥

80. (Doubt): Let alone the conclusion of the scriptures, the knowledge which the scriptural statements give of Brahman can only be indirect, like that which they give of heaven and so forth. (Reply): This is not invariably so, for the statement 'Thou art the tenth' leads to direct knowledge.

From ordinary texts indirect knowledge and from Mahāvākyas direct knowledge arise. Both arise about a thing when it is free from obstructions.

स्वतोऽपरोक्षजीवस्य ब्रह्मत्वमभिवाञ्छतः ।

नश्येत्सिद्धापरोक्षत्वमिति युक्तिर्महत्यहो ॥ ८१ ॥

81. Everyman's knowledge of himself is a direct experience. It is indeed a remarkable argument to suggest that in our attempt at identification of ourselves with Brahman this direct knowledge, already present, will be destroyed !

The mind and senses are organs helping in the perception of non-Self whereas the internal witness is self-evident.

वृद्धिमिष्टवतो मूलमपि नष्टमितीदृशम् ।

लौकिकं वचनं सार्थं सम्पन्नं त्वत्प्रसादतः ॥ ८२ ॥

82. You are gracious enough to afford us an example of the well-known proverb : In going for the interest the capital is lost.

The knowledge from ' That thou art ' is direct.

अन्तःकरणसंभिन्नबोधो जीवोऽपरोक्षताम् ।

अर्हत्युपाधिसद्भावान्न तु ब्रह्मानुपाधितः ॥ ८३ ॥

83. (Doubt) : Jiva, who is conditioned by the inner organ, can be an object of direct knowledge with the aid of this conditioning adjunct ; but as Brahman has no such real adjunct, a direct knowledge of It is impossible.

नैवं ब्रह्मत्वबोधस्य सोपाधिविषयत्वतः ।

यावद्विदेहकैवल्यमुपाधेरनिवारणात् ॥ ८४ ॥

84. (Reply) : Our knowledge of Brahman is not altogether unconditioned, as long as our own



bodies, the conditioning adjuncts, persist. That is, adjuncts that condition us positively condition Brahman negatively.

Knowledge is not possible without some adjunct or medium. So the thing to be known also has it, and has it as long as the body lasts. There is difference of opinion regarding the continuance of Prārabdha Karma after knowledge.

अन्तःकरणसाहित्यराहित्याभ्यां विशिष्यते ।

उपाधिर्जावभावस्य ब्रह्मतायाश्च नान्यथा ॥ ८५ ॥

85. The difference between Jīva and Brahman is due to the presence or absence of the conditioning medium of Antaḥkaraṇa ; otherwise they are identical. There is no other difference.

The distinction exists due to the medium of nescience (intellect), as a reflection exists as long as the reflecting medium exists.

यथा विधिरुपाधिः स्यात्प्रतिषेधस्तथा न किम् ।

सुवर्णलोहभेदेन शृङ्खलात्वं न भिद्यते ॥ ८६ ॥

86. If the presence of something (here the internal organ in Jīva) is a conditioning adjunct, why not its absence (here of internal organ in Brahman)? Chains whether of gold or iron are equally binding.

The associate is an obstacle to enlightenment, both because he is bound down by the imperfections of the

intellect and because of its absence in Brahman. How is absence of inner organ the Upādhi?

The point is this: The business of the Upādhi or conditioning adjunct is to create difference. This difference can be maintained by the absence as well as the presence of the Upādhi. Now in identifying Jīva with Brahman, the presence of Antaḥkaraṇa or the inner organ in Jīva keeps up the difference between the two, Jīva and Brahman. Can we not as well say that the absence of the internal organ in Brahman maintains the difference? In the latter case 'absence of an adjunct' in one becomes the adjunct with reference to the other. As long as our body (the inner organ) lasts, its presence in Jīva and its absence from Brahman maintain the difference between the two. So in the act of creating and maintaining difference an adjunct's presence or absence is immaterial, just as the metal of a chain is of no consequence as long as the binding effect is there.

अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ।

वेदान्तानां प्रवृत्तिः स्याद्विधेत्याचार्यभाषितम् ॥ ८७ ॥

87. The teachers affirm that the Upaniṣads speak of Brahman both by negating what is not Brahman and by affirming positive characteristics.

The Upaniṣads speak positively and negatively of Brahman by 'Neti Neti' and 'Iti Iti' (not this world but Brahman is truth etc). 'Tat' (That) is Brahman and not the world. The properties postulated or denied correspond to the conditioning medium which makes it possible for the mind to grasp Brahman.

अहमर्थपरित्यागादहं ब्रह्मेति धीः कुतः ।

नैवमंशस्य हि त्यागो भागलक्षणयोदितः ॥ ८८ ॥

88. (Doubt): If the idea of 'I' is given up, how is the knowledge 'I am Brahman' possible? (Reply): It is the false parts of 'I' which are to be given up and the true part retained, following the logical rule of partial elimination.

In the sentence 'Aham Brahma', if Aham is given up how can identification come? No, the process of elimination applies only to whatever does not constitute the Spirit. 'I' means ego plus Spirit circumscribed in the body. This ego is negated and this Spirit is identified with the all-pervading Spirit. When a pot is broken the ether in it becomes one with the all-pervading ether.

अन्तःकरणसन्त्यागादवशिष्टे चिदात्मनि ।

अहं ब्रह्मेति वाक्येन ब्रह्मत्वं साक्षिणीक्षयते ॥ ८९ ॥

89. When the internal organ is negated what remains is the mere inner consciousness, the witness. In it one recognizes Brahman in accordance with the text 'I am Brahman'.

When Antaḥkaraṇa, which creates the difference between Jiva and Brahman, is given up, only the real 'I' (Kūṭastha) remains; and it is Brahman, as stated in 'I am Brahman'. When the Vedāntins talk of identification they do not mean something will be left behind; they mean complete merging of the one in the other, total absorption.

of one separate existence in the other. Perhaps the English expressions are inadequate. But it is what the Vedāntins mean. So the objection of the oppositionist is welcome to the Vedāntins.

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यत् ।

फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ॥ ९० ॥

90. The inner consciousness, though self-luminous, can be covered by the modifications of the intellect just as other objects of knowledge are. The teachers of scriptures have denied the perception of Kūṭastha by Cidābhāsa, or consciousness reflected on the intellects.

Now another formidable difficulty arises. When the Antaḥkaraṇa by the process of Bhāgatyāga Lakṣaṇa, is negated, how can the direct knowledge of 'I am Brahman' dawn? For direct perception is a joint undertaking of Antaḥkaraṇa and Cidābhāsa or the consciousness reflected on it, the Jīva, the ego. When this Antaḥkaraṇa goes, goes with it the other, the Jīva, the ego; and with that all perception. In perception, according to a Vedāntin, two processes, though they appear to be identical are involved, one following the other—(1) the removal of the ignorance about the object, which is effected by the Vṛtti or modification of the Antaḥkaraṇa, (2) the formation of the notion about object, that it is an object of my perception or knowledge that I know it as an object of my knowledge, that it is a part of my world of objects—which is effected by the Cidābhāsa or the Jīva, the ego. In the case of our perception of a pot, 'It is a pot' the Vṛtti of the Antaḥka

raṇa plays its part in removing the ignorance about the pot; and the Cidābhāsa forms the notion of the 'pot' and pigeon-holes it—it forms a part of my integral subject-object personality. In the case of 'I am Brahman' the Antaḥkaraṇa-vṛtti removes the ignorance about 'Brahman' all right; but as it is a case not of 'It is Brahman' but 'I am Brahman', the Cidābhāsa's part becomes redundant. With the removal of the ignorance about Brahman the entire objective world including the Antaḥkaraṇa, the reflected consciousness and the Antaḥkaraṇavṛtti all vanish and the Sākṣin or the Pratyak-caitanya cries out in uncontained bliss, 'I am Brahman'. This is technically said to be "Vṛtti-vyāpya, but not Phala (Cidābhāsa)-vyāpya". Brahman is not a notion possessed by 'I', the Cidābhāsa; no pigeon-holing is necessary or possible, the container itself vanishing. What remains is the transfigured Pratyak-caitanya as Brahman; and Brahman 'Adaḥ', out there as Brahman 'Idam', in here as Pratyak-caitanya—not as two but one homogeneous experience, if experience it can be termed.

बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।

तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत् ॥ ९१ ॥

91. In the perception of a jar the intellect and Cidābhāsa are both concerned. There the nescience is negated by the intellect and the pot is revealed by Cidābhāsa.

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।

स्वयंस्फुरणरूपत्वान्नाभास उपयुज्यते ॥ ९२ ॥

92. In the cognition of Brahman the modification of the intellect is necessary to remove ignorance ; but, as Brahman is self-revealing the help of Cidābhāsa is not needed to reveal It.

In the case of Kūṭastha only ignorance is to be removed, for it is self-revealing. On the contrary, in perceiving a jar which is foreign to the ego, the primal ignorance is to be removed and also revealing is to be done by the ego.

चक्षुर्दीपावपेक्ष्यते घटादेर्दर्शने यथा ।

न दीपदर्शने किन्तु चक्षुरेकमपेक्ष्यते ॥ ९३ ॥

93. To perceive a pot two factors are necessary, the eye and the light of the lamp ; but to perceive the light of the lamp only the eye is necessary.

Brahman which is intelligence will absorb in realization the Cidābhāsa which is nothing but its reflection. The reflected light directed towards light will not be distinct, similarly Cidābhāsa does not create any effect in Brahman.

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत्परम् ।

न तु ब्रह्मण्यतिशयं फलं कुर्याद्घटादिवत् ॥ ९४ ॥

94. When the intellect functions, it does so only in the presence of Cidābhāsa, but in the cognition of Brahman Cidābhāsa is merged in Brahman. In external perception of a pot, Cidābhāsa reveals the pot by its light and yet remains distinct from it.

अग्रमेयमनादिं चेत्यत्र श्रुत्येदमीरितम् ।

मनसैवेदमाप्तव्यमिति धीव्याप्यता श्रुता ॥ ९५ ॥

95. That Brahman cannot be cognized by Cidābhāsa is corroborated by the Śruti : ‘Brahman is beginningless and beyond cognition’. But Its cognition by the intellects (in the sense of removing ignorance about It), is admitted by the Śruti ‘Brahman can be cognized by the intellect’.

Brahma-(or Amṛta)-bindu Up. 9, Katha Up. 4.11, Muṇḍaka Up. 3.1.7-9, Bṛhadāraṇyaka Up. 4.4.9. The intellect can directly help us in understanding Brahman by removing the doubts.

आत्मानं चेद्विजानीयादयमस्मीति वाक्यतः ।

ब्रह्मात्मव्यक्तिमुल्लिख्य यो बोधः सोऽभिधीयते ॥ ९६ ॥

96. In the first Śruti verse of this chapter, ‘When a man has realized the identity of his own Self with That (Paramātman)...’, it is the direct knowledge of Brahman (i.e., ‘I am Brahman’) that is meant.

In verse 48, it has been said that the Jiva attains two conditions : direct knowledge and freedom from grief.

अस्तु बोधोऽपरोक्षोऽत्र महावाक्यात्तथाप्यसौ ।

न दृढः श्रवणादीनामाचार्यैः पुनरीरणात् ॥ ९७ ॥

97. From the great Sayings a direct knowledge of Brahman is obtained, but it is not firmly

established all at once. Therefore Śrī Saṅkarācārya emphasizes the importance of repeated hearing, reflection and meditation.

The knowledge derived from hearing the Mahāvākya must be firmly established by repeated discrimination.

अहं ब्रह्मेतिवाक्यार्थबोधो यावद्दृढीभवेत् ।

शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ ९८ ॥

98. "Until the right understanding of the meaning of the sentence 'I am Brahman' becomes quite firm, one should go on studying the Śruti and thinking deeply over its meaning as well as practising the inner control and other virtues."

Vākyavṛtti 49, Cf. Brahmasūtras 4.1.1, Bṛhadāraṇyaka Up. 2.4.5, 4.5.6. The longstanding Saṁskāras might hit back, hence is the necessity of the practice of hearing etc., and also of the eight-fold Yoga. The idea is that the remnants of Vāsanā (Vāsanāleśa) may remain even after knowledge.

बाहं सन्ति ह्यदाढ्यस्य हेतवः श्रुत्यनेकता ।

असम्भाव्यत्वमर्थस्य विपरीता च भावना ॥ ९९ ॥

99. The causes of the lack of firmness in the direct knowledge of Brahman are: the occurrence of apparently contradictory texts, the doubt about the possibility of such a knowledge and radically opposed ways of thinking leading to the idea of doership.



शाखाभेदात्कामभेदाच्छ्रुतं कर्मान्यथान्यथा ।

एवमत्रापि मा शङ्कीत्यतः श्रवणमाचरेत् ॥ १०० ॥

100. Owing to the existence of different systems, dispositions and desires, the Śruti enjoins different kinds of sacrifices etc., in the Karma-kāṇḍa. But about the knowledge of Brahman preached in the Upaniṣads there is no scope for doubts; so practise repeated 'hearing' etc., about the truth (for firm conviction).

In the Muktika Upaniṣad it is said that there were 1180 branches of the Vedas and as many Upaniṣads. 840 Upaniṣads dealt with Karmakāṇḍa and 232 with Upāsā-nākāṇḍa or mental Karmakāṇḍa and 108 Upaniṣads speak about Brahman i.e., deal with Jñānakāṇḍa.

वेदान्तानामशेषाणामादिमध्यावसानतः ।

ब्रह्मात्मन्येव तात्पर्यमिति धीः श्रवणं भवेत् ॥ १०१ ॥

101. 'Hearing' is the process by which one becomes convinced that the Vedas in their beginning, middle and end teach the identity of Jīva and Brahman, and this is the gist of Vedānta.

The introduction, elaboration and summing up should all point to the same fact of the identity of oneself and Brahman.

समन्वयाध्याय एतत्सूक्तं धीस्वास्थ्यकारिभिः ।

तर्कैः सम्भावनार्थस्य द्वितीयाध्याय ईरिता ॥ १०२ ॥

102. This subject is well explained by Ācārya Vyāsa and Śaṅkara in the Brahma Sūtras in the section treating of the correct view of the Vedic texts. The second chapter of the same classic treats of 'reflecting' by which one is enabled to establish the doctrine of non-duality by reasoning which satisfies the intellect and refutes all possible objections.

बहुजन्मदृढाभ्यासाद्देहादिष्व्वात्मधीः क्षणात् ।

पुनः पुनरुदेत्येवं जगत्सत्यत्वधीरपि ॥ १०३ ॥

103. The Jīva, as a result of the firm habit of many births repeatedly, moment by moment, thinks that the body is the Self and that the world is real.

विपरीता भावनेयमैकाग्रयात्सा निवर्तते ।

तच्चोपदेशात्प्रागेव भवत्येतदुपासनात् ॥ १०४ ॥

104. This is called erroneous thinking. It is removed by the practice of one-pointed meditation. This concentration arises out of worship of Īśvara, even before the initiation regarding attributeless Brahman.

उपास्तयोस्त एवात्र ब्रह्मशास्त्रेऽपि चिन्तिताः ।

प्रागनभ्यासिनः पश्चाद्ब्रह्माभ्यासेन तद्भवेत् ॥ १०५ ॥

105. Therefore in the books of Vedānta many types of worship of Īśvara have been

discussed. Those who have not done worship before the initiation into Brahman will have to acquire this power of concentration by the practice of meditation on Brahman.

Meditation on Brahman with attributes or worship generates concentration. This is also available through meditation on the attributeless Brahman which anyhow will have to be done for direct knowledge. The ideal of Vedāntic meditation is to be one with the meditated One, which is already a fact with this philosophy.

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ १०६ ॥

106. 'The practice of meditation on Brahman, the wise consider, means reflection on It, talking about It, mutually producing logical arguments about It—thus to be fully occupied with It alone.'

Vāsiṣṭha Rāmāyaṇa, Utpatti Prakaraṇa 22.24. (Quoted again as 13.83.)

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद्ब्रह्मञ्छब्दान्वाचो विग्लापनं हि तत् ॥१०७॥

107. 'The wise man, having known Brahman beyond doubt, ought to generate a flow of unbroken thought-current on It. He should not engage in much discussion, for that has but one effect—it tires the organ of speech.'

Bṛhadāraṇyaka Up. 4.4.21 cf. Muṇḍaka Up. 3.1.4.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ १०८ ॥

108. The Gītā says; ‘Those who one-pointedly concentrate their mind on Me and meditate on Me as their own Self, I give what those ever-devoted ones need and protect what they have’.

Gītā 9.22. Ācārya Madhusūdana says that God provides incentive and energy to all people and necessary things to the illumined ones.

इति श्रुतिस्मृती नित्यमात्मन्येकाग्रतां धियः ।

विधत्तो विपरीताया भावनायाः क्षयाय हि ॥ १०९ ॥

109. Thus both Śruti and Smṛti enjoin constant concentration of the mind on the Self to remove the erroneous conviction concerning the Self and the world.

यद्यथा वर्तते तस्य तत्त्वं हित्वान्यथात्वधीः ।

विपरीता भावना स्यात्पित्रादावरिधीर्यथा ॥ ११० ॥

110. An erroneous conviction is ignorance of the true nature of an object, and taking it as the opposite of what it really is. It is like a son treating his father as an enemy.

आत्मा देहादिभिन्नोऽयं मिथ्या चेदं जगत्तयोः ।

देहाद्यात्मत्वसत्यत्वधीर्विपर्ययभावना ॥ १११ ॥

111. The erroneous conviction consists in thinking the body to be the Self and the world to be real, whereas the truth is that the Self is different from the body and the world is unreal.

The world is considered real as a result of considering oneself different from the Self, identifying with the three bodies and sense organs.

तत्त्वभावनया नश्येत्सास्तो देहातिरिक्ताताम् ।

आत्मनो भावयेत्तद्वन्मिथ्यात्वं जगतोऽनिशम् ॥ ११२ ॥

112. This conviction is destroyed by meditation on the real entity. An aspirant, therefore, meditates on the Self as different from the body and on the unreality of the world.

किं मन्त्रजपवन्मूर्तिध्यानवद्वात्मभेदधीः ।

जगन्मिथ्यात्वधीश्चात्र व्यावर्त्या स्यादुतान्यथा ॥

113. (Question): Are the ideas of difference of the Self from the body and the unreality of the world to be repeated like the recitation of a holy formula or the meditation on the form of a deity or by some other method ?

अन्यथेति विजानीहि दृष्टार्थत्वेन भुक्तिवत् ।

बुभुक्षुर्जपवद्भुक्ते न कश्चिन्नियतः क्वचित् ॥ ११४ ॥

114. (Reply): No, there is no injunction, for the result of the process is directly perceived

as every morsel of food going down the throat satisfies hunger to that extent. A hungry man cannot be subjected to any rules about the eating of food, as is done in ceremonial repetition.

Of this meditation there are no special ritualistic rules about time etc.

अश्नाति वा न वाश्नाति भुङ्क्ते वा स्वेच्छयान्यथा ।

येन केन प्रकारेण क्षुधामपनिनीषति ॥ ११५ ॥

115. A hungry man when he gets food, may eat it anyway he likes. And in the absence of food he may divert his mind to some absorbing work to allay the pain of hunger by whatever means available.

नियमेन जपं कुर्यादकृतौ प्रत्यवायतः ।

अन्यथाकरणेऽनर्थः स्वरवर्णविपर्ययात् ॥ ११६ ॥

116. On the other hand Japa should be done according to prescribed rules, otherwise one will acquire demerit. There is a risk of running into distress if it is done irregularly by changing the letter or the pitch of tone.

The risk of Japa is there when it is done for some ulterior purpose, and not for God.

क्षुधेव दृष्टबाधाकृद्विपरीता च भावना ।

जेया केनाप्युपायेन नास्त्यन्नानुष्ठितेः क्रमः ॥ ११७ ॥

117. Now the erroneous conviction, like hunger, causes visible pain. It must be conquered by any means available. Here there is no order or rule regarding it.

उपायः पूर्वमेवोक्तस्तच्चिन्ताकथनादिकः ।

एतदेकपरत्वेऽपि निर्वन्धो ध्यानवन्न हि ॥ ११८ ॥

118. The practice of thinking or talking of Brahman, etc., which helps to remove the erroneous conviction has already been described. In one-pointed devotion to the non-dual Brahman there is no fixed rule, as in meditation on a form of God.

Cf. Verse 106.

मूर्तिप्रत्ययसान्तत्यमन्यानन्तरितं धियः ।

ध्यानं तत्रातिनिर्वन्धो मनसश्चञ्चलात्मनः ॥ ११९ ॥

119. Meditation means the constant thinking of the form of some deity without the intervention of any other thought. By such meditation the mind which is naturally fickle, must be fully controlled.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ १२० ॥

120. In the Gītā, Arjuna says ; ‘O Kṛṣṇa, the mind is fickle, impetuous, uncurbable and

strongly attached. I consider it as difficult to control as the wind.'

Gītā 6.34. Ācārya Madhusūdana says, it is difficult to control because it is the nature of the mind to change every moment and again, because it is impossible to avoid the effects of fructifying Karma.

अप्यब्धिपानान्महतः सुमेरून्मूलनादपि ।

अपि बह्व्यशनात्साधो विषमश्चित्तनिग्रहः ॥ १२१ ॥

121. In the Yogavāsīṣṭha it is said: 'It is more difficult to curb the mind than to drink up the whole ocean or to dislodge Mount Meru or to eat fire.'

According to the Purāṇas, these feats were done by Agastya, Brahmā and Kṛṣṇa respectively.

कथनादौ न निर्वन्धः शृङ्खलाबद्धदेहवत् ।

किंत्वनन्तेतिहासाद्यैर्विनोदो नाट्यवद्वियः ॥ १२२ ॥

122. The mind cannot be chained like the body, so practise hearing about Brahman. The mind is entertained by many religious stories and other accounts, as by a dramatic performance.

The whole purpose is to keep the mind in the Spirit; stories, anecdotes etc., reminding us of the real entity and helping us to forget the opposite, are, therefore, very useful.

चिदेवात्मा जगन्मिथ्येत्यत्र पर्यवसानतः ।

निदिध्यासनविक्षेपो नेतिहासादिभिर्भवेत् ॥ १२३ ॥



123. The purpose of such accounts is to realize that the nature of the Self is pure consciousness and that the universe is illusory. So they are not a hindrance to the one-pointedness of meditation.

कृषिवाणिज्यसेवादौ काव्यतर्कादिकेषु च ।

विक्षिप्यते प्रवृत्त्या धीस्तैस्तत्त्वस्मृत्यसंभवात् ॥१२४॥

124. But when one is engaged in agriculture, commerce, service of others, study of unspiritual literature, dialectics and other branches of learning, there is no dwelling of the mind on the real entity.

अनुसंधतैवात्र भोजनादौ प्रवर्तितुम् ।

शक्यतेऽत्यन्तविक्षेपाभावादाद्यु पुनः स्मृतेः ॥ १२५ ॥

125. The aspirant, engaged in keeping his mind on truth, however, is not disturbed by taking food and so forth, as there is not much disturbance in continuing the meditation. And even if forgotten for a moment the truth can be easily revived.

तत्त्वविस्मृतिमात्रान्नानर्थः किन्तु विपर्ययात् ।

विपर्येतुं न कालोऽस्ति झटिति स्मरतः क्वचित् ॥१२६॥

126. Merely momentary forgetfulness of the truth is not disastrous ; but the erroneous conviction

tion is. As (in the former case) the recollection immediately returns, there is no time for intensification of the erroneous conviction.

Forgetfulness does not upset the tenor of mind and so is not as bad as the positive deepening of wrong idea about the Self and the world.

तत्त्वस्मृतेरवसरो नास्त्यन्याभ्यासशालिनः ।

प्रत्युताभ्यासघातित्वाद्बलात्तत्त्वमुपेक्ष्यते ॥ १२७ ॥

127. A man who is excessively engaged in subjects other than Vedānta ceases to meditate on Brahman. Such an engagement compels him to neglect intense meditation on Brahman, and a break in the practice is a great obstacle.

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।

इति श्रुतं तथान्यत्र वाचो विग्लापनं त्विति ॥ १२८ ॥

128. The Śruti says 'Know that One alone and give up all vain talk', and again 'Arguments and talks only fatigue the faculty of speech.'

Muṇḍaka Up. 2.2.5, Bṛhadāraṇyaka Up. 4.4. 21.

आहारादि त्यजन्नैव जीवेच्छाह्वान्तरं त्यजन् ।

किं न जीवसि येनैवं करोष्यत्र दुराग्रहम् ॥ १२९ ॥

129. If you give up food, you will not live; but will you not be alive if you give up studies (other than scriptures)? So why so much insistence on pursuing such studies ?

जनकादेः कथं राज्यमिति चेद्दृढबोधतः ।

तथा तवापि चेत्तर्कं पठ यद्वा कृषिं कुरु ॥ १३० ॥

130. (Doubt): How then the ancient knowers like Janaka administered kingdoms? (Reply): They were able because of their conviction about the truth. If you have that, then by all means engage yourself in logic or agriculture or do whatever you like.

मिथ्यात्ववासनादाढ्ये प्रारब्धक्षयकाङ्क्षया ।

अक्लिश्यन्तः प्रवर्तन्ते स्वस्वकर्मानुसारतः ॥ १३१ ॥

131. Once he is convinced of the unreality of the world, a knower, with mind undisturbed, allows his fructifying Karma to wear out, and engages himself in worldly affairs accordingly.

The knower does not feel the sufferings due to action. He does the work as it comes to him. Acyutārāya the commentator thinks that Mithyātva (unreality) here means the world which is material and causes suffering.

अतिप्रसङ्गो मा शङ्क्यः स्वकर्मवशवर्तिनाम् ।

अस्तु वा कोऽत्र शक्येत कर्म वारयितुं वद ॥ १३२ ॥

132. Do not fear irregularity when the wise engage themselves in actions according to their Karma. Even if it happens, let it be; who can prevent the Karma?

The knowers of Brahman are free from injunctions and prohibitions ; these are all for the neophytes.

ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणी ।

न क्लेशो ज्ञानिनो धैर्यान्मूढः क्लिश्यत्तधैर्यतः ॥ १३३ ॥

133. In the experience of their fructifying Karma the enlightened and the unenlightened alike have no choice ; but the knower is patient and undisturbed, whereas an ignorant man is impatient and suffers pain and grief.

मार्गे गन्त्रोर्द्वयोः श्रान्तौ समायामप्यदूरताम् ।

जानन्धैर्याद्द्रुतं गच्छेदन्यस्तिष्ठति दीनधीः ॥ १३४ ॥

134. Two travellers on a journey may be equally fatigued, but the one who knows that his destination is not far off goes on quicker with patience, whereas the ignorant one feels discouraged and stays on longer on the way.

साक्षात्कृतात्मधीः सम्यगविपर्ययबाधितः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १३५ ॥

135. He who has properly realized Brahman and is not troubled by erroneous conviction, ' desiring what and to please whom will he suffer following the afflictions of his body and mind ?'

The last line is a Śruti quotation from Verse I.

जगन्मिथ्यात्वधीभावादाक्षिसौ काम्यकामुकौ ।

तयोरभावे सन्तापः शाम्येन्निःस्नेहदीपवत् ॥ १३६ ॥

136. When the conviction of the unreality of the world has been reached, there is neither desire, nor the desirer. In their absence the pain caused by unfulfilled desires ceases like the flame of a lamp without oil.

गन्धर्वपत्तने किञ्चिन्नैन्द्रजालिकनिर्मिते ।

जानन्कामयते किन्तु जिहासति हसन्निदम् ॥ १३७ ॥

137. When the visitor knows the magician's city of Gandharvas and its objects as unreal, he desires nothing and laughs at its deceptive nature.

आपातरमणीयेषु भोगेष्वेव विचारवान् ।

नानुरज्यति किन्त्वेतान्दोषदृष्ट्या जिहासति ॥ १३८ ॥

138. Similarly a wise man does not seek enjoyment in the pleasing objects. He is convinced of their defects, their impermanence and illusoriness, and gives them up.

अर्थानामार्जने क्लेशस्तथैव परिपालने ।

नाशे दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ॥ १३९ ॥

139. 'Wealth brings worry in earning, anxiety in maintenance, grief in loss and sorrow in spending. Woe unto this sorrow-producing wealth!'

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।

स्नाय्वस्थिग्रन्थिशालिन्याःस्त्रियाःकिमिवशोभनम् ॥

140. What real beauty is there in women, who are but a conglomeration of fleshy muscles, bones and glands? They are a mass of flesh encaged in restless limbs.

Vāsiṣṭha Rāmāyaṇa, Vairāgya Prakaraṇa 21.1. To remove any strong attachment, two methods are generally applied: (i) to forget it by shifting the interest or by concentration on a higher thing; and (ii) to see the defective side of the alluring thing causing attachment. Attachment implies idealization of a thing, seeing defects balances it. One-pointed pursuit of Brahman is necessary for the seriously spiritual aspirant.

एवमादिषु शास्त्रेषु दोषाः सम्यक्प्रपञ्चिताः ।

विमृशन्ननिशं तानि कथं दुःखेषु मज्जति ॥ १४१ ॥

141. Such are the defects of worldly pleasures, elaborately pointed out by the scriptures. No wise man, aware of these defects, will allow himself to be drowned in afflictions caused by them.

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति ।

मिष्टान्नध्वस्ततृड् जानन्नामूढस्तज्जिघत्सति ॥ १४२ ॥

142. Even a man afflicted with great hunger does not wish to eat poison, much less one who is already satisfied with sweetmeats.

A man who knows the unreal character of the world and the objects of desire will not pursue them even if he is troubled by desires. Not to speak of the man who neither lacks this understanding nor has the desires.

प्रारब्धकर्मप्राबल्याद्भोगेष्विच्छा भवेद्यदि ।

क्लिश्यन्नेव तदाप्येष भुङ्क्ते विष्टि गृहीतवत् ॥१४३॥

143. If by the force of his fructifying Karma a wise man is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labour.

भुञ्जाना वा अपि बुधाः श्रद्धावन्तः कुटुम्बिनः ।

नाद्यापि कर्मनच्छिन्नमिति क्लिश्यन्ति सन्ततम् ॥ १४४ ॥

144. The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations, always sorrowfully think ' Ah, the bonds of Karma are not yet torn off '.

नायं क्लेशोऽत्र संसारतापः किन्तु विरक्तता ।

भ्रान्तिज्ञाननिदानो हि तापः सांसारिकः स्मृतः॥१४५॥

145. This sorrow is not due to the afflictions of the world but a dislike for it, for the worldly afflictions are caused by erroneous conviction about its reality.

Why should they, being Jñānis, 'sorrowfully' think, is the question. This sorrow is not due to the insufficiency of

enjoyable things. i.e., it is not a negative attitude. The stress is on the spirit of renunciation resulting from knowing the unreality of the world and not so much on the idea of worldly things causing misery. He is anxious to be disentangled from Karma as a result of his knowledge and not to suffer from delusion.

विवेकेन परिक्लिश्यन्नल्पभोगेन तृप्यति ।

अन्यथानन्तभोगेऽपि नैव तृप्यति कर्हिचित् ॥ १४६ ॥

146. A man endowed with discrimination sees the defects of enjoyment and is satisfied even with little, whereas he who is subject to illusion is not satisfied even with endless enjoyments.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ १४७ ॥

147. 'The desires are never quelled by enjoyment but increase more like the flame of a fire fed on clarified butter.'

Manusamhitā 2.94. It is an oft-quoted verse spoken by King Yayāti after years of enjoyment. The story occurs in Viṣṇupurāṇa

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।

विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥ १४८ ॥

148. But when the impermanence of pleasure is known, the gratification of desires may bring the idea of 'enough of it'. It is like a thief, who



having been knowingly employed in service does not behave like a thief but like a friend.

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः ।

तमेवालब्धविस्तारं क्लिष्टत्वाद्बहु मन्यते ॥ १४९ ॥

149. A man who has conquered his mind is satisfied with even a little enjoyment of pleasure. He knows well that pleasures are impermanent and are followed by grief. To him even a little pleasure is more than enough.

Cf. Patanjali's Yogasutras 1.50. The commentator says in Yogamañiprabhā that impressions remain even if enjoyment ceases. That may not trouble a hardened Yogin, but will cause anxiety to a discriminating Yogi whose mind is delicate like the eye-ball which cannot bear even the slightest taint of impurity.

बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति ।

परं बद्धा नाक्रान्तो न राष्ट्रं बहु मन्यते ॥ १५० ॥

150. A king who has been freed from prison is content with sovereignty over a village, whereas when he had neither been imprisoned nor conquered he did not attach much value even to a kingdom.

विवेके जाग्रति सति दोषदर्शनलक्षणे ।

कथमा व्यकर्मापि भोगेच्छां जनयिष्यति ॥ १५१ ॥

151. (Doubt): When discrimination is ever awake regarding the defects of the objects of

enjoyment, how can the desire for enjoyment be forced upon him by his fructifying Karma ?

नैष दोषो यतोऽनेकविधं प्रारब्धमीक्ष्यते ।

इच्छाऽनिच्छा परेच्छा च प्रारब्ध त्रिविधं स्मृतम् ॥

152. (Reply): There is no inconsistency here, for the fructifying Karma expends itself in various ways. There are three kinds of fructifying Karma 'producing enjoyment with desire,' 'in the absence of desire' and 'through the desire of another'.

अपथ्यसेविनश्चोरा राजदाररता अपि ।

जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मतः ॥ १५३ ॥

153. The sick attached to harmful food, the thieves and those who have illicit relationships with the wives of a king know well the consequence likely to follow their actions, but in spite of this they are driven to do them by their fructifying Karma.

न चात्रैतद्वारयितुमीश्वरेणापि शक्यते ।

यत ईश्वर एवाह गीतायामर्जुनं प्रति ॥ १५४ ॥

154. Even Īśvara cannot stop such desires. So Śri Kṛṣṇa said to Arjuna in the Gītā :

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ १५५ ॥

155. 'Even wise men follow the dictates of their own nature. Beings are prompted by their own innate tendencies; what can restriction do?'

Gīta 3.33.

अवश्यं भाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न लिप्येरन्नल-राम-युधिष्ठिराः ॥ १५६ ॥

156. If it were possible to avert the consequences of fructifying Karma, Naḷa, Rāma and Yudhiṣṭhira would not have suffered the miseries to which they were subjected.

In spite of knowing the impropriety of games or the impossibility of a golden deer, Naḷa and Yudhiṣṭhira of Satya and Dwāpara and Rāma of Tretā Yuga engaged themselves in these ventures.

न चेश्वरत्वमीशस्य हीयते तावता यतः ।

अवश्यं भाविताप्येषामीश्वरेणैव निर्मिता ॥ १५७ ॥

157. Īśvara Himself ordains that the fructifying Karma should be inexorable. So the fact that He is unable to prevent such Karma from fructifying is not inconsistent with His omnipotence.

प्रश्नोत्तराभ्यामेवैतद्द्रम्यतेऽर्जुनकृष्णयोः ।

अनिच्छापूर्वकं चास्ति प्रारब्धमिति तच्छृणु ॥ १५८ ॥

158. Listen to the questions and answers between Arjuna and Śrī Kṛṣṇa from which we know that a man has to experience his fructifying Karma though he may have no desire to experience it.

Now the Pṛarabdha even in the absence of desire is being taken up.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्णेय बलादिव नियोजितः ॥ १५९ ॥

159. 'O Kṛṣṇa, prompted by what does a man sin against his will, as if some force compels him to do so?'

Gītā 3.36.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ १६० ॥

160. 'It is desire and (its brood) anger, born of the quality of Rajas. It is insatiable, the great source of all sins; know it to be your enemy.'

Gītā 3.37. Desire or passion is never satisfied and it makes one commit great sins. Anger is nothing but thwarted desire, which of course is a produce of Rajas. Rajas must be subdued by Sattva.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥१६१॥

161. 'O Arjuna, your own Karma, produced by your own nature, compels you to do things, even though you may not want to do them.'

Gīta 18.60. In Anubhūtiprakāśa Vidyāraṇya speaks of four types of intensity of Prārabdha Karma in the case of a Jñāni, strong, middling, mild or dormant.

नानिच्छन्तो न चेच्छन्तः परदाक्षिण्यसंयुताः ।  
सुखदुःखे भजन्त्येतत्परेच्छापूर्वकर्म हि ॥ १६२ ॥

162. When a man is neither willing nor unwilling to do a thing but does it for the feelings of others and experiences pleasure and pain, it is the result of 'fructifying Karma through the desire of others'.

कथं तर्हि किमिच्छन्नित्येवमिच्छा निषिध्यते ।  
नेच्छानिषेधः किन्त्विच्छाबाधो भर्जितबीजवत् ॥ १६३ ॥

163. (Doubt): Does it not contradict the text at the beginning of this chapter which describes the enlightened man as desireless? (Reply): The text does not mean that desires are absent in the enlightened man, but that desires arising in him spontaneously without his will produce no pleasure or pain in him, just as the roasted grain has no potency.

His desires are such that they have no potency or pressure of will and so do not produce pleasure or pain.

भर्जितानि तु बीजानि सन्त्यकार्यकराणि च ।  
विद्वदिच्छा तथेष्टव्याऽसत्त्वबोधान्न कार्यकृत् ॥ १६४ ॥

164. Roasted grain though looking the same cannot germinate; similarly the desires of the knower, well aware of the unreality of objects of desire cannot produce merit and demerit.

दग्धबीजमरोहेऽपि भक्षणायोपयुज्यते ।

विद्वदिच्छाप्यल्पभोगं कुर्यान्न व्यसनं बहु ॥ १६५ ॥

165. Though it does not germinate, the roasted grain can be used as food. In the same way the desires of the knower yield him only a little experience, but cannot lead to varieties of enjoyment producing sorrow or abiding habits.

भोगेन चरितार्थत्वात्प्रारब्धं कर्म हीयते ।

भोक्तव्यसत्यताभ्रान्त्या व्यसनं तत्र जायते ॥ १६६ ॥

166. The fructifying Karma spends its force when its effects are experienced ; it is only when, through ignorance, one believes its effects to be real that they cause lasting sorrow.

मा विनश्यन्वयं भोगो वर्धतामुत्तरोत्तरम् ।

मा विघ्नाः प्रतिबध्नन्तु धन्योऽस्म्यस्मादिति भ्रमः ॥ १६७ ॥

167. 'Let not my enjoyment be cut short, let it go on increasing, let not obstacles stop it, I am blessed because of it'—such is the nature of that delusion.

From such delusions arises Vyasana, special attachment, producing haughtiness etc., and causing suffering to others.

यदभावि न तद्भावि भावि चेष तदन्यथा ।

इति चिन्ताविषयोऽयं बोधो भ्रमनिवर्तकः ॥ १६८ ॥

168. That which is not destined to happen as a result of our past Karma will not happen ; that which is to happen must happen. Such knowledge is a sure antidote to the poison of anxiety ; it removes the delusion of grief.

समेऽपि भोगे व्यसनं भ्रान्तो गच्छेन्न बुद्धवान् ।

अशक्यार्थस्य सङ्कल्पाद्भ्रान्तस्य व्यसनं बहु ॥ १६९ ॥

169. Both the illumined and the deluded suffer from their fructifying Karma ; the deluded are subject to misery, the wise are not. As the deluded are full of desires, of impracticable unreal things, their sorrow is great.

मायामयत्वं भोगस्य बुद्धवाऽऽस्थासुपसंहरन् ।

भुञ्जानोऽपि न सङ्कल्पं कुरुते व्यसनं कुतः ॥ १७० ॥

170. The illumined man knows that the enjoyment of desires is unreal. He therefore controls his desires and prevents impossible or new ones from arising. Why should such a man be subject to misery ?

स्वप्नेन्द्रजालसदृशमचिन्त्यरचनात्मकम् ।

दृष्टनष्टं जगत्पश्यन्कथं तत्रानुरज्यति ॥ १७१ ॥

171. The wise man is convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible, and that its objects are momentary. How can he then be attached to them ?

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन्स्वजागरम् ।

चिन्तयेत्प्रमत्तः सन्नुभावनुदिनं मुहुः ॥ १७२ ॥

172. One should, when awake, first picture to himself vividly what he has seen in a dream and then carefully and constantly think over the conditions of dreaming and wakefulness.

As a result he will be disinterested, for he will be convinced that the objective world is not very different from the dream world. cf. Kāṭha Up. 2.1.4.

चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे ।

सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥ १७३ ॥

173. An aspirant must observe long and find out the essential similarity of the dream and waking worlds. He should then give up the notion of the reality of worldly objects and cease to be attached to them.

Cf. Upadeśasāhasrī 17.61. The two states as such cannot be distinguished as they are similar experiences.

इन्द्रजालमिदं द्वैतमचिन्त्यरचनात्वतः ।

इत्यविस्मरतो हानिः का वा प्रारब्धभोगतः ॥ १७४ ॥



174. This world of duality is like a magical creation, with its cause incomprehensible. What matters it to the wise man who does not forget this, if the past actions produce their results in him?

निर्बन्धस्तत्त्वविद्याया इन्द्रजालत्वसंस्मृतौ ।

प्रारब्धस्याग्रहो भोगे जीवस्य सुखदुःखयोः ॥ १७५ ॥

175. The function of knowledge is to show the illusory nature of the world and the function of fructifying Karma is to yield pleasure and pain to the Jiva.

The enjoyment due to Prārabdha and the idea of unreality can co-exist. It is not the function of knowledge to do away with enjoyment of pleasure and pain due to Prārabdha, so also Prārabdha is not concerned with the reality or unreality of pleasure or pain,

विद्यारब्धे विरुध्येते न भिन्नविषयत्वतः ।

जानद्भिरप्येन्द्रजालविनोदो दृश्यते खलु ॥ १७६ ॥

176. Knowledge and fructifying Karma are not opposed to one another since they refer to different objects. The sight of a magical performance gives amusement to a spectator in spite of his knowledge of its unreality.

जगत्सत्यत्वमापाद्य प्रारब्धं भोजयेद्यदि ।

तदा विरोधि विद्याया भोगमात्रान्न सत्यता ॥ १७७ ॥

177. The fructification of Karma would be considered to be opposed to the knowledge of truth if it gave rise to the idea of the reality of the transitory world ; but the mere enjoyment does not mean that the enjoyed thing is real.

Knowledge means the realization of the unreal nature of the universe and if this universe is proved to be real for the purposes of Prārabdha, then only there is opposition between knowledge and Prārabdha. A mirage is known to be unreal, still it appears before the eye of a traveller.

अनूतो जायते भोगः कल्पितैः स्वप्नवस्तुभिः ।

जाग्रद्वस्तुभिरप्येवमसत्यैर्भोग इष्यताम् ॥ १७८ ॥

178. Through the imaginary objects seen in a dream there is experience of jōy and sorrow to no small extent ; therefore you can infer that through the objects of the waking state also there can be the same experience (without making them real).

यदि विद्यापह्नुवीत जगत्प्रारब्धघातिनी ।

तदा स्यान्न तु मायात्वबोधेन तदपह्ववः ॥ १७९ ॥

179. If the knowledge of truth would obliterate the enjoyable world, then it would be a destroyer of the fructifying Karma. But it only teaches its unreality, and does not cause its disappearance.

If the universe disappears, nothing remains on which Prārabdha can act and therefore it also must vanish.

अनपह्नुत्य लोकास्तदिन्द्रजालमिदं त्विति ।

जानन्त्येवानपह्नुत्य भोगं मायात्वधीस्तथा ॥१८०॥

180. People know a magical show to be unreal, but this knowledge does not involve the destruction of the show. So it is possible to know the unreality of external objects without causing their disappearance or the cessation of enjoyment from them.

यत्र त्वस्य जगत्स्वात्मा पश्येत्कस्तत्र केन कम् ।

किं जिघ्रेत्किं वदेद्वेति श्रुतौ तु बहु घोषितम् ॥ १८१ ॥

181. (Doubt): The Sruti passages say that he who perceives his own Self to be all, 'what can he hear or see, or smell or speak?'

Vide Bṛhadāraṇyaka Up. 2.4.14. Īśa Up. 7, Chāndogya Up. 7.24.1. In realization there is no perceiver, perception and the perceived.

तेन द्वैतमपह्नुत्य विद्योदेति न चान्यथा ।

तथा च विदुषे भोगः कथं स्यादिति चेच्छृणु ॥१८२॥

182. Therefore knowledge arises with the destruction of duality and in no other way. This being so, how can the knower of truth enjoy the objective world?

सुषुप्तिविषया मुक्तिविषया वा श्रुतिस्त्विति ।

उक्तं स्वाप्ययसम्पत्त्योरिति सूत्रं ह्यतिस्फुटम् ॥ १८३ ॥

183. (Reply): The Śruti upon which this objection is based applies to the states of deep sleep and final liberation. This has been amply cleared in aphorism 4-4-16 in the Brahma-Sūtras.

Vide Brahma-sūtras 4.4.16. Cf. Chāndogya Up. 6.8.1, Bṛhadāraṇyaka Up. 4.4.6, 4.5.13-15. These Śruti texts do not refer to the condition of those who have acquired knowledge here. The Śruti texts say that they enjoy in various worlds like heaven.

अन्यथा याज्ञवल्क्यादेगचार्यत्वं न सम्भवेत् ।

द्वैतदृष्टावविद्वत्ता द्वैतादृष्टौ न वाग्वदेत् ॥ १८४ ॥

184. If this is not accepted, we cannot account for Yājñavalkya's and other sages' efforts to teach. Without a recognition of duality they could not teach, and with it their knowledge is incomplete.

निर्विकल्पसमाधौ तु द्वैतादर्शनहेतुतः ।

सैवापरोक्षविद्येति चेत्सुषुप्तिस्तथा न किम् ॥ १८५ ॥

185. (Doubt): Direct knowledge is achieved in subject-objectless contemplation in which there is no duality. (Reply): Then why not apply the same argument to the state of deep sleep?

आत्मतत्त्वं न जानाति सुप्तो यदि तदा त्वया ।

आत्मधीरेव विद्येति वाच्यं न द्वैतविस्मृतिः ॥ १८६ ॥

186. (Doubt): In the state of deep sleep there is no knowledge of the Self. (Reply): Then you admit that it is not mere absence of duality but the knowledge of the Self that really matters.

उभयं मिलितं विद्यां यदि तर्हि घटादयः ।

अर्धविद्याभाजिनः स्युः सकलद्वैतविस्मृतेः ॥ १८७ ॥

187. (Doubt): True knowledge combines in itself both the knowledge of Self and the absence of knowledge of duality. (Reply): Then inanimate objects like pots in which the knowledge of duality is absent are already half enlightened !

मशकध्वनिमुख्यानां विश्लेषाणां बहुत्वतः

तव विद्या तथा न स्याद्घटादीनां यथा दृढा ॥१८८॥

188. Then the pots are superior to you, for even the buzzing of mosquitoes often distracts your attention, and they have no such awareness of duality !

आत्मधीरेव विद्येति यदि तर्हि सुखी भव ।

दुष्टचित्तं निरुन्ध्याच्चेन्निरुन्धि त्वं यथासुखम् ॥ १८९ ॥

189. If, however, you admit, the knowledge of the Self alone constitutes realization you have accepted our position. Again if you say, to have realization the troubling mind is to be controlled, we bless you. Be happy, do control the mind.

तदिष्टमेष्टव्यमायामयत्वस्य समीक्षणात् ।

इच्छन्नप्यज्ञवन्नेच्छेत्किमिच्छन्निति हि श्रुतम् ॥ १९० ॥

190. We also like it, for the control of the mind is essential for the realization of the illusory character of the world. But although the wise man may have desires, they are not binding as are the desires of an ignorant man. This is the drift of the text 'Desiring what.....'.

रागो लिङ्गमबोधस्य सन्तु रागादयो बुधे ।

इति शास्त्रद्वयं सार्थमेवं सत्यविरोधतः ॥ १९१ ॥

191. There is therefore no contradiction between the two statements in the scriptures that 'desires are a sign of ignorance' and that 'the wise man may have desires', because the desires of a wise man are too weak to bind.

Attachment or addiction to desires is objected to but the semblance of desires is allowable. References are to Ācārya Śureśvara's Naiṣkarmyasiddhi 4.67 and Bṛhadāraṇyaka Vārtika 1.4.15-39. The first says: 'Desires for things coming within the range of the mind is an indication of absence of knowledge; how is it possible for a tree which has fire within its hollow to remain green?' The second says: A proper understanding of the real drift of the scriptures accompanied by the necessary practices is enough to secure absolution; it does not matter if desires etc., remain; their presence will do no harm'.

जगन्मिथ्यात्ववत्स्वात्मासङ्गत्वस्य समीक्षणात् ।

कस्य कामायेति वचो भोक्त्रभावविवक्षया ॥ १९२ ॥

192. Since he is convinced of the associationlessness of the Self like the illusoriness of the world, the knower has no idea of himself as a doer and enjoyer. The verse quoted at the beginning of this chapter, 'For whom should he desire?' applies to him.

पतिर्ज्यादिकं सर्वं तत्तद्भोगाय नेच्छति ।

किन्त्वात्मभोगार्थमिति श्रुताबुद्धोषितं बहु ॥ १९३ ॥

193. Many Śruti texts declare that a husband loves his wife not for her sake and the wife loves him not for his sake, but for their own sake.

Bṛhadāraṇyaka Up. 2.4.5, 4.5.6.

किं कूटस्थश्चिदाभासोऽथवा किं बोभयात्मकः ।

भोक्ता तत्र न कूटस्थोऽसङ्गत्वाद्भोक्त्रतां व्रजेत् ॥ १९४ ॥

194. Now who is the doer and enjoyer? Is it the immutable Kūṭastha or the reflected consciousness, Cidābhāsa, or a union of the two? Kūṭastha cannot be the enjoyer since it is associationless.

सुखदुःखाभिमानाख्यो विकारो भोग उच्यते ।

कूटस्थश्च विकारी चेत्येतन्न व्याहतं कथम् ॥ १९५ ॥

195. Enjoyment signifies the change that results from identification with the sensations of pleasure and pain. If the immutable Kūṭastha is the enjoyer, it becomes mutable, then would it not be self-contradictory ?

Cf. Naiṣkarmyasiddhi 2.77.

विकारिबुद्ध्यधीनत्वादाभासो विकृतावपि ।

निरधिष्ठानविभ्रान्तिः केवला न हि तिष्ठति ॥ १९६ ॥

196. Cidābhāsa is subject to the changing conditions of the intellect, and he undergoes modifications, but Cidābhāsa being illusory exists only by virtue of his real substratum, and therefore he cannot by himself be the enjoyer.

It is not possible to separate Cidābhāsa from its substratum Kūṭastha, to attribute pleasure or pain to it. The Kūṭastha, which is associationless, cannot be the enjoyer; Cidābhāsa, without Kūṭastha, cannot maintain itself, how can it enjoy? So both of them should be taken as the enjoyer. That it is due to a wrong notion is evident.

उभयात्मक एवातो लोके भोक्ता निगद्यते ।

तादृगात्मानमारभ्य कूटस्थः शेषितः श्रुतौ ॥ १९७ ॥

197. In common parlance, therefore, Cidābhāsa in conjunction with Kūṭastha is considered to be the enjoyer. But the Śruti begins with both the types of Self and concludes that Kūṭastha alone remains.



आत्मा कतम इत्युक्ते याज्ञवल्क्यो विबोधयन् ।

विज्ञानमयमारभ्यासङ्गं तं पर्यशेषयत् ॥ १९८ ॥

198. When King Janaka asked Yājñavalkya about the nature of the Self, the sage first told him of the sheath of intellect and then, pointing out its inadequacy (to be the Self), ended in teaching him of the immutable Kūṭastha.

Vide Bṛhadāraṇyaka Up. 4.1.4.

कोऽयमात्मेत्येवमादौ सर्वत्रामविचारतः ।

उभयात्मकमारभ्य कूटस्थः शेष्यते श्रुतौ ॥ १९९ ॥

199. In fact, Aitareya and other Śruti texts, concerned with the consideration of the Self, begin with an enquiry into the nature of the enjoyer and end in a description of the immutable Kūṭastha.

Aitareya Up. 3.1.1.

कूटस्थसत्यतां स्वस्मिन्नध्यस्यात्माविवेकतः ।

तात्त्विकीं भोक्तृतां मत्वा न कदाचिज्जिहासति ॥ २०० ॥

200. Owing to ignorance the enjoyer superimposes the reality of Kūṭastha on to himself. Consequently he considers his enjoyment to be real and does not want to give it up.

The 'enjoyer' here means Jiva or Cidābhāsa.

भोक्ता स्वस्यैव भोगाय पतिजायादिमिच्छति ।

एष लौकिकवृत्तान्तः श्रुत्या सम्यगनूदितः ॥ २०१ ॥

201. The enjoyer desires to have a wife and so forth for his own pleasures. This popular notion has been well described in the Bṛhadāraṇyaka Upaniṣad.

Vide verse 193.

भोग्यानां भोक्तृशेषत्वान्मा भोग्येष्वनुरज्यताम् ।

भोक्तयेव प्रधानेऽतोऽनुरागं तं विधित्सति ॥ २०२ ॥

202. The Śruti says that since the enjoyable objects are for the sake of the enjoyer, they should not be loved for their own sake. Since the enjoyer is the central factor, love should be given to him.

Vide Bṛhadāraṇyaka Up. 1.4.8, 2.4.5.

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

त्वामनुस्मरतः सा मे हृदयान्मापसर्पतु ॥ २०३ ॥

203. Prahlāda prays in the Viṣṇu Purāṇa: 'Let the unending love which the undiscriminating have for transient objects, be not removed from me, O Lord but directed towards Thee so that I may have incessant flow of Thy remembrance.'

Viṣṇupurāṇa 1.20 19. The last sentence may also mean: let such love for you while I think of you remain ever with me, i.e. let my devotion be as firm as the attachment of an ignorant and thoughtless person to worldly objects. The author has taken the first interpretation; the second is correct with reference to the Purāṇic context.

इति न्यायेन सर्वस्माद्भोग्यजाताद्विरक्तधीः ।

उपसंहृत्य तां प्रीतिं भोक्तार्येव बुभुत्सते ॥ २०४ ॥

204. Following this method an aspirant should become indifferent to all enjoyable objects in the external realm, and direct the love he feels for them towards the Self and desire to know It.

Loving the Self means constantly discriminating about and remembering the real nature of the Self

स्रक्चन्दनवधूवस्त्रसुवर्णादिषु पामरः ।

अप्रमत्तो यथा तद्वन्न प्रमाद्यति भोक्तरि ॥ २०५ ॥

205. As the fallen ones keep their minds ever concentrated on objects of enjoyment, such as garlands, sandal intment, young women, clothes, gold and so forth, so an aspirant for liberation ought to keep his attention fixed on the Self and never falter.

The loved thing is uppermost in one's mind. So the Self should always be reflected upon.

काव्यनाटकतर्कादिमभ्यस्यति निरन्तरम् ।

विजिगीषुर्यथा तद्वन्मुमुक्षुः स्वं विचारयेत् ॥ २०६ ॥

206. As a man desirous of establishing his superiority over his opponents engages himself in the study of literature, drama, logic and so forth, so an aspirant for liberation should discriminate about the nature of the Self.

जपयागोपासनादि कुरुते श्रद्धया यथा ।

स्वर्गादिवाञ्छया तद्वच्छ्रद्ध्यात्स्वे मुमुक्षया ॥ २०७ ॥

207. As a man desirous of heaven repeats the holy formula and performs sacrifices, worship and so forth with great faith, so should an aspirant for liberation put all his faith in the Self.

चित्तैकाग्र्यं यथा योगी महायासेन साधयेत् ।

अणिमादिप्रेप्सयैवं विविच्यात्स्वं मुमुक्षया ॥ २०८ ॥

208. As a Yogi devotes himself with perseverance to obtaining concentration of the mind in order to acquire supernatural powers, like making oneself small or great, so should an aspirant for liberation (perseveringly) differentiate the body from the Self.

Patañjali and others speak of the eight main supernatural powers: powers of becoming small, like an atom, becoming light like the wind, getting anything at will, penetrating any object, becoming very big, creating worlds, having a hold over people and suppressing one's passions.

कौशलानि विवर्धन्ते तेषामभ्यासपाटवात् ।

यथा तद्वद्विवेकोऽस्याप्यभ्यासाद्विशदायते ॥ २०९ ॥

209. As these people through perseverance increase their efficiency in their fields, so for the aspirant for liberation through continuous practice the idea of separateness of the Self from the body becomes stronger.

विविञ्चता भोक्तृत्त्वं जाग्रदादिष्वसङ्गता ।

अन्वयव्यतिरेकाम्यां साक्षिण्यध्यवसीयते ॥ २१० ॥

210. The real nature of the enjoyer can be understood by applying the method of distinguishing between the variable and the invariable. In this way an aspirant comes to know that the witness of the three states is ever detached.

यत्र यद्दृश्यते द्रष्टा जाग्रत्स्वप्नसुषुप्तिषु ।

तत्रैव तन्नेतस्त्रेत्यनुभूतिर्हि संमता ॥ २११ ॥

211. It is common experience that the states of waking, dreaming and deep sleep are distinct from one another, but that the experiencing consciousness is the same.

Anvaya indicates co-existence, i.e., the presence of a particular thing where another exists, e.g., smoke and fire. Vyatireka indicates the absence of one of them when another is absent, e.g., no smoke, no fire. The Self is present in all the states, but the experience of one state is not in the other. So they are not co-existent with the Self.

स यत्तत्रेक्षते किञ्चित्तेनानन्वागतो भवेत् ।

दृष्ट्वैव पुण्यं पापं चेत्येवं श्रुतिषु डिण्डिमः ॥ २१२ ॥

212. The Śruti trumpets that whatever objects are cognized by the Self in any state, whether meritorious or unmeritorious, producing

pleasure or pain, are not carried over from one state to another.

Vide Bṛhadāraṇyaka Up. 4. 3.15-17.

जाग्रत्स्वप्नसुषुप्त्यादिप्रपञ्चं यत्प्रकाशते ।

तद्ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥ २१३ ॥

213. 'When a man realizes his identity with that Brahman which illumines the worlds of the waking, dreaming and sleeping states, he is released from all bonds.'

Kaivalya Up. 1.17 or 20.

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।

स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥ २१४ ॥

214. 'One should consider the Self to be the same in the waking, dreaming and sleeping states. That Ātman which knows itself as beyond the three states is free from rebirth.'

Brahma or Amṛtabindu Up. 11.

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।

तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः॥२१५॥

215. 'That Self which is not subject to experience in any of the three states, which can be called pure consciousness, the witness, the ever blissful, and which is neither the enjoyer nor the enjoyment or the object of enjoyment, That I am.'

Kaivalya Up. 1.18 or 21. The enjoyer is known as Viśva, Taijasa or Prājña in three states. The ever blissful is the Supreme Self or Śiva here.

एवं विवेचिते तत्त्वे विज्ञानमयशब्दितः ।

चिदाभासो विकारी यो भोक्तृत्वं तस्य शिष्यते ॥ २१६ ॥

216. When the Self has been differentiated in this way, what remains as the enjoyer is Cidābhāsa or Jīva who is also known as the sheath of the intellect, and who is subject to change.

So Cidābhāsa is the enjoyer.

मायिकोऽयं चिदाभासः श्रुतेरनुभवादपि ।

इन्द्रजालं जगत्प्रोक्तं तदन्तःपात्ययं यतः ॥ २१७ ॥

217. This Cidābhāsa is a product of Māyā. Śruti and experience both demonstrate this. The world is a magical show, and Cidābhāsa is included in it.

This is an answer to the question whether it goes against the position taken in verse 192. Cidābhāsa is not transcendently real. As consciousness he is Kūṭastha, as the antaḥkaraṇa reflecting consciousness he is a product or manifestation of Māyā. Cf. Nṛsiṃha Uttara-tāpaniya Up. 9, Svetāsvatara Up. 4.9-10, Kaivalya Up. 1.12-14.

विलयोऽप्यस्य सुप्त्यादौ साक्षिणा ह्यनुभूयते ।

एतादृशं स्वस्वभावं विविनक्ति पुनः पुनः ॥ २१८ ॥

218. In deep sleep the unchanging witness consciousness perceives the absorption of Cidā-

bhāsa who is therefore unreal. By continually differentiating the Cidābhāsa one comes to understand his unreality and his separateness from Kūṭastha.

Cidābhāsa is the aspirant himself.

विविच्य नाशं निश्चित्य पुनर्भोगं न वाञ्छति ।

मुमूर्षुः शायितो भूमौ विवाहं कोऽभिवाञ्छति ॥२१९॥

219. When Cidābhāsa or Jīva convinces himself that he is liable to destruction, he no longer has a desire for pleasure. Does a man lying on the ground in death-bed, desire to marry?

Cf. Bṛhadāraṇyaka Up. 4.3.23, Kāṭha Up. 2.2.4,8.

जिहेति व्यवहर्तुं च भोक्ताहमिति पूर्ववत् ।

छिन्ननास इव हीतः क्लिश्यन्नारब्धमश्नुते ॥ २२० ॥

220. He is ashamed to speak of himself as an enjoyer as before. He feels ashamed like one whose nose has been cut off, and just endures the experience of his fructifying Karma.

The enlightened man is ashamed of identifying himself with Cidābhāsa.

यदा स्वस्यापि भोक्तृत्वं मन्तुं जिहेत्ययं तदा ।

साक्षिण्यारोपयेदेतदिति कैव कथा वृथा ॥ २२१ ॥

221. When Cidābhāsa is ashamed to think of himself as the enjoyer, how meaningless it is to



say that he will superimpose the idea of being the enjoyer on to Kūṭastha.

इत्यभिप्रेत्य भोक्तारमाक्षिपत्यविशङ्कया ।

कस्य कामायेति ततः शरीरानुज्वरो नहि ॥ २२२ ॥

222. Thus the words 'for whose gratification' in the first verse, are intended to denote that there is no enjoyer at all, and consequently, to the enlightened there are no bodily miseries.

स्थूलं सूक्ष्मं कारणं च शरीरं त्रिविधं स्मृतम् ।

अवश्यं त्रिविधोऽस्त्येव तत्र तत्रोचितो ज्वरः ॥ २२३ ॥

223. Bodies are known to be of three types, viz., gross, subtle and causal. And, of course, there are correspondingly three kinds of afflictions or affections.

वातपित्तश्लेष्मजन्यव्याधयः कोटिशस्तनौ ।

दुर्गन्धित्वकुरूपत्वदाहभङ्गादयस्तथा ॥ २२४ ॥

224. The physical body, composed of wind, fire and water (the three-humours of the body), is subject to scores of diseases and also to many other troubles such as bad odour, deformity, inflammation and fracture.

कामक्रोधादयः शान्तिदान्याद्याः लिङ्गदेहगाः ।

ज्वरा द्वयेऽपि बाधन्ते प्राप्त्याप्राप्त्या नरं क्रमात् ॥

225. The subtle body is affected on the one hand by desire, anger and so forth, and on the other by inner and outer control, peace of the mind and serenity of the senses. The presence of the former affections and the absence of the latter lead to misery.

The six enemies are: desire, anger, greed, delusion, pride and jealousy. S'ānti means peace of mind and Dānti, control over the senses. Or they mean the six Sāttvic qualities: inner control, outer control, withdrawal, fortitude, concentration and faith. The sensual people gloat over enjoyments; the spiritual aspirants suffer, because they think they have no control over them. The Gitā (14.22) says that the knower is not perturbed by the actions produced by the Guṇas.

स्वं परं च न वेत्त्यात्मा विनष्ट इव कारणे ।

आगामिदुःखबीजं चेत्येतदिन्द्रेण दर्शितम् ॥ २२६ ॥

226. In deep sleep, the state of the causal body, the Jiva knows neither himself nor others and appears as if dead. The causal body is the seed of future births and their miseries. So saw Indra, as declared in the Chāndogya Upaniṣad.

Vide Chāndogya Up. 8.11.1. The affliction peculiar to the causal body is rather obscure and therefore difficult of comprehension. Ignorance is its main affliction. It also contains the seeds of future sufferings.

एते ज्वराः शरीरेषु त्रिषु स्वाभाविका मताः ।

वियोगे तु ज्वरैस्तानि शरीराण्येव नासते ॥ २२७ ॥

227. These affections are said to be natural to the three bodies. When the bodies become free from them, they cease to function.

By controlling the effects, the bodies can be controlled.

तन्तोर्वियुज्येन्न पटो वालेभ्यः कम्बलो यथा ।

मृदो घटस्तथा देहो ज्वरेभ्योऽपीति दृश्यताम् ॥ २२८ ॥

228. As there is no piece of cloth without cotton threads, no blanket without wool and no pot without clay, so the three bodies cannot exist without these affections.

चिदाभासे स्वतः कोऽपि ज्वरो नास्ति यतश्चितः ।

प्रकाशैकस्वभावत्वमेव दृष्टं न चेतरत् ॥ २२९ ॥

229. Yet, as a matter of fact, these affections are not natural to Cidābhāsa. (They belong only to the bodies with which Cidābhāsa is identified.) It is to be noted that the reflected consciousness is not different from pure consciousness, and both are self-luminous by nature.

The heat of the hot oil reflecting the sky is not transmitted to the sky. So also consciousness remains unaffected.

चिदाभासेऽप्यसंभाव्या ज्वराः साक्षिणि का कथा ।

एवमप्येकतां मेने चिदाभासो ह्यविद्यया ॥ २३० ॥

230. None of these affections are natural to Cidābhāsa. How then can they be attributed to Kūṭastha? The fact is that through the force of ignorance (Avidyā) Cidābhāsa imagines himself to be identified with the three bodies and is affected.

साक्षिसत्यत्वमध्यस्य स्वेनोपेते वपुस्त्रये ।

तत्सर्वं वास्तवं स्वस्य स्वरूपमिति मन्यते ॥ २३१ ॥

231. Cidābhāsa superimposes on the three bodies the reality of the Kūṭastha and imagines that these three bodies are his real Self.

एतस्मिन्भ्रान्तिकालेऽयं शरीरेषु ज्वरत्स्वथ ।

स्वयमेव ज्वरामीति मन्यते हि कुटुम्बिवत् ॥ २३२ ॥

232. As long as the illusion lasts Cidābhāsa continues to take upon himself the states which the bodies undergo and is affected by them, as an infatuated man feels himself affected when something affects his family.

पुत्रदारेषु तप्यत्सु तपामीति वृथा यथा ।

मन्यते पुरुषस्तद्वदाभासोऽप्यभिमन्यते ॥ २३३ ॥

233. An ordinary man is afflicted when his son or wife suffers; similarly Cidābhāsa unreasonably thinks that he is afflicted by bodily ailments.

विविच्य भ्रान्तिमुज्झित्वा स्वमप्यगणयन्सदा ।

चिन्तयन्साक्षिणं कस्माच्छरीरमनुसंज्वरेत् ॥ २३४ ॥

234. By discrimination ridding himself of all illusion and without caring for himself the Cidābhāsa always thinks of the Kūṭastha. How can he still be subject to the afflictions pertaining to the bodies ?

The Cidābhāsa knows himself to be unreal, his real nature being Kūṭastha.

अथवावस्तुसर्पादिज्ञानं हेतुः पलायने ।

रज्जुज्ञानेऽहिधीध्वस्तौ कृतमप्यनुशोचति ॥ २३५ ॥

235. When a man takes a rope for a serpent, he runs away from it. When the illusion is negated and the true nature of the rope is known, he realizes his error and is ashamed of it.

मिथ्याभियोगदोषस्य प्रायश्चित्तत्वसिद्धये ।

क्षमापयन्निवात्मानं साक्षिणं शरणं गतः ॥ २३६ ॥

236. As a man who has injured another through ignorance humbly begs his forgiveness on realizing his error, so Cidābhāsa submits himself to Kūṭastha.

He gave offence to Kūṭastha by calling It by some other name full of defects! Now he surrenders his sense of separateness and merges in Kūṭastha.

आवृत्तपापनुत्थर्थं स्नानाद्यावर्त्यते यथा ।

आवर्तयन्निव ध्यानं सदा साक्षिपरायणः ॥ २३७ ॥

237. As a man does repeated penance of bathing etc., for repeated sins, so Cidābhāsa too, repeatedly meditates on Kūṭastha and submits to It as his witness or substratum.

उपस्थकुष्ठिनी वेश्या विलासेषु विलज्जते ।

जानतोऽग्रे तथाभासः स्वप्रख्यातौ विलज्जते ॥ २३८ ॥

238. As a courtesan suffering from a certain disease is ashamed to demonstrate her charms to a lover who is acquainted with her condition, so Cidābhāsa is ashamed to consider himself as the doer and enjoyer.

गृहीतो ब्राह्मणो म्लेच्छैः प्रायश्चित्तं चरन्पुनः ।

म्लेच्छैः संकीर्यते नैव तथाभासः शरीरकैः ॥ २३९ ॥

239. As a Brāhmaṇa defiled by contact with a vicious man of low caste undergoes penance, and subsequently avoids the risk of touching such a man, so Cidābhāsa, having known of his difference from the bodies, no longer identifies himself with them.

यौवराज्ये स्थितो राजपुत्रः साम्राज्यवाञ्छया ।

राजानुकारी भवति तथा साक्ष्यनुकार्ययम् ॥ २४० ॥

240. An heir-apparent imitates the life of his father, the king, in order to fit himself for accession to the throne. So Cidābhāsa continually imitates

the witness Kūṭastha with a view to his being one with It.

यो ब्रह्म वेद ब्रह्मैव भवत्येव इति श्रुतिम् ।

श्रुत्वा तदेकचित्तः सन्नब्रह्म वेत्ति न चेतरेत् ॥ २४१ ॥

241. He who has heard the declaration of Śruti: 'The knower of Brahman becomes Brahman', fixes his whole mind on Brahman and ultimately knows himself to be Brahman.

Muṇḍaka Up. 3 2.9.

देवत्वकामा ह्यग्न्यादौ प्रविशन्ति यथा तथा ।

माश्रित्वेनावशेषाय स्वविनाशं स वाञ्छति ॥ २४२ ॥

242. As people desirous of acquiring the state of the deities immolate themselves in the fire, so Cidābhāsa renounces his identity in order to be absorbed in Kūṭastha.

Why should the Jiva seek to destroy himself? It is not destruction, but being part of a limitless entity. It is often seen that people give up their body for getting a higher state mentioned in the scriptures.

यावत्स्वदेहदाहं स नरत्वं नैव मुञ्चति ।

यावदारब्धदेहं स्यान्नाभासत्वविमोचनम् ॥ २४३ ॥

243. In the course of self-immolation a man retains his manhood until his body is completely consumed. So the idea of Cidābhāsa continues as

long as the body, the result of fructifying Karma, continues.

रज्जुज्ञानेऽपि कम्पादिः शनैरेवोपशाम्यति ।

पुनर्नन्दान्धकारे सा रज्जुः क्षिप्तोरगी भवेत् ॥ २४४ ॥

244. After a man has realized the nature of the rope, the trembling caused by the erroneous idea of the snake disappears gradually only and the idea of the snake still sometimes haunts him when he sees a rope in darkness.

The illustration need not be stretched too far, for with illumination all time, space and causality are got over and the knower does not slip into the error again.

एवमारब्धभोगोऽपि शनैः शाम्यति नो हठात् ।

भोगकाले कदाचित्तु मर्त्योऽहमिति भासते ॥ २४५ ॥

245. Similarly the fructifying Karma does not end abruptly but dies down slowly. In the course of the enjoyment of its fruits, the knower is occasionally visited by such thoughts as 'I am a mortal'.

The knower, being the witness of his mind where wrong ideas appear, is not disturbed regarding spiritual conviction.

नैतावतापराधेन तत्त्वज्ञानं विनश्यति ;

जीवन्मुक्तिव्रतं नेदं किन्तु वस्तुस्थितिः खलु ॥ २४६ ॥

246. Lapses like this do not nullify the realization of truth. Jivanmukti (liberation in life)



is not a vow, but the establishment of the soul in the knowledge of Brahman.

Jīvanmukti is not a vow like keeping silence etc., to be null and void with a break. It is acquisition of real direct knowledge, Self's remaining in Itself. But such knowledge may occasionally be obscured because of old habit and be recovered whenever he wants. By 'Sthiti' Acyutarāya understands Vyavasthā (a settled rule) and Rāmakṛṣṇa understands Svabhāva (nature).

Some objections have been raised regarding Jīvanmukti or liberation during life. The Muṇḍaka Upaniṣad (2.2.8) speaks of all Karmas being destroyed with the rise of knowledge. But if along with Sañcita and Āgāmi, Prārabdha Karma is also burnt up, then the body will fall off immediately and there will be no Jīvanmukti. But it is to be taken in a figurative sense. The body of the knower is as good as dead because the sense of ownership is gone. He considers it only as an instrument and is not concerned if it experiences pain or pleasure. The Bṛhadāraṇyaka Upaniṣad (4.4.7) compares the body of a knower to the slough of the snake. It also says, (4.4.12) as has been quoted in the beginning of this chapter, 'If a man knows the Self as "I am this", then desiring what and for whom should he suffer in the wake of the body?' Sometimes there are instances of perfect souls giving up their body considering it a useless burden. From the standpoint of reason it has been argued that knowledge should either burn all the three Karmas or none at all. If all are burnt, there will be no possibility of liberation in life, for the body will fall. If all remain, the cycle of birth and death will continue and there will be no question of liberation at all. In his commentary on

Chāndogya Up. (6.14.2) Ācārya Śaṅkara brings the analogy of arrows. The Prārabdha Karma is an arrow which is already shot and there cannot be any control over it, whereas the arrows in the quiver or on the bow can be stopped from going into action. The sped arrow must go on till its force is exhausted, even if the target is passed. The Sañcita Karma is a mere potentiality resting in the subtle body. It will become active only when it has gained a suitable bodily apparatus. So it can be nullified by knowledge. It then becomes like a burnt up seed. The Āgāmi Karma depends for its origination on the disposition of the mind with which a man engages in action. To the egoless knower, therefore, there does not accrue any Āgāmi Karma. There is no ego in his efforts to keep the body and soul together, or for the welfare of the world or to set an example of Niṣkāma karma. So there is no merit or demerit as a result of these efforts. (Cf. Śaṅkara's commentary on Gītā 4.19-20.)

The Advaita Vedānta is unique in not regarding Mokṣa as a posthumous affair. Knowledge dawns on the disciplined mind of an aspirant making him free from ignorance in this very life. The cause must produce its effect. So also through God's grace, should the different disciplines, discrimination and meditation practised by the aspirant anxious only for liberation. The Upaniṣads (Kaṭha 2.3, 6.4, Kena 2.5., Chāndogya 6.14.2, Bṛhadāraṇyaka 4.4.6-8, 1.4.10, Māṇḍūkya 2, Chāndogya 6.8.7, the Gītā 5, 19, 23, 26), and the Mahāvākyas support this idea of liberation in life. The conception of Jivanmukti stands to reason also. Man's bondage is removed by the removal of ignorance where the necessary effort has been put in. Videhamukti simply means that there will be no further birth. No Special

qualifications can be acquired after death. So there is no reason why liberation should come only after death. Knowledge, like light, is instantaneous in the production of its effect. So its effect in removing the darkness of ignorance must be immediate, for knowledge and ignorance are related as contradictories and are, therefore, mutually exclusive. There is no middle ground possible between them.

दशमोऽपि शिरस्ताडं रुदन्बुद्ध्वा न रोदिति ।

शिरोत्रणस्तु मासेन शनैः शाम्यति नो तदा ॥ २४७ ॥

247. In the example already cited, the tenth man, who may have been crying and beating his head in sorrow, stops lamenting on realizing that the tenth is not dead but the wounds caused by beating his head take a month gradually to heal.

दशमामृतिलाभेन जातो हर्षो व्रणव्यथाम् ।

तिरोधत्ते मुक्तिलाभस्तथा प्रारब्धदुःखिताम् ॥ २४८ ॥

248. On realizing that the tenth is alive, he rejoices and forgets the pain of his wounds. In the same way liberation in life makes one forget any misery resulting from the fructifying Karma.

If even after acquisition of knowledge the delusion of worldly life is likely to recur, what is the good of Jivanmukti? This is answered here.

व्रताभावाद्यदाध्यासस्तदा भूयो विविच्यताम् ।

रससेवी दिने भुङ्क्ते भूयोभूयो यथा तथा ॥ २४९ ॥

249. As it is not a vow and a break does not matter, one should reflect on the truth again and

again to remove the delusion whenever it recurs, just as a man who takes mercury to cure a certain disease eats again and again during the day to satisfy the hunger caused by the mercury.

Recurrence of Adhyāsa is an obstacle to the bliss of Jivanmukti, not its knowledge. Cf. 7.39.

शमयत्यौषधेनायं दशमः स्वं व्रणं यथा ।

भोगेन शमयित्वैतत्प्रारब्धं मुच्यते तथा ॥ २५० ॥

250. As the tenth man cures his wounds by applying medicines, so the knower wears out his fructifying Karma by enjoyment and is ultimately liberated.

These verses describe the interim conditions and not the ultimate truth.

किमिच्छन्निति वाक्योक्तः शोकमोक्ष उदीरितः ।

आभासस्य ह्यवस्थैषा षष्ठी तृप्तिस्तु सप्तमी ॥ २५१ ॥

251. In the first verse, the expression 'Desiring what?' indicates the release from suffering. This is the sixth state of Cidābhāsa. The seventh state, which is now described, is the achievement of perfect satisfaction.

Verses 126-251 have dealt with destruction of suffering as a result of knowledge. The seventh state mentioned in verse 33 is now being discussed in 252-298.

साङ्कुशा विषयैस्त्वप्तिरियं त्वप्तिर्निरङ्कुशा ।

कृतं कृत्यं प्रापणीयं प्राप्तमित्येव तृप्यति ॥ २५२ ॥

252. The satisfaction by external objects is limited, but the satisfaction of liberation in life is unlimited. The satisfaction of direct knowledge engenders the feeling that all that was to be achieved has been achieved, and all that was to be enjoyed has been enjoyed.

Satisfaction due to the enjoyment of worldly objects is conditioned, for there is always the desire to enjoy something else. But satisfaction from direct knowledge is boundless and absolute.

ऐहिकाभुष्मिकव्रातसिद्धयै मुक्तेश्च सिद्धये ।

बहु कृत्यं पुरास्याभूत्तत्सर्वमधुना कृतम् ॥ २५३ ॥

253. Before realization one has many duties to perform in order to acquire worldly and celestial advantages and also as an aid to ultimate release ; but with the rise of knowledge of Brahman, they are as good as already done, for nothing further remains to be done.

Verses 253-270 have been repeated in Chapter 14 (40-57).

तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् ।

अनुसंदधदेवायमेवं तृप्यति नित्यशः ॥ २५४ ॥

254. The Jivanmukta always feels supreme self-satisfaction by constantly keeping in view his

former state and present state of freedom from wants and duties.

Meditating continually on Brahman he enjoys supreme felicity all the time.

दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया ।

परमानन्दपूर्णोऽहं संसरामि किमिच्छया ॥ २५५ ॥

255. Let the ignorant people of the world perform worldly actions and desire to possess wives, children and wealth. I am full of supreme bliss. For what purpose should I engage myself in worldly concerns ?

This is how the Jivanmukta feels.

अनुतिष्ठन्तु कर्माणि परलोकयियासवः ।

सर्वलोकात्मकः कस्मादनुतिष्ठामि किं कथम् ॥ २५६ ॥

256. Let those desirous of joy in heaven perform the ordained rituals. I pervade all the worlds. How and wherefore should I undertake such actions ?

It is useless, for a knower has no Karma or its enjoyable results.

व्याचक्षतां ते शास्त्राणि वेदानध्यापयन्तु वा ।

येऽत्राधिकारिणो मे तु नाधिकारोऽक्रियत्वतः॥ २५७ ॥

257. Let those who are entitled to it, explain the scriptures or teach the Vedas. I am not so entitled because all my actions have ceased.

No injunctions are applicable to a knower and he is not concerned about the merit derived from good actions. He has no motive to do anything, not even for the good of others.

निद्रामिक्षे स्नानशौचे नेच्छामि न करोमि च ।

द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥२५८॥

258. I have no desire to sleep or beg for alms, nor do I do so ; nor do I perform the acts of bathing or ablution. The onlookers imagine these things in me. What have I to do with their imaginations ?

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।

नान्यारोपितसंसारधर्मानिवमहं भजे ॥ २५९ ॥

259. Seeing a bush of red *guñjā* berries from a distance one may suppose that there is a fire, but such an imaginary fire does not affect the bush. So the worldly duties and qualities attributed to me by others do not affect me.

शृण्वन्त्वज्ञाततत्त्वास्ते जानन्कस्माच्छृणोम्यहम् ।

मन्यन्तां संशयापन्नाः न मन्येऽहमसंशयः ॥ २६० ॥

260. Let those ignorant of the nature of Brahman listen to the teachings of the Vedānta philosophy. I have Self-knowledge. Why again should I listen to them ? Those who are in doubt

reflect on the nature of Brahman. I have no doubts, so I do not do so.

He has neither ignorance nor doubt, so no more Sravaṇa and Manana.

विपर्यस्तो निदिध्यासेत्किं ध्यानमविपर्ययात् ।

देहात्मत्वविपर्यासं न कदाचिद्भ्रजाम्यहम् ॥ २६१ ॥

261. He who is subject to erroneous conviction may practise meditation. I do not confuse the Self for the body. So in the absence of such a delusion why should I meditate ?

अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् ।

विपर्यासं चिराभ्यस्तवासनातोऽवकल्प्यते ॥ २६२ ॥

262. Even without being subject to this delusion, I behave like a human being through the impressions and habits gathered over a long period.

As the country wheel of the potter continues to move for some time even after the push is delivered so the knower's body and habits continue to exist.

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।

कर्माक्षये त्वसौ नैव शाम्येद्भ्रयानसहस्रतः ॥ २६३ ॥

263. All worldly dealings will come to an end when the fructifying Karma wears out. If it does not wear out, thousands of meditational bouts will not stop the dealings.



विरलत्वं व्यवहृतेरिष्टं चेद्ब्रह्मानमस्त ते ।

अवाधिकां व्यवहृतिं पश्यन्ध्यायाम्यहं कुतः ॥ २६४ ॥

264. To bring to an end your worldly dealings, you may practise contemplation as much as you like, but I know the worldly dealings to be perfectly harmless. Why should I then meditate?

The worldly dealings do not disturb the knower or his knowledge or liberation.

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।

विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ २६५ ॥

265. There is no distraction for me, so for me there is no need of Samādhi too. Both distraction and absorption are states of the changeable mind.

By Samādhi or intense concentration, distractions can be removed but as the knower is perfectly in peace, the practice of concentration is redundant.

नित्यानुभवरूपस्य को मे वानुभवः पृथक् ।

कृतं कृत्यं प्रापणीयं प्राप्तमित्येव निश्चयः ॥ २६६ ॥

266. I am the sum of all the experiences in the universe ; where is the separate experience for me? I have obtained all that was to be obtained and have done all that was to be done. This is my unshakable conviction.

व्यवहारो लौकिको वा शास्त्रीयो वान्यथापि वा ।  
ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥ २६७ ॥

267. I am associationless, neither the doer nor the enjoyer. I am not concerned with what the past actions make me do, whether in accordance with or against the social or scriptural codes.

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।  
शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥ २६८ ॥

268. Or, there is no harm if I engage myself in doing good to the world following the scriptural injunctions even though I have obtained all that was to be obtained.

देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः ।  
तारं जपतु वाक्तद्वत्पठत्वाम्नायमस्तकम् ॥ २६९ ॥

269. Let my body worship God, take bath, preserve cleanliness or beg for alms. Let my mind recite 'Aum' or study the Upaniṣads.

Aum is the saving Mantra and the Upaniṣads are the head of scriptures.

विष्णुं ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम् ।  
साक्ष्यहं किञ्चिदप्यत्र न कुर्वे नापि कारये ॥ २७० ॥

270. Let my intellect meditate on Viṣṇu or be merged in the bliss of Brahman, I am the

witness of all. I do nothing nor cause anything to be done.

एवं च कलहः कुत्र संभवेत्कर्मिणो मम ।

विभिन्नविषयत्वेन पूर्वापरसमुद्रवत् ॥ २७१ ॥

271. How can there be any conflict between the actor and myself? Our functions are as apart from each other as the eastern from the western ocean?

How can there be conflict in his actions or between the actor's mind and himself, or between the supporters of Karma and himself, the Jñāni?

वपुर्वाग्धीषु निर्बन्धः कर्मिणो न तु साक्षिणि ।

ज्ञानिनः साक्ष्यलेपत्वे निर्बन्धो नेतरत्र हि ॥ २७२ ॥

272. An advocate of action is mainly concerned with the body, the organs of speech, the intellect and with Karma; he is not concerned with the witness-consciousness, whereas the illumined one is concerned with the associationless witness, not with other things.

The advocates of action concern themselves with the body fit for performing sacrifices, powers of speech for reciting the Vedas and intellect fit for meditation on the deity as means to action. The Jñāni's field of interest and conviction are different.

एवं चान्योन्यवृत्तान्तानभिज्ञौ बधिराविव ।

विवदेतां बुद्धिमन्तो हसन्त्येव विलोक्य तौ ॥ २७३ ॥

273. If the advocates of Karma and Jñāna, without understanding the difference of their topics, enter into a dispute, they are like two deaf persons quarrelling! The illumined ones only laugh at seeing them.

यं कर्मि न विजानाति साक्षिण तस्य तत्रवित् ।

ब्रह्मत्वं बुध्यतां तत्र कर्मिणः किं विहीयते ॥ २७४ ॥

274. Let the knower of truth know the witness-consciousness whom the Karmī does not recognize, as Brahman. What does the karmī lose by this ?

The Karmī can continue his action without knowing the Self.

देहवाग्बुद्ध्यस्त्यक्ता ज्ञानिनानृतबद्धितः ।

कर्मि प्रवर्तयत्वाभिर्ज्ञानिनो हीयतेऽत्र किम् ॥ २७५ ॥

275. The illumined man has rejected the body, speech and mind as unreal. What does he lose if a believer in action makes use of them ?

प्रवृत्तिर्नोपयुक्ता चेन्निवृत्तिः क्रोपयुज्यते ।

बोधहेतुर्निवृत्तिश्चेद्बुभुत्सायां तथेतरा ॥ २७६ ॥

276. (Doubt): The knower of truth has no use for getting engaged in action. (Reply): What use has actionlessness ? (Doubt): Absence of action is a help to the acquisition of knowledge. (Reply): Action too is helpful in the search after knowledge.

By good actions the mind is purified and detachment arises. As a result the aspirant becomes fit for higher discrimination.

Some consider both Jñāna and Karma to be the means for liberation. This has been refuted by Ācārya S'āṅkara. But he recognizes them as steps to liberation i.e., performance of Karma purifies the mind and then after practising methodical discrimination etc., liberation may be attained. The Jñāna-karma Samuccaya-Vāda is of two kinds, viz., (1) that holds that both Jñāna and Karma must be practised simultaneously to the end; both of them together cause liberation: (2) that Karma and Jñāna should be practised together but when intense desire for knowledge or liberation is produced Karma should be dropped; Karma is a necessary step to the production of purity of heart and therefore it directly helps knowledge. Vācaspatimiśra in Bhāmatinibandha says that Karma is a means to enquiry which is a direct means to knowledge, (Cf. Brahma Sūtra 3.4.33). The author of Vivaraṇa thinks that Karma is a direct means to knowledge, which alone brings about liberation. Karma should be continued till intense desire for knowledge along with detachment arises. Some say that only Karma according to Āśrama is suitable for knowledge. The author of Kalpataru says that all Nityakarmas being motiveless remove the obstacles to knowledge and are suitable to it but not the Kāmyakarmas. But Sarvajnātma-muni, the author of Saṅkṣepaśārīraka thinks that even Kāmyakarmas are useful. The consensus of opinion of the Ācāryas is that good Karma should be done till intense Jijñāsa arises

बुद्धश्चेन्न बुभुत्सेत नाप्यसौ बुध्यते पुनः ।

आवाधादनुवर्तेत बोधो न त्वन्यसाधनात् ॥ २७७ ॥

277. (Doubt): Once the truth is known, there is no further desire to know it (and so he has no need for action.) (Reply): He has not to know again (and so he has no need for inaction). The knowledge of truth remains unobstructed and needs nothing further to revive it.

नाविद्या नापि तत्कार्यं बोधं बाधितुमर्हति ।

पुरैव तत्त्वबोधेन बाधिते ते उभे यतः ॥ २७८ ॥

278. Nescience (Avidyā) and its effects (the realm of duality) cannot negate the knowledge of truth. The dawn of truth has already destroyed them for ever in the case of the knower.

बाधितं दृश्यतामक्षैस्तेन बाधो न दृश्यते ।

जीवन्नाखुर्न मार्जारं हन्ति हन्यात्कथं मृतः ॥ २७९ ॥

279. The realm of duality, destroyed by knowledge, may still be perceived by the senses, but such perception does not affect illumination. A living rat cannot kill a cat ; then how can it do so when dead ?

अपि पाशुपतास्त्रेण विद्धः चेन्न ममार यः ।

निष्फलेषु वितुन्नाङ्गो नङ्क्षयतीत्यत्र का प्रमा ॥२८०॥

280. When a man is so invulnerable that even the mighty weapon Pāśupata cannot kill him, how can you say that he will be killed by an edgeless weapon ?

The Pāśupata weapon of Siva is nearly invincible and is compared here to ignorance and its products. The point of the weapon refers to the joys and sorrows perceived by the senses but not affecting the knower.

आदावविद्यया चित्रैः स्वकार्यैर्जृम्भमानया ।

युद्ध्वा बोधोऽजयत्सोऽद्य सुदृढो बाध्यतां कथम् ॥

281. The knowledge of truth has fought and overcome ignorance even when it was at the height of its power being helped by a variety of wrong notions produced by it. How can that knowledge, firmer now, be obstructed ?

The knowledge being firmer by practice of meditation etc., cannot be troubled by ignorance which is already dead.

तिष्ठन्त्वज्ञानतत्कार्यशवा बोधेन मारिताः ।

न भीतिर्बोधसम्राजः कीर्तिः प्रत्युत तस्य तैः ॥ २८२॥

282. Let the corpses of ignorance and its effects, destroyed by knowledge, remain; the Emperor, the conqueror, has no fear of them; on the contrary they only proclaim his glory.

य एवमतिशूरेण बोधेन न वियुज्यते ।

प्रवृत्त्या वा निवृत्त्या वा देहादिगतयास्य किम् ॥२८३॥

283. To one who is not separated from this all-powerful knowledge, neither engagement in

action nor actionlessness does any injury. They relate only to the body.

प्रवृत्तावाग्रहो न्याय्यो बोधहीनस्य सर्वथा ।

स्वर्गाय वापवर्गाय यत्तितव्यं यतो नृभिः ॥ २८४ ॥

284. He who is without knowledge of truth must always be enthusiastic about action, for it is the duty of men to make efforts for heaven or for liberation.

Sacrifices and other actions for heaven, though of temporary duration, and hearing etc., for knowledge should be done. Joy is a covetable thing. Men must try for immense joy in heaven or for infinite joy in liberation.

विद्वांश्चेत्तादृशां मध्ये तिष्ठेत्तदनुरोधतः ।

कायेन मनसा वाचा करोत्येवाखिलाः क्रियाः ॥२८५॥

285. If the knower of truth is among people who are performing actions, he too performs all actions required of him with his body, mind and speech, so as to be in accord with them.

Cf. Gita 3.25-26. Actions here refer to those not opposed to Dharma.

एष मध्ये बुधुत्सूनां यदा तिष्ठेत्तदा पुनः ।

बोधायैषां क्रियाः सर्वाः ह्यप्यस्त्यजतु स्वयम् ॥२८६॥

286. If on the other hand he happens to be among people who are aspirants to spiritual know-



ledge, he should show defects in all actions and himself give them up.

Cf Kaivalya Up. 42, Mahānārāyaṇa Up. 10.5, Gīta 18.66.

अविद्वदनुसारेण वृत्तिर्बुद्धस्य युज्यते ।

स्तनन्धयानुसारेण वर्तते तत्पिता यतः ॥ २८७ ॥

287. It is proper that the wise man when with the ignorant should act in accord with their actions, just as a loving father acts according to the wishes of his little children.

अधिक्षिप्तस्ताडितो वा बालेन स्वपिता तदा ।

न क्लिभाति न कुप्येत बालं प्रत्युत लालयेत् ॥ २८८ ॥

288. When his infant children show him disrespect or beat him, he neither gets angry with them nor feels sorry, but, on the contrary, fondles them with affection.

निन्दितः स्तूयमानो वा विद्वानज्ञैर्न निन्दति ।

न स्तौति किन्तु तेषां स्याद्यथा बोधस्तथाचरेत् ॥ २८९ ॥

289. The enlightened man when praised or blamed by the ignorant does not praise or blame them in return. He behaves in such a way as to awaken a knowledge of the real entity in them.

येनायं नटनेनात्र बुध्यते कार्यमेव तत् ।

अज्ञप्रबोधान्नैवान्यत्कार्यमस्त्यत्र तद्विदः ॥ २९० ॥

290. With the ignorant a wise man should behave in such a way as will enable them to have realization. In this world he has no other duty except awakening the ignorant.

कृतकृत्यतया तृप्तः प्रातप्राप्यतया पुनः ।

तृप्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ २९१ ॥

291. As he has achieved all that was to be achieved, and nothing else remains for him to do, he feels satisfied and always thinks thus :

Verses 291-297 have been repeated in Chapter 14 (58-64).

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि ।

धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥२९२

292. Blessed am I, blessed, for I have the constant vision of my Self ! Blessed am I, blessed, for the bliss of Brahman shines clearly to me !

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।

धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं कापि ॥२९३॥

293. Blessed am I, blessed, for I am free from the sufferings of the world. Blessed am I, blessed, for my ignorance has fled away, I know not where.

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किञ्चित् ।

धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ॥ २९४ ॥

294. Blessed am I, blessed, for I have no further duty to perform. Blessed am I, blessed, for I have now achieved the highest that one can aspire to.

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।

धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ॥२९५॥

295. Blessed am I, blessed, for there is nothing to compare with my great bliss! Blessed am I, blessed, blessed, blessed, again and again blessed !

There is no earthly joy which can be compared to the supreme bliss of Brahman. His joy is perfect, complete, infinite and absolute. These verses show wonderful feeling of joy the knower has on realization. It is said of Buddha that he continuously walked for seven consecutive days round the Bodhi tree because of intense joy after realization.

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम् ।

अस्य पुण्यस्य संपत्तेरहो वयमहो वयम् ॥ २९६ ॥

296. O my merits, my merits, how enduringly they have borne fruit! Wonderful are we, the possessors of this great merit, wonderful !

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।

अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥ २९७ ॥

297. O how grand and true are the scriptures, the scriptures, O how grand and great is my

teacher, my teacher ! O how grand is this illumination, this illumination, O how grand is this bliss, this bliss !

Rare indeed is the teacher who can communicate this grand sense of wonder. Cf. Kāṭha Up. 1.2.7.

तृप्तिदीपमिमं नित्यं येऽनुसंदधते बुधाः ।

ब्रह्मानन्दे निमज्जन्तस्ते तृप्यन्ति निरन्तरम् ॥ २९८ ॥

298. The wise who study repeatedly this chapter called the 'Lamp of perfect Satisfaction' will dive in the bliss of Brahman and remain in perfect bliss.



# अष्टमोऽध्यायः कूटस्थदीपः

## CHAPTER EIGHT

### THE LAMP OF KUṬASTHA

खादित्यदीपिते कुडचे दर्पणादित्यदीप्तिवत् ।

कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥ १ ॥

1. Just as a wall illumined by the rays of the sun is more illumined when the light of the sun reflected in a mirror falls on it, so the body illumined by Kūṭastha is more illumined by the light of Kūṭastha reflected in the intellect (Cidābhāsa).

Kūṭastha which is Pratyagātman or the inner principle is now being explained by showing its difference from Jiva or Cidābhāsa or the reflection of pure consciousness in the Vṛttis of which the intellect is composed Cf. Upades'a-sāhasri 15-33.

अनेकदर्पणादित्यदीप्तिनां बहुसन्धिषु ।

इतरा व्यज्यते तासामभावेऽपि प्रकाशते ॥ २ ॥

2. When many mirrors reflect the light of the sun on to a wall which is already illumined by the sun, spaces between the various reflections are illumined by the light of the sun alone ; and even

if the reflections are not there, the wall still remains illumined.

The body is illumined by two lights.

चिदाभासविशिष्टानां तथानेकधियामसौ ।

सन्धिं धियामभावं च भासयन्प्रविविच्यताम् ॥ ३ ॥

3. Similarly, both in the intervals between the modifications of the intellect (Vṛttis), in which Cidābhāsa is reflected, and during their absence (in deep sleep) Kūṭastha abides self-illumined; and Kūṭastha is therefore to be known as different from Cidābhāsa.

Intervals are of two kinds: (1) those between two modifications, and (2) those between any two of the states of waking, dreaming, deep sleep and swoon.

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।

घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥ ४ ॥

4. An external object, such as a pot, is cognized through the Vṛttis (modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman.

There are two knowledges: (1) the knowledge of the pot, and (2) the knowledge of 'the knowledge of the pot' or the knowledge that I know the pot, the knowledge that I have an idea of the pot. The first knowledge removes my ignorance about the pot. This is the work of the Vṛtti.

That a thing that was unknown to me up to the last moment becomes known to me the next moment is due to my intellect assuming the Vṛtti of the thing, here pot. When this work is done the Vṛtti subsides. The Vṛtti being temporary, its work cannot but be temporary. So the knowledge of the pot, to be effective, to be of use, must be deposited with something that is permanent so that it can be recalled when necessary or used any way the person likes. This is done by Brahman or Kūṭastha within—this is what the Vedāntins call ‘my knowledge of the knowledge of a thing’, knowledge that I know the thing.

It is for this reason that the charge of *argumentum ad infinitum* cannot be levelled against the Vedāntin. For the first knowledge being temporary needed a permanent substratum, but the second knowledge being of the permanent Kūṭastha does not stand in need of another permanent knowledge.

अज्ञातत्वेन भातोऽयं घटो बुद्ध्युदयात्पुरा ।

ब्रह्मणैवोपरिष्ठात्तु ज्ञातत्वेनेत्यसौ भिदा ॥ ५ ॥

5. Before the rise of the Vṛtti (i.e., before the intellectual operation) my experience was ‘I do not know that there is a pot over there’; after the rise, the experience is ‘I know that there is a pot over there’. This is the difference the intellectual operation or Vṛtti brings about. But both the above experiences of knowledge or non-knowledge of the pot are due to Brahman.

Brahman is self-revealing or revelation, knowledge or experience. Being revelation by nature, It must always

reveal—reveal either the presence or absence not of anything, but of the knowledge of anything; for It is knowledge, It cannot be anything other than knowledge whether there is or is not anything beyond knowledge. So its expression would be, ‘I know that I know.....’ or ‘I know that I do not know.....’ The predicative knowledge, i.e., that indicated by the portion of the above sentences beginning with ‘that’ depends on the presence or absence of the Vṛtti.

चिदाभासान्तधीवृत्तिर्ज्ञानं लोहान्तकुन्तवत् ।

जाड्यमज्ञानमेताभ्यां व्याप्तः कुम्भो द्विधोच्यते ॥ ६ ॥

6. Cognition or knowledge (of external thing) is the action (thereon) of the intellectual modification tipped with Cidābhāsa like the steel-head of a spear. And non-cognition is the (beginningless but not endless) dullness (of an external thing) covering its revelation. Thus an external thing is spoken of in two ways, as a thing (pot) known or unknown as the intellectual modification spear-headed by Cidābhāsa pierces its cover of dullness or not.

All external (and even internal) things or objects are Jaḍa or dull in the sense that they are non-revealing, Bhāna-virodhī. There is, as it were, a coating over them which prevents them from revealing their presence. This is beginningless, i.e., there never was a time when they had been known and then become unknown. They remain unknown in spite of their presence. But this covering, for



that matter, is not endless, unlike most things that have no becoming known. So this covering of dullness can be pierced through—Pratyakṣa is more powerful than Anumāna. This piercing is done by intellectual modifications. In fact it is done by Vṛttis and the actual revelation or knowledge comes through Cidābhāsa.

*Vide 7.9.*

In this connection it should be made clear that this Jaḍatā or Jāḍya which is equated with Ajñāna or Avidyā, is something more akin to Bhāva than to Abhāva, seeing its positive action. So in Sanskrit it is called not Bhāva but Bhāva-rupa (*bhāvasya rūpam iva rūpam yasya*). It cannot be called Bhāva or Sat for it would contradict the only one axiom Vedānta accepts (*vide Gitā 2.16*) viz., that which exists can never go out of existence and that which does not exist cannot come into existence. Hence the Vedāntins call this Ajñāna, that which cannot be expressed either by Sat or by Asat (*sadasadbhyām anirvacaniyam*).

अज्ञातो ब्रह्मणा भास्यो ज्ञातः कुम्भस्तथा न किम् ।

ज्ञातत्वजननेनैव चिदाभासपरिक्षयः ॥ ७ ॥

7. If the cognition of an unknown pot can be had through Brahman why not that of a known pot? It does produce the cognition, for the Cidābhāsa ceases functioning, as soon as the pot is made known.

‘The cognition of an unknown pot’ is : “I know that I do not know if there is a pot over there.” If this is possible due to Brahman-caitanya, why not ‘the cognition of a known pot’ which is : “I know that there is a pot over

there"? The part played by Vṛtti-cum-Cidābhāsa ceases immediately it removes the ignorance about the existence of the pot or cancels "that I do not know if" portion in the sentence "I know that I do not know if there is a pot over there." (Cf. 7.9, 8.4, 8.6 and Mānasollāsa 3.6).

आभासहीनया बुद्ध्या ज्ञातत्वं नैव जन्यते ।

तादृग्बुद्धेर्विशेषः को मृदादेः स्याद्विकारिणः ॥ ८ ॥

8. If the intellect is without Cidābhāsa, the cognition of an object cannot take place. For how does intellect in such a case differ from a lump of clay which is unconscious and insentient?

'In which way is intellect different from clay?' It means that both 'intellect' and 'clay' are unconscious and insentient; if such an 'intellect' or its Vṛtti can make something known simply by covering it, then besmearing a thing with clay also would make it known, which is not the case. Cidābhāsa which partakes of consciousness, joined to a Vṛtti imparts knowledge or cognition and when the cognition is produced its function ceases. (Cf. Mānasollāsa 1.22-23).

ज्ञात इत्युच्यते कुम्भो मृदा लिप्तो न कुत्रचित् ।

धीमात्रव्याप्तकुम्भस्य ज्ञातत्वं नेष्यते तथा ॥ ९ ॥

9. Nowhere is a pot said to be known when it is besmeared with clay. Similarly when a pot is besmeared or covered by a Vṛtti only (not along with Cidābhāsa) it cannot be said to be known

(for both the clay and the Vṛtti are themselves unconscious and insentient).

Mere clay before it is made into a pot is never known as a pot and called as such.

ज्ञातत्वं नाम कुम्भे तच्चिदाभासफलोदयः ।

न फलं ब्रह्मचैतन्यं मानात्प्रागपि सत्त्वतः ॥ १० ॥

10. Hence cognition (of a pot) is that reflection of consciousness (on the pot) which is produced as a result of the enveloping operation of the Vṛtti-cum-Cidābhāsa. Brahman or pure consciousness cannot be this resultant reflection of consciousness inasmuch as it (being the eternal and immutable existence) exists prior to cognition.

Vide 8. 3 and 5. Why again Cidābhāsa? Is not Brahman enough? No, Brahman is general presence, Cidābhāsa is the medium for specific knowledge.

परागर्थप्रमेयेषु या फलत्वेन सम्मता ।

संवित्सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणतः ॥ ११ ॥

11. (But will it not go against Sureśvara-cārya's opinion expressed in the following Vārtika?) According to the authoritative books on Vedānta an object of cognition, in matters of external objects, is that Samvit or consciousness which is the result of the act of cognition.'

This Vārtika of Sureśvara has not been traced.

इति वार्तिककारेण चित्सादृश्यं विवक्षितम् ।

ब्रह्मचित्फलयोर्भेदः साहस्र्यां विश्रुतो यतः ॥ १२ ॥

12. Here by 'Samvit' or consciousness what Sureśvarācārya means is the resultant reflected consciousness, for the great Śaṅkarācārya himself (Sureśvara's guru) in his Upadeśāsāhasrī has made the distinction between Brahman-caitanya and the 'resultant'-Caitanya amply clear.

Upadeśāsāhasrī 14. 7-8. The Ślokas 11 and 12 can be taken in both ways, viz., the eleventh being taken as the oppositionist's view and the twelfth as the author's reply thereto. Or both the slokas may be taken as the author's own view, the first being an authoritative quotation.

In the first interpretation a nice psychological point is raised. The dispute is one between the Avacchedavādins and the Ābhāsavādins—the author is an Ābhāsavadin. And the dispute is over the meaning or import of the Phala-caitanya or the 'resultant' consciousness. And Sureśvara's word 'Samvit' has been interpreted by each party in his own way.

According to the Avacchedavādins, the consciousness limited by the pot when it remains unknown is Prameya or Viṣaya-caitanya ; and the same consciousness when the pot is known is Phala (resultant)-caitanya, Pramiti-caitanya or Pramā-caitanya, the difference between the two being not in Caitanya, the substantive, but in the attributive—the process, of course, is explained in the same way 'knownness' or knowledge (of the pot) due to the enveloping operation of the Vṛtti-cum-Cidābhāsa. But the Caitanya being the same, the oppositionists hold, it cannot be

anything else but Brahman-caitanya. Therefore, the author's view contradicts Śures'vara's.

The author counters this in the following way : Here the Samvit does not refer to Brahman-caitanya but to the 'resultant'-Caitanya—the distinction between the two has been made amply clear by Śaṅkara himself. And this resultant-Caitanya, despite Avacchedavādin's contention, cannot be the same as Brahman-caitanya. It is really, as the name indicates, a resultant being caused by Vṛtti-cum-Cidābhāsa. There is a good deal of difference between a pot known and a pot unknown ; and this is due to the difference between the resultant-consciousness caused by the Vṛtti-cum-Cidābhāsa operation and Brahman-caitanya (in the case of the pot unknown) hidden by the Upādhi 'pot'.

आभास उदितस्तस्माज्ज्ञातत्वं जनयेद्घटे ।

तत्पुनर्ब्रह्मणाभास्यमज्ञातत्ववदेव हि ॥ १३ ॥

13. Therefore the reflection of consciousness produced on the pot is the cause of its cognition ; and the knownness or knowledge of this cognition, exactly as its ignorance, is the work of the Brahman-caitanya.

धीवृत्त्याभासकुम्भानां समूहो भास्यते चिदा ।

कुम्भमात्रफलत्वात्स एक आभासतः स्फुरेत् ॥ १४ ॥

14. The Vṛtti of intellect, the reflection of of Cit on the pot, and the (object) pot—all three are made known by Brahman-caitanya ; whereas the (object) pot's existence (at a particular place) is

known by the reflection of Cit on the pot, inas-  
much as it is the 'resultant' consciousness.

'Inasmuch as it is the resultant-consciousness' or Phalacaitanya, i.e., produced for that specific purpose. But the Brahman-consciousness is always there interpenetrating everything from eternity to eternity. A special effect must have a special cause. The unknown pot from the beginning-  
less time is made known at a particular moment of time in a particular spot; so this effect of the unknown pot being made known must have a special cause—and it is this Phala-caitanya.

चैतन्यं द्विगुणं कुम्भे ज्ञातत्वेन स्फुरत्यतः ।

अन्येऽनुव्यवसायाख्यमाहुरेतद्यथोदितम् ॥ १५ ॥

15. So the knowledge of a pot involves a double consciousness, viz., Brahman-consciousness and Vṛtti-cum-Cidābhāsa-consciousness (covering the pot). Brahman-consciousness corresponds to the consciousness which accompanies what the Naiyāyikas call 'knowledge of knowledge' (Anu-  
vyavasāya), the knowledge which follows the cognition of objects (that I know my knowledge or existence of objects).

Consciousness gives general and specific knowledge. Anu-  
vyavasāya is knowledge of knowledge, a notion having another notion for its object. According to the Logicians the cognition, 'This is a pot', arises due to the mental modification acting through the senses and the knowledge of 'after-cognition', which can only arise after the senses

have functioned, is regarded by them as the knowledge of cognition. The Vedāntins do not accept this doctrine that this is a property of the mind, as this would lead to the fallacy of infinite regress, but attribute to the pure consciousness, the substratum of the mind, which being eternally and immutably existent does not need the buttressing of another consciousness.

घटोऽयमित्यसावुक्तिराभासस्य प्रसादतः ।

विज्ञातो घट इत्युक्तिर्ब्रह्मानुग्रहतो भवेत् ॥ १६ ॥

16. The cognition 'This is a pot' is due to Cidābhāsa, but the knowledge 'I know the pot' is derived from Brahman-consciousness.

The knowledge of the pot is due to Cidābhāsa and the knowledge of the knowledge of the pot is due to Brahman or pure consciousness. Cf. 8. 4.

आभासब्रह्मणी देहाद्बहिर्यद्वद्विवेचिते ।

तद्वदाभासकूटस्थौ विविच्येतां वपुष्यपि ॥ १७ ॥

17. Just as in objects outside the body, Cidābhāsa has thus been differentiated from Brahman, so within the body too Cidābhāsa is to be differentiated from the immutable Kūṭastha.

By this differentiation 'Thou' will be clearly understood.

अहंवृत्तौ चिदाभासः कामक्रोधादिकेषु च ।

संव्याप्य वर्तते तप्ते लोहे बह्विर्यथा तथा ॥ १८ ॥

18. As fire pervades a red-hot piece of iron, so Cidābhāsa pervades I-consciousness as well as lust, anger, and other emotions.

Cidābhāsa pervades all ideas and emotions.

स्वमात्रं भासयेत्तप्तं लोहं नान्यत्कदाचन ।

एवमाभाससहिता वृत्तयः स्वस्वभासिकाः ॥ १९ ॥

19. Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vṛttis), aided by Cidābhāsa, manifest themselves only i.e., the things which they cover and not others.

The modifications of the intellect (Vṛttis) not pervaded by Cidābhāsa are not cognized. Cf. Mānasollāsa 4.2.

क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।

सर्वा अपि विलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥ २० ॥

20. All modifications are produced one after another (i.e., with gaps in between); and they all become latent during deep sleep and in the states of swoon and Samādhi.

सन्धयोऽखिलवृत्तीनामभावाश्चावभासिताः ।

निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥ २१ ॥

21. That consciousness which witnesses the interval between the disappearance and the rise of successive Vṛttis and the period when they do not



exist, and which is itself unmodifiable and immutable, is called Kūṭastha.

Vide verse 3. Kūṭastha is unchanging like a Kūṭa, the anvil of the blacksmith.

घटे द्विगुणचैतन्यं यथा बाह्ये तथाऽन्तरे ।

वृत्तिष्वपि ततस्तत्र वैशद्यं सन्धितोऽधिकम् ॥ २२ ॥

22. As in the (cognition of an) external pot, there is the play of two forms of consciousness—the reflection of consciousness which reveals the pot and secondly the Eternal Consciousness which reveals that the pot is known.

**This double intelligence serves to indicate more clearly the existence of intelligence during the time the emotions do their work than during their intervals, when only pure consciousness functions.**

ज्ञातताज्ञातते न स्तो घटवद्वृत्तिषु क्वचित् ।

स्वस्य स्वेनागृहीतत्वात्ताभिश्चाज्ञाननाशनात् ॥ २३ ॥

23. Unlike a pot, the intellect is neither an object of cognition nor of non-cognition. For it cannot grasp itself—no object can do so—so it cannot be cognized; since, again, it removes ignorance settled on objects it cannot be said to be non-cognized (for if you know what is produced you know what produced it as well).

The Vṛttis or emotions being themselves particular forms of knowledge, are not subject to the operation of

knowledge, and therefore cannot be said to be known. Similarly they cannot be unknown, because it is they that serve to destroy ignorance.

द्विगुणीकृतचैतन्ये जन्मनाशानुभूतितः ।

अकूटस्थं तदन्यत्तु कूटस्थमविकारतः ॥ २४ ॥

24. Since Cidābhāsa is a double consciousness we see it manifested and unmanifested, therefore, it cannot be called immutable, Kūṭastha; whereas the other is Kūṭastha, for it undergoes no such change.

Cidābhāsa is an Ābhāsa or reflection of Cit or pure consciousness or Kūṭastha or Sākṣin on intellect, which is a Sāttvic manifestation of Avidyā or ignorance, having for its substratum the Brahman-consciousness. Being a combination of the two, Cidābhāsa pertains to a double consciousness, it is born and it dies and therefore, it is not immutable. But the other, viz., the pure consciousness whether inside, viz., the Sākṣin or the Kūṭastha, or outside as the substratum of Avidyā and its entire brood individually or collectively, is unchanged and unchangeable, therefore immutable.

अन्तःकरणतद्वृत्तिसाक्षीत्यादावनेकधा ।

कूटस्थ एव सर्वत्र पूर्वाचार्यैर्विनिश्चतः ॥ २५ ॥

25. The earlier teachers have made it clear that Kūṭastha is the witness in passages like ‘(It is) the witness of the intellect (Antaḥkaraṇa) and its operations (Vṛttis)’.

Cf. Vākyavṛtti 11 and Chapter 4.31.

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।

गम्यन्ते शास्त्रयुक्तिभ्यामित्याभासश्च वर्णितः ॥ २६ ॥

26. They have also declared that Kūṭastha, Cidābhāsa and the mind are related in the same way as the face, its reflection and the mirror. This relationship is proved through scriptures and reasoning. Thus Cidābhāsa also has been described.

Upadesasāhasī 18.43 and 109. Āśraya is the medium (mind) through which the reflection takes place.

बुद्धयवच्छिन्नकूटस्थो लोकान्तरगमाम्गमौ ।

कर्तुं शक्तो घटाकाश इवाभासेन किं वद ॥ २७ ॥

27. (Objection): Kūṭastha conditioned by the intellect can pass to and return from the other worlds, like the Ākāśa enclosed in a pot. Then what is the necessity of postulating Cidābhāsa ?

Cannot Kūṭastha circumscribed by Buddhi make births and deaths possible and in that case what is the necessity of Cidābhāsa ? This is the objection of the Avacchedavādin. Cf. Kaṭha Up. 2.24.

शृण्वसङ्गः परिच्छेदमात्राज्जीवो भवेन्नहि ।

अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥ २८ ॥

28. (Reply): Being merely conditioned by an object (such as the intellect), Kūṭastha does not become a Jiva. Otherwise, even a wall or a

pot which is also pervaded by Kūṭastha would become a Jiva.

न कुड्यसदृशी बुद्धिः स्वच्छत्वादिति चेत्तथा ।

अस्तु नाम परिच्छेदे किं स्वाच्छयेन भवेत्तव ॥ २९ ॥

29. (Objection): The intellect is different from the wall, for it is transparent. (Reply): It may be so, but why do you bother about the opaqueness or transparency of the conditioner? (For your concern is with the condition, not with the conditioner.)

प्रस्थेन दारुजन्येन कांस्यजन्येन वा नहि ।

विक्रेतुस्तण्डुलादीनां परिमाणं विशिष्यते ॥ ३० ॥

30. In measuring out rice and other grains, it makes no difference to their quantity whether the measure be made of wood or metal.

परिमाणाविशेषेऽपि प्रतिबिम्बो विशिष्यते ।

कांस्ये यदि तदा बुद्धावप्याभासो भवेद्बलात् ॥ ३१ ॥

31. If you say, though it makes no difference in measuring, the metallic measure does give reflection, we reply that such is the property of the inner organ (Antaḥkaraṇa), in that it can reflect consciousness as Cidābhāsa.

Cf. Mānasollāsa 4.4.10. Then you are forced to admit that intellect also on account of its clearness presents a reflection which is called Cidābhāsa.

ईषद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।

बिम्बलक्षणहीनः सन्बिम्बवद्भासते स हि ॥ ३२ ॥

32. 'Ābhāsa' means slight or partial manifestation, 'Pratibimba' is also like that i.e., partial manifestation. It does not have the properties of the real entity but resembles it in having some of them.

Here the author's concern is to show the necessity of postulating Cidābhāsa to explain the process of cognition. This is done whether Jiva is taken either as a shadow (Ābhāsa) of reality or a reflection (Pratibimba). So he ignores the fine distinction between the two theories, Ābhāsavāda and the Pratibimba-vāda. Two points may, however, be noted in this connection : The Pratibimba-vāda imparts a little more reality (1) not only to Jiva that is the Pratibimba (2) but also to Īśvara that is Bimba, though both of them have Ajñāna as their Upādhi. According to it, a Pratibimba is not merely a shadow (Chāyā), Ābhāsa ; it has a little difference from its reality inasmuch as its sides and face or back are not exactly the original's as in the case of a shadow. So some sort of reality, however poor, has to be given to it. Then so far as Īśvara is concerned, it is considered to be Bimba and not Pratibimba, of pure consciousness i.e., it is the same as pure consciousness, only in comparison with and with reference to the Jiva it appears to have certain qualities whereas pure consciousness has none. For though Ajñāna is Upādhi, it being the Bimba, is not affected by the Upādhi as the Pratibimba is ; for example the reflection of the face on a mirror and not the face itself (which is the Bimba) is affected by the peculiarities of the mirror.

In the Ābhāsa-vāda both Īśvara and Jīva are Ābhāsas, having no real existence but appearances of it, fabricated by Māyā or ignorance, though in both theories Īśvara is omnipotent, omniscient etc., and Jīva has everything hopelessly limited.

ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।

स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ॥ ३३ ॥

33. As the Cidābhāsa is associated and variable, it is devoid of the characteristics of Kūṭastha. But as it renders objects capable of being cognized, it resembles Kūṭastha. Such is the opinion of the wise.

नहि धीभावभावित्वादाभासोऽस्ति धियः पृथक् ।

इति चेदल्पमेवोक्तं धीरप्येवं स्वदेहतः ॥ ३४ ॥

34. (Objection): Cidābhāsa is not different from the intellect because its existence depends on the existence of the intellect. (Reply): You say little, for the intellect itself might also be similarly regarded as not different from the body.

The intellect depends for its functioning on the body and functions only in certain specific states of the body.

देहे मृतेऽपि बुद्धिश्चेच्छास्त्रादस्ति तथासति ।

बुद्धेरन्यश्चिदाभासः प्रवेशश्रुतिषु श्रुतः ॥ ३५ ॥

35. (Objection): The scriptures declare the survival of the intellect after the body falls (and therefore the intellect is the same as Cidābhāsa).

(Reply): According to the Sruti passages which declare the entry of the Ātman or the Self into the body, Cidābhāsa is distinct from the intellect.

Cf. Bṛhadāraṇyaka Up. 4.4.2 and Aitareya Up. 1.3.

12. Taittiriya Up. 2.6.

धीयुक्तस्य प्रवेशश्चैनैतरेये धियः पृथक् ।

आत्मा प्रवेशं सङ्कल्प्य प्रविष्ट इति गीयते ॥ ३६ ॥

36. (Objection): Cidābhāsa and the intellect enter the body together. (Reply): This is not so, for in the Aitareya Upaniṣad it is said that the Self enters the body by its own will apart from the intellect.

And the question of intellect entering the body does not arise, mind, intellect etc., forming parts of the body. Cf. Aitareya Up. 1.3.11-12.

कथं न्विदं साक्षदेहं महते स्यादिति रणात् ।

विदार्य मूर्धसीमानं प्रविष्टः संसरत्ययम् ॥ ३७ ॥

37. The Upaniṣad says that the Self (Ātman) thought: 'This body with the organs cannot live without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states (e. g., wakeful, dreaming etc.).

Having made the image of man Īśvara thought.

कथं प्रविष्टोऽसङ्गश्चेत्सृष्टिर्वास्य कथं वद ।

मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ॥ ३८ ॥

38. (Objection): How can the associationless Kūṣastha be said to animate the body by entering it? (Reply): Then how did It create the universe? (Objection): Both the acts of creation and entering the body are caused by Māyā. (Reply): Then they vanish too when Māyā is destroyed.

समुत्थायैष भूतेभ्यस्तान्येवानु विनश्यति ।

विस्पष्टमिति मैत्रेय्यै याज्ञावल्क्य उवाच हि ॥ ३९ ॥

39. The Self becomes the ego identifying itself with the body composed of the five elements, and when the body perishes (once for all) the ego too perishes with it. Thus said Yājñavalkya to Maitreyī.

Bṛhadāraṇyaka Up. 4.5.13.

अविनाश्ययमात्मेति कूटस्थः प्रविवेचितः ।

मात्रासंसर्ग इत्येवमसङ्गत्वस्य कीर्तनात् ॥ ४० ॥

40. 'This Self is not perishable'—thus the Śruti differentiates the Kūṣastha from everything else. 'The Self is associationless'—such statements sing the ever-detached state of Kūṣastha.

Bṛhadāraṇyaka Up. 4.5.14, 4.3.15, 4.4.22.

जीवापेतं वाच किल शरीरं म्रियते न सः ।

इत्यत्र न विमोक्षोऽर्थः किन्तु लोकान्तरे गतिः ॥ ४१ ॥



41. The passage which says that the body only dies and not the Jīva does not mean that he is released but only that he transmigrates.

Chāndogya Up. 6.11.3. Cf. Bṛhadāraṇyaka Up. 4.4. 2-4. Jīva continues in transmigration but it perishes with liberation when the body perishes once for all.

नाहं ब्रह्मेति बुध्येत स विनाशीति चेन्न तत् ।

सामानाधिकरण्यस्य बाधायामपि सम्भवात् ॥ ४२ ॥

42. (Objection): How can the changeable Jīva say 'I am Brahman' since Brahman is immutable? (Reply): He can, because, in spite of apparent discrepancy between Jīva and Brahman, the identity is established by giving up the false notion about the Jīva. (What appeared, under the influence of Māyā, as Jīva is really none other than Brahman.)

When two substantives having the same Vibhakti, denote the same thing they are said to have Sāmānādhikaraṇya, the same locus. Adhikaraṇa is locus, Āśraya, meaning, denotation. Their relation is Sāmānādhikaraṇya. This relation is of two kinds, primary and secondary. It is primary when the two words indicate the same reality or the same essence. For example, the identity of the empty space within a pot and the vast space. Here the space within the pot is the same vast space. It is known as Mukhya (primary) Sāmānādhikaraṇya.

Sometime, however, substantives have the same Vibhakti but they do not imply the same thing though they stand in the relation of identity. For example 'The post is

a thief' Here the relation is of course one of identity and in Saṅskrit the Vibhakti is the same but a post cannot be equated with a thief. Here the meaning is 'what appeared at first as but a post is really a thief'. In such a case the first notion is to be sublated, then only the meaning becomes clear. Here there is no common basis between the 'post' and the 'thief'. Neither is the identity sought on the basis of 'something standing erect'. Here the 'thief' is what is meant and the other, the 'post' was an illusion. This is what is known as Bādha-sāmānādhikaraṇya or sublated identity or secondary identity.

योऽयं स्थाणुः पुमानेष पुंधिया स्थाणुधीरिव ।

ब्रह्मास्मीति धियाप्येषा ह्यहंबुद्धिर्निवर्त्यते ॥ ४३ ॥

43. A man may be mistaken for the stump of a tree ; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jīva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed.

Naiṣkarmyasiddhi 2.29.

नैष्कर्म्यसिद्धावप्येवमाचार्यैः स्पष्टमीरितम् ।

सामानाधिकरण्यस्य बाधार्थत्वमतोऽस्तु तत् ॥ ४४ ॥

44. Ācārya Sureśvara in his *Naiṣkarmya Siddhi* describes clearly how Jīva and Brahman are found to be identical when the false notion about the Jīva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense.

सर्वं ब्रह्मेति जगता सामानाधिकरण्यवत् ।

अहं ब्रह्मेति जीवेन सामानाधिकृतिर्भवेत् ॥ ४५ ॥

45. In another Sruti text: 'Everything is Brahman', Brahman and the universe are shown to be identical; it also is to be interpreted in the above sense, viz., what appears to be 'all this', i.e. the universe, is really Brahman. Similarly, in the text 'I am Brahman' the same identity of Jīva and Brahman is indicated.

Chāndogya Up. 3.14.1, Bṛhadāraṇyaka Up. 1.4.10.

सामानाधिकरण्यस्य बाधार्थत्वं निराकृतम् ।

प्रयत्नतो विवरणे कूटस्थस्य विवक्षया ॥ ४६ ॥

46. It is true that the author of the *Vivaraṇa* gloss has denied the *Bādha-sāmānādhikaraṇya* interpretation (and has accepted the *Mukhya-sāmānādhikaraṇya* interpretation) of 'I am Brahman'. It is because he has taken the 'I' in the sense of Kūṭastha-caitanya and not in the sense of Cidābhāsa.

Prakāśātma Muni in his 'Pañcapādikā-Vivaraṇa' has striven hard to establish that the *Sāmānādhikaraṇya* in question is not of the kind above referred to. The position maintained by the author of *Vivaraṇa* is on the understanding that the identity proposed to be established is not between Jīva and Brahman but between Kūṭastha and Brahman.

शोधितस्त्वंपदार्थो यः कूटस्थो ब्रह्मरूपताम् ।  
तस्य वक्तुं विवरणे तथोक्तमितरत्र च ॥ ४७ ॥

47. In the text 'That thou art' the word 'thou', freed from all adjuncts, is Kūṭastha; and in Vivaraṇa and other (advanced) works attempts are made to establish its identity with Brahman.

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।  
अधिष्ठानचितिः सैषा कूटस्थात्र विवक्षिता ॥ ४८ ॥

48. The consciousness, the substratum on which the illusion of Cidābhāsa together with the body and the sense organs is superimposed, is known as Kūṭastha in Vedānta.

जगद्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।  
त्रय्यन्तेषु तदत्र स्याद्ब्रह्मशब्दविवक्षितम् ॥ ४९ ॥

49. The substratum, on which stands the illusion of the whole world, is described in the Vedānta by the word Brahman.

एतस्मिन्नेव चैतन्ये जगदारोप्यते यदा ।  
तदा तदेकदेशस्य जीवाभासस्य का कथा ॥ ५० ॥

50. When the whole world of Māyā is recognized as a superimposition on this one consciousness, Brahman, what to speak of Jiva who is only a part of this world.

जगत्तदेकदेशाख्यसमारोप्यस्य भेदतः ।

तत्त्वंपदारथौ भिन्नौस्तो वस्तुतस्त्वेकता चित्तेः ॥ ५१ ॥

51. The difference between the entities indicated by 'that' and 'thou' is due to that of the superposed world and Jiva, which is only a part of it; in reality they are one consciousness.

कर्तृत्वादीन्बुद्धिधर्मान्सफूर्त्याख्यां चात्मरूपताम् ।

दधद्विभाति पुरस्त आभासोऽतो भ्रमो भवेत् ॥ ५२ ॥

52. (That it is a genuine case of superposition is proved by the fact that) Cidābhāsa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Ātman, which is consciousness. So the whole Cidābhāsa is a creation of illusion.

का बुद्धिः कोऽयमाभासः को वात्मात्र जगत्कथम् ।

इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥ ५३ ॥

53. 'What is the intellect?' 'What is the reflected consciousness?' 'And what is the Self?' 'How is the world here?'—Because of indecision about these questions ignorance has arisen. This illusion is also called Samsāra.

बुद्ध्यादीनां स्वरूपं यो विविनक्ति स तत्त्ववित् ।

स एव मुक्त इत्येवं वेदान्तेषु विनिश्चयः ॥ ५४ ॥

54. He is the knower of truth, the liberated, who knows the true nature of the intellect, etc., mentioned above. Thus the Vedānta has decided.

एवं च सति बन्धः स्यात्कस्येत्यादिकुतर्कजाः ।

विडम्बना दृढं खण्ड्याः खण्डनोक्तिप्रकारतः ॥ ५५ ॥

55. The piece of sophistry advanced by the logicians and others, viz., ‘Whose is the bondage?’ must be met by adopting the method of *Khaṇḍana-Khaṇḍa-khāḍya* by Śrī Harṣa Miśra.

If Brahman is the only reality, who is bound and who requires release? If there is nobody, the Upaniṣadic teachings are in vain. To such a question the Vedāntin may reply : ‘Do you ask the question knowingly or unknowingly? If unknowingly, you confess your ignorance i.e., you are in a state of bondage. If knowingly, your question is improper.’ ‘No, I know the answer but do not know what answer you would give.’ ‘Still it is ignorance and what is bondage but ignorance?’

वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः ।

बुभुत्सायां तथाज्ञोऽस्मीत्याभाताज्ञानवस्तुनः ॥ ५३ ॥

56. It is said in the *Siva Purāṇa* that pure consciousness (Kūṭastha) exists as a witness to (the rise and fall of) the mental modifications (Vṛttis), their prior (and posterior) non-existence, and the state of ignorance prior to inquiry about truth.

असत्यालम्बनत्वेन सत्यः सर्वजडस्य तु ।  
 साधकत्वेन चिद्रूपः सदा प्रेमास्पदत्वतः ॥ ५७ ॥  
 आनन्दरूपः सार्थसाधकत्वेन हेतुना ।  
 सर्वसम्बन्धवत्त्वेन सम्पूर्णः शिवसंज्ञितः ॥ ५८ ॥

57 & 58. As the support of the unreal world, its nature is existence ; as it cognizes all insentient objects, its nature is consciousness ; and as it is always the object of love, its nature is bliss. It is called Siva, the infinite, being the means of revelation of all objects and being related to them as their substratum.

This relation is really no relation for it is like the rope's relation with the snake.

इति शैवपुराणेषु कूटस्थः प्रविवेचितः ।  
 जीवेशत्वादिरहितः केवलः स्वप्रभः शिवः ॥ ५९ ॥

59. Thus in the Saiva-Puranas' Kūṭastha has been described as having no particular characteristics of Jīva and Īśvara, and as being non-dual, self-luminous and the highest good

मायाभासेन जीवेशौ करोतीति श्रुतत्वतः ।  
 मायिकावेव जीवेशौ स्वच्छौ तौ काचकुम्भवत् ॥ ६० ॥

60. The Śruti declares that Jīva and Īśvara are both reflections of Brahman in Māyā. They are, however, different from material things in

that they are transparent (i.e., revealing) just as a glass jar is different from earthen ones.

Nṛsiṃha-uttara-tāpaniya Up. 9. The Upādhis of Jīva and Īśvara are capable of presenting a clear reflection of consciousness whereas other products of Māyā cannot. The medium of reflection of Īśvara is pure Sattva, whereas that of Jīva is tainted by Rajas and Tamas.

अन्नजन्यं मनो देहात्स्वच्छं यद्वत्तथैव तौ ।

मायिकावपि सर्वस्मादन्यस्मात्स्वच्छतां गतौ ॥ ६१ ॥

61. Though both are products of food, the mind is subtler and purer than the body. Similarly, Jīva and Īśvara are more transparent than the grosser products of Māyā.

चिद्रूपत्वं च सम्भाव्यं चित्त्वेनैव प्रकाशनात् ।

सर्वकल्पनशक्ताया मायाया दुष्करं नहि ॥ ६२ ॥

62. Jīva and Īśvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Māyā, that is endowed with the power to create all things.

Brightness may be possible for Jīva and Īśvara but how can there be any intelligence? They receive the light from intelligence itself through Māyā.

अस्मन्निद्रापि जीवेशौ चेतनौ स्वप्नगौ सृजेत् ।

महामाया सृजत्येतावित्याश्चर्यं किमत्र ते ॥ ६३ ॥



63. When we sleep, our dreams create even Jīva and Īśvara. What wonder is there then that the Great Māyā creates them in the waking state?

Mahāmāyā (The Great Māyā), is the source of Māyā and Avidyā.

सर्वज्ञत्वादिकं चेशे कल्पयित्वा प्रदर्शयेत् ।

धर्मिणं कल्पयेद्याऽस्याः को भारो धर्मकल्पने ॥ ६४ ॥

64. The Māyā creates omniscience and other qualities too in Īśvara. When it can create Īśvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him ?

कूटस्थेऽप्यतिशङ्का स्यादिति चेन्माऽतिशङ्क्यतां ।

कूटस्थमायिकत्वे तु प्रमाणं नहि विद्यते ॥ ६५ ॥

65. If you raise the improper doubt about Kūṭastha, we say : do not imagine that Kūṭastha is also a creation of Māyā. There is no evidence for that assumption.

वस्तुत्वं घोषयन्त्यस्य वेदान्ताः सकला अपि ।

सपत्नरूपं वस्त्वन्यन्न सहन्तेऽत्र किञ्चन ॥ ६६ ॥

66. All the classics of Vedānta proclaim the reality of Kūṭastha, and they do not admit the existence of any entity other than It.

श्रुत्यर्थं विशदीकुर्मो न तर्काद्विचि किञ्चन ।

तेन तार्किकशङ्कानामत्र कोऽवसरो वद ॥ ६७ ॥

67. These verses show the real meaning of the Sruti, and do not consider the matter from a logical point of view. The doubts of the logicians are not considered here.

तस्मात्कुतर्कं सन्त्यज्य मुमुक्षुः श्रुतिमाश्रयेत् ।

श्रुतौ तु माया जीवेशौ करोतीति प्रदर्शितम् ॥ ६८ ॥

68. The aspirant for release should give up sophistry, and should base his conviction on the Sruti, which says that Jiva and Īśvara are creations of Māyā.

Nṛsimha-uttara-tāpanīya Up. 4.

ईक्षणादिप्रवेशान्ता सृष्टिरीशकृता भवेत् ।

जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ॥ ६९ ॥

69. Īśvara's creation extends from His willing to create the world to His entrance into His creation ; Jiva's creation includes everything from the world of the waking state to his release from ignorance.

Vide 6. 213 and 7.4.

असङ्ग एव कूटस्थः सर्वदा नास्य कश्चन ।

भवत्यतिशयस्तेन मनस्येवं विचार्यताम् ॥ ७० ॥

70. Kūṭastha is ever associationless, it does not change. Thus one should always meditate and reflect.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ७१ ॥

71. ' (For Kūṭastha) there is no death and no birth, none in bondage and none engaged in working out release (Sādhaka), no aspirant for release (Mumukṣu) and none liberated (Mukta). That is the supreme truth. '

Cf. Brahma or Amṛtabindu Up. 10.

अवाङ्मनसगम्यं तं श्रुतिर्बोधयितुं सदा ।  
जीवमीशं जगद्रूपि समाश्रित्य प्रबोधयेत् ॥ ७२ ॥

72. The Śruti tries to indicate the reality which is beyond the body and the mind by using the conceptions of Jīva, Īśvara and Jagat.

The unknowable is described in terms of the knowable.

यथा यथा भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।  
सा सैव प्रक्रियेह स्यात्साध्वीत्याचार्यभाषितम् ॥ ७३ ॥

73. Ācārya Sureśvara has said that whatever method helps one to understand clearly the indwelling Ātman is approved by the Vedāntic classics.

श्रुतितात्पर्यमखिलमबुद्धा भ्राम्यते जडः ।  
विवेकी त्वखिलं बुद्धा तिष्ठत्यानन्दवारिधौ ॥ ७४ ॥

74. The dull-witted, ignorant of the real meaning of the Śruti, wanders here and there,

whereas the wise, understanding its purport, ever abides in the ocean of bliss.

मायामेधो जगन्नीरं वर्षत्वेष यथा तथा ।

चिदाकाशस्य नो हानिर्न वा लाभ इति स्थितिः ॥७५॥

75. Like a cloud which pours out streams of rain, Māyā creates the world (Jagat). As the ether is not affected by the rain, so pure consciousness (that I am) suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise.

इमं कूटस्थदीपं योऽनुसन्धत्ते निरन्तरम् ।

स्वयं कूटस्थरूपेण दीप्यतेऽसौ निरन्तरम् ॥ ७६ ॥

76. He who always reflects on this 'Lamp of Kūṭastha' ever abides as the self-revealing Kūṭastha.



# नवमोऽध्यायः ध्यानदीपः

## CHAPTER NINE

### THE LAMP OF MEDITATION

संवादिभ्रमवद्ब्रह्मतत्त्वोपास्त्यापि मुच्यते ।

उत्तरे तापनीयेऽतः श्रुतोपास्तिरनेकधा ॥ १ ॥

1. One may perchance obtain a thing by following a wrong line by mistake ; so also even by worshipping Brahman one may get release, the desired goal. So various ways of worship are described in the Nṛsimha-uttaratāpanīya Upaniṣad.

It is possible to have liberation by merely meditating on the reality, if on account of dullness of intellect it is not found possible to get it by discrimination and reflection.

मणिप्रदीपप्रभयोर्मणिबुद्ध्याभिधावतोः ।

मिथ्याज्ञानविशेषेऽपि विशेषोऽर्थक्रियां प्रति ॥ २ ॥

2. A man sees a gleam of light emitted by a gem, and another sees a gleam of light coming from a lamp ; and both imagining that they are gems run to get them. Though (in both the cases) the notions are wrong, the results are different.

One gets it while the other does not. Even the man who sees the light of the gem is wrong in thinking that it is the gem itself. So it is also an error or logical fallacy.

दीपोऽपवरकस्यान्तर्वर्तते तत्प्रभा बहिः ।

दृश्यते द्वार्यथान्यत्र तद्दृष्ट्वा मणेः प्रभा ॥ ३ ॥

3. There is a lamp inside the house, its light is visible from outside. Similarly elsewhere the light of a gem is seen (from outside).

दूरे प्रभाद्वयं दृष्ट्वा मणिबुद्ध्याभिधावतोः ।

प्रभायां मणिबुद्धिस्तु मिथ्याज्ञानं द्वयोरपि ॥ ४ ॥

4. On seeing the two gleams at a distance, both (the men) took them for gems and ran after them. Their notions are equally wrong, in that they took the gleams for gems.

न लभ्यते मणिर्दीपप्रभां प्रत्यभिधावता ।

प्रभायां धावतावश्यं लभ्येतैव मणिर्मणेः ॥ ५ ॥

5. The man who ran for the gleam of the lamp did not find the gem, but the man who ran for the gleam of the gem got it.

दीपप्रभामणिभ्रान्तिर्विसंवादिभ्रमः स्मृतः ।

मणिप्रभामणिभ्रान्तिः संवादिभ्रम उच्यते ॥ ६ ॥

6. Mistaking the gleam of a lamp for a gem is called a Visamvādi Bhrama, 'misleading error' (or an error that does not lead to the goal). Mistaking the gleam of a gem for a gem is called a 'leading' or 'informative' error, though both are errors (or wrong observations.)

बाष्पं धूमतया बुद्ध्वा तत्राङ्गारानुमानतः ।

वह्निर्यदृच्छया लब्धः स संवादिभ्रमो मतः ॥ ७ ॥

7. On seeing a mist and mistaking it for smoke, if a man argues the existence of fire there and goes for getting charcoal and accidentally finds it, his mistake is called a 'leading' error, a chance coincidence.

This example proves conclusively that the error has nothing to do with giving correct or incorrect information about the desired thing. It is a case of pure chance.

गोदावर्युदकं गङ्गोदकं मत्वा विशुद्धये ।

संप्रोक्ष्य शुद्धिमाप्नोति स संवादिभ्रमो मतः ॥ ८ ॥

8. Sprinkling on himself the water of the River Godāvāri thinking it to be that of the River Ganges, if a man is actually purified this is 'leading' error (Saṁvādi Bhrama).

ज्वरेणाप्तः सन्निपातं भ्रान्त्या नारायणं स्मरन् ।

मृतः स्वर्गमवाप्नोति स संवादिभ्रमो मतः ॥ ९ ॥

9. A man suffering from a high fever repeats 'Nārāyaṇa' in delirium and dies. He goes to heaven. This is again a 'leading' error.

This example goes one step farther. Here the person uttering the word 'Nārāyaṇa' has no sense; no desired end; there is not even the mistaking of one thing for another. Still the end that is achieved is most desirable though he

was not aware of it. So a Sāmvādi Bhrama is concerned only with obtaining a covetable end—it has no relation to the correctness of its means even in a remote way or to the awareness of a goal, though the goal must be there, otherwise it would not even be an error.

प्रत्यक्षस्यानुमानस्य तथा शास्त्रस्य गोचरे ।

उक्तन्यायेन संवादिभ्रमाः सन्ति हि कोटिशः ॥ १० ॥

10. In direct perception, in inference and in the application of scriptural authority, there are innumerable instances of such leading errors or chance coincidences.

अन्यथा मृत्तिकादारुशिलाः स्युर्देवताः कथम् ।

अग्नित्वादिधियोपास्याः कथं वा योषिदादयः ॥ ११ ॥

11. Otherwise, how could images of clay, wood and stone be worshipped as deities or how could a woman be worshipped as fire ?

Cf. Chāndogya Up. Chapter 3 and 5.8.1. Earth etc., though not themselves deities, are looked upon as such; their worship gives certain results. In Pañcāgnividya woman has been represented as a fire.

अथवावस्तुविज्ञानात्फलं लभ्यत ईप्सितम् ।

काकतालीयतः सोऽयं संवादिभ्रम उच्यते ॥ १२ ॥

12. From the knowledge and (or) adoption of a wrong means, sometimes, by accident, as in the sitting of a crow on the branch of a palm tree and in the instantaneous fall of a fruit thereof, a



desired result is obtained. This knowledge and (or) adoption of a wrong means is called a Saṁvadi Bhrama or a 'leading' error, or error leading to a right knowledge.

स्वयंभ्रमोऽपि संवादी यथा सम्यक्फलप्रदः ।

ब्रह्मतत्त्वोपासनापि तथा मुक्तिफलप्रदा ॥ १३ ॥

13. The 'leading' error though a wrong notion is potent enough to give the correct result. So also the meditation or worship of Brahman leads to liberation.

Meditation on or worship of Brahman can lead to liberation even though the form of Brahman worshipped is illusory. Brahman cannot really be the object of worship except through a symbol representing It.

वेदान्तेभ्यो ब्रह्मतत्त्वमखण्डैकरसात्मकम् ।

परोक्षमवगम्यैतद्दहमस्मीत्युपासते ॥ १४ ॥

14. After indirectly knowing the one indivisible homogeneous Brahman from the books on Vedānta, one should meditate on or think repeatedly 'I am Brahman'.

Does this contemplation presuppose the existence of knowledge or its absence about Brahman? The answer is 'indirect knowledge'.

प्रत्यग्व्यक्तिमनुल्लिख्य शास्त्राद्विष्ण्वादिमूर्तिवत् ।

अस्ति ब्रह्मेति मामान्यज्ञानमत्र परोक्षधीः ॥ १५ ॥

15. Without realizing Brahman to be one's own Self, the general knowledge of Him derived through the study of the scriptures, viz., 'Brahman is', is here called indirect knowledge, just as our knowledge of the forms of Viṣṇu etc., is called.

According to Vidyaraṇya, Upāsanā is an indirect approach to enlightenment.

चतुर्भुजाद्यवगतावपि मूर्तिमनुल्लिखन् ।

अक्षैः परोक्षज्ञान्येव न तदा विष्णुमीक्षते ॥ १६ ॥

16. One may have knowledge of Viṣṇu from scriptures as having four arms etc., but if one does not have a vision of Him, he is said to have only indirect knowledge, inasmuch as he has not seen Him with his eyes.

परोक्षत्वापराधेन भवेन्नातत्त्ववेदनम् ।

प्रमाणेनैव शास्त्रेण सत्त्वमूर्तेर्विभासनात् ॥ १७ ॥

17. This knowledge because of its defect of indirectness is not false, for the true form of Viṣṇu has been revealed by the scriptures which are authoritative.

The deities are not fictitious.

सच्चिदानन्दरूपस्य शास्त्राद्भानेऽप्यनुल्लिखन् ।

प्रत्यञ्चं साक्षिणं तत्तु ब्रह्म साक्षान्न वीक्षते ॥ १८ ॥

18. From the scripture a man may have a conception of Brahman as existence, consciousness and bliss but he cannot have a direct knowledge of Brahman unless Brahman is cognized as the inner witness in his own personality.

शास्त्रोक्तेनैव मार्गेण सच्चिदानन्दनिश्चयात् ।

परोक्षमपि तज्ज्ञानं तत्त्वज्ञानं न तु भ्रमः ॥ १९ ॥

19. As the knowledge of Sat-cit-ānanda has been acquired in the scriptural method, it, though an indirect knowledge, is not an illusory one.

ब्रह्म यद्यपि शास्त्रेषु प्रत्यक्त्वेनैव वर्णितम् ।

महावाक्यैस्तथाप्येतद्दुर्बोधमविचारिणः ॥ २० ॥

20. Though Brahman has been described as being one's own Self in the scriptures and the great Sayings, still, one cannot understand It without the practice of enquiry.

What has been declared in the scriptures must be established by reasoning based on one's own experience.

देहाद्यात्मत्वविभ्रान्तौ जाग्रत्यां न हठात्पुमान् ।

ब्रह्मात्मत्वेन विज्ञातुं क्षमते मन्दधीत्वतः ॥ २१ ॥

21. As long as the delusion that the body is the Self, is strong in a man of dull intellect, he is not able at once to know Brahman as the Self.

As long as the delusion of identifying the body with the Spirit prevails, a man will not realise identity of the individual Self with the supreme Self.

ब्रह्मप्रात्रं सुविज्ञेयं श्रद्धालोः शास्त्रदर्शिनः ।

अपरोक्षद्वैतबुद्धिः परोक्षाद्वैतबुद्ध्यनुत् ॥ २२ ॥

22. As the perception of duality is not opposed to an indirect knowledge of non-duality, a man of faith, expert in the scriptures, can easily have the indirect knowledge of Brahman.

अपरोक्षशिलाबुद्धिर्न परोक्षेशतां नुदेत् ।

प्रतिमादिषु विष्णुत्वे को वा विप्रतिपद्यते ॥ २३ ॥

23. The perception of a stone image is not opposed to an indirect knowledge of the deity whom the image represents. Which devotee contradicts the idea of Viṣṇu in the image ?

अश्रद्धालोरविश्वासो नोदाहरणमर्हति ।

श्रद्धालोरेव सर्वत्र वैदिकेष्वधिकारतः ॥ २४ ॥

24. The disbelief of those who have no faith need not be considered, for the believing alone are authorised to perform the Vedic actions.

सकृदाप्तोपदेशेन परोक्षज्ञानमुद्भवेत् ।

विष्णुमूर्त्युपदेशो हि न मीमांसामपेक्षते ॥ २५ ॥

25. An indirect knowledge of Brahman can arise even through a single instruction by a competent teacher. It is like the knowledge of the form of Viṣṇu which does not depend on intellectual enquiry.

कर्मोपास्ती विचार्येते अनुष्ठेयाविनिर्णयात् ।

बहुशाखाविप्रकीर्णं निर्णेतुं कः प्रभुर्नरः ॥ २६ ॥

26. As there may be doubts about them, ritualistic works and methods of worship have been discussed (in the scriptures). Who otherwise could have synthesized the directions about them, scattered as they are over many branches of the Vedas ?

निर्णीतोऽर्थः कल्पसूत्रैर्ग्रथितस्तावतास्तिकः ।

विचारमन्तरेणापि शक्तोऽनुष्ठातुमञ्जसा ॥ २७ ॥

27. Such rituals and methods of worship have been collected and co-ordinated in the *Kalpa-sūtras*. With their help man, who has faith, may practise them without further enquiry.

Kalpasūtras, six in number, are compiled by Jaimini, Aśvalāyana, Āpastamba, Bodhāyana, Kātyāyana and Vaikhānasa. They are a Vedāṅga.

उपास्तीनामनुष्ठानमार्षग्रन्थेषु वर्णितम् ।

विचाराक्षममर्त्याश्च तच्छ्रुत्वोपासते गुरोः ॥ २८ ॥

28. The methods of worship are described in other works by the seers. Those who are dull of ratiocination go to a teacher and learn the methods from him.

वेदवाक्यानि निर्णेतुमिच्छन्मीमांसतां जनः ।

आप्तोपदेशमात्रेणह्यनुष्ठानन्तु सम्भवेत् ॥ २९ ॥

29. To determine the correct meaning of the Vedic texts let the learned resort to enquiry, but practical worship can be performed (with benefit) according to the teachings of a competent teacher.

ब्रह्मसाक्षात्कृतिस्त्वेवं विचारेण विना नृणाम् ।  
आप्तोपदेशमात्रेण न सम्भवति कुत्रचित् ॥ ३० ॥

30. The direct realization of Brahman, however, is never possible only from the instructions of a competent teacher without the practice of enquiry.

Vicāra, enquiry, includes both critical reflection and also one-pointed meditation. Cf. Vivekacūḍāmaṇi 13, 15.

परोक्षज्ञानमश्रद्धा प्रतिबध्नाति नेतरत् ।  
अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबन्धकः ॥ ३१ ॥

31. Want of faith alone obstructs the indirect knowledge; want of enquiry is however the obstacle to the direct knowledge.

Cf. Vivekacūḍāmaṇi 11, Aparokṣānubhūti 11.

विचार्याप्यापरोक्ष्येण ब्रह्मात्मानं न वेत्ति चेत् ।  
आपरोक्ष्यावसानत्वाद्भूयो भूयो विचारयेत् ॥ ३२ ॥

32. If even by enquiry one does not get the direct knowledge of Brahman as the Self, one should repeatedly practise enquiry, for enquiry, it is prescribed, should continue until direct knowledge dawns.

विचारयन्नामरणं नैवात्मानं लभेत चेत् ।  
जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ॥ ३३ ॥

33. If a person does not realize the Self even after practising till death, he will surely realize it in a future life when all the obstacles will have been eliminated.

So Vicāra will not go in vain.

इह वाऽमुत्र वा विद्येत्येवं सूत्रकृतोदितम् ।  
शृण्वन्तोऽप्यत्र बहवो यन्न विद्युरिति श्रुतिः ॥ ३४ ॥

34. Knowledge will arise either in this birth or the next, says the author of the Brahma Sūtras. The Sruti also says that there are many who listen to the teachings on non-duality and yet do not realize in this life.

Cf. Brahmasūtras 3.4. 51, Kaṭha Up. 2.7.

गर्भ एव शयानः सन्वामदेवोऽवबुद्धवान् ।  
पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ॥ ३५ ॥

35. By virtue of the practice of spiritual enquiry in a previous birth, Vāmadeva had realization even while in his mother's womb. Such results are also seen in the case of studies.

Sage Vāmadeva said like this in Aitareya Up. 2.5.

बहुवारमधीतेऽपि यदा नायाति चेतुः ।  
दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्पुमान् ॥ ३६ ॥

36. In spite of reading many times a boy may not be able to memorize something, but some times, next morning, without any further study, he remembers all that he had read.

कालेन परिपच्यन्ते कृषिगर्भादयो यथा ।

तद्वदात्मविचारोऽपि शनैः कालेन पच्यते ॥ ३७ ॥

37. As the seed in the field or in the womb matures in time, so in the course of time the practice of self-enquiry gradually ripens and bears fruit.

पुनः पुनर्विचारेऽपि त्रिविधप्रतिबन्धतः ।

न वेत्ति तत्त्वमित्येतद्वार्तिके सम्यगीरितम् ॥ ३८ ॥

38. In spite of repeated enquiry a man does not realize the truth because of three kinds of impediments. This has been clearly pointed out in his Vārtika by Ācārya Sureśvara.

The purport of the Vārtika Ślokas is being given in 39-45. Ślokas 39, 40 are in Sambandha Vārtika 294, 295. For Ślokas 41-45 Cf. Vārtikasāra 203-6.

कुतस्तज्ज्ञानमिति चेत्तद्वि बन्धपरिक्षयात् ।

असावपि च भूतो वा भावी वा वर्ततेऽथवा ॥ ३९ ॥

39. If you ask why the realization (which did not arise before) comes now, we shall reply that knowledge comes only with the total removal of impediments which may be past, present or future.



अधीतवेदवेदार्थोऽप्यत एव न मुच्यते ।

हिरण्यनिधिदृष्टान्तादिदमेव हि दर्शितम् ॥ ४० ॥

40. Therefore only by studying the Veda and its meaning a man is not released. This has been shown in the example of hidden gold.

Chāndogya Up. 8.3.2. A man may walk on the ground but may not know that there is gold hidden below.

अतीतेनापि महिषीस्नेहेन प्रतिबन्धतः ।

भिक्षुस्तत्त्वं न वेदेति गाथा लोके प्रगीयते ॥ ४१ ॥

41. There is the popular song saying that a monk could not realize the truth, the impediment being his past attachment to his queen (or a she-buffalo).

अनुसृत्य गुरुः स्नेहं महिष्यां तत्त्वमुक्तवान् ।

ततो यथावद्वेदैष प्रतिबन्धस्य संक्षयात् ॥ ४२ ॥

42. His teacher instructed him of Brahman knowing his attachment to her (by telling him that Brahman was her substratum). When the impediment was removed, the monk realized the truth properly.

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।

प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ॥ ४३ ॥

43. The impediments of the present are (i) binding attachment to the objects of the senses, (ii) dullness of the intellect, (iii) indulgence in improper and illogical arguments and (iv) the deep conviction that the Self is an agent and an enjoyer.

शमाद्यैः श्रवणाद्यैश्च तत्र तत्रोचितैः क्षयम् ।

नीतेऽस्मिन्प्रतिबन्धेऽतः स्वस्य ब्रह्मत्वमश्नुते ॥ ४४ ॥

44. Through the practice of inner control and other qualifications and through hearing the truth and so forth, suitable for counteracting the impediments, the latter slowly perish, and one realizes his Self as Brahman.

Bṛhadāraṇyaka Up. 4.4.23, 2.4.5. Cf. Vivekacūḍāmaṇi 22-27, 69-70.

आगामिप्रतिबन्धश्च वामदेवे समीरितः ।

एकेन जन्मना क्षीणो भरतस्य त्रिजन्मभिः ॥ ४५ ॥

45. The future impediment has been well illustrated in the case of Vāmadeva. He overcame it in one birth and Bharata in three births.

योगभ्रष्टस्य गीतायामतीते बहुजन्मनि ।

प्रतिबन्धक्षयः प्रोक्तो न विचारोऽप्यनर्थकः ॥ ४६ ॥

46. In the Gītā, it has been told that a Yogi who has not attained illumination in this life may

be freed from the impediment after many births. Yet his practice of enquiry is never fruitless.

For Slokas 47-50 Cf. Gītā 6.41-45.

प्राप्य पुण्यकृताँल्लोकानात्मतत्त्वविचारतः ।

शुचीनां श्रीमतां गेहे सामिलाषोऽभिजायते ॥ ४७ ॥

47. Because of his practice of enquiry such a Yogi enters into the heaven of the meritorious, and then if he is not freed from desires, he is born again in a pious and prosperous family.

अथवा योगिनामेव कुले भवति धीमताम् ।

निःस्पृहो ब्रह्मतत्त्वस्य विचारात्तद्वि दुर्लभम् ॥ ४८ ॥

48. Or, if he has no worldly desires, he is born in a family of Yogis who have pure intellect due to their practice of enquiry into the nature of Brahman, for such a birth is hard to obtain.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयस्तस्मादेतद्वि दुर्लभम् ॥ ४९ ॥

49. He regains the Yogic intellect acquired in his previous birth and so strives more vigorously; this birth is indeed hard to achieve.

पूर्वाम्यासेन तेनैव हियते ह्यवशोऽपि सः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ५० ॥

50. He is borne on by the momentum of his Yogic practices in the previous birth even against his inclination. Thus after many births he achieves perfection and as a result is liberated.

ब्रह्मलोकाभिवाञ्छायां सम्यक्सत्यां निरुध्य ताम् ।

विचारयेद्य आत्मानं न तु साक्षात्करोत्ययम् ॥ ५१ ॥

51. A man who has a strong desire for Brahmāloka, but suppresses it and practises enquiry about the Self, will not have realization.

The essential condition is total absence of desires, not their repression. Cf. Muṇḍaka Up. 3.2. 1-2.

वेदान्तविज्ञानसुनिश्चितार्था इति शास्त्रतः ।

ब्रह्मलोके स कल्पान्ते ब्रह्मणा सह मुच्यते ॥ ५२ ॥

52. As the scriptures say, the monk, who has well ascertained the meaning of Vedānta, goes to the realm of Brahmā and is released at the end of the four Yugas along with Brahmā.

Cf. Muṇḍaka Up. 3.2.6, Bṛhadāraṇyaka Up. 6.2.15.

केषाञ्चित्स विचारोऽपि कर्मणा प्रतिवध्यते ।

श्रवणायापि बहुभिर्यो न लभ्य इति श्रुतेः ॥ ५३ ॥

53. In some cases the enquiry itself is impeded because of the result of their evil deeds as the Śruti says: 'Even to hear about Him it is not available to many'.

Kaṭha Up. 1.2.7.

अत्यन्तबुद्धिमान्द्याद्वा सामग्र्या वाप्यसम्भवात् ।

यो विचारं न लभते ब्रह्मोपासीत सोऽनिश्चम् ॥ ५४ ॥

54. If a man cannot practise enquiry, either due to extreme dullness of intellect or for want of other favourable circumstances, let him always keep the mind on Brahman.

निर्गुणब्रह्मतत्त्वस्य न ह्युपास्तेरसम्भवः ।

सगुणब्रह्मणीवात्र प्रत्ययावृत्तिसम्भवात् ॥ ५५ ॥

55. As it is possible to continue the thought-current regarding Brahman with attributes, meditation on the attributeless Brahman also is not impossible.

Upāsana, meditation or worship is the process of keeping the mind in the thought of the object worshipped. As a result the mind takes the form of the object.

अवाङ्मनसगम्य तन्नोपास्यमिति चेत्तदा ।

अवाङ्मनसगम्यस्य वेदनं न च सम्भवेत् ॥ ५६ ॥

56. (Doubt): Brahman is beyond speech and mind and so cannot be meditated upon. (Reply): Then there can be no knowledge of Brahman too.

वागाद्यगोचराकारमित्येवं यदि वेत्त्यसौ ।

वागाद्यगोचराकारमित्युपासीत नो कुतः ॥ ५७ ॥

57. (Doubt): Brahman is known as beyond speech and mind. (Reply): Then why cannot

Brahman be meditated upon as beyond speech and mind ?

Meditation on 'I am beyond speech etc.,' is all right, for Ātman is self-evident.

सगुणत्वमुपास्यत्वाद्यदि वेद्यत्वतोऽपि तत् ।

वेद्यं चेच्छ्रुतवृत्त्या लक्षितं समुपास्यताम् ॥ ५८ ॥

58. (Doubt): If Brahman can be meditated upon He becomes invested with attributes. (Reply): That happens if He is taken as knowable. (Doubt): Brahman is knowable by *lakṣaṇā*, indirect indication. (Reply): Then meditate upon Brahman that way, i.e., by *lakṣaṇā*.

ब्रह्म विद्धि तदेव त्वं न त्विदं यदुपासते ।

इति श्रुतेरुपास्यत्वं निषिद्धं ब्रह्मणो यदि ॥ ५९ ॥

59. (Doubt): The Śruti saying, 'Know that alone to be Brahman which is beyond the range of speech and mind, and not that which the people worship', prohibits meditation on Brahman.

Kena Up. 1.5.

विदितादन्यदेवेति श्रुतेर्वेद्यत्वमस्य न ।

यथाश्रुत्यैव वेद्यं चेत्तथा श्रुत्याप्युपास्यताम् ॥ ६० ॥

60. (Reply): Equally Brahman cannot be an object of knowledge, for the Śruti says: 'Brahman is other than that which can be known'. (Doubt):

The Śruti also says that Brahman can be known. (Reply): So also it says that He can be meditated upon. So meditate on Him basing upon those Vedic texts.

Kena Up. 1.4. & Cf. Amṛtabindu Up. 6, Kāṭha Up. 1.3.12, Bṛhadāraṇyaka Up. 4.4.21. To the extent Brahman is known It is capable of being worshipped. Vide 7. 86-87.

अवास्तवी वेद्यता चेदुपास्यत्वं तथा न किम् ।

वृत्तिव्याप्तिर्वेद्यता चेदुपास्यत्वेऽपि तत्समम् ॥ ६१ ॥

61. (Doubt): But Brahman as an object of knowledge is unreal. (Reply): Why not as an object of meditation too? (Doubt): Covering and apprehending by Vṛttis is Knowledge. (Reply): Similarly, doing that is meditation.

Vide 7. 90. Meditation on the attributeless Brahman is just as possible as indirect intellectual knowledge of Brahman. Both have practical value.

का ते भक्तिरुपास्तौ चेत्कस्ते द्वेषस्तदीरय ।

मानाभावो न वाच्योऽस्यां बहुश्रुतिषु दर्शनात् ॥६२॥

62. (Doubt): Why are you so devoted to meditation on the attributeless Brahman? (Reply): Why are you so opposed to it? Say that. As there are many Śruti texts prescribing meditation on the attributeless Brahman, it is not proper to say that there is no authority for it.

उत्तरस्मिस्तापनीये शैब्यप्रश्नेऽथ काठके ।

माण्डूक्यादौ च सर्वत्र निर्गुणोपास्तिरीरिता ॥ ६३ ॥

63. Meditation on the attributeless Brahman has been prescribed in the Nṛsimha-uttara-tāpanīya, Praśna (Śaibya's fifth question), Kaṭha, Māṇḍūkya and other Upaniṣads.

Vide Nṛsimha-uttaratāpanīya Up. 1.1., Praśna Up. 5.5, Kaṭha Up. 1.2. 15-17, Māṇḍūkya Up. 1.12.

अनुष्ठानप्रकारोऽस्याः पञ्चीकरण ईरितः ।

ज्ञानसाधनमेतच्चेत्तेति केनात्र वारितम् ॥ ६४ ॥

64. This method of meditation of the attributeless Brahman has been in the Pañcīkaraṇa Vārtika by Sureśvara. (Doubt): This meditation is the means of indirect knowledge of Brahman (but not of liberation). (Reply): We don't say that it is not so.

नानुतिष्ठति कोऽप्येतदिति चेन्मानुतिष्ठतु ।

पुरुषस्यापराधेन किमुपास्तिः प्रदुष्यति ॥ ६५ ॥

65. (Doubt): But most of the people do not practise this type of meditation. (Reply): Let them not do. How can the meditation be blamed for the short-comings of the meditator ?

इतोऽप्यतिशयं मत्वा मन्त्रान्वश्यादिकारिणः ।

मूढा जपन्तु तेभ्योऽतिमूढाः कृषिमुपासताम् ॥ ६६ ॥



66. People of spiritually dull intellect repeat sacred formulas to acquire power over others, finding it more immediately fruitful than meditation on Brahman with attributes. There are people still more dull-witted who concentrate only on agriculture.

The higher and more difficult courses of discipline are not useless simply because some people do not feel attracted to them.

तिष्ठन्तु मूढाः प्रकृता निर्गुणोपास्तिरीर्यते ।

विद्यैक्यात्सर्वशाखास्थान्गुणानत्रोपसंहरेत् ॥ ६७ ॥

67. Let the dull-witted do what they like ! Here we speak of meditation on the Absolute. Since it is of one Vidyā or Upāsanā, all the qualifications of Brahman described in the various branches of the Veda must be gathered for meditation.

आनन्दादेर्विभेयस्य गुणसङ्घस्य संहतिः ।

आनन्दादय इत्यस्मिन्सूत्रे व्यासेन वर्णिता ॥ ६८ ॥

68. The positive qualities of bliss etc., are all to be co-ordinated into meditation on Brahman. This has been told by Vyāsa in the 'Ānandādaya...' Sūtra.

Brahmasūtras 3.3.11. Vide Taittiriya Up. 3.6.1., Bṛhadāraṇyaka Up. 3.9.28 Nṛsimha-uttara-tāpaniya Up. 9.

अस्थूलादेर्निषेध्यस्य गुणसङ्घस्य संहतिः ।

तथा व्यासेन सूत्रेऽस्मिन्नुक्ताक्षरधियां त्विति ॥ ६९ ॥

69. Similarly Vyāsa speaks of all the negative indications of Brahman such as 'not gross' in the 'Akṣaradhīyām' Sūtra.

Brahmasūtras 3.3.33. Vide Bṛhadāraṇyaka Up. 3.8.8, Muṇḍaka Up. 1.1. 5-6, Kaṭha Up. 1.3.15. Cf. 7.87.

निर्गुणब्रह्मतत्त्वस्य विद्यायां गुणसंहतिः ।

न युज्येतेत्युपालम्भो व्यासं प्रत्येव मां न तु ॥ ७० ॥

70. (Doubt): Combining and thinking of these indications do not fit in with meditation on the attributeless Brahman. (Reply): Then your doubt is directed against Vyāsa himself, and not against me alone.

हिरण्यश्मश्रुस्वर्यादिमूर्तीनामनुदाहृतेः ।

अविरुद्धं निर्गुणत्वमिति चेत्तुष्यतां त्वया ॥ ७१ ॥

71. (Doubt): As (Vyāsa) has not asked for the inclusion of the forms such as of the sun with golden beard etc., meditation on the attributeless is not contradicted. (Reply): Be satisfied with that ; we also do not ask for that.

Chāndogya Up. 1.6.6. Forms are applied to Brahman with attributes and Vyāsa does not speak of forms. We also do not speak of forms.

गुणानां लक्षकत्वेन न तत्त्वेऽन्तः प्रवेशनम् ।

इति चेदस्त्वेवमेव ब्रह्मतत्त्वमुपास्यताम् ॥ ७२ ॥

72. (Doubt): Qualities are only indirect indications ; they cannot enter into the true nature

of Brahman. (Reply): Let them be so. Meditate on Brahman thus indicated.

आनन्दादिभिरस्थुलादिभिश्चात्मात्र लक्षितः ।

अखण्डैकरसः सोऽहमस्मीत्येवमुपासते ॥ ७३ ॥

73. The Self is here indirectly indicated by positive qualities like 'bliss' etc. and by negative qualities like 'not gross' etc. One should meditate on the indivisible, homogeneous Self as 'That I am'.

बोधोपास्त्योर्विशेषः क इति चेदुच्यते शृणु ।

वस्तुतन्त्रो भवेद्बोधः कर्तृतन्त्रमुपासनम् ॥ ७४ ॥

74. (Doubt): What is the difference between knowledge and meditation? (Reply): Listen; knowledge depends on the object, whereas meditation depends on the will of the person meditating.

विचाराज्जायते बोधोऽनिच्छा यं न निवर्तयेत् ।

स्वोत्पत्तिमात्रात्संसारे दहत्यखिलसत्यताम् ॥ ७५ ॥

75. By the practice of enquiry, the knowledge of Brahman arises; then it cannot be prevented whether one likes it or not. Such knowledge, by the mere fact of its arising, destroys all ideas of the reality of the world.

तावता कृतकृत्यः सन्नित्यतृप्तिमुपागतः ।

जीवन्मुक्तिमनुप्राप्य प्रारब्धक्षयमीक्षते ॥ ७६ ॥

76. On acquiring knowledge the aspirant experiences unbroken satisfaction and a feeling of having accomplished all that was to be accomplished. He becomes liberated in life and awaits the wearing-out of his fructifying Karma.

आप्तोपदेशं विश्वस्य श्रद्दालुरविचारयन् ।

चिन्तयेत्प्रत्ययैरन्यैरनन्तरितवृत्तिभिः ॥ ७७ ॥

77. On the other hand, a believing man, putting his faith in the teachings of his teacher and without practising enquiry, should meditate on the object prescribed without being distracted by other thoughts.

यावच्चिन्त्यस्वरूपत्वाभिमानः स्वस्य जायते ।

तावद्विचिन्त्य पश्चाच्च तथैवामृति धारयेत् ॥ ७८ ॥

78. He should continue the practice of meditation until he realizes himself to be identical with his object of meditation and then continue this thought till death.

Cf. Brahmasūtras 4.1.12.

ब्रह्मचारी भिक्षमाणो युतः संवर्गविद्यया ।

संवर्गरूपतां चित्ते धारयित्वा ह्यभिक्षत ॥ ७९ ॥

79. A certain Brahmachāri used to go for alms keeping in his mind his identity with the vital air within him.

Cf. Chāndogya Up. 4.3. 1-8.

पुरुषस्येच्छया कर्तुमकर्तुं कर्तुमन्यथा ।

शक्योपास्तिरतो नित्यं कुर्यात्प्रत्ययसन्ततिम् ॥ ८० ॥

80. Meditation depends on the will of a man whether he is to do or not to do or to do it in a different way. One should therefore always continue the thought current.

Knowledge once arisen cannot be prevented but meditation depends on the will of the meditator, so it must be continued.

वेदाध्यायी ह्यप्रमत्तोऽधीते स्वप्नेऽधिवासितः ।

जपिता तु जपत्येव तथा ध्यातापि वासयेत् ॥ ८१ ॥

81. A student, diligent in reciting the Vedas, reads or recites them even in his dreams through the force of habit. Similarly, one who practises meditation, continues it even in his dreams.

विरोधिप्रत्ययं त्यक्त्वा नैरन्तर्येण भावयन् ।

लभते वासनावेशात्स्वप्नादावपि भावनाम् ॥ ८२ ॥

82. Giving up contrary thoughts, if a man ceaselessly meditates, he meditates even in his dreams because of the deep impression.

भुञ्जानोऽपि निजारब्धमास्थातिशयतोऽनिशम् ।

ध्यातुं शक्तो न सन्देहो विषयव्यसनी यथा ॥ ८३ ॥

83. There is no doubt that while experiencing the results of his fructifying Karma a man,

because of his strong impression, is able to meditate without intermission, just as a man attached to worldly objects always thinks of them.

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।

तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥ ८४ ॥

84. A woman devoted to a paramour, though engaged in household duties, will all the time be dwelling in mind on the pleasures with him.

So a man of meditation may do his secular duties but he may do them indifferently.

परसङ्गं स्वादयन्त्या अपि नो गृहकर्म तत् ।

कुण्ठीभवेदपि त्वेतदापातेनैव वर्तते ॥ ८५ ॥

85. While enjoying in mind the pleasure of the company of her lover, her household duties though not much disturbed, are managed indifferently.

गृहकृत्यव्यसनिनी यथा सम्यकरोति तत् ।

परव्यसनिनी तद्वन्न करोत्येव सर्वथा ॥ ८६ ॥

86. The woman with attachment to a paramour cannot fully do the work as a woman attached to her domestic duties does, with enthusiasm.

एवं ध्यानैकनिष्ठोऽपि लेशाल्लौकिकमारमेत् ।

तच्चवित्चविरोधित्वाल्लौकिकं सम्यगाचरेत् ॥ ८७ ॥

87. Similarly, a man who practises meditation one-pointedly, indifferently performs his worldly affairs; but a man who has realized the truth fulfils his worldly duties well, as they do not come in conflict with his knowledge.

मायामयः प्रपञ्चोऽयमात्मा चैतन्यरूपधृक् ।

इति बोधे विरोधः को लौकिकव्यवहारिणः ॥ ८८ ॥

88. This world is illusory, Māyā, and the Self is by nature pure consciousness. How can such knowledge be opposed to his worldly activities?

अपेक्षते व्यवहृतिर्न प्रपञ्चस्य वस्तुताम् ।

नाप्यात्मजाड्यं किंत्वेषा साधनान्येव काङ्क्षति ॥८९॥

89. To perform activities, the world need not be thought real nor Self as insentient matter. To do so the right means only are necessary.

मनोवाक्कायतद्बाह्यपदार्थाः साधनानि तान् ।

तत्त्वविन्नोपमृद्नातिव्यवहारोऽस्य नो कुतः ॥ ९० ॥

90. These means are the mind, the speech, body and external objects. They do not disappear on enlightenment. So why can't he engage himself in worldly affairs ?

उपमृद्नाति चित्तं चेद्ब्रह्मातासौ न तु तत्त्ववित् ।

न बुद्धिर्मर्दयन्दृष्टो घटतत्त्वस्य वेदिता ॥ ९१ ॥

91. If he controls and concentrates his mind, he is a meditator and not a knower of truth. To know a pot the mind need not be controlled.

सकृत्प्रत्ययमात्रेण घटश्चेद्भासते सदा ।

स्वप्रकाशोऽयमात्मा किं घटवच्च न भासते ॥ ९२ ॥

92. (Doubt): A pot once known by a modification of intellect, Vṛtti, remains so always. (Reply): Is not the self-illuminated Self also ever manifest ?

A pot once known remains so, why not the Self too ?

स्वप्रकाशतया किं ते तद्वुद्धिस्तच्चवेदनम् ।

बुद्धिश्च क्षणनाशयेति चोद्यं तुल्यं घटादिषु ॥ ९३ ॥

93. (Doubt): Does the self-luminous property of the Self give you the knowledge of Brahman ? The Vṛtti with Brahman as the object is the cognition of truth, but the Vṛtti perishes in a moment. (Reply): This objection also applies to the cognition of a pot.

घटादौ निश्चिते बुद्धिर्नश्यत्येव यदा घटः ।

इष्टो नेतुं तदा शक्य इति चेत्सममात्मनि ॥ ९४ ॥

94. (Doubt): Once an intellectual conviction of the pot's existence is established, the cognition (Vṛtti) of the pot perishes. Afterwards it can be



recognized at the will of the cognizer. (Reply): The same applies to the cognition of the Self.

Vide 8.7.

निश्चित्य सकृदात्मानं यदापेक्षा तदैव तम् ।

वक्तुं मन्तुं तथा ध्यातुं शक्नोत्येव हि तत्त्ववित् ॥ ९५ ॥

95. Once the nature of the Self has been conclusively determined, the knower can speak of it, think of it or meditate on it at will.

उपासक इव ध्यायँल्लौकिकं विस्मरेद्यदि ।

विस्मरत्वेव सा ध्यानाद्विस्मृतिर्न तु वेदनात् ॥ ९६ ॥

96. (Doubt): The knower too, like a meditator, forgets worldly affairs in his contemplation. (Reply): Let him forget. This forgetfulness is due to his meditation and not because of his knowledge of the Self.

ध्यानं त्वैच्छिकमेतस्य वेदानान्मुक्तिसिद्धितः ।

ज्ञानादेव तु कैवल्यमिति शास्त्रे ङिण्डिमः ॥ ९७ ॥

97. Meditation is left to his will, for his release has been achieved through knowledge. From knowledge alone comes release. This the scriptures announce with drum-beats.

If the knower wants to enjoy the special bliss of Jivanmukti he has to gather his mind into the Self.

तत्त्वविद्यदि न ध्यायेत्प्रवर्तेत तदा बहिः ।

प्रवर्ततां सुखेनायं को बाधोऽस्य प्रवर्तने ॥ ९८ ॥

98. (Doubt): If a knower does not meditate, he would be drawn to external affairs. (Reply): Let him happily engage himself in them. What is the objection for a knower to be so engaged ?

अतिप्रसङ्ग इति चेत्प्रसङ्गं तावदीरय ।

प्रसङ्गो विधिशास्त्रं चेन्न तत्तत्त्वविदं प्रति ॥ ९९ ॥

99. (Doubt): This sort of reasoning is wrong, for there the scriptures will be violated. (Reply): If so, what is right reasoning please? (Doubt): Right reasoning is to follow the injunctions and prohibitions of the scriptures. (Reply): But they do not apply to the enlightened.

वर्णाश्रमवयोवस्थाभिमानो यस्य विद्यते ।

तस्यैव च निषेधाश्च विधयः सकला अपि ॥ १०० ॥

100. All these injunctions and prohibitions are meant for those who believe themselves to belong to a certain caste or station and stage of life.

वर्णाश्रमादयो देहे मायया परिकल्पिताः ।

नात्मनो बोधरूपस्येत्येवं तस्य विनिश्चयः ॥ १०१ ॥

101. The knower is convinced that caste, station etc., are creations of Māyā, and that they refer to the body and not to the Self whose nature is pure consciousness.

समाधिमथ कर्माणि मा करोतु करोतु वा ।

हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः ॥ १०२ ॥

102. The clear-sighted knower from whose heart all attachment has vanished is a liberated soul whether he performs or not concentration or action.

नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः ।

न समाधानजप्याभ्यां यस्य निर्वासनं मनः ॥ १०३ ॥

103. He whose mind is free from all desires or former impressions has nothing to gain from either action or inaction, meditation (Samādhi) or repetitions of holy formulas.

आत्माऽसङ्गस्ततोऽन्यत्स्यादिन्द्रजालं हि मायिकम् ।

इत्यचञ्चलनिर्णते कुतो मनसि वासना ॥ १०४ ॥

104. The Self is associationless and everything other than the Self is a display of the magic of Māyā. When a mind has such a firm conviction, wherefrom will any desire or impression come in it ?

एवं नास्ति प्रसङ्गोऽपि कुतोऽस्यातिप्रसञ्जनम् ।

प्रसङ्गो यस्य तस्यैव शङ्क्येतातिप्रसञ्जनम् ॥ १०५ ॥

105. Thus when for an illumined sage there is no injunction on prohibition, where is his violating them ? Only for him can violation be possible who is bound by them.

The man of realization is beyond the three Guṇas which the Gītā (2.45-46) says is the teaching of the Vedas.

विध्यभावान्न बालस्य दृश्यतेऽतिप्रसञ्जनम् ।

स्यात्कुतोऽतिप्रसङ्गोऽस्य विध्यभावे समे सति ॥१०६॥

106. As a child is not subject to any injunctions and prohibitions, he cannot be charged with their violation. In their absence, in the case of a man of realization too, how can there be any violation ?

न किञ्चिद्वेत्ति बालश्चेत्सर्वं वेत्त्येव तत्त्ववित् ।

अल्पज्ञस्यैव विधयः सर्वे स्युर्नान्ययोर्द्वयोः ॥ १०७ ॥

107. (Doubt): But a boy does not know anything. (Reply): A knower of truth knows everything. The law applies to one who knows a little, not to the other two.

शापानुग्रहसामर्थ्यं यस्यासौ तत्त्वविद्यदि ।

तन्न शापादिसामर्थ्यं फलं स्यात्तपसो यतः ॥ १०८ ॥

108. (Doubt): He is a knower of truth who can bless or curse with effect. (Reply): Not that, for these powers result from the practice of austerities.

व्यासादेरपि सामर्थ्यं दृश्यते तपसो बलात् ।

शापादिकारणादन्यत्तपो ज्ञानस्य कारणम् ॥ १०९ ॥

109. (Doubt): Vyāsa and others had these powers. (Reply): But these were produced by some austerities. Austerities meant for knowledge are different from them.

द्रयं यस्यास्ति तस्यैव सामर्थ्यज्ञानयोर्जनिः ।

एकैकं तु ततः कुर्वन्नेकैकं लभते फलम् ॥ ११० ॥

110. Those who practise both the types of austerities possess both powers and knowledge. So each type of practice will produce the result appropriate to it.

सामर्थ्यहीनो निन्द्यश्चेद्यतिभिर्विधिवर्जितः ।

निन्द्यते तत्तपोऽप्यन्यैरनिशं भोगलम्पटैः ॥ १११ ॥

111. (Doubt): Ascetics and ritualists, despise the saintly monk who has neither such powers nor follow the injunctions. (Reply): Their austerities and rituals are also despised by the votaries of worldly pleasures.

भिक्षावस्त्रादि रक्षेयुर्यद्येते भोगतुष्टये ।

अहो यतित्वमेतेषां वैराग्यभरमन्थरम् ॥ ११२ ॥

112. (Doubt): Monks too find a pleasure in the acquisition of alms, clothes and shelter. (Reply): Then what wonderful renunciation they must have being unable to move as it were with their dispassion!

वर्णाश्रमपरान्मूढा निन्दन्त्वित्युच्यते यदि ।

देहात्ममतयो बुद्धं निन्दन्त्वाश्रममानिनः ॥ ११३ ॥

113. (Doubt): It does not matter if the ritualists observing the scriptural rules are abused by the ignorant. (Reply): It also does not matter if a man of realization is abused by the ritualists who identify themselves with the body and so observe the rules.

तदित्थं तत्त्वविज्ञाने साधनानुपमर्दनात् ।

ज्ञानिना चरितुं शक्यं सम्यग्राज्यादि लौकिकम् ॥ ११४ ॥

114. Therefore as knowledge of truth does not affect the means, such as the mind and so forth, a man of realization is able to do worldly activities such as ruling a country.

The author resumes the thread of his argument from verse 90.

मिथ्यात्वबुद्ध्या तत्रेच्छा नास्ति चेत्तर्हि मास्तु तत् ।

ध्यायन्वाऽथ व्यवहरन्वथारब्धं वसत्वयम् ॥ ११५ ॥

115. (Doubt): He may not have any desire for worldly affairs since he is convinced of the unreality of the empirical world. (Reply): Let it be; let him be engaged in meditation or work according to his fructifying Karma.

उपासकस्तु सततं ध्यायन्नेव वसेद्यतः ।

ध्यानेनैव कृतं तस्य ब्रह्मत्वं विष्णुतादिवत् ॥ ११६ ॥

116. On the other hand, a meditator should always engage himself in meditation, for through meditation his feeling of identity with Brahman arises, as a devotee has it by meditating on Viṣṇu.

Vide verses 30-31, 74-80.

ध्यानोपादानकं यत्तद्व्यानाभावे विलीयते ।

वास्तवी ब्रह्मता नैव ज्ञानाभावे विलीयते ॥ ११७ ॥

117. The feeling of identity, which is the effect of meditation, ceases when the practice is given up ; but the true Brahmanhood does not vanish even in the absence of knowledge.

ततोऽभिज्ञापकं ज्ञानं न नित्यं जनयत्यदः ।

ज्ञापकाभावमात्रेण न हि सत्यं विलीयते ॥ ११८ ॥

118. The eternal Brahmanhood is revealed by knowledge and not created by it, for even in the absence of the revealer the real entity does not cease to exist.

अस्त्येवोपासकस्यापि वास्तवी ब्रह्मतेति चेत् ।

पामराणां तिरश्चां च वास्तवी ब्रह्मता न किम् ॥११९॥

119. (Doubt): But the Brahmanhood of a meditator also is real. (Reply): True, is not the Brahmanhood of the ignorant and the lower creatures also real ?

अज्ञानादपुमर्थत्वमुभयत्रापि तत्समम् ।

उपवासाद्यथा भिक्षा वरं ध्यानं तथाऽन्यतः ॥ १२० ॥

120. Since nescience is common, they do not realize the purpose of their life. But just as begging is better than starving, so also it is better to practise devotion and meditation than to engage in other pursuits.

पामराणां व्यग्रहृतेवरं कर्माद्यनुष्ठितिः ।

ततोऽपि सगुणोपास्तिर्निर्गुणोपासना ततः ॥ १२१ ॥

121. It is better to perform the works ordained in the scriptures than be engrossed in worldly affairs. Better than this is to worship a personal deity, and meditation on the attributeless Brahman is still better.

यावद्विज्ञानसामीप्यं तावच्छ्रैष्ठ्यं विवर्धते ।

ब्रह्मज्ञानायते साक्षान्निर्गुणोपासनं शनैः ॥ १२२ ॥

122. That which is nearer to the realization of Brahman is superior; and meditation on the Absolute gradually becomes like direct realization of Brahman.

यथा संवादिविभ्रान्तिः फलकाले प्रमायते ।

विद्यायते तथोपास्तिर्मुक्तिकालेऽतिपाकतः ॥ १२३ ॥

123. A 'leading' error leads to the desired goal, when it becomes knowledge. Similarly medit-



ation on Brahman when ripened, leads to release and becomes real knowledge.

संवादिभ्रमतः पुंसः प्रवृत्तस्यान्यमानतः ।

प्रमेति चेत्तथोपास्तिर्मान्तरे कारणायताम् ॥ १२४ ॥

124. (Doubt): A man working prompted by a 'leading' error gets correct knowledge not by the leading error but by another evidence. (Reply): The meditation on the Absolute may also be taken as the cause of other evidence (Nididhyāsana leading to direct realization).

मूर्तिध्यानस्य मन्त्रादेरपि कारणता यदि ।

अस्तु नाम तथाप्यत्र प्रत्यासत्तिर्विशिष्यते ॥ १२५ ॥

125. (Doubt): Meditation on the form of a deity and repetition of a sacred formula also lead to the goal. (Reply): Let it be so; but the speciality of meditation on the Absolute is that it is nearest to the goal of Self-realization.

निर्गुणोपासनं पक्वं समाधिः स्याच्छूनैस्ततः ।

यः समाधिर्निरोधाख्यः सोऽनायासेन लभ्यते ॥१२६॥

126. When meditation on the attributeless Brahman is mature it leads to Samādhi. This state of intense concentration at ease leads on to the Nirodha state in which the distinction between subject and object is eliminated.

This meditation on the attributeless Brahman matures into what is known as Savikalpa Samādhi; which in its turn yields place to Nirbīja or Nirvikalpa Samādhi where all distinctions including the one between the meditator and the meditated vanish. In this stage it is not Nirodha, suppression of modifications but a complete elimination of all distinction. The next Śloka (127) makes it amply clear, Only the truth remains, the, Ātman-Brahman, Knowledge absolute. It is altogether associationless, all duality having vanished. The word 'Jhaṭiti' in the next Śloka (128) emphasizes its immediate flashing. The meditator has all along been thinking "I am Brahman" which, in that maturing instant, produces the knowledge. As to the Punaḥ-punarvāsīte i.e., 'repeated thinking' in Śloka 127 it refers to the stage previous to the attainment of Nirbija Samādhi. The very fact that 'repeated thinking' is advised shows that the desired Nirodha has not then been achieved. When that Nirodha is achieved, Nirbija or Nirvikalpa Samādhi is attained and Nirvikalpa Jñāna is there.

Perhaps a note is necessary to remove the stigma on the word Nirodha. A section of Vedāntins have cast it within Yoga Samādhi. Nirodha, they say, is suppression, and all suppression makes the desires etc., go under-ground in the subliminal region, there to form complexes. Laya-samādhi is desirable, they say. Little do they see that the psychological process involved in both is the same. Concentration on one thing is not suppression of all the others. In fact the latter is an impossible feat; the more our mind is diverted towards those others in its attempts at their suppression, the more diffused and weakened it would be. The undesirable things are in fact not suppressed but they naturally and, of course, gradually drop off, the mind's

interest having been channelled towards another. Desires and passions are strong or weak as the interest in them grows or lessens; and when the interest is completely switched off, desires and passions simply drop off, they cannot be said to be suppressed.

And what is done in the so-called Laya-samādhi or Vicāra? While discriminating, while arguing about the meaning of the Vedāntic notions or philosophy with others or within oneself is it not a switching off or controlling the current of the undesirables? The psychological process cannot but be one. Only in the Yoga method there is greater emphasis on direct attempt at guiding the Vṛttis scientifically to the desired end; whereas in the Vedānta (which the author in this chapter and the speaker of the Gītā have called Sāṅkhya) method the emphasis is on Vicāra, ratiocination. But the psychological effect is the same viz., dropping off of the false and abiding stay of the True. It is not for nothing that our author and the author of the Gītā have warned us against making an invidious distinction between the two.

निरोधलाभे पुंसोऽन्तरसङ्गं वस्तु शिष्यते ।

पुनः पुनर्वासितेऽस्मिन्वाक्याज्जायेत तत्त्वधीः ॥ १२७ ॥

127. When such complete cessation of mental activity is achieved, only the association-less entity (Ātman) remains in his heart. By ceaseless meditation on It based on the great Sayings, arises the knowledge 'I am Brahman'

निर्विकारासङ्गनित्यस्वप्रकाशैकपूर्णताः ।

बुद्धौ झटिति शास्त्रोक्ता आरोहन्त्यविवादतः ॥ १२८ ॥

128. There is then a perfect realization of Brahman as the immutable, associationless, eternal, self-revealed, secondless whole, as indicated in the scriptures.

योग्यासस्त्वेतदर्थोऽमृतबिन्दादिषु श्रुतः ।

एवं च दृष्टद्वारापि हेतुत्वादन्यतो वरम् ॥ १२९ ॥

129. The Amṛtabindu and other Upaniṣads recommend Yoga for the same object. It is clear therefore that meditation on the attributeless Brahman is superior to other types of worship.

Vide Brahma or Amṛtabindu Up. 7-9, 16-17.

उपेक्ष्य तत्तीर्थयात्राजपादीनेव कुर्वताम् ।

पिण्डं समुत्सृज्य करं लेढीति न्याय आपतेत् ॥१३०॥

130. Those who give up meditation on the attributeless Brahman and undertake pilgrimages, recitations of the holy formulas and other methods, may be compared to 'those who drop the sweets and lick the hand'.

उपासकानामप्येवं विचारत्यागतो यदि ।

बाढं तस्माद्विचारस्यासंभवे योग ईरितः ॥ १३१ ॥

131. (Doubt): This applies also to those who meditate on the attributeless Brahman giving up enquiry into Its nature. (Reply): True, therefore only those who are not able to practise enquiry have been asked to meditate on the attributeless Brahman.

बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्नहि ।

योगो मुख्यस्ततस्तेषां धीदर्पस्नेन नश्यति ॥ १३२ ॥

132. Those who are very fickle-minded and agitated do not have the knowledge of Brahman by the practice of enquiry. Therefore control of the mind is the chief means for them. By it their mind becomes free from distractions.

अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।

सांख्यनामा विचारः स्यान्मुख्यो ज्ञटिति सिद्धिदः ॥

133. For those whose intellects are no longer distracted nor restless but are merely covered by a veil of ignorance, the analytical system called Sāṅkhya (intellectual enquiry) is prescribed. It will quickly lead them to spiritual illumination.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥१३४॥

134. 'The state of spiritual balance is obtainable by both the Sāṅkhyas (those who follow the path of enquiry) and the Yogis (those who practise meditation). He really knows the meaning of the scriptures who knows that the paths of enquiry and meditation are the same.'

तत्कारणं सांख्ययोगाधिगम्यमिति हि श्रुतिः ।

यस्तु श्रुतेर्विरुद्धः स आभासः सांख्ययोगयोः ॥१३५॥

135. The Śruti too declares that with both enquiry and meditation people know the Highest; but whatever in the books of Sāṅkhya and Yoga are against the Śruti are to be rejected.

Svetāśvatara Up. 6.13 and Brahmasūtras 2.1.1., 2.1.3.

उपासनं नाति पक्वमिह यस्य परत्र सः ।

मरणे ब्रह्मलोके वा तत्त्वं विज्ञाय मुच्यते ॥ १३६ ॥

136. If one fails to perfect the practice of meditation in this life, one does so either at the time of death or in the region of Brahmā. Then, obtaining direct knowledge of the reality, one is liberated.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति यच्चित्तस्तेन यातीति शास्त्रतः ॥ १३७ ॥

137. The Gītā says that a man attains that which he thinks of at the time of death. Wherever his mind is fixed, there he goes, says the Śruti too.

Gītā 8.6, Pras'na Up. 3.10 Cf. Chāndogya Up. 3.14.1, Bṛhadāraṇyaka Up. 4.4. 5-6.

अन्त्यप्रत्ययतो नूनं भावि जन्म तथा सति ।

निर्गुणप्रत्ययोऽपि स्यात्सगुणोपासने यथा ॥ १३८ ॥

138. So the future life of a man is determined by the nature of his thoughts at the time of death.

Then as a devotee of the Personal God is absorbed in Him, so a meditator on the attributeless Brahman is absorbed in It and obtains Liberation.

नित्यनिर्गुणरूपं तन्नाममात्रेण गीयताम् ।

अर्थतो मोक्ष एवैव संवादिभ्रमवन्मतः ॥ १३९ ॥

139. Brahman is called 'eternal' and 'attributeless' but in fact It is of the nature of liberation itself, just as 'leading' error is an error in name only, for it leads to the desired object.

Scriptures say and logic asserts that Brahman is 'eternal', 'attributeless' etc. But what does the man concerned experience? It is liberation. Mokṣa therefore should be the real synonym of Brahman.

Similarly Samvādi-bhrama should not be considered to be a Bhrama or error but Pramā or correct or right knowledge, for what is to be attained by the adoption of right Pramāṇa has been attained by the Samvādi-bhrama—it is liberation. This is, of course, a Prauḍhivāda, a rhetorical flourish. If the means adopted is not true, one may not get at the truth, but by definition Samvādi-bhrama is one which must come to the truth, else it would be Visamvādi-bhrama. And if it always ends with truth, why should it not be regarded as Pramā? This is the point.

तत्सामर्थ्याज्जायते धीर्मूलाविद्यानिवर्तिका ।

अविमुक्तोपासनेन तारकब्रह्मबुद्धिवत् ॥ १४० ॥

140. As by meditation on the Personal God knowledge of the nature of Ívara arises, so by

meditation on the attributeless Brahman, knowledge of Its nature arises and destroys the ignorance which is the root of rebirth.

Contemplation is a mere mental process, how can it give liberation ?

सोऽकामो निष्काम इति ह्यशरीरो निरिन्द्रियः ।

अभयं हीति मुक्तत्वं तापनीये फलं श्रुतम् ॥ १४१ ॥

141. A meditator becomes Brahman who is 'unattached, desireless, free from body and organs and fearless'. Thus the Tāpanīya Upaniṣad speaks of liberation as the result of meditation on the attributeless Brahman.

Nṛsimha-Uttara-Tāpanīya. Up. 5, 7, 8.

उपासनस्य सामर्थ्याद्विद्योत्पत्तिर्भवेत्ततः ।

नान्यः पन्था इति ह्येतच्छास्त्रं नैव विरुध्यते ॥ १४२ ॥

142. By the strength of meditation on the attributeless Brahman knowledge arises. So the scriptural verse, 'Verily there is no other path to liberation (except knowledge)' does not conflict with this.

Svetāśvatara Up. 3.8, 6.15.

निष्कामोपासनान्मुक्तिस्तापनीये समीरिता ।

ब्रह्मलोकः सकामस्य शैब्यप्रश्ने समीरितः ॥ १४३ ॥

143. So the Tāpanīya Upaniṣad points out that liberation comes from desireless meditation.



The Praśna Upaniṣad also says that by meditation with desire one enters into the region of Brahmā.

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते ।

स एतस्माज्जीवघनात्परं पुरुषमीक्षते ॥ १४४ ॥

144. The Praśna Upaniṣad says that he who meditates with desires on the three-lettered Aum, is taken to the region of Brahmā. There he comes to know the attributeless Brahman who is beyond Hiraṇyagarbha, the sum total of souls, and becomes free.

Praśna Up. 5.5.

अप्रतीकाधिकरणे तत्क्रतुर्न्याय ईरितः ।

ब्रह्मलोकफलं तस्मात्सकामस्येति वर्णितम् ॥ १४५ ॥

145. The Brahma Sūtras in the Apratikādhikaraṇa say that he who desires the region of Brahmā and meditates with desires on the attributeless Brahman attains that region.

Brahma Sūtras 4.3.15.

निर्गुणोपास्तिसामर्थ्यात्तत्र तच्चमवेक्षते ।

पुनरावर्तते नायं कल्पान्ते च विमुच्यते ॥ १४६ ॥

146. Such a worshipper, by virtue of his meditation on the attributeless Brahman, enters the world of Brahmā, and there obtains direct

knowledge of Brahman. He is not born again, he gets ultimate release at the end of the four Yugas.

Chāndogya Up. 4.15.5, 5.10.2.

प्रणवोपास्तयः प्रायो निर्गुणा एव वेदगाः ।

क्वचित्सगुणताऽप्युक्ता प्रणवोपासनस्य हि ॥ १४७ ॥

147. In the Vedas meditation on the holy syllable Aum in most places means meditation on the attributeless Brahman, though in some places it means meditation on Brahman with attributes.

परापरब्रह्मरूप ओंकार उपवर्णितः ।

पिप्पलादेन मुनिना सत्यकामाय पृच्छते ॥ १४८ ॥

148. Pippalāda being asked by his pupil Satyakāma says that Aum means Brahman both with and without attributes.

Praśna Up. 5.2.

एतदालम्बनं ज्ञात्वा यो यदिच्छति तस्य तत् ।

इति प्रोक्तं यमेनापि पृच्छते नचिकेतसे ॥ १४९ ॥

149. Yama too, questioned by his pupil Naciketāsa, replied that he who meditates on Aum knowing it as the attributeless Brahman obtains the fulfilment of his desires.

Kātha Up. 1.2.16-17.

इह वा मरणे चास्य ब्रह्मलोकेऽथवा भवेत् ।

ब्रह्मसाक्षात्कृतिः सम्यगुपासीनस्य निर्गुणम् ॥ १५० ॥

150. He who meditates properly on the attributeless Brahman gets direct knowledge of Brahman either in this life or at the time of death or in the world of Brahmā.

अर्थोऽयमात्मगीतायामपि स्पष्टमुदीरितः ।

विचाराक्षम आत्मानमुपासीतेति सन्ततम् ॥ १५१ ॥

151. The *Ātma Gitā* also clearly says that those who cannot practise discrimination should always meditate on the Self.

*Ātma Gitā* or *Ātma-purāṇa* 131, probably by Śaṅkara-rānanda or Vidyāśankara, the Pontiff of Sringeri before Bhāratīrtha and Vidyāranya.

साक्षात्कर्तुमशक्तोऽपि चिन्तयेन्मामशङ्कितः ।

कालेनानुभवारूढो भवेयं फलितो ध्रुवम् ॥ १५२ ॥

152. (The Self as if says): 'Even if direct knowledge of Me does not seem to be possible, a man should still meditate on the Self. In the course of time, he doubtlessly realizes the Self and is freed.'

यथाऽग्नाधनिधेर्लब्धौ नोपायः खननं विना ।

मह्यभेऽपि तथा स्वात्मचिन्तां मुक्त्वा न चापरः ॥१५३॥

153. 'To reach treasures deeply hidden in the earth, there is nothing for it but to dig. So to have direct knowledge of Me, the Self, there is no other means than meditation on one's Self.'

Cf. *Vivekacūḍāmani* 65.

देहोपलमपाकृत्य बुद्धिकुदालकात्पुनः ।

खात्वा मनोभुवं भूयो गृह्णीयान्मां निर्धि पुमान् ॥१५४॥

154. 'A man should remove the stones of body consciousness from the field of the mind, and then by repeatedly digging with the pick-axe, the intellect, he can get the hidden treasure of the Self.'

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम् ।

अप्यसत्प्राप्यते ध्यानान्नित्याप्तं ब्रह्म किं पुनः ॥१५५॥

155. Even if there is no realization, think 'I am Brahman'. Through meditation a man achieves even other things (like the Deities), why not Brahman who is ever-achieved ?

अनात्मबुद्धिशैथिल्यं फलं ध्यानाद्दिने दिने ।

पश्यन्नपि न चेद्ब्रह्मायेत्कोऽपरोऽस्मात्पशुर्वद ॥ १५६ ॥

156. If a man, who is convinced by his experience that meditation, practised day by day, destroys the idea that the not-Self is the Self, nevertheless becomes idle and neglects meditation, what difference, tell us, is there between him and a brute ?

देहाभिमानं विध्वस्य ध्यानादात्मानमद्वयम् ।

पश्यन्मर्त्योऽमृतो भूत्वा ह्यत्र ब्रह्म समश्नुते ॥ १५७ ॥

157. Destroying his idea that the body is the Self, through meditation a man sees the secondless Self, becomes immortal and realizes Brahman in this body itself.

ध्यानदीपमिमं सम्यक्पराभृशति यो नरः ।

मुक्तसंशय एवायं ध्यायति ब्रह्म सन्ततम् ॥ १५८ ॥

158. The meditator who studies this Chapter called the 'Lamp of Meditation', is freed from all his doubts and meditates constantly on Brahman.



# दशमोऽध्यायः नाटकदीपः

## CHAPTER TEN

### THE LAMP OF THE THEATRE

परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।

स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥ १ ॥

1. Before the projection of the world the Supreme Self, the secondless, all-bliss and ever complete, alone existed. Through His Māyā He became the world, and entered into it as the Jiva, the individual Self.

Now is an illustration by comparison with a performance on the stage. References are to Chāndogya Up. 6.2.1, Bṛhadāraṇyaka Up. 3.9.34, 5.1.1, S'vetāśvatara Up. 4.10, Taittiriya Up. 2.7, 2.6.

विष्ण्वाद्युत्तमदेहेषु प्रविष्टो देवताभवत् ।

मर्त्याद्यधमदेहेषु स्थितो भजति देवताम् ॥ २ ॥

2. Entering the superior bodies like that of Viṣṇu, He became the deities ; and remaining in the inferior bodies like that of men He worships the deities.

अनेकजन्मभजनात्स्वविचारं चिकीर्षति ।

विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥ ३ ॥

3. Due to the practice of devotions in many lives the Jīva desires to reflect upon his nature. When by enquiry and reflection Māyā is negated, the Self alone remains.

अद्वयानन्दरूपस्य सद्वयत्वं च दुःखिता ।

बन्धः प्रोक्तः स्वरूपेण स्थितिर्गुक्तिरितीयते ॥ ४ ॥

4. The duality and misery of the secondless Self, whose nature is bliss, is called bondage. Abiding in Its own nature is said to be liberation.

Liberation is the restoration to the original condition of pure Spirit.

अविचारकृतो बन्धो विचारेण निवर्तते ।

तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥ ५ ॥

5. Bondage is caused by want of discrimination, and is negated by discrimination. Hence one should discriminate about the individual and supreme Self.

The Jīva attached to the body through identification with the ego imagines himself to be an agent. Actions serve to purify the mind and thus help the process of enquiry which alone gives knowledge.

अहमित्यभिमन्ता यः कर्ताऽसौ तस्य साधनम् ।

मनस्तस्य क्रिये अन्तर्बहिर्बृत्ती क्रमोत्थिते ॥ ६ ॥

6. He who thinks 'I am' is the agent. Mind is his instrument of action, and the actions of the

mind are two types of modifications in succession, internal and external.

अन्तर्मुखवाहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।

बहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥ ७ ॥

7. The internal modification of the mind takes the form of 'I'. It makes him an agent. The external modification assumes the form of 'this'. It reveals to him the external things.

इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।

असाङ्गैरेण तान्भिन्द्याद्घ्राणादीन्द्रियपञ्चकम् ॥ ८ ॥

8. The external things (that are cognized by the mind in a general way, their special qualities having been jumbled up) are cognized by the five sense-organs quite distinctly as sound, touch, colour, taste and smell.

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।

स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥ ९ ॥

9. That consciousness which reveals at one and the same time the agent, the action and the external objects is called 'witness' in the Vedānta.

All the three are different in nature from the witness.

ईक्षे शृणोमि जिघ्रामि स्वादयामि स्पृशाम्यहम् ।

इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥ १० ॥



10. The witness, like the lamp in a dancing hall, reveals all these as 'I see', 'I hear', 'I smell', 'I taste', 'I touch' as pieces of knowledge.

Cf. Upadeśasāhasrī 18.120, 123. It is this witness who makes it possible for one to have at one and the same time the experience derived from the different senses.

In Śloka 9 it is said that the witness reveals at one and the same time the agent, the actions and the external things. But no knowledge is possible unless they get linked up. This is done by the witness, not by any action (for it does not act) but by its mere presence; for example 'I see' involves three factors—the 'I', the 'seeing', and the 'seen'; and to connect them 'at one and the same time' in order to produce knowledge is also the 'work' of the witness. The witness, which is knowledge and nothing but knowledge does it by its mere presence. The witness envelops them all together as a light does its surroundings, and the knowledge 'I see' is produced.

It is a fine piece of epistemology that Vedānta resorts to. Vṛttis are temporary; Cidābhāsa, which is a reflection of the witness on the Antaḥkaraṇa but with a Vṛtti, loses its hold on the cognition when the Vṛtti subsides. It is therefore that the permanence of knowledge is secured by the ever-present witness.

नृत्यशालास्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।

दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥ ११ ॥

11. The light in the dancing hall uniformly reveals the patron, the audience and the dancer. Even when they are absent, the light continues to shine.

अहङ्कारं धियं साक्षी विषयानपि भासयेत् ।

अहङ्काराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥ १२ ॥

12. The witness-consciousness lights up the ego, the intellect and the sense-objects. Even when ego etc., are absent, it remains self-luminous as ever.

निरन्तरं भासमाने कूटस्थे ज्ञप्तिरूपतः ।

तद्भासा भासमानेयं बुद्धिर्नृत्यत्यनेकधा ॥ १३ ॥

13. The unchangeable witness is ever present as self-luminous consciousness; the intellect functions under its light and dances in a variety of ways.

अहङ्कारः प्रभुः सभ्याविषया नर्तकी मतिः ।

तालादिधारीण्यक्षाणि दीपः साक्ष्यवभासकः ॥ १४ ॥

14. In this illustration the patron is the ego, the various sense-objects are the audience, the intellect is the dancer, the musicians playing on their instruments are the sense-organs, and the light illumining them all is the witness-consciousness.

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।

स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥ १५ ॥

15. As the light reveals all the objects remaining in its own place, so the witness-consciousness, itself ever motionless, illumines the objects within

and without (including the operations of the mind).

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिणि ।

विषया बाह्यदेशस्था देहस्यान्तरहृद्भूतिः ॥ १६ ॥

16. The distinction between external and internal objects refers to the body and not to the witness-consciousness. Sense-objects are outside the body whereas the ego is within the body.

अन्तःस्था धीः सहैवाक्षैर्बहिर्याति पुनः पुनः ।

भास्यबुद्धिस्थचाञ्चल्यं साक्षिण्यारोप्यते वृथा ॥ १७ ॥

17. The mind seated within goes out again with the sense organs. In vain, people seek to impose the fickleness of the mind illumined by the witness-consciousness on the latter.

गृहान्तरगतः स्वल्पो गवाक्षादातपोऽचलः ।

तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥ १८ ॥

18. The streak of sunlight coming into the room through an opening is motionless; but, if one dances one's hand in the rays, the light appears to be dancing.

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।

अकुर्वन्बुद्धिचाञ्चल्यात्करोतीव तथा तथा ॥ १९ ॥

19. Similarly, the witness-consciousness, though really fixed in its own place and neither

going out nor returning within, yet appears to move owing to the restless nature of the mind.

न बाह्यो नान्तरः साक्षी बुद्धेर्देशौ हि तावुभौ ।

बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र सः ॥ २० ॥

20. The witness-consciousness can neither be called external nor internal. Both these terms have reference to the mind. When the mind becomes fully tranquil, the witness exists where it shines.

देशः कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।

सर्वदेशप्रकल्प्यैव सर्वगत्वं न तु स्वतः ॥ २१ ॥

21. If it be said that (when all mental operations cease) there is no space at all, we reply: let it have no space. It is called all-pervasive, because of the mind's creation of space.

अन्तर्बहिर्वा सर्वं वा यं देशं परिकल्पयेत् ।

बुद्धिस्तदेशगः साक्षी तथा वस्तुषु योजयेत् ॥ २२ ॥

22. Whatever space, internal or external, the intellect imagines, is pervaded by the witness-consciousness. Similarly will the witness-consciousness be related to all other objects.

यद्यद्रूपादि कल्प्येत बुद्ध्या तत्तत्प्रकाशयन् ।

तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यगोचरः ॥ २३ ॥

23. Whatever form the intellect imagines, the supreme Self illumines it as its witness, remaining Itself beyond the grasp of speech and mind.

कथं तादृङ्मया ग्राह्य इति चेन्मैव गृह्यताम् ।

सर्वग्रहोपसंशान्तौ स्वयमेवावशिष्यते ॥ २४ ॥

24. If you object ‘How such a Self could be grasped by me?’, our answer is: Let it not be grasped. When the duality of the knower and the known comes to an end, what remains is the Self.

न तत्र मानापेक्षास्ति स्वप्रकाशस्वरूपतः ।

तादृग्व्युत्पत्त्यपेक्षा चेच्छ्रुतिं पठ गुरोर्मुखात् ॥ २५ ॥

25. Since Ātman is self-luminous in its nature, its existence needs no proof. If you need to be convinced that the existence of Ātman needs no proof, hear the instruction of the Śruti from a spiritual teacher.

यदि सर्वग्रहत्यागोऽशक्यस्तर्हि धियं ब्रज ।

शरणं तदधीनोऽन्तर्बहिर्वैषोऽनुभूयताम् ॥ २६ ॥

26. If you find the renunciation of all perceptible duality impossible, reflect on the intellect and realize the witness-consciousness as the one witness of all internal and external creations of the intellect.

# एकादशोऽध्यायः ब्रह्मानन्दे योगानन्दः

## CHAPTER ELEVEN

### THE BLISS OF YOGA

ब्रह्मानन्दं प्रवक्ष्यामि ज्ञाते तस्मिन्नशेषतः ।

ऐहिकामुष्मिकानर्थव्रातं हित्वा सुखायते ॥ १ ॥

1. We now describe the bliss of Brahman, knowing which one becomes free from present and future ills and obtains happiness.

The last five chapters (11-15) are considered by some to be a separate book. They speak of spiritual felicity. The present chapter speaks about the felicity arising from concentration.

Brahman is bliss absolute. Cf. Taittiriya Up. 3.6.1.

ब्रह्मवित्परमाप्नोति शोकं तरति चात्मवित् ।

रसो ब्रह्म रसं लब्ध्वाऽऽनन्दीभवति नान्यथा ॥ २ ॥

2. 'A knower of Brahman achieves the 'Supreme'; 'A knower of the Self goes beyond sorrow'; 'Brahman is bliss'; 'One becomes blissful through the attainment of the blissful Brahman' and in no other way.

Cf. Taittiriya Up. 2.1.1., 2.7.1., Chāndogya Up. 7.1.3.

प्रतिष्ठां विन्दते स्वस्मिन्यदा स्यादथ सोऽभयः ।

कुरुतेऽस्मिन्नन्तरं चेदथ तस्य भयं भवेत् ॥ ३ ॥

3. He who establishes himself in his own Self becomes fearless, but he who perceives any difference from the Self is subject to fear.

Cf. Taittiriya Up. 2.7.1. Bṛhadāraṇyaka Up. 1.4.2, Kāṭha Up. 2.1. 10-11.

वायुः सूर्यो वह्निरिन्द्रो मृत्युर्जन्मान्तरेऽन्तरम् ।

कृत्वा धर्मं विजानन्तोऽप्यस्माद्भ्रीत्या चरन्ति हि ॥४॥

4. Even Wind, Sun, Fire, Indra and Death, having performed the religious practices in earlier lives, but failing to realize their identity with Him, carry out their tasks in fear of Him.

Cf. Taittiriya Up. 2.8.1 Kāṭha Up. 2.3. These presiding deities of wind etc., gained those positions because of some meritorious actions in previous lives. But because they did not have the highest realization and considered Brahman as different from themselves they are in constant fear of Him.

आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन ।

एतमेव तपेन्नैषा चिन्ता कर्माग्निसंभृता ॥ ५ ॥

5. One who has attained the bliss of Brahman experiences fear from nothing. Anxiety regarding his good and bad actions which consumes others like fire, no longer scorches him.

Cf. Taittiriya Up. 2.9.1.

एवं विद्वान्कर्मणी द्वे हित्वात्मानं स्मरेत्सदा ।

कृते च कर्मणी स्वात्मरग्णैर्वैष पश्यति ॥ ६ ॥

6. Such a knower through his knowledge takes himself beyond good and evil, and is ever engaged in meditation on the Self. He looks upon good and bad actions done as the manifestations of his Self.

Cf. Bṛhadāraṇyaka Up. 2.4. 4-7.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ७ ॥

7. 'When a man has seen the Highest the knots of his heart are sundered ; all his doubts are dispelled, and all his actions perish '.

Muṇḍaka Up. 2.2.9. The actions originate from ignorance and with the dawn of knowledge they are bound to vanish.

तमेव विद्वानत्येति मृत्युं पन्था न चेतारः ।

ज्ञात्वा देवं पाशहानिः क्षीणैः क्लेशैर्न जन्मभाक् ॥ ८ ॥

8. 'Knowing Him, one crosses death ; there is no other path than this'. 'When a man has known the effulgent Self, all his bonds are cut asunder, his afflictions cease ; there is no further birth for him '.

Svetāśvatara Up. 6.15, 1.10. The cause of happiness and misery is the body ; its cause is the unseen result of good and bad action ; the cause of these is attachment and hatred ; their causes are likes and dislikes and favourable and unfavourable thoughts ; their cause is the idea of



difference; its cause is ignorance about the identity of oneself with Brahman. This is called the wheel of Saṁsāra, mentioned in Naiṣkarmyasiddhi and Adhyātma Rāmāyaṇa (Rāma Gīta).

देवं मत्वा हर्षशोकौ जहात्यत्रैव धैर्यवान् ।

नैनं कृताकृते पुण्यपापे तापयतः क्वचित् ॥ ९ ॥

9. 'The man of steady wisdom, having known the effulgent Self, leaves behind, even in this life, all joys and sorrows.' 'He is not scorched by thoughts of the good or bad deeds which he may have done or omitted to do.'

Kaṭha Up 1.2.12, Bṛhadāraṇyaka Up. 4.4.22.

इत्यादिश्रुतयो बह्व्यः पुराणैः स्मृतिभिः सह ।

ब्रह्मज्ञानेऽनर्थहानिमानन्दं चाप्यघोषयन् ॥ १० ॥

10. 'Thus many texts in the Śruti, Smṛtis and Purāṇas declare that the knowledge of Brahman destroys all sorrows and leads to bliss.

आनन्दस्त्रिविधो ब्रह्मानन्दो विद्यासुखं तथा ।

विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते ॥ ११ ॥

11. Bliss is of three kinds: The bliss of Brahman, the bliss which is born of knowledge, and the bliss which is produced by contact with outer objects. First the bliss of Brahman is being described.

भृगुः पुत्रः पितुः श्रुत्वा वरुणाद्ब्रह्मलक्षणम् ।

अन्नप्राणमनोबुद्धीस्त्यक्त्वानन्दं विजज्ञिवान् ॥ १२ ॥

12. Bhṛgu learnt the definition of Brahman from his father Varuṇa, and negating the food-sheath, the vital-sheath, the mind-sheath and the intellect-sheath as not being Brahman, he realized Brahman reflected in the bliss-sheath.

Taittiriya Up. 3.

आनन्दादेव भूतानि जायन्ते तेन जीवनम् ।

तेषां लयश्च तत्रातो ब्रह्मानन्दो न संशयः ॥ १३ ॥

13. All beings are born of bliss and live by It, pass on to It and are finally reabsorbed in it; there is therefore no doubt that Brahman is bliss.

Taittiriya Up. 3.6.1, 2.7.1. Production is due to the pleasure derived from physical union, sustenance is from pleasure from worldly objects and absorption is also from pleasure experienced, e.g., in sleep.

भूतोत्पत्तेः पुरा भूमा त्रिपुटीद्वैतवजनात् ।

ज्ञातृज्ञानज्ञेयरूपा त्रिपुटी प्रलये हि नो ॥ १४ ॥

14. Before the creation of beings there was only the infinite and no triad of knower, known and knowing; therefore in dissolution the triad again ceases to exist.

Cf. Chāndogya Up. 7.24.2.

विज्ञानमय उत्पन्नो ज्ञाता ज्ञानं मनोमयः ।

ज्ञेयाः शब्दादयो नैतत्त्रयमुत्पत्तितः पुरा ॥ १५ ॥

15. When created, the intellect-sheath is the knower ; the mind-sheath is the field of knowledge; sound, etc., are the objects known. Before creation they did not exist.

त्रयाभावे तु निर्वैतः पूर्ण एवानुभूयते ।

समाधिसुप्तिमूर्च्छासु पूर्णः सृष्टेः पुरा तथा ॥ १६ ॥

16. In the absence of this triad, the secondless, indivisible Self alone exists. The Self alone existed before the projection of the world. Similarly It exists in the states of Samādhi, deep sleep and swoon.

Cf. Praśna Up. 4. 1-2, Bṛhadāraṇyaka Up. 4.2.23-32, Kāṭha Up. 2.2.8.

यो भूमा स सुखं नाल्पे सुखं त्रेधा विभेदिनि ।

सनत्कुमारः प्राहैवं नारदायातिशोकिने ॥ १७ ॥

17. The infinite Self alone is bliss ; there is no bliss in the finite realm of the triad. This Sanatkumāra told the grieving Nārada.

Chāndogya Up. 7.1.3, 7.23.1.

स पुराणान्पञ्च वेदाञ्छास्त्राणि विविधानि च ।

ज्ञात्वाप्यनात्मवित्त्वेन नारदोऽतिशुशोच ह ॥ १८ ॥

18. Even though Nārada was versed in the Vedas, the Purāṇas and the various studies, he was full of grief because of not knowing the Self.

Chāndogya Up. 7.1.2.

वेदाभ्यासात्पुरा तापत्रयमात्रेण शोकिता ।

पश्चात्त्वभ्यासविस्मारभङ्गगर्वैश्च शोकिता ॥ १९ ॥

19. Before he began the study of the Vedas he was subject to the three usual kinds of misery, but afterwards he was more grieved because of the added afflictions of the practices of the study, the fear of forgetting and slips or defeat and conceit.

Tritāpa, the three kinds of misery are the misery arising from one's body (Ādhyātmika), the misery from external circumstances like fire, flood etc., (Ādhibhautika), and the misery from supernatural forces (Ādhidaivika )

सोऽहं विद्वन्प्रशोचामि शोकपारं नयात्र माम् ।

इत्युक्तः सुखमेवास्य पारमित्यभ्यधादृषिः ॥ २० ॥

20. 'O Sage', said Nārada to Sanatkumāra, 'learned as I am in the studies, I am subject to grief. Please take me beyond this ocean of misery'. The Ṛṣi told Nārada in reply that the farther shore of the ocean of misery is the bliss of Brahman.

Chāndogya Up. 7.1.26.

सुखं वैषयिकं शोकसहस्रेणावृतत्वतः ।

दुःखमेवेति मत्वाह नाल्पेऽस्ति सुखमित्यसौ ॥ २१ ॥

21. As the happiness derived from sense-objects is covered by thousands of afflictions, it is misery only. There is therefore no happiness in the limited.

ननु द्वैते सुखं माभूदद्वैतेऽप्यस्ति नो सुखम् ।

अस्ति चेदुपलभ्येत तथा च त्रिपुटी भवेत् ॥ २२ ॥

22. (Objection): Granting there is no happiness in duality, there is no happiness in non-duality either. If you maintain that there is, then it must be experienced, and then there will be the triad.

मास्त्वद्वैते सुखं किन्तु सुखमद्वैतमेव हि ।

किं मानमिति चेन्नास्ति मानाकाङ्क्षा स्वयंप्रभे ॥ २३ ॥

23. (Reply): 'Let there be no experience of happiness in the state of non-duality. But non-duality itself is bliss.' 'What is the proof?' 'The self-revealing requires no other proof.'

The experience of any object implies three things, viz., experiencer, experience, the experienced. In non-duality it is not possible. This is the objection, which is met by saying 'We admit, in non-duality there is no experience of bliss. What we say is, non-duality is bliss. How do we know it? It is Self revealing as such. Not that we are separate entities experiencing bliss but that all 'we's are lost and bliss reveals itself.

स्वप्रभत्वे भवद्वाक्यं मानं यस्माद्भवानिदम् ।

अद्वैतमभ्युपेत्यास्मिन्सुखं नास्तीति भाषते ॥ २४ ॥

24. Your objection itself is evidence of the self-revealing nature of the existence of self-conscious non-duality; for you admit the existence of the secondless and merely contend that it is not bliss.

In saying that there is no happiness in the condition of non-duality you only entertain a doubt regarding the existence of happiness but not about non-duality.

नाभ्युपैम्यहमद्वैतं तद्वचोऽनूद्य दूषणम् ।

वच्मीति चेत्तदा ब्रूहि किमासीद्वैततः पुरा ॥ २५ ॥

25. (Objection): I do not admit non-duality but only accept it as a hypothesis to be refuted. (Reply): Then tell us what existed before duality emerged.

किमद्वैतमुत्तद्वैतमन्यो वा कोटिरन्तिमः ।

अप्रसिद्धो न द्वितीयोऽनुत्पत्तेः क्षिप्यतेऽग्निमः ॥ २६ ॥

26. Was it non-duality or duality or something different from both ? It cannot have been the last because it is impossible to conceive so. It cannot have been duality because it had not yet emerged. Hence non-duality alone remains.

अद्वैतसिद्धिर्युक्त्यैव नानुभूत्येति चेद्बद ।

निर्दृष्टान्ता सदृष्टान्ता वा कोटयन्तरमत्र नो ॥ २७ ॥

27. (Objection): The truth of non-duality is established by argument only and not by expe-

rience, it cannot be experienced. (Reply): Then tell whether your argument can or cannot be supported by illustration; it must be the one or the other.

नानुभूतिर्न दृष्टान्त इति युक्तिस्तु शोभते ।

सदृष्टान्तत्वपक्षे तु दृष्टान्तं वद मे मतम् ॥ २८ ॥

28. You deny (the possibility of) the non-dual experience. (At the same time if you say) there is no illustration (in support of the argument that establishes non-duality) it would be a wonderful logic! (You cannot say there is no illustration in its favour, for an argument must be supported by an illustration.) In case there are examples please give us an acceptable one.

अद्वैतः प्रलयो द्वैतानुपलम्भेन सुप्तिवत् ।

इति चेत्सुप्तिरद्वैतेत्यत्र दृष्टान्तमीरय ॥ २९ ॥

29. (Objection): (Here is the argument with illustration). In dissolution there is non-duality, since duality is not experienced there, as in deep sleep. (Reply): Please give an illustration to support your affirmation of the absence of duality in deep sleep.

An illustration here means an example, embodying the conclusion reached by reasoning. Without it an argument is not valid. The opponent cannot cite his own experience in sleep, for he has denied experience of non-duality; he must give an external example.

दृष्टान्तः परसुप्तिश्चेदहो ते कौशलं महत् ।

यः स्वसुप्तिं न वेत्त्यस्य परसुप्तौ तु का कथा ॥ ३० ॥

30. (Objection): The sleeping state of some other person may be an illustration. (Reply): You are indeed a clever man ; you have no knowledge of your own experience in deep sleep, which you are going to prove by giving the illustration of another's deep sleep, and yet you profess to know that of another.

निश्चेष्टत्वात्परः सुप्तो यथाहमिति चेत्तदा ।

उदाहर्तुः सुषुप्तेस्ते स्वप्रभत्वं बलाद्भवेत् ॥ ३१ ॥

31. (Objection): The other person is in deep sleep since he is inactive as in my case. (Reply): Then from the force of your illustration you admit the self-revealing nature of the non-dual truth in your own sleep.

नेन्द्रियाणि न दृष्टान्तस्तथाप्यङ्गीकरोषि ताम् ।

इदमेव स्वप्रभत्वं यद्भानं साधनैर्विना ॥ ३२ ॥

32. (How?) There are no sense-organs (for you say you are inactive); there is no illustration (for the illustration adduced by you is inadmissible) and yet there is the non-dual (which you admit) ; this is what is known as the self-revealing nature of the non-dual. So you are forced to admit it.



It is a sufficient proof of the self-revealing nature of this experience of sleep. Knowledge which arises by itself without any cause may be said to shine by its own light.

स्लामद्वैतस्वप्रभत्वे वद सुप्तौ सुखं कथम् ।

शृणु दुःखं तदा नास्ति ततस्ते शिष्यते सुखम् ॥ ३३ ॥

33. (Objection): Admitted that there is the non-dual in deep sleep and that it is self-revealing, what about the bliss you spoke of ? (Reply): When all misery is absent, that which remains is bliss.

अन्धः सन्नप्यनन्धः स्याद्विद्धोऽविद्धोऽथ रोग्यपि ।

अरोगीति श्रुतिः प्राह तच्च सर्वे जना विदुः ॥ ३४ ॥

34. In deep sleep the blind are not blind, the wounded not wounded and the ill no longer ill, say the scriptures. All people too know this.

Chândogya Up. 8.4 2, 8.10.3.

न दुःखाभावमात्रेण सुखं लोष्टशिलादिषु ।

द्रव्याभावस्य दृष्टत्वादिति चेद्विषमं वचः ॥ ३५ ॥

35. (Objection): The absence of misery does not necessarily imply bliss, since objects like stone or clay are not seen to experience either misery or happiness. (Reply): This is a false analogy,

मुखदैन्यविकासाभ्यां परदुःखसुखोहनम् ।

दैन्याद्यभावतो लोष्टे दुःखाद्यहो न सम्भवेत् ॥ ३६ ॥

36. One infers another's grief or joy from his face, melancholy or smiling, but in clay this inference of grief etc., from such indications is impossible.

स्वकीये सुखदुःखे तु मोहनीये ततस्तयोः ।

भावो वेद्योऽनुभूत्यैव तदभावोऽपि नान्यतः ॥ ३७ ॥

37. Our happiness and misery, however, are not to be known by inference; both their presence and absence are directly experienced.

तथा सति सुषुप्तौ च दुःखाभावोऽनुभूतिभिः ।

विरोधिदुःखराहित्यात्सुखं निर्विघ्नमिष्यताम् ॥ ३८ ॥

38. In the same way the absence of all miseries is directly experienced in deep sleep, and since they are the opposites to bliss their total absence is unhindered bliss which has to be accepted as our experience

महत्तरप्रयासेन मृदुशय्यादिसाधनम् ।

कुतः सम्पाद्यते सुप्तौ सुखं चेत्तत्र नो भवेत् ॥ ३९ ॥

39. If sleep does not produce an experience of bliss why do people make so much efforts to procure soft beds etc. ?

दुःखनाशार्थमेवैतदिति चेद्रोगिणस्तथा ।

भवत्वरोगिणस्त्वेतत्सुखायैवेति निश्चिनु ॥ ४० ॥

40. (Objection): It is only to remove pain. (Reply): That is true for the sick alone. But since healthy people do so too, it must be to obtain happiness.

तर्हि साधनजन्यत्वात्सुखं वैषयिकं भवेत् ।

भवत्वेवात्र निद्रायाः पूर्वं शय्यासनादिजम् ॥ ४१ ॥

41. (Objection): Then the happiness in sleep is born of objects due to the bed etc. (Reply): It is true that the happiness before going to sleep is due to these accessories.

The happiness derived from soft bed etc., is physical, but that precedes the happiness experienced in actual sleep.

निद्रायां तु सुखं यत्तज्जन्यते केन हेतुना ।

सुखाभिमुखधीरादौ पश्चान्मज्जेत्परे सुखे ॥ ४२ ॥

42. But the happiness experienced in deep sleep is not obtained from any object. A man may go to sleep expecting to be happy, but before long he experiences a happiness of a higher order.

जाग्रद्व्यावृत्तिभिः श्रान्तो विश्रम्याथ विरोधिनि ।

अपनीते स्वस्थचित्तोऽनुभवेद्विषये सुखम् ॥ ४३ ॥

43. A man fatigued in the pursuit of worldly affairs lies down and removes the obstacles to happiness. His mind being calm, he enjoys the pleasure of resting in bed.

आत्माभिमुखधीवृत्तौ स्वानन्दः प्रतिबिम्बति ।

अनुभूयैनमत्रापि त्रिपुट्या श्रान्तिमाप्नुयात् ॥ ४४ ॥

44. Directing his thoughts towards the Self, he experiences the bliss of the Self reflected in the intellect. But experiencing this, even here he becomes tired of the pleasures derived of the triad (of experiencer, experience and experienced).

तच्छ्रमस्यापनुत्यर्थं जीवो धावेत्परात्मनि ।

तेनैक्यं प्राप्य तत्रत्यो ब्रह्मानन्दः स्वयं भवेत् ॥ ४५ ॥

45. To remove that weariness the Jiva rushes towards his real Self, and becoming united with it experiences the bliss of Brahman in sleep.

Chândogya Up. 6.8.1.

दृष्टान्ताः शकुनिः श्येनः कुमारश्च महानृपः ।

महाब्राह्मण इत्येते सुप्त्यानन्दे श्रुतीरिताः ॥ ४६ ॥

46. The scriptures give the following examples to illustrate the bliss enjoyed in sleep: the falcon, the eagle, the infant, the great king and the knower of Brahman.

शकुनिः सूत्रवद्धः तन्दिक्षु व्यापृत्य विश्रमम् ।

अलब्ध्वा बन्धनस्थानं हस्तस्तम्भाद्युपाश्रयेत् ॥ ४७ ॥

47. Tied to a string, the falcon, flying hither and thither but failing to find a resting place,

returns to rest on the wrist of its master or on the post to which it is tied.

Chāndogya Up. 6.8.2.

जीवोपाधिमनस्तद्वद्भ्रमाधिर्मफलाप्तये ।

स्वप्ने जाग्रति च भ्रान्त्वा क्षीणे कर्मणि लीयते ॥ ४८ ॥

48. Similarly the mind, which is the instrument of the Jīva, moves on in the dreaming and waking states in order to obtain the fruits of righteous and unrighteous deeds. When the experiencing of these fruits ceases, the mind is absorbed in its cause, undifferentiated ignorance.

The Jīva then becomes one with the supreme Self.

श्येनो वेगेन नीडैकलम्पटः शयितुं व्रजेत् ।

जीवः सुप्त्यै तथा धावेद्ब्रह्मानन्दैकलम्पटः ॥ ४९ ॥

49. The eagle rushes only to its nest hoping to find rest there. Similarly the Jīva eager only to experience the bliss of Brahman rushes to sleep.

Bṛhadāraṇyaka Up. 4.3.19.

अतिबालः स्तनं पीत्वा मृदुशय्यागतो हसन् ।

रागद्वेषाद्यनुत्पत्तेरानन्दैकस्वभावभाक् ॥ ५० ॥

50. A tiny tot having fed at the breast of its mother, lies smiling in a soft bed. Free from desire and aversion it enjoys the bliss of its nature.

For verses 50-52 Cf. Bṛhadāraṇyaka Up. 2.1.9.

महाराजः सार्वभौमः सन्तुष्टः सर्वभोगतः ।

मानुषानन्दसीमानं प्राप्यानन्दैकमूर्तिभाक् ॥ ५१ ॥

51. A mighty king, sovereign of the world, having obtained all the enjoyments which mark the limits of human happiness to his full contentment, becomes the very personification of bliss.

महाविप्रो ब्रह्मवेदी कृतकृत्यत्वलक्षणाम् ।

विद्यानन्दस्य परमां काष्ठां प्राप्यावतिष्ठते ॥ ५२ ॥

52. A great Brāhmaṇa, a knower of Brahman, has extended the bliss of knowledge to its extreme limit; he has achieved all that was to be achieved and sits established in that state.

मुग्धबुद्धातिबुद्धानां लोके सिद्धा सुखात्मता ;

उदाहृतानां मन्ये तु दुःखिनो न सुखात्मकाः ॥ ५३ ॥

53. These examples of the ignorant, infant, the discriminative king and the wise Brāhmaṇa are of people considered to be happy. Others are subject to misery and are not very happy.

कुमारादिवदेवायं ब्रह्मानन्दैकतत्परः ।

स्त्रीपरिष्वक्तवद्वेद न बाह्यं नापि चान्तरम् ॥ ५४ ॥

54. Like the infant and the other two, man passes into deep sleep and enjoys only the bliss of Brahman. In that state he, like a man embraced

by his loving wife, is not conscious of anything either internal or external.

Bṛhadāraṇyaka Up. 4.3.21.

बाह्यं रथ्यादिकं वृत्तं गृहकृत्यं यथान्तरम् ।

तथा जागरणं बाह्यं नाडीस्थः स्वप्न आन्तरः ॥ ५५ ॥

55. Just as what happens outside in the street may be called external, and what is done inside the house internal, so the experiences of the waking state may be called external and the dreams produced inside the mind and the nervous system may be called internal.

पितापि सुप्तावपितेत्यादौ जीवत्ववारणात् ।

सुप्तौ ब्रह्मैव नो जीवः संसारित्वासमीक्षणात् ॥ ५६ ॥

56. The Sruti says : ' In sleep even a father is no father '. Then in the absence of all worldly ideas the Jivahood is lost, and a state of pure consciousness prevails.

Bṛhadāraṇyaka Up. 4.3.22.

पितृत्वाद्यभिमानो यः सुखदुःखाकरः स हि ।

तस्मिन्नपगते तीर्णः सर्वाञ्छोकान्भवत्ययम् ॥ ५७ ॥

57. One having such notions as ' I am a father ' experiences joy and grief. When such attachment perishes, he rises beyond all sorrow.

सुषुप्तिकाले सकले विलाने तमसावृतः ।

सुखरूपमुपैतीति ब्रूते ह्यार्थवर्णी श्रुतिः ॥ ५८ ॥

58. A text of the Atharva Veda says : 'In the state of deep sleep, when all the objects of experience have been absorbed, and only darkness (Tamas) prevails, the Jiva enjoys bliss'.

Kaivalya Up. 13.

सुखमस्वाप्समत्राहं न वै किञ्चिदवेदिषम् ।

इति सुप्ते सुखाज्ञाने परामृशति चात्थितः ॥ ५९ ॥

59. A man from deep sleep remembers his happiness and ignorance and says : 'I was sleeping happily ; I knew nothing then'.

परामर्शोऽनुभूतेऽस्तीत्यासीदनुभवस्तदा ।

चिदात्मत्वात्स्वतो भाति सुखमज्ञानधीस्ततः ॥ ६० ॥

60. Recollection presupposes experience. So in sleep there was experience. The bliss experienced in dreamless sleep is revealed by consciousness itself which also reveals the undifferentiated ignorance (Ajñāna) covering bliss in that state.

In the state of dreamless sleep the Self reveals itself as bliss and in that self-revelation it reveals its knowledge of Avidyā or ignorance, which expresses itself as 'I knew nothing'.

ब्रह्म विज्ञानमानन्दमिति वाजसनेयिनः ।

पठन्त्यतः स्वप्रकाशं सुखं ब्रह्मैव नेतरत् ॥ ६१ ॥



61. The Vājasaneyins say: 'Brahman is of the nature of consciousness and bliss'. Therefore the self-luminous bliss is Brahman itself and nothing else.

Ṛhadāraṇyaka Up. 3.9.28. It forms part of the Vājasaneyī branch of the Yajurveda.

यद्ज्ञानं तत्र लानौ तौ विज्ञानमनोमयो ।

तयोर्हि विलयावस्था निद्रा ज्ञानं च सैव हि ॥ ६२ ॥

62. The mind and the intellect sheaths are latent in the state called ignorance. Deep sleep is the condition in which these sheaths are latent and it is therefore a state of ignorance.

How can there be recollection of the bliss and state of non-duality in deep sleep by the intellect and the mind, for they did not exist? They existed in the latent state in the Ajñāna, their cause, so it is quite possible. They come out of the deep sleep, with the feeling 'There was a abundance of bliss', 'I did not know anything else'.

विलीनघृतवत्पश्चात्स्याद्विज्ञानमयो घनः ।

विलीनावस्थ आनन्दमयशब्देन कथ्यते ॥ ६३ ॥

63. Just as melted butter again becomes solid, the two sheaths in the states following deep sleep again become manifest. The state in which the mind and intellect are latent is called the bliss-sheath.

सुप्तिपूर्वक्षणे बुद्धिवृत्तिर्या सुखविम्बिता ।

सैव तद्विम्बसहिता लीनानन्दमयस्ततः ॥ ६४ ॥

64. The modification (Vṛtti) of the intellect in which, just before sleep, bliss is reflected becomes latent in the state of deep sleep along with the reflected bliss, and is known as the bliss-sheath.

So the bliss-sheath is (1) a Vṛtti or modification of that intellect (2) which had become latent, (3) in the deep sleep state and (4) catching the reflection of the bliss of Brahman (or bliss that is Brahman). Or in other words, the bliss-sheath is the sheath of the intellect gone inward; and in going inward it is divested of the sense organs and it catches and retains the reflection of the bliss of Brahman, which the sheath of the intellect has not.

The modifications (Vṛttis) of the intellect are all bright, clear, and distinct. But this Vṛtti, the material cause of the Ānandamaya, is not bright, it is vague and indistinct. It is because it has gone latent; and also because (as the next S'loka says) it is interpenetrated by the Vṛttis or modifications of Ajñāna or ignorance, with whose help it enjoys the reflected bliss. We must however remember here that in all cognitions or experience the Vṛtti of the intellect is always 'tipped with Cidābhāsa' but not in internal cognitions or experience. This being an internal experience Vṛtti is automatically illumined by the witness and not by Cidābhāsa. And the sense-organs having been left behind do not play any part in the enjoyment of the bliss. This makes it inexpressible, unique.

Another point is to be noted here. Here the attention of the Cidābhāsa or Jīva is complete. In this state the experiencer is a latent Vṛtti of the intellect, enlivened and illumined not by the Cidābhāsa but by the witness directly, reflecting its bliss on it with the help of a Vṛtti, not of

intellect but of Mūlāvīdyā, thereby preventing the complete identity of the Jiva and Siva, the individual and the Absolute and keeping the experience vague, and revealing its (Mūlāvīdyā's) existence simultaneously.

अन्तर्मुखो य आनन्दमयो ब्रह्मसुखं तदा ।

भुङ्क्ते चिद्विम्बयुक्ताभिर्ज्ञानोत्पन्नवृत्तिभिः ॥ ६५ ॥

65. This Vṛtti thus turned within, which is termed the bliss-sheath, enjoys the bliss reflected on it in association with the modifications of ignorance, catching the reflection of consciousness.

अज्ञानवृत्तयः सूक्ष्मा विस्पष्टा बुद्धिवृत्तयः ।

इति वेदान्तसिद्धान्तपारगाः प्रवदन्ति हि ॥ ६६ ॥

66. The adepts in Vedānta say that the modifications of ignorance are subtle, whereas those of the intellect are gross.

माण्डूक्यतापनीयादिश्रुतिष्वेतदतिस्फुटम् ।

आनन्दमयभोक्तृत्वं ब्रह्मानन्दे च भोग्यता ॥ ६७ ॥

67. This is fully explained in the Māṇḍūkya and Tāpanīya Upaniṣads. It is the sheath of bliss which is the enjoyer, and it is the bliss of Brahman which is enjoyed.

Māṇḍūkya Up. 5. Prājña or the consciousness reflected in the bliss-sheath is the enjoyer of bliss of Brahman reflected in the Vṛttis (subtle modifications) of ignorance. As the finer Vṛttis are no longer clearly differentiated, the bliss-sheath is called compact mass of consciousness or undifferentiated ignorance.

एकीभूतः सुषुप्तस्थः प्रज्ञानघनतां गतः ।

आनन्दमय आनन्दभुक्चेतोमयवृत्तिभिः ॥ ६८ ॥

68. This profusion of bliss (*Ānandamayāḥ*), having become concentrated into one mass of consciousness in the deep sleep, enjoys the (reflected) bliss of Brahman with the help of modifications (*Vṛttis*) reflecting a superabundance of consciousness.

This Śloka is a paraphrase of the *Māṇḍūkya* 5, where all the other words occur except the *cetomayavṛttibhiḥ*, in whose stead the *Māṇḍūkya* word is *cetomukhaḥ*, which, however, means the same thing. In Śloka 65 it is stated that it enjoys the bliss with the help of or in association with the modifications of ignorance catching the reflection of consciousness. Here this *cetomayavṛttibhiḥ* refers to these modifications of ignorance

All experience is through the *Ajñāna-vṛttis*, 'modifications of ignorance' but all, except those in the *Ānandamaya* sheath, are through *Buddhi* or *Citta-vṛttis*. Those in the *Ānandamaya* are directly concerned in the production of experience, not indirectly through *Buddhi-vṛttis*. Hence they alone are called *Ajñāna-vṛttis*. But *Ajñāna-vṛttis* 'with superabundance of consciousness' is an expression which seems to involve contradiction. It is really not so, for this ignorance—that I did not know anything—is itself known. This requires interference of consciousness which is supplied by witness itself. 'Superabundance' is because the function is not through *Buddhi-vṛtti* or through the *Phala*, *Cidābhāsa-cum - Buddhi - vṛtti* but directly of the witness. But in Śloka 66 it is said that the

Ajñāna-vṛtti are Sūkṣma, subtle i. e., indistinct. 'Superabundance of consciousness' and 'indistinctness' are again contradictory. Its 'indistinctness' is, however, from the Jiva's point of view—Jīva, who is more conversant with knowledge derived through Buddhi-Vṛtti than with direct knowledge. So though in reality there is superabundance of consciousness, it, being abnormal, is indistinct.

Does not the explanation seem to be laboured? It may appear to be so but it is based on experience, it is a fact. And if a fact appears to be tortuous—which it is not—the explanation is not faulty. As stated above, the uniqueness of the experience is responsible for this so-called laboured explanation. The experience itself is, however, simple and direct, where most media of experience have been dispensed with.

विज्ञानमयमुख्यैर्यो रूपैर्युक्तः पुराधुना ।

स लयेनैकतां प्राप्तो बहुतण्डुलपिष्टवत् ॥ ६९ ॥

69. The Self (Cidābhāsa) in the waking and dream states, is connected or associated with various sheaths such as Vijñānamaya and appears as many (i.e., plays various roles). In the deep sleep state, however, they get merged and become latent like a dough of many (powdered) wheat-grains.

It is to be noted that in the Ānandamaya Kośa Cidābhāsa has all but disappeared. It has given place to a Buddhi-vṛtti turned inward and catching the reflection of the witness consciousness and its bliss, conjointly with Ajñāna-vṛttis.

प्रज्ञानानि पुरा बुद्धिवृत्तयोऽथ घनोऽभवत् ।

घनत्वं हिमविन्दूनामुदग्देशे यथा तथा ॥ ७० ॥

70. The modifications of the intellect, which are instruments of cognition, unite and become one in the state of sleep, just as drops of cold water in the Himalayan regions solidify into a mass of ice.

During the state of wakefulness, the modifications of the intellect cover objects of knowledge, i.e., ideas about them remain distinct and separate. They are known as Prajñānas. In the deep sleep condition they become one undifferentiated mass of consciousness

तद्वनत्वं साक्षिभावं दुःखाभावं प्रचक्षते ।

लौकिकास्तार्किका यावद्दुःखवृत्तिविलोपनात् ॥ ७१ ॥

71. This witness state of compact consciousness, ordinary people and the logicians say, is characterized by the absence of suffering, because in that state the mental modifications of pain and misery subside.

अज्ञानविम्बिता चित्स्यान्मुखमानन्दभोजने ।

भुक्तं ब्रह्मसुखं त्यक्त्वा बहिर्यात्यथ कर्मणा ॥ ७२ ॥

72. In the enjoyment of the bliss of Brahman in deep sleep, the consciousness reflected in ignorance is the means. Prompted by its Karma, good or bad, the Jiva gives up the enjoyment of bliss and goes out to the waking state.

कर्म जन्मान्तरेऽभूद्यत्तद्योगाद्बुध्यते पुनः ।

इति कैवल्यशाखायां कर्मजो बोध ईरितः ॥ ७३ ॥

73. The Kaivalya Upaniṣad says that a Jiva passes from the sleeping to the waking state owing to the effects of the actions of former births. Reawakening thus is a result of actions.

Kaivalya Up. 14.

कश्चित्कालं प्रबुद्धस्य ब्रह्मानन्दस्य वासना ।

अनुगच्छेद्यतस्तूष्णीमास्ते निर्विषयः सुखी ॥ ७४ ॥

74. For a short time after the waking up the impression of the bliss of Brahman enjoyed during sleep continues. For he remains for some time calm and happy, without taking any interest in the enjoyment of external objects.

कर्मभिः प्रेरितः पश्चान्नानादुःखानि भावयन् ।

शनैर्विस्मरति ब्रह्मानन्दमेषोऽखिलो जनः ॥ ७५ ॥

75. Then, impelled by his past actions ready to bear fruits, he begins to think of duties and their implementation entailing sufferings of many kinds and gradually forgets the bliss of Brahman experienced (a few minutes before).

प्रागूर्ध्वमपि निद्रायाः पक्षपातो दिने दिने ।

ब्रह्मानन्दे नृणां तेन प्राज्ञोऽस्मिन्निवदेत कः ॥ ७६ ॥

76. Experiencing the bliss of Brahman before and after sleep day after day man develops a predilection for it. How can a man, therefore, doubt it (i.e., the existence of the bliss of Brahman)?

ननु तूष्णीं स्थितौ ब्रह्मानन्दश्चेद्भाति लौकिकाः ।

अलसाश्चरितार्थाः स्युः शास्त्रेण गुरुणात्र किम् ॥ ७७ ॥

77. (Objection): Well, if a mere state of quietude were enjoyment of the bliss of Brahman then the lazy and the worldly would achieve the end of their life. What then is the use of the teacher and the scriptures ?

बाढं ब्रह्मेति विद्युश्चेत्कृतार्थास्तावतैव ते ।

गुरुशास्त्रे विनात्यन्तं गम्भीरं ब्रह्म वेत्ति कः ॥ ७८ ॥

78. (Reply): Your contention would be correct, if he realized that the bliss that he experienced was the bliss of Brahman. But who can know Brahman that is so immensely profound without the help of the teacher and the scripture ?

जानाम्यहं त्वदुक्त्याऽद्य कुतो मे न कृतार्थता ।

शृण्वन्न त्वादृशो वृत्तं प्राज्ञमन्यस्य कस्यचित् ॥ ७९ ॥

79. (Objection): I know what Brahman is from what you yourself have said. Why then am I without the bliss of realization ? (Reply): Listen to the story of a man who like yourself imagined that he was wise.



चतुर्वेदविदे देयमिति शृण्वन्नवोचत ।

वेदाश्चत्वा इत्येवं वेद्मि मे दीयतां धनम् ॥ ८० ॥

80. This man, hearing that a large reward was offered to anyone who knew the four Vedas, said, 'I know from you that there are four Vedas. So give me the reward'.

संख्यामेवैष जानाति न तु वेदानशेषतः ।

यदि तर्हि त्वमप्येवं नाशेषं ब्रह्म वेत्सि हि ॥ ८१ ॥

81. (Objection): He knew the number, not the text, of the Vedas fully. (Reply): You too have not known Brahman fully.

अखण्डैकरसानन्दे माया त्कार्यवर्जिते ।

अशेषत्वशेषत्ववार्तावसर एव कः ॥ ८२ ॥

82. (Objection): Brahman is by nature indivisible and is bliss absolute, untouched by Māyā and its effects. How can you speak of the knowledge of Brahman as complete or incomplete?

शब्दानेव पठस्याहो तेषामर्थं च पश्यसि ।

शब्दपाठेऽर्थबोधस्ते सम्पाद्यत्वेन शिष्यते ॥ ८३ ॥

83. (Reply): Do you simply say the word 'Brahman' or do you see its meaning? If you know only the word, it remains for you to acquire knowledge of its meaning.

अर्थे व्याकरणाद्बुद्धेः साक्षात्कारोऽवशिष्यते ।

स्यात्कृतार्थत्वधीर्यावत्तावद्गुरुमुपास्व भोः ॥ ८४ ॥

84. Even if with the help of grammar and so forth you learn its meaning, still realization remains. Serve your teacher until you have realised Brahman and known that there is nothing further to be known.

Cf Kātha Up. 1.2.9.

आस्तामेतद्यत्र यत्र सुखं स्याद्विषयैर्विना ।

तत्र सर्वत्र विद्वद्येतां ब्रह्मानन्दस्य वासनाम् ॥ ८५ ॥

85. Leave the vain argument alone and know that whenever happiness is felt in the absence of objects, that happiness is an impression of the bliss of Brahman.

विषयेष्वपि लब्धेषु तदिच्छोपरमे सति ।

अन्तर्मुखमनोवृत्तावानन्दः प्रतिबिम्बति ॥ ८६ ॥

86. Even when on the acquisition of the desired external objects the desire becomes quiescent and the Vṛtti is directed inward, it reflects the bliss of Brahman. (This is what is known as 'reflected' bliss or *viśayānanda* or bliss derived from the enjoyment of external things.)

ब्रह्मानन्दो वासना च प्रतिबिम्ब इति त्रयम् ।

अन्तरेण जगत्यस्मिन्नानन्दो नास्ति कश्चन ॥ ८७ ॥

87. There are thus only three kinds of bliss experienced in the world : (1) Brahmānanda, the bliss of Brahman ; (2) Vāsanānanda, the bliss arising in the quiescent mind out of the impressions of Brahmānanda and (3) Viṣayānanda, the bliss resulting from the fulfilment of the desire to be in contact with external objects.

तथा च विषयानन्दो वासनानन्द इत्यम् ।

आनन्दौ जनयन्नास्ते ब्रह्मानन्दः स्वयंप्रभः ॥ ८८ ॥

88. Of these, the self-revealing bliss of Brahman gives rise to the other two kinds of bliss, the Vāsanānanda and the Viṣayānanda.

श्रुतियुक्त्यनुभूतिभ्यः स्वप्रकाशचिदात्मके ।

ब्रह्मानन्दे सुप्तिकाले सिद्धे सत्यन्यदा शृणु ॥ ८९ ॥

89. The fact that the bliss of Brahman is self-revealing in deep sleep is established by the authority of the scriptures, by reasoning, and by one's experience. Now hear about its experience at other times.

Māṇḍūkya Up. 5, Kaivalya Up. 13.

य आनन्दमयः सुप्तौ स विज्ञानमयात्मताम् ।

गत्वा स्वप्नं प्रबोधं वा प्राप्नोति स्थानभेदतः ॥ ९० ॥

90. The Jīva which is called *ānandamaya*, enjoying bliss of Brahman during sleep gets

identified with the intellect-sheath during the dreaming and waking states, as he changes his seat from one state to another.

नेत्रे जागरणं कण्ठे स्वप्नः सुप्तिर्हृद्म्बुजे ।

आपादमस्तकं देहं व्याप्य जागर्ति चेतनः ॥ ९१ ॥

91. The Śruti says that in the waking state the Jīva abides in the eye i.e., the gross body; in the dreaming state in the throat, and in deep sleep in the lotus of the heart. In the waking state the Jīva pervades the whole gross body from head to foot.

Cf. Aitareya Up. 1.3.12, Brahma Up. 3.7.

देहतादात्म्यमापन्नस्तप्तायःपिण्डवत्ततः ।

अहं मनुष्य इत्येवं निश्चित्यैवावतिष्ठते ॥ ९२ ॥

92. In the waking state the Jīva gets identified with the body, as fire with a red-hot ball of iron. As a result of this he comes to feel with certainty: 'I am a man.'

Ḍṛgḍṛśyaviveka 7.

उदासीनः सुखी दुःखीत्यवस्थात्रयमेत्यसौ ।

सुखदुःखे कर्मकार्ये त्वौदासीन्यं स्वभावतः ॥ ९३ ॥

93. The Jīva experiences the three states of detachment, joy and suffering. Joy and suffering are the results of actions; detachment comes naturally.

बाह्यभोगान्मनोराज्यात्सुखदुःखे द्विधा मते ।

सुखदुःखान्तरालेषु भवेत्तूष्णीमवस्थितिः ॥ ९४ ॥

94. Pain and pleasure are of two sorts as the experience is limited within the mind or is external to it also. The state of detachment appears in the intervals between pain and pleasure.

न कापि चिन्ता मेऽस्त्यद्य सुखमास इति ब्रुवन् ।

औदासीन्ये निजानन्दभावं वक्तव्यखिलो जनः ॥ ९५ ॥

95. 'Now I have no worries, I am happy,' thus do people describe the natural bliss of the Self in the state of detachment.

अहमस्मीत्यहंकारसामान्याच्छादितत्वतः ।

निजानन्दो न मुख्योऽयं किन्त्वसौ तस्य वासना ॥ ९६ ॥

96. But in this state the natural bliss of the Self is not primary for it is obscured by the idea of egoity, and the bliss so experienced is not the bliss of Brahman but only an impression of it.

नीरपूरितभाण्डस्य बाह्ये शैत्यं न तज्जलम् ।

किन्तु नीरगुणस्तेन नीरसत्तानुमीयते ॥ ९७ ॥

97. The outside of a pot full of water feels cold. Actually there is no water outside but coldness only. It is from this property of water that the presence of water inside is inferred.

यावद्यावदहङ्कारो विस्मृतोऽभ्यासयोगतः ।

तावत्तावत्सूक्ष्मदृष्टेर्निजानन्दोऽनुमीयते ॥ ९८ ॥

98. Similarly, as one forgets one's egoity by continued practice, one can comprehend through intuitive perception one's natural state of bliss.

सर्वात्मना विस्मृतः सन्सूक्ष्मतां परमां ब्रजेत् ।

अलीनत्वान्न निद्रैषा ततो देहोऽपि नो पतेत् ॥ ९९ ॥

99. By continued practice of all kinds the ego becomes exceedingly refined. This state is not sleep because the ego is not completely absorbed ; moreover the body does not, as in sleep, fall to the ground.

न द्वैतं भासते नापि निद्रा तत्रास्ति यत्सुखम् ।

स ब्रह्मानन्द इत्याह भगवानर्जुनं प्रति ॥ १०० ॥

100. The bliss in which there is no experience of duality and which is not sleep either, is the bliss of Brahman. So said Lord Kṛṣṇa to Arjuna.

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥१०१॥

101. 'By the steady application of reason and discrimination an aspirant should gradually control his mind. He should keep the mind fixed on the Self and restrain it from thinking of anything else.'

For verses 101-8 vide Gītā 6.25-27, 6-20-23, 6.28.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ १०२ ॥

102. 'Whenever the mind which is restless and fickle, wanders away, the aspirant should restrain it and concentrate it on the Self.'

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ १०३ ॥

103. 'The Yogi whose mind is perfectly tranquil, whose passions are subdued, who is sinless and has become Brahman, attains the supreme bliss.'

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ १०४ ॥

104. 'When by practice of Yoga, his mind is withdrawn and concentrated, the Yogi sees the Self by the Self and finds supreme satisfaction in the Self.'

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ १०५ ॥

105. 'When he obtains that supreme bliss which is beyond the senses, but which can be grasped by the intellect, he becomes firmly rooted in it and is never moved from it.'

यं लब्ध्वा चापरं लाभ मन्यते नाधिकं ततः ।

यस्मिंस्थितो न दुःखेन गुरुणापि विचाल्यते ॥ १०६ ॥

106. 'Attaining it he considers no other gain as superior. Once established in it he is not disturbed even by great sorrow.'

त विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ १०७ ॥

107. 'This science of separation from the painful association is called Yoga. This Yoga must be practised with faith and a steady and undespairing mind.'

Here Yoga, union, does not signify any relationship.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ १०८ ॥

108. 'A Yogi who is free from imperfections and is ever united with his Self, experiences easily the supreme bliss of identity with Brahman.'

उत्सेक उद्धेर्यद्वत्कुशाग्रेणैकविन्दुना ।

मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥ १०९ ॥

109. 'The control of the mind can be achieved by untiring practice over a long period, even as the ocean can be dried up by baling its waters out drop by drop with a blade of grass.'

Gauḍapāda's Kārikā 3.41.



बृहद्रथस्य राजर्षेः शाकायन्यो मुनिः सुखम् ।

प्राह मैत्राख्यशाखायां समाध्युक्तिपुरःसरम् ॥ ११० ॥

110. In the Maitrāyaṇī Upaniṣad of the Yajur Veda, sage Śākāyanya spoke of the great bliss experienced in Samādhi to the royal sage Bṛhadratha while discoursing on Samādhi.

यथा निरिन्धनो वह्निः स्वयोनावुपशाम्यति ।

तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यति ॥ १११ ॥

111. 'As fire without fuel dies down and becomes latent in its cause, so the mind, when its modifications have been silenced, merges in its cause.'

For verses 111-118 *vide* Maitrāyaṇī Up. 4.3.1-6,11,9.

स्वयोनावुपशान्तस्य मनसः सत्यकामिनः ।

इन्द्रियार्थविमूढम्यानुताः कर्मवशानुगाः ॥ ११२ ॥

112. 'To the mind fixed on Reality, merged in its cause, and impervious to the sensations arising from the sense objects, the joys and sorrows (together with their occasions and materials) experienced as a result of the fructifying Karma seem unreal.'

चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।

यच्चित्तस्तन्मयो मर्त्यो गुह्यमेतत्सनातनम् ॥ ११३ ॥

113. 'The mind is indeed the world. It should be purified with great effort. It is an

ancient truth that the mind assumes the forms/ of the objects to which it is applied.'

The Vedāntin does not say that mind is the material cause of the external world ; but that the enjoyment of the world is concerned with what it creates out of them, with how it thinks of them and uses them. So the purification of the mind is so much stressed in all religions. If it thinks itself as a body, a body it becomes ; a transmigrating soul, a transmigrating soul it becomes ; as nothing, nothing it becomes ; as the supreme Self, that it becomes. With this difference of course, that the others being Visamvādi errors, truth remains far off ; and the last one (viz., thinking itself as the supreme Self) being Samvādi error mind stumbles on the truth ; and the identification becomes abiding.

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।

प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षय्यमश्नुते ॥११४॥

114. 'Through the purification of his mind a man destroys the impressions of his good and evil Karma, and the purified mind abiding in Ātman enjoys undiminishing bliss.'

Cf. Chāndogya. Up. 5.24.3.

समासक्तं यथा चित्तं जन्तोर्विषयगोचरे ।

यद्येवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात् ॥ ११५ ॥

115. 'If a man were to focus his mind on Brahman, as he commonly does on the objects of senses, what bondage would he not be free from ?'

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसम्पर्काच्छुद्धं कामविवर्जितम् ॥ ११६ ॥

116. 'Mind has been described as of two types, pure and impure. The impure is that which is tainted by desires, the pure is that which is free from desires.'

Maitri Up. 6.34.6, Brahma or Amṛtabindu Up. 1.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥ ११७ ॥

117. 'The mind alone is the cause of bondage and release. Attachment to objects leads to bondage, and freedom from attachment to them leads to release.'

Maitri Up. 6.34.11, Brahma or Amṛtabindu Up. 2.

समाधिनिर्धूतमलस्य चेतसो

निवेशितस्यात्मनि यत्सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तदा

स्वयं तदन्तःकरणेन गृह्यते ॥ ११८ ॥

118. 'The bliss arising from absorption in the contemplation of the Self, when all sins and taints are washed off through the practice of Samādhi, cannot be described in words. One must feel it in one's own heart.'

यद्यप्यसौ चिरं कालं समाधिर्दुर्लभो नृणाम् ।

तथापि क्षणिको ब्रह्मानन्दं निश्चाययत्यसौ ॥ ११९ ॥

119. Though it is rare for men to keep their minds long in the state of absorption, still even a glimpse of it confers conviction about the bliss of Brahman.

श्रद्दालुर्व्यसनी योऽत्र निश्चिनोत्येव सर्वथा ।

निश्चिते तु सकृत्तस्मिन्विश्वसित्यन्यदाप्ययम् ॥ १२० ॥

120. A man who has full faith in the truth of this bliss and is ceaselessly industrious about getting it, is sure to have it even for a short while; but this is enough to convince him of its reality at other times also.

तादृक् पुमानुदासीनकालेऽप्यानन्दवासनाम् ।

उपेक्ष्य मुख्यमानन्दं भावयत्येव तत्परः ॥ १२१ ॥

121. Such a man ignores the bliss experienced in the state of mental quiescence, and is ever devoted to the supreme bliss and meditates on it.

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।

तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥ १२२ ॥

122. A woman devoted to a paramour, though engaged in household duties, will all the time be dwelling in mind on the pleasures with him.

Maitri Up. 6.34.9. Same as 9.84.

एवं तच्चे परे शुद्धे धीरो विश्रान्तिमागतः ।

तदेवास्वादयत्यन्तर्बहिर्व्यवहरन्नपि ॥ १२३ ॥

123. Similarly the wise one who has found peace in the supreme Reality will be ever enjoying within the bliss of Brahman even when engaged in worldly matters.

धीरत्वमक्षप्राबल्येऽप्यानन्दास्वादवाञ्छया ।

तिरस्कृत्याखिलाक्षाणि तच्चिन्तायां प्रवर्तनम् ॥ १२४ ॥

124. Wisdom consists in subjugating the desires for sense-pleasure, even when the passions are strong, and in engaging the mind in meditation on Brahman with the desire to enjoy the bliss.

भारवाही शिरोभारं मुक्त्वाऽऽस्ते विश्रमं गतः ।

संसारव्यापृत्तित्यागे तादृग्बुद्धिस्तु विश्रमः ॥ १२५ ॥

125. A man carrying a burden on his head feels relief when he removes the load; similarly a man freed from worldly entanglements feels he is in rest.

विश्रान्तिं परमां प्राप्तस्त्वौदासीन्ये यथा तथा ।

सुखदुःखदशायां च तदानन्दैकतत्परः ॥ १२६ ॥

126. Thus relieved of burden and enjoying rest, he fixes his mind on the contemplation of the bliss of Brahman, whether in the state of detach-

ment or experiencing pain or pleasure according to fructifying Karma.

In all the three states mentioned in verse 93.

अग्निप्रवेशहेतौ धीः शृङ्गारे यादृशी तथा ।

धीरस्योदेति विषयेऽनुसन्धानविरोधिनि ॥ १२७ ॥

127. As a Sati about to enter the fire considers the delay in putting on clothes and ornaments to be irritating, so also one devoted to the achievement of the bliss of Brahman, feels about worldly objects that obstruct the practice of meditation on bliss.

अविरोधिसुखे बुद्धिः स्वानन्दे च गमागमौ ।

कुर्वन्त्यास्ते क्रमादेशा काकाक्षिवदितस्ततः ॥ १२८ ॥

128. The sage, looking now at the bliss of Brahman and now at such worldly objects as are not opposed to it, is like a crow that turns its eye from one side to another.

Sāttvika enjoyments may be kept up but not Rājasika and Tāmasika ones.

एकैव दृष्टिः काकस्य वामदक्षिणनेत्रयोः ।

यात्यायात्येवमानन्दद्वये तत्त्वविदो मतिः ॥ १२९ ॥

129. The crow has only a single vision which alternates between the right and left eye. Similarly the vision of the knower of Truth alternates

between the two types of bliss (of Brahman and the world).

It is a popular belief that the crow has one pupil only which goes from one eye to the other. Similarly a wise man's intellect goes by turns to these two types of bliss but the knower sees the same bliss of Brahman in worldly objects as he experiences in meditation.

भुञ्जानो विषयानन्दं ब्रह्मानन्दं च तत्त्ववित् ।

द्विभाषाभिज्ञवद्विद्यादुभौ लौकिकवैदिकौ ॥ १३० ॥

130. Enjoying both the bliss of Brahman taught in the scriptures and the worldly bliss unopposed to it, the knower of truth knows them both in the same way as one who knows two languages.

Thoughts are the same in the man's mind; he can clothe them in any language he likes. So the bliss is Brahman whether appearing as *Brahmānanda* or as *Viṣayānanda*. The man of understanding has to reject neither; he welcomes both equally.

दुःखप्राप्तौ न चोद्वेगो यथापूर्वं यतो द्विदृक् ।

गङ्गामग्नार्धकायस्य पुंसः शीतोष्णधीर्यथा ॥ १३१ ॥

131. When the knower experiences sufferings, he is not disturbed by them as he would have been before. Just as a man half-immersed in the cool water of the Ganges feels both the heat of the sun and the coolness of the water, so he feels the misery of the world and the bliss of Brahman at the same time.

इत्थं जागरणे तत्त्वविदो ब्रह्मसुखं सदा ।

भाति तद्वासनाजन्ये स्वप्ने तद्भासते तथा ॥ १३२ ॥

132. The knower of truth, experiencing the bliss of Brahman in the waking state experiences it also in the dreaming state, because it is the impressions received in the waking state that give rise to dreams.

अविद्यावासनाप्यस्तीत्यतस्तद्वासनोत्थिते ।

स्वप्ने मूर्खवदेवैष सुखं दुःखं च वीक्षते ॥ १३३ ॥

133. The impressions of ignorance still continue in the dreaming state. So in a dream a wise man will experience sometimes joy and sometimes suffering, without being affected by either.

ब्रह्मानन्दाभिधे ग्रन्थे ब्रह्मानन्दप्रकाशकम् ।

योगिप्रत्यक्षमध्याये प्रथमेऽस्मिन्नुदीरितम् ॥ १३४ ॥

134. In this Chapter, the first of the five dealing with the bliss of Brahman, is described direct realization of the Yogi revealing the bliss of Brahman.





# द्वादशोऽध्यायः ब्रह्मानन्दे आत्मानन्दः

## CHAPTER TWELVE

### THE BLISS OF THE SELF

नन्वेवं वासनानन्दाद्ब्रह्मानन्दादपीतरम् ।

वेत्तु योगी निजानन्दं मूढस्यात्रास्ति का गतिः ॥ १ ॥

1. (Question): A Yogi can enjoy the natural bliss of the Self which is different from the bliss of mental quiescence and the bliss of deep sleep ; but what will happen to the ignorant man ?

Brahmānanda here means the bliss experienced in deep sleep (11.45), Vāsanānanda is the bliss resulting from impressions left by pure spiritual bliss and Nijānanda is the bliss experienced when a person forgets his *ahamkāra* or ego. (Vide 11.98.)

धर्माधर्मवशादेष जायतां म्रियतामपि ।

पुनः पुनर्देहलक्षैः किं नो दाक्षिण्यतो वद ॥ २ ॥

2. (Reply): The ignorant are born in innumerable bodies and they die again and again—all owing to their righteous or unrighteous deeds. What is the use of our sympathy for them ?

अस्ति वोऽनुजिघृक्षुत्वादाक्षिण्येन प्रयोजनम् ।

तर्हि ब्रूहि स मूढः किं जिज्ञासुर्वा पराङ्मुखः ॥ ३ ॥

3. (Doubt): Because of the desire of the teacher to help his ignorant pupils he can do something for them. (Reply): Then you must tell whether they are willing to learn the spiritual truth or are averse to it.

उपास्ति कर्म वा ब्रूयाद्विमुखाय यथोचितम् ।

मन्दप्रज्ञं तु जिज्ञासुमात्मानन्देन बोधयेत् ॥ ४ ॥

4. If they are still devoted to external objects, some suitable kind of worship or ritual can be prescribed for them. If, on the other hand, they, though spiritually dull, desire to learn the truth, they can be instructed in the knowledge of the bliss of the Self.

बोधयामास मैत्रेयीं याज्ञवल्क्यो निजप्रियाम् ।

न वा अरे पत्युरर्थे पतिः प्रिय इतीरयन् ॥ ५ ॥

5. Yājñavalkya instructed this by pointing out to his beloved wife, Maitreyī, that 'a wife does not love her husband for his sake'.

Bṛhadāraṇyaka Up. 4.5.6.

पतिर्जाया पुत्रवित्ते पशुब्राह्मणबाहुजाः ।

लोका देवा वेदभूते सर्वं चात्मार्थतः प्रियम् ॥ ६ ॥

6. The husband, wife or son, riches or animals, Brāhmaṇahood or Kṣatriyahood, the different worlds, the gods, the Vedas, the elements

and all other objects are dear to one for the sake of one's own Self.

पत्याविच्छा यदा पत्न्यास्तदा प्रीतिं करोति सा ।  
क्षुदनुष्ठानरोगाद्यैस्तदा नेच्छति तत्पतिः ॥ ७ ॥

7. A wife shows affection to her husband when she desires his company; the husband too reciprocates but not when he is engaged in worship or afflicted with illness, hunger and so forth.

न पत्युरर्थे सा प्रीतिः स्वार्थ एव करोति ताम् ।  
पतिश्चात्मन एवार्थे न जायार्थे कदाचन ॥ ८ ॥

8. Her love is not for her husband's sake but for her own. Similarly the husband's love also is for his own satisfaction and not for hers.

अन्योन्यप्रेरणोऽप्येवं स्वेच्छयैव प्रवर्तनम् ॥ ९ ॥

9. Thus even in the mutual love between husband and wife the incentive is one's own desire for happiness.

इमश्रुकण्ठकवेधेन बाले रुदति तत्पिता ।

चुम्बत्येव न सा प्रीतिर्बालार्थे स्वार्थ एव सा ॥ १० ॥

10. A child, when kissed by its father, may cry, being pricked by the latter's bristly beard, still its father goes on kissing the child—it is not for its sake but for his own.

निरिच्छमपि रत्नादिवित्त यत्नेन पालयन् ।

प्रीतिं करोति स स्वार्थे वित्तार्थत्वं न शङ्कितम् ॥ ११ ॥

11. Wealth and gems have no likes or dislikes of their own, but their owner looks after them with love and care. It is for his own sake, none doubts it to be for theirs.

अनिच्छति बलीवर्दे विवाहयिषते बलात् ।

प्रीतिः सा वणिगर्थैव बलीवदर्थिता कुतः ॥ १२ ॥

12. A merchant forces his bullock, though unwilling, to carry a load. He loves the bullock for his own sake, how can it be for the bullock's ?

ब्राह्मण्यं मेऽस्ति पूज्योऽहमिति तुष्यति पूजया ।

अचेतनाया जातेर्नो सन्तुष्टिः पुंस एव सा ॥ १३ ॥

13. A Brāhmaṇa knowing that he deserves respect, is satisfied when he receives it. This satisfaction is not felt for his caste, an insentient abstraction, but for the man himself.

क्षत्रियोऽहं तेन राज्यं करोमीत्यत्र राजता ।

न जातेर्वैश्यजात्यादौ योजनायेदमीरितम् ॥ १४ ॥

14. A king feels exalted that he is a Kṣatriya and hence is a ruler, but the feeling is not for the caste. The same applies to men of Vaiśya and other castes also.

स्वर्गलोकब्रह्मलोकौ स्तां ममेत्यभिवाञ्छनम् ।

लोकयोर्नोपकाराय स्वभोगायैव केवलम् ॥ १५ ॥

15. The desire, 'May I attain the region of heaven or of Brahmā ', is not for the well-being of those regions but only for one's own enjoyment.

ईशविष्वाद्यो देवाः पूज्यन्ते पापनष्टये ।

न तन्निष्पापदेवार्थं तत्तु स्वार्थं प्रयुज्यते ॥ १६ ॥

16. People worship Śiva, Viṣṇu and other deities to destroy sins. It is not for the sake of the deities who are already free from sins, but for their own sake.

ऋगादयो ह्यधीयन्ते दुर्ब्राह्मण्यानवाप्तये ।

न तत्प्रसक्तं वेदेषु मनुष्येषु प्रसज्जते ॥ १७ ॥

17. The Brāhmaṇas study the Ṛg and other Vedas to avoid falling from their (respectable) Brahminhood; this applies to men only and not to the Vedas.

भूम्यादिपञ्चभूतानि स्थानतृट्पाकशोषणैः ।

हेतुभिश्चावकाशेन वाञ्छन्त्येषां न हेतवः ॥ १८ ॥

18. People want the five elements, viz., earth, water, fire, air and Ākāśa, because of their usefulness to them in giving shelter, quenching their thirst, cooking, drying and space for movement, and not for the sake of the elements themselves.

स्वामिभृत्यादिकं सर्वं स्वोपकाराय वाञ्छति ।

तत्तत्कृतोपकारस्तु तस्य तस्य न विद्यते ॥ १९ ॥

19. People desire to have servants or masters for their own benefit and not for the benefit of (servants or masters) themselves.

सर्वव्यवहृतिष्वेवमनुसंधातुमीदृशम् ।

उदाहरणबाहुल्यं तेन स्वां वासयेन्मतिम् ॥ २० ॥

20. There are plenty of such examples to enable one to study and come to the same conclusion on all occasions. By these one should convince one's mind that for every man the Self is the only real object of love.

The examples given are all related to one's self-interest. But when a man searches into the nature of himself, he comes to the eternal Self.

अथ केयं भवेत्प्रीतिः श्रूयते या निजात्मनि ।

रागो बध्वादिविषये श्रद्धा यागादिकर्मणि ।

भक्तिः स्याद्गुरुदेवादाविच्छा त्वप्राप्तवस्तुनि ॥ २१ ॥

तर्ह्यस्तु सात्त्विकी वृत्तिः सुखमात्रानुवर्तिनी ।

प्राप्ते नष्टेऽपि सद्भावादिच्छातो व्यतिरिच्यते ॥ २२ ॥

21-22. (Doubt): What type of love is it that the scriptures say is felt towards the Self? Is it the passionate attachment which is felt towards wife and other objects, the faith which is experi-

enced in sacrifices and other rituals, the devotion which a man cherishes towards God and his teacher or is it the desire one feels for something one does not possess? (Reply): The real love of the Self is that which, in the absence of these emotions, manifests itself owing to the preponderance of Sāttvika quality in the intellect. This love of the Self is different from desire, for it exists even when desire is present or destroyed.

Love is that Sāttvika Vṛtti which follows bliss and bliss alone, whether its object is received or gone.

सुखसाधनतोपाधेरन्नपानाद्यः प्रियाः ॥ २३ ॥

23. (Doubt): Be it so, but food, drink etc., are liked because of their quality of giving happiness (and not **for their own sake**).

आत्मानुकूल्यादन्नादिसमश्चेदमुनात्र कः ।

अनुकूलयितव्यः स्यान्नैकस्मिन्कर्मकर्तृता ॥ २४ ॥

24. If you say that the Self is also a means to happiness like food and drink, then we ask: who is it that enjoys happiness? One and the same thing cannot be both the subject and the object of enjoyment.

The point of discussion is 'Ātman is dearest'. The oppositionist says, 'Yes, but as an object of enjoyment, just as food and drink are'. The Vedāntin says, 'If so, who is the enjoyer, for the same person cannot be both

subject and object of enjoying?' Ātman is bliss, not as an object of enjoyment, but It is bliss itself.

सुखे वैषयिके प्रीतिमात्रमात्मा त्वतिप्रियः ।

सुखे व्यभिचरत्येषा नात्मनि व्यभिचारिणी ॥ २५ ॥

25. Love for the means to happiness is partial love, but the love for the Self is infinite. The love for the means passes from one object to another, but the love for the Self is steadfast.

एकं त्यक्त्वाऽन्यदादत्ते सुखं वैषयिकं सदा ।

नात्मा त्याज्यो न चादेयस्तस्मिन्व्यभिचरेत्कथम् ॥ २६ ॥

26. Love for an object of happiness always passes from one to another ; (they are objects that can be accepted or rejected ;) but the Self cannot be treated like that ; so how can love of Self change ?

The Self is permanent and unchanging.

हानादानविहीनेऽस्मिन्नुपेक्षा चेतृणादिवत् ।

उपेक्षितुः स्वरूपत्वान्नोपेक्ष्यत्वं निजात्मनः ॥ २७ ॥

27. (Doubt): Even though it cannot be accepted or rejected the Self may be regarded as an object of indifference, like a piece of straw. (Reply): No, because it is the very Self of the person who is to regard it with indifference.

रोगक्रोधाभिभूतानां मुमूर्षा वीक्ष्यते क्वचित् ।

ततो द्वेषाद्भवेत्याज्य आत्मेति यदि तन्न हि ॥ २८ ॥



28. (Doubt): People begin to hate the Self when they are overpowered by disease or anger, and wish to die. (Reply): This is not so.

त्यक्तुं योग्यस्य देहस्य नात्मता त्यक्तुरेव सा ।

न त्यक्त्यस्ति स द्वेषस्त्याज्ये द्वेषे तु का क्षतिः ॥२९॥

29. When they desire to do away with the body it is an object for rejection, not their Self. The Self is the subject that desires the end of the body, and it feels no hatred for itself. What harm is there if they hate the body, an object ?

आत्मार्थत्वेन सर्वस्य प्रीतिश्चात्मा ह्यतिप्रियः ।

सिद्धो यथा पुत्रमित्रात्पुत्रः प्रियतरस्तथा ॥ ३० ॥

30. All objects are desired for the sake of the Self, and hence of all the objects that are loved the Self is dearest. A man's son is dearer to him than his son's friends.

Because the son is nearer to the Self than his friends.

मा न भूवमहं किन्तु भूयासं सर्वदेत्यसौ ।

आशीः सर्वस्य दृष्टेति प्रत्यक्षा प्रीतिरात्मनि ॥ ३१ ॥

31. 'May I never perish, may I ever exist' is the desire seen in all. So love for the Self is quite evident.

इत्यादिभिस्त्रिभिः प्रीतौ सिद्धायामेवमात्मनि ।

पुत्रभार्यादिशेषत्वमात्मनः कैश्चिदीरितम् ॥ ३२ ॥

32. Though the Self as the object of the highest love is taught by the scriptures and proved both by reasoning and experience, there are some who hold that the Self is merely secondary to son, wife etc., as an object of love.

एतद्विचक्षया पुत्रे मुख्यात्मत्वं श्रुतीरितम् ।

आत्मा वै पुत्रनामेति तच्चोपनिषदि स्फुटम् ॥ ३३ ॥

33. To support this they quote the Śruti: 'The son indeed is the Self', which shows the superiority of the son. This has been clearly spoken of in the Upaniṣad.

Kauṣītaki Up. 2.11.

सोऽस्यायमात्मा पुण्येभ्यः कर्मेभ्यः प्रतिधीयते ।

अथास्येतर आत्माऽयं कृतकृत्यः प्रमीयते ॥ ३४ ॥

34. 'The (father's) Self, born in the form of the son, becomes his substitute for the performance of meritorious deeds. The Self of the father, having fulfilled its purpose (by begetting a son) and having reached old age, departs.'

Aitareya Up. 2.1.1.

सत्यप्यात्मनि लोकोऽस्ति नापुत्रस्यात एव हि ।

अनुशिष्टं पुत्रमेव लोक्यमाहुर्मनीषिणः ॥ ३५ ॥

35. A verse in the Bṛhadāraṇyaka Upaniṣad says that in spite of the existence of the Self a man who has no son does not go to heaven. So

the thinkers said that a son who is well trained in the Vedas helps his father to attain heaven.

Bṛhadāraṇyaka Up. 1. 5. 17.

मनुष्यलोको जययः स्यात्पुत्रेणैवेतरेण नो ।

मुमूर्षुर्मन्त्रयेत्पुत्रं त्वं ब्रह्मेत्यादिमन्त्रकैः ॥ ३६ ॥

36. The joys of this world can be attained through the son and not by other things. The dying father therefore should instruct his son the Vedic truth, “ You are Brahman ”.

इत्यादिश्रुतयः प्राहुः पुत्रभार्यादिशेषताम् ।

लौकिका अपि पुत्रस्य प्राधान्यमनुमन्वते ॥ ३७ ॥

37. These Vedic verses are quoted to prove the importance of son, wife and so forth (and one's own Self as secondary). Ordinary people too admit the greater importance of a son.

स्वस्मिन्मृतेऽपि पुत्रादिर्जीवेद्वित्तादिना यथा ।

तथैव यत्नं कुरुते मुख्याः पुत्रादयस्ततः ॥ ३८ ॥

38. A father labours hard to acquire wealth for the maintenance of his sons and others after his death. Hence the son is superior to the Self.

बाढमेतावता नात्मा शेषो भवति कस्यचित् ।

गौणमिथ्यामुख्यभेदैरात्मायं भवति त्रिधा ॥ ३९ ॥

39. All right, but these texts do not prove the Self to be less important. It is to be remem-

bered that the word 'Self' is used in three senses, figurative, illusory and fundamental.

देवदत्तस्तु सिंहोऽयमित्यैक्यं गौणमेतयोः ।

भेदस्य भासमानत्वात्पुत्रादेरात्मता तथा ॥ ४० ॥

40. In the expression 'Devadatta is a lion', the identification is figurative, for the difference between the two is evident. Similar is the case of the son and others as the Self.

भेदोऽस्ति पञ्चकोशेषु साक्षिणो न तु भात्यसौ ।

मिथ्याऽत्मतातः कोशानां स्थाणोश्चौरात्मता यथा ॥४१॥

41. Difference exists between the five sheaths and the Witness, though it is not evident, and so the sheaths are illusory, like the thief seen in the stump of a tree.

न भाति भेदो नाप्यस्ति साक्षिणोऽप्रतियोगिनः ।

सर्वान्तरत्वात्तस्यैव मुख्यमात्मत्वमिष्यते ॥ ४२ ॥

42. The witness-consciousness is without a second and therefore in it there neither appears nor is any difference. As it is the innermost essence it is accepted that the word 'Self' in its fundamental sense refers to the Witness itself.

सत्येवं व्यवहारेषु येषु यस्यात्मतोचिता ।

तेषु तस्यैव शेषित्वं सर्वस्यान्यस्य शेषता ॥ ४३ ॥

43. As the word 'Self' has these three meanings in daily use the suitable one becomes primary, the other two becoming merely secondary.

मुमूर्षोर्गृहरक्षादौ गौणात्मैवोपयुज्यते ।

न मुख्यात्मा न मिथ्यात्मा पुत्रः शेषीभवत्यतः ॥४४॥

44. In the case of a dying man, giving charge of the family property and tradition to his son, the figurative meaning of 'Self' fits in, not the primary or the illusory meaning.

अध्येता वह्निरित्यत्र सन्नप्यग्निर्न गृह्यते ।

अयोग्यत्वेन योग्यत्वाद्बद्धुरेवात्र गृह्यते ॥ ४५ ॥

45. In the sentence 'the reciter is the fire', the term 'reciter' cannot actually refer to fire, for the latter is incapable of reciting, but must mean a Brahmaçārī who is able to do so.

कृशोऽहं पुष्टिमाप्स्यामीत्यादौ देहात्मतोचिता ।

न पुत्रं विनियुङ्क्तेऽत्र पुष्टिहेत्वन्नभक्षणे ॥ ४६ ॥

46. In such expressions as 'I am thin and I must get fatter', the body should be taken as the Self. For the sake of one's own growing fat nobody engages his son in eating.

तपसा स्वर्गमेष्यामीत्यादौ कर्त्रात्मतोचिता ।

अनपेक्ष्य वपुर्भोगं चरेत्कृच्छ्रादिकं ततः ॥ ४७ ॥

47. In such expressions as 'I shall attain heaven by austerities' the doer (the intellect-sheath) should be regarded as the Self. So ignoring the physical enjoyment people practise severe austerities.

Kṛcchra is a vow of austerity lasting twelve days. There are twelve kinds of this austerity mainly regarding food. Cāndrāyana vow lasts for a month. There are two kinds of it in which food is gradually increased or decreased following the waxing and waning of the moon.

मोक्षयेऽहमित्यत्र युक्तं चिदात्मत्वं तदा पुमान् ।

तद्वेत्ति गुरुशास्त्राभ्यां न तु किञ्चिच्चिकीर्षति ॥ ४८ ॥

48. When a man says, 'I shall be free', he then acquires knowledge (of the Self) from the teacher and the scripture and desires nothing else. Here the word 'I' should be regarded as the witness Self.

विप्रक्षत्रादयो यद्वद्बृहस्पतिसवादिषु ।

व्यवस्थितास्तथा गौणमिथ्यामुख्या यथोचितम् ॥४९॥

49. Just as Brāhmaṇas, Kṣatriyas and Vaiśyas are entitled to perform the sacrifices called Bṛhaspati-sava, Rājasūya, and Vaiśyastoma according to their fitness, so the figurative, illusory, and fundamental selves are meant in different contexts.

तत्र तत्रोचिते प्रीतिरात्मन्येवातिशायिनी ।

अनात्मनि तु तच्छेषे प्रीतिरन्यत्र नोभयम् ॥ ५० ॥

50. Infinite love is always felt for the Self which is primary in any particular context ; and for whatever is related to it there is just moderate love, and for all other things there is no love whatsoever.

उपेक्ष्यं द्वेष्यमित्यन्यद्द्वेधा मार्गतृणादिकम् ।

उपेक्ष्यं व्याघ्रसर्पादि द्वेष्यमेवं चतुर्विधम् ॥ ५१ ॥

51. Other things are of two kinds, to be ignored or hated. Straws lying on the road are disregarded, whereas tigers and snakes are hated. So things are of four kinds, loved, dearly loved, disregarded or hated.

आत्मा शेष उपेक्ष्यं च द्वेष्यं चेति चतुर्विधम् ।

न व्यक्तिनियमः किन्तु तत्तत्कार्यात्तथा तथा ॥ ५२ ॥

52. The primary Self, things related to the Self, and objects to be disregarded or hated—of these four categories of things there is no sacrosanctity attached to any one of them that it would always be primary or secondary etc. But it (their being primary or secondary etc.,) depends on the effect they produce under particular circumstances.

स्याद्व्याघ्रः संमुखो द्वेष्यो ह्युपेक्ष्यस्तु पराङ्मुखः ।

लालनादनुकूलश्चेद्दिनोदायेति शेषताम् ॥ ५३ ॥

53. When a tiger confronts man, it is hated ; when it is away, it is disregarded ; and when it has been tamed and made friendly, it causes joy ; thus it is related to him and is loved.

व्यक्तीनां नियमो माभूल्लक्षणात्तु व्यवस्थितिः ।

आनुकूल्यं प्रातिकूल्यं द्वयाभावश्च लक्षणम् ॥ ५४ ॥

54. Even though no thing is primary or secondary by itself, there are some characteristics to distinguish them under certain circumstances. These characteristics are : their being favourable, unfavourable, or neither of these.

आत्मा प्रेयान्प्रियः शेषो द्वेषोपेक्षे तदन्ययोः ।

इति व्यवस्थितो लोको याज्ञवल्क्यमतं च तत् ॥ ५५ ॥

55. The popular conclusion is that the Self is the dearest, the objects related to it are dear, and the rest are either disregarded or hated. This is also the verdict of Yājñavalkya.

अन्यत्रापि श्रुतिः प्राह पुत्राद्वित्तात्तथान्यतः ।

सर्वस्मादान्तरं तत्त्वं तदेतत्प्रेय इष्यताम् ॥ ५६ ॥

56. Elsewhere too the Śruti declares : 'Know this Self as the dearest which is more intrinsic than son, wealth and so forth.'



श्रौत्या विचारदृष्ट्यायं साक्ष्येवात्मा न चेतः ।

कोशान्पञ्च विविच्यान्तर्वस्तुदृष्टिर्विचारणा ॥ ५७ ॥

57. Through the eye of discrimination following the Śruti it becomes clear that the witness-consciousness is the real Self. Discrimination means separating the five sheaths and seeing the inner substance.

जागरस्वप्नसुषीनामागमापायभासनम् ।

यतो भवत्यसावात्मा स्वप्रकाशचिदात्मकः ॥ ५८ ॥

58. That is the self-luminous consciousness, the Self, which is the witness of the presence and absence of the states of waking, dreaming and deep sleep.

शेषाः प्राणादिविचिन्ता आसन्नास्तारतम्यतः ।

प्रीतिस्तथा तारतम्यात्तेषु सर्वेषु वीक्ष्यते ॥ ५९ ॥

59. The various objects of enjoyment, from life down to wealth, are objects of varying degrees of love according to their proximity to the Self.

वित्तात्पुत्रः प्रियः पुत्रात्पिण्डः पिण्डात्तथेन्द्रियं ।

इन्द्रियाच्च प्रियः प्राणः प्राणादात्मा प्रियः परः ॥६०॥

60. A son is dearer than wealth, the body dearer than the son, the sense-organs dearer than the body, life and mind dearer than the sense organs, and the Self is supremely dearer than life and mind.

एवं स्थिते विवादोऽत्र प्रतिबुद्धविमूढयोः ।

श्रुत्योदाहारि तत्रात्मा प्रेयानित्येव निर्णयः ॥ ६१ ॥

61. In the Sruti there is a dialogue between a wise and a dull-witted man which illustrates the point that the Self is the dearest of all objects.

Bṛhadāraṇyaka Up. 1.4.8.

साक्ष्येव दृश्यादन्यस्मात्प्रेयानित्याह तत्त्ववित् ।

प्रेयान्पुत्रादिरेवेमं भोक्तुं साक्षीति मूढधीः ॥ ६२ ॥

62. The wise man holds that the witness-consciousness, is dearer than all objects. The dullwitted man maintains that son and other objects are dearer, and that the witness-consciousness enjoys the happiness caused by these objects.

आत्मनोऽन्यं प्रियं ब्रूते शिष्यश्च प्रतिवाद्यपि ।

तस्योत्तरं वचो बोधशापौ कुर्यात्तयोः क्रमात् ॥ ६३ ॥

63. The ignorant disciple and the confirmed opponent both assert that something other than the Self (Ātman) is the object of greatest love. The reply given will prove to be an instruction to the disciple and a curse to the confirmed opponent.

प्रिय त्वां रोत्स्यतीत्येवमुत्तरं वक्ति तत्त्ववित् ।

स्वोक्तप्रियस्य दुष्टत्वं शिष्यो वेत्ति विवेकतः ॥ ६४ ॥

64. The wise man quotes the scripture in his reply : 'Your dearest thing will make you weep.'

The pupil analyzes this reply and finds out his error in considering something other than the Self as the dearest.

Bṛhadāraṇyaka Up. 1.4.8.

अलभ्यमानस्तनयः पितरौ क्लेशयेच्चिरम् ।

लब्धोऽपि गर्भपातेन प्रसवेन च बाधते ॥ ६५ ॥

65. When a married couple desire to have a son and do not have one, they are disappointed and miserable. After conception, a miscarriage or the pain of labour causes sorrow.

जातस्य ग्रहरोगादि कुमारस्य च मूर्खता ।

उपनीतेऽप्यविद्यत्वमनुद्राहश्च पण्डिते ॥ ६६ ॥

66. When a son is born he may suffer from diseases or from the position of the planets at his birth, or he may be stupid or obstinate, or after the investiture of sacred thread, he may study nothing or if he is learned, he may remain unmarried.

पुनश्च परदारादि दारिद्र्यं च कुटुम्बिनः ।

पित्रोर्दुःखस्य नास्त्यन्तो धनी चेन्प्रियते तदा ॥ ६७ ॥

67. Again he may start pursuing the wives of others, or he may have an unwieldy family and remain in poverty, or he may grow wealthy and yet die in his youth. Infinite are the sorrows of parents.

एवं विविच्य पुत्रादौ प्रीतिं त्यक्त्वा निजात्मनि ।

निश्चित्य परमां प्रीतिं वीक्षते तमहर्निशम् ॥ ६८ ॥

68. Having considered all this, the disciple must abstain from forming an attachment to other things. He should focus his love on the Self and contemplate It day and night.

आग्रहाद्ब्रह्मविद्वेषादपि पक्षममुञ्चतः ।

वादिनो नरकः प्रोक्तो दोषश्च बहुयोनिषु ॥ ६९ ॥

69. The confirmed opponent, who does not give up his contention due to obstinacy and hostility to the knower of truth, sinks into the depths of darkness and suffers the pains of innumerable births.

ब्रह्मविद्ब्रह्मरूपत्वादीश्वरस्तेन वर्णितम् ।

यद्यत्तत्तथैव स्यात्तच्छिष्यप्रतिवादिनोः ॥ ७० ॥

70. The knower of Brahman is of the nature of Brahman and is described as Īśvara, the all-powerful. Whatever he says will come to pass for the pupil and the opponent.

Muṇḍaka Up. 3.2.9.

यस्तु साक्षिणमात्मानं सेवते प्रियमुत्तमम् ।

तस्य प्रेयानसावात्मा न नश्यति कदाचन ॥ ७१ ॥

71. He who contemplates the witness Self as the dearest of all objects will find that this dearest Self never suffers destruction.

Cf. Bṛhadāraṇyaka Up. 1.4 8.

परप्रेमास्पदत्वेन परमानन्द इष्यताम् ।

सुखवृद्धिः प्रीतिवृद्धौ सार्वभौमादिषु श्रुता ॥ ७२ ॥

72. The Supreme Self, being the object of dearest love, is the source of infinite joy. The Sruti has it that from the sovereignty of this world to position of Hiraṇyagarbha, everywhere, wherever there is greater love there is greater bliss.

Bṛhadāraṇyaka Up. 4.3.3, Taittiriya Up. 2.8.1, Cf. 14. 21-34. The Upaniṣads speak of gradation of enjoyment experienced by a man, a king and Hiraṇyagarbha.

चैतन्यवत्सुखं चास्य स्वभावश्चेत्त्रिदात्मनः ।

धीवृत्तिष्वनुवर्तेत सर्वास्वपि चितिर्यथा ॥ ७३ ॥

73. (Doubt): If the nature of the Self is bliss as well as consciousness, bliss should be found in all the modifications of the mind, as is consciousness.

मैवगुष्णप्रकाशात्मा दीपस्तस्य प्रभा गृहे ।

व्याप्नोति नोष्णता तद्वच्चित्तेरेवानुवर्तनम् ॥ ७४ ॥

74. (Reply): Not so. A lamp burning in a room emits both light and heat, but it is only the light that fills the room and not heat; similarly, it is only consciousness which accompanies the Vṛttis (and not bliss).

So in all experiences there is the presence of consciousness, but not of bliss.

गन्धरूपरसस्पर्शेष्वपि सत्सु यथा पृथक् ।

एकाक्षेणैक एवार्थो गृह्यते नेतरस्तथा ॥ ७५ ॥

75. An object may be characterized by odour, colour, taste and touch, yet each of these properties is cognized by one particular sense-organ and not the others. It is the same with the bliss of the Self.

चिदानन्दौ नैव भिन्नौ गन्धाद्यास्तु विलक्षणाः ।

इति चेत्तदभेदोऽपि साक्षिष्यन्यत्र वा वद ॥ ७६ ॥

76. (Doubt): Odours, taste and so forth differ from one another, but in the Self consciousness and bliss are identical. (Reply): Tell whether this identity is in the witness Self or elsewhere ?

The Sākṣi, where the two are identified, is not subject to perception.

आद्ये गन्धादयोऽप्येवमभिन्नाः पुष्पवर्तिनः ।

अक्षभेदेन तद्भेदे वृत्तिभेदात्तयोर्भिदा ॥ ७७ ॥

77. The odour, colour and other properties of a flower are not separate from one another in the flower. If it be said that the separation of these properties is brought about by the sense-organs, we rejoin that the seeming difference between consciousness and bliss is produced by (the predominance of Rajas or Sattva in) the Vṛttis.

सत्त्ववृत्तौ चित्सुखैक्यं तद्वृत्तेर्निर्मलत्वतः ।

रजोवृत्तेस्तु मालिन्यात्सुखांशोऽत्र तिरस्कृतः ॥ ७८ ॥

78. When there is a predominance of Sattva in the Vṛttis, we realize, because of their purity, that bliss and consciousness are one and the same, but when Rajas predominates, because of its impurity, the bliss is obscured.

तिन्त्रिणीफलमत्यम्लं लवणेन युतं यदा ।

तदाम्लस्य तिरस्कारादीषदम्लं यथा तथा ॥ ७९ ॥

79. As the intensely sour taste of tamarind when mixed with salt is lessened and tastes less sour, so with bliss (when it is obscured by Rajas).

ननु प्रियतमत्वेन परमानन्दतात्मनि ।

विवेक्तुं शक्यतामेवं विना योगेन किं भवेत् ॥ ८० ॥

80. (Doubt): By discrimination one can feel that the Self is the dearest, but without the practice of Yoga what good is it (for liberation)?

यद्योगेन तदेवेति वदामो ज्ञानसिद्धये ।

योगः प्रोक्तो विवेकेन ज्ञानं किं नोपजायते ॥ ८१ ॥

81. (Reply): The goal which is reached by Yoga can also be reached by discrimination. Yoga is a means to knowledge ; doesn't knowledge arise from discrimination ?

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

इति स्मृतं फलैकत्वं योगिनां च विवेकिनाम् ॥ ८२ ॥

82. 'The state achieved by the Sāṅkhyas is also achieved by the Yogis.' Thus it has been said in the Gītā about the identity of the fruit of both Yoga and discrimination.

Gītā 5.6.

असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः ।

इत्थं विचार्य मार्गौ द्वौ जगाद परमेश्वरः ॥ ८३ ॥

83. Knowing that for some Yoga is difficult and for some others knowledge, the great Lord Śrī Kṛṣṇa speaks of these two paths.

Vāsiṣṭha Rāmāyaṇa (Nirvāṇa Prakaraṇa Pūrva 13.8). Acyutarāya, the commentator, takes the meaning of the word Parameśvara as Śiva instead of Kṛṣṇa.

योगे कोऽतिशयस्तत्र ज्ञानमुक्तं समं द्वयोः ।

रागद्वेषाद्यभावश्च तुल्यो योगिविवेकिनोः ॥ ८४ ॥

84. What speciality is there in Yoga when knowledge has been declared as common to both? Both the Yogī and the Vivekī (he who practises discrimination) are alike freed from attachment and aversion.

What for should you consider the Yogī better than the Vivekī? Is it because Yoga gives direct knowledge, or is it because of freeing from attachment and aversion or because it stops all dual perception?



न प्रीतिर्विषयेष्वस्ति प्रेयानात्मेति जानतः ।

कुतो रागः कुतो द्वेषः प्रातिकूल्यमपश्यतः ॥ ८५ ॥

85. One who knows the Self as the dearest has no love for any object of enjoyment. So how can he have attachment? And how can he who sees no object inimical to himself have any aversion?

देहादेः प्रतिकूलेषु द्वेषस्तुल्यो द्वयोरपि ।

द्वेषं कुर्वन्न योगी चेदविवेक्यपि तादृशः ॥ ८६ ॥

86. Both the Yogī and the Vivekī dislike objects unfavourable to the body, mind etc. If it be said that he who has aversion for such objects is not a Yogī, then we rejoin that equally so is he not a Vivekī.

द्वैतस्य प्रतिभानं तु व्यवहारे द्वयोः समम् ।

समाधौ नेति चेत्तद्वन्नाद्वैतत्वविवेकिनः ॥ ८७ ॥

87. It may be said that though in the world of relative experience both accept the conception of duality, the Yogī has the advantage that there is no duality for him while in the state of Samādhi. Our reply is that he who practises discrimination about the non-duality does not experience duality at that time.

विवक्ष्यते तदस्माभिरद्वैतानन्दनामके ।

अध्याये हि तृतीयेऽतः सर्वमप्यतिमङ्गलम् ॥ ८८ ॥

88. In the next chapter, called the ' Bliss of Non-duality ' we will enlarge on the theme of the absence of duality. Therefore things told till now are free from defects.

सदा पश्यन्निजानन्दमपश्यन्निखिलं जगत् ।

अर्थाद्योगीति चेत्तर्हि सन्तुष्टो वर्धतां भवान् ॥ ८९ ॥

89. (Doubt): He is a true Yogī who in his contemplation is ever-conscious of the bliss of the Self and is unconscious of the external world. (Reply): May the blessings of contentment ever abide with you. (For the point is gained, this is the position of the Vivekin also.)

ब्रह्मानन्दाभिधे ग्रन्थे मन्दानुग्रहसिद्धये ।

द्वितीयाध्याय एतस्मिन्नात्मानन्दो विवेचितः ॥ ९० ॥

90. In this second chapter of the section in which the bliss of Brahman is discussed we have dealt with the bliss of the Self (Ātmānanda) for the good of persons of spiritually dull intellect.

# त्रयोदशोऽध्यायः ब्रह्मानन्दे अद्वैतानन्दः

## CHAPTER THIRTEEN

### THE BLISS OF NON-DUALITY

योगानन्दः पुरोक्तो यः स आत्मानन्द इष्यताम् ।  
कथं ब्रह्मत्वमेतस्य सद्वयस्येति चेच्छृणु ॥ १ ॥

1. The bliss of Yoga which was described earlier may be said to be the bliss of the Self. (Doubt): How can the bliss of the embodied Self which is in duality be identical with the bliss of Brahman (who is non-dual)? (Reply): Please listen.

Chapter XI dealt with Yogānanda which comes under Brahmānanda. Chapter XII deals with Ātmānanda. Since reference was made there to the illusive Self, secondary self etc., there may be doubt whether Ātmānanda is connected with a dual conception and hence cannot come under Brahmānanda. To meet this contention this chapter is begun. Since in chapter XII Yogānanda was shown to be the same as Ātmananda, the latter too comes under Brahmānanda.

आकाशादिस्वदेहान्त तैत्तिरीयश्रुतीरितम् ।

जगन्नास्त्यन्यदानन्दादद्वैतब्रह्मता ततः ॥ २ ॥

2. As described in the Taittiriya Upaniṣad, the whole world, from Ākāśa to the physical body,

is not different from bliss. Therefore the bliss of the Self is of the nature of the non-dual Brahman.

Taittiriya Up. 2.1.1., 2.7.1.

आनन्दादेव तज्जातं तिष्ठत्यानन्द एव तत् ।

आनन्द एव लीनं चेत्युक्तानन्दात्कथं पृथक् ॥ ३ ॥

3. The world is born of bliss, it abides in bliss and is merged in bliss. How then can it be anything other than this bliss ?

Taittiriya Up. 3.6.1.

कुलालाद्धट उत्पन्नो भिन्नश्चेति न शङ्क्यताम् ।

मृद्वदेष उपादानं निमित्तं न कुलालवत् ॥ ४ ॥

4. The pot made by a potter is different from him, but let this not create any doubt, for like the clay, bliss is the material cause of the universe, not like the potter the efficient cause.

स्थितिर्लयश्च कुम्भस्य कुलाले स्तो न हि क्वचित् ।

दृष्टौ तौ मृदि तद्वत्स्यादुपादानं तयोः श्रुतेः ॥ ५ ॥

5. The existence and destruction of the pot are never seen to rest in the potter, but its material cause, the clay. Similarly, according to the Sruti passages their (the existence and destruction of the universe) material cause is bliss.

उपादानं त्रिधा भिन्नं विवर्ति परिणामि च ।

आरम्भकं च तत्रान्त्यौ न निरंशेष्वकाशिनौ ॥ ६ ॥

6. The material cause is of three kinds : (1) the Vivarta, which gives rise to a phenomenal appearance, not materially related to the cause; (2) the Pariṇāma which gives rise to an effect which is a modification or change of state of the cause; and (3) the Ārambha which consists of effect being different from the causes. The last two (which presuppose parts) have no scope with reference to partless Brahman.

The universe cannot be the product of a real modification of bliss, for the latter is beyond time and space.

आरम्भवादिनोऽन्यस्मादन्यस्योत्पत्तिमूचिरे ।

तन्तोः पटस्य निष्पत्तेर्भिन्नौ तन्तुपटौ खलु ॥ ७ ॥

7. The Ārambhavādins accept the production of one kind of material from another, as cloth from threads and they consider threads and cloth to be quite different.

This is the Vaiśeṣika view.

अवस्थान्तरतापत्तिरेकस्य परिणामिता ।

स्यात्क्षीरं दधि मृत्कुम्भः सुवर्णं कुण्डलं यथा ॥ ८ ॥

8. Pariṇāma is the change of one state of the same substance into another, as milk into curd, clay into a pot and gold into an ear-ring.

अवस्थान्तरभानं तु विवर्तो रज्जुसर्पवत् ।

निरंशेऽप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ॥ ९ ॥

9. But Vivarta is mere appearance of change of a thing or its state, not a real change : like a rope appearing as a snake. It is seen even in a partless substance, e.g., the Ākāśa (which has no shape or colour) appearing as the blue dome.

The effect is only a phenomenal appearance seen in the cause Cf. 2. 50-53.

ततो निरंश आनन्दे विवर्तो जगदिष्यताम् ।

मायाशक्तिः कल्पिका स्यादैन्द्रजालिकशक्तिवत् ॥१०॥

10. So the illusive appearance of the world in the partless bliss can be explained. Like the power of a magician, the power of Māyā may be said to bring the objective world into being.

शक्तिः शक्तात्पृथङ् नास्ति तद्द्रष्टृष्टेर्न चाभिदा ।

प्रतिबन्धस्य दृष्ट्वाच्छक्त्यभावे तु कस्य सः ॥ ११ ॥

11. Power does not exist apart from the possessor of power, for it is always seen as inseparable from him. Nor can it be said to be identical with him, for its obstruction is met with. If identical, in the absence of power, of what is the obstruction ?

When obstructed, power is not evident but still it is there. In case of identity if power is absent the possessor also will have to be absent which it is not (in some cases).

शक्तेः कार्यानुमेयत्वादकार्ये प्रतिबन्धनम् ।

ज्वलतोऽग्नेरदाहे स्यान्मन्त्रादिप्रतिबन्धता ॥ १२ ॥

12. Power is inferred from its effect. When its effects are not seen we conclude that there is some obstruction to it. For instance, if the flames of a fire do not burn, we infer the presence of some obstruction, such as incantation etc.

देवात्मशक्तिं स्वगुणैर्निगूढां मुनयोऽविदन् ।

परास्य शक्तिर्विविधा क्रियाज्ञानबलात्मिका ॥ १३ ॥

13. The sages perceived that the power of Brahman called Māyā is concealed by its own qualities. Many are the aspects of this divine power, which is manifest as action, knowledge, and will.

S'vetāśvatara Up. 1.3, 6,8. Action and knowledge can give rise to effects. They being predominantly Tāmasika and Sāttvika require the help of will, which is Rājasika. So will is here called Bala or power.

इति वेदवचः प्राह वसिष्ठश्च तथाब्रवीत् ।

सर्वशक्ति परं ब्रह्म नित्यमापूर्णमद्वयम् ॥ १४ ॥

14. "The supreme Brahman is eternal, perfect, non-dual and omnipotent," so says the Veda, and Vasiṣṭha supports this.

For verses 14-27 *vide* Yogavāsiṣṭha (Utpattiprakaraṇa 100-101).

ययोच्छसति शक्त्यासौ प्रकाशमधिगच्छति ।

चिच्छक्तिर्ब्रह्मणो राम शरीरेषूपलभ्यते ॥ १५ ॥

15. 'With whatever power He means to sport, that power becomes manifest. O Rāma, the power of Brahman which manifests itself as consciousness is felt in the bodies of all beings.'

स्पन्दशक्तिश्च वातेषु दाढर्यशक्तिस्तथोपले ।

द्रवशक्तिस्तथाम्भस्सु दाहशक्तिस्तथानले ॥ १६ ॥

16. 'This power abides as movement in the air, as hardness in stone, as liquidity in water, as the power to burn in fire.'

शून्यशक्तिस्तथाऽऽकाशे नाशशक्तिर्विनाशिनि ।

यथाऽण्डेऽन्तर्मेहासर्पो जगदस्ति तथाऽऽत्मनि ॥ १७ ॥

17. 'Similarly it abides as emptiness in Ākāśa and as perishability in the objects which are subject to destruction. As a huge serpent is latent in the egg, so the world is latent in the Self.'

फलपत्रलतापुष्पशाखाविटपमूलवान् ।

ननु बीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ॥ १८ ॥

18. 'Just as a tree with its fruits, leaves, tendrils, flowers, branches, twigs and roots is latent in the seed, so does this world abide in Brahman.'

क्वचित्काश्चित्कदाचिच्च तस्मादुद्यन्ति शक्तयः ।

देशकालविचित्रत्वात्क्षमातलादिव शालयः ॥ १९ ॥

19. 'Due to variations in space and time, somewhere, some times, some powers emanate from



Brahman, just as varieties of paddy from the earth.

स आत्मा सर्वगो राम नित्योदितमहावपुः ।

यन्मनाङ्मननीं शक्तिं धत्ते तन्मन उच्यते ॥ २० ॥

20. 'O Rama, when the all-pervasive, eternal and infinite Self assumes the power of cognition, we call it the mind.'

आदौ मनस्तदनुबन्धविमोक्षदृष्टी

पश्चात्प्रपञ्चरचना भुवनाभिधाना ।

इत्यादिका स्थितिरियं हि गता प्रतिष्ठा-

माख्यायिका सुभग बालजनोदितेव ॥ २१ ॥

21. 'O Prince, first arises the mind, then the notion of bondage and release and then the universe consisting of many worlds. Thus all this manifestation has been fixed or settled (in human minds), like the tales told to amuse children.'

बालस्य हि विनोदाय धात्री वक्ति शुभां कथाम् ।

क्वचित्सन्ति महाबाहो राजपुत्रास्त्रयः शुभाः ॥ २२ ॥

22. 'To amuse a child, O mighty one, the nurse relates some beautiful story: Once upon a time there were three handsome princes.'

The story need not be applied in toto.

द्वौ न जातौ तथैकस्तु गर्भ एव न च स्थितः ।

वसन्ति ते धर्मयुक्ता अत्यन्तासति पत्तने ॥ २३ ॥

23. 'Two of them were never born, and the third was never even conceived in his mother's womb. They lived righteously in a city which never existed.'

स्वकीयाच्छून्यनगरान्निर्गत्य विमलाशयाः ।

गच्छन्तो गगने वृक्षान्दृश्युः फलशालिनः ॥ २४ ॥

24. 'These holy princes came out of their city of non-existence and while roaming saw trees, laden with fruits, growing in the sky.'

भविष्यन्नगरे तत्र राजपुत्रास्त्रयोऽपि ते ।

सुखमद्य स्थिताः पुत्र मृगयाव्यवहारिणः ॥ २५ ॥

25. 'Then the three princes, my child, went to a city which was yet to be built, and lived there happily, passing their time in games and hunting.'

धात्र्येति कथिता राम बालकाख्यायिका शुभा ।

निश्चयं स ययौ बालो निर्विचारणया धिया ॥ २६ ॥

26. 'O Rāma, the nurse thus narrated the beautiful children's tale. The child too through want of discrimination believed it to be true.'

इयं संसाररचना विचारोज्झितचेतसाम् ।

बालकाख्यायिकेवेत्थमवस्थितिमुपागता ॥ २७ ॥

27. 'Thus to those who have no discrimination the world appears to be real like the tale repeated to the child.'

इत्यादिभिरुपाख्यानैर्मायाशक्तेश्च विस्तरम् ।

वसिष्ठः कथयामास सैव शक्तिर्निरूप्यते ॥ २८ ॥

28. By such entertaining tales Vasiṣṭha described the power of Māyā. This power is now being described more fully.

कार्यादाश्रयतश्चैषा भवेच्छक्तिर्विलक्षणा ।

स्फोटाङ्गारौ दृश्यमानौ शक्तिस्तत्रानुमीयते ॥ २९ ॥

29. This power is different both from its effect and also from its substratum. The blister (which is the effect) and the charcoal (the substratum) are cognized objects ; but the power to burn is inferred from the effect (viz., the blister).

पृथुबुधोदराकारो घटः कार्योऽत्र मृत्तिका ।

शब्दादिभिः पञ्चगुणैर्युक्ता शक्तिस्त्वतद्विधा ॥ ३० ॥

30. The pot with its properties of thickness, roundness and so forth, is the product of power acting on the clay with its five properties of sound, touch, form, taste and smell, but the power is different here (from both the pot and the clay).

न पृथ्वादिर्न शब्दादिः शक्तावस्तु यथा तथा ।

अत एव ह्यचिन्त्यैषा न निर्वचनमर्हति ॥ ३१ ॥

31. In the power (that creates the pot) there is neither form nor quality ; as it is it remains (even when it has produced the effect, it undergoes

no change). It is therefore said to be beyond thought and description.

कार्योत्पत्तेः पुरा शक्तिर्निगूढा मृद्यवस्थिता ।

कुलालादिसहायेन विकाराकारतां व्रजेत् ॥ ३२ ॥

32. Before the creation of the pot, the power (of giving rise to a pot) is implicit in the clay. With the help of the potter and other means the clay is transformed into a pot.

पृथुत्वादिविकारान्तं स्पर्शादिं चापि मृत्तिकाम् ।

एकीकृत्य घटं प्राहुर्विचारविकला जनाः ॥ ३३ ॥

33. People of immature minds confound the properties of the effect with those of the cause, the clay and speak of it as the pot.

कुलालव्यापृतेः पूर्वो यावानंशः स नो घटः ।

पश्चात्तु पृथुबुध्नादिमत्त्वे युक्ता हि कुम्भता ॥ ३४ ॥

34. The clay, before the potter worked on it, cannot be called a pot. But it is proper to call it a pot when it acquires the properties such as thickness, hollowness and so forth.

स घटो न मृदो भिन्नो वियोगे सत्यनीक्षणात् ।

नाप्यभिन्नः पुरा पिण्डदशायामनवेक्षणात् ॥ ३५ ॥

35. The pot is not different from the clay, as it has no existence apart from the clay; it is

neither identical with the clay, as in the un-moulded clay it is not perceived.

अतोऽनिर्वचनीयोऽयं शक्तिवत्तेन शक्तिजः ।

अव्यक्तत्वे शक्तिरुक्ता व्यक्तत्वे घटनामभृत् ॥ ३६ ॥

36. Therefore the pot (a product of power) can only be called indescribable, like the power which produces it. Hence the product of power when imperceptible is simply called power, and when perceptible it is called a pot.

ऐन्द्रजालिकनिष्ठापि माया न व्यज्यते पुरा ।

पश्चाद्गन्धर्वसेनादिरूपेण व्यक्तिमाप्नुयात् ॥ ३७ ॥

37. A magician's power is not apparent earlier ; it is only when he brings it into operation that it appears as an army of Gandharvas and the like.

The city of Gandharvas is merely an appearance.

एवं मायामयत्वेन विकारस्यानृतात्मताम् ।

विकाराधारमृद्रस्तुसत्यत्वं चाब्रवीच्छ्रुतिः ॥ ३८ ॥

38. Thus being illusive, in the scriptures, the products of power are called unreal whereas reality is predicated only of the entity in which the power inheres, e.g., of the clay in which the pot inheres.

Chāndogya Up. 6.1.4.

वाङ्निष्पाद्यं नाममात्रं विकारो नास्य सत्यता ।

स्पर्शादिगुणयुक्तां तु सत्या केवलमृत्तिका ॥ ३९ ॥

39. A pot taken as a product of power is only a name composed of words ; it is not a real entity. Only the clay that possesses sound, touch, form, taste and smell, is a real entity.

व्यक्ताव्यक्ते तदाधार इति त्रिष्वद्ययोर्द्वयोः ।

पर्यायः कालभेदेन तृतीयस्त्वनुगच्छति ॥ ४० ॥

40. Of the three entities, the manifest (i.e., product of power), the unmanifest (i.e., the power itself), and the substratum in which they both inhere, the first two exist by turns (thus cancelling one another); but the third persists in both (and at all times.)

So the third alone is real,

निस्तत्त्वं भासमानं च व्यक्तमुत्पत्तिनाशभाक् ।

तदुत्पत्तौ तस्य नाम वाचा निष्पाद्यते नृभिः ॥ ४१ ॥

41. A product of power though visible has no real substance, as it is subject to creation and destruction. When it appears, it is given a name by men.

व्यक्ते नष्टेऽपि नामैतन्नृवक्त्रेष्वनुवर्तते ।

तेन नाम्ना निरूप्यत्वाद्द्वयक्तं तद्रूपमुच्यते ॥ ४२ ॥

42. When the product perishes, its name continues to be used by men. Since it is indicated only by name, it is said to be of nominal existence.

That is, it has no real existence, it exists in name only.

निस्तत्त्वत्वाद्दिनाशित्वाद्वाचारम्भणनामतः ।

व्यक्तस्य न तु तद्रूपं सत्यं किञ्चिन्मृदादिवत् ॥ ४३ ॥

43. This form of the product (of power, like the pot) is not real like clay, because it is unsubstantial, destructible, and a mere name based upon words.

व्यक्तकाले ततः पूर्वमूर्ध्वमप्येकरूपभाक् ।

सतत्त्वमविनाशं च सत्यं मृद्वस्तु कथ्यते ॥ ४४ ॥

44. The substance clay is said to be the real entity because by nature it is unchanged, substantial and indestructible at all times, before the production of the pot, after its destruction, and even while it is manifest.

व्यक्तं घटो विकारश्चेत्येतैर्नामभिरीरितः ।

अर्थश्चेदनृतः कस्मान्न मृद्बोधे निवर्तते ॥ ४५ ॥

45. (Doubt): If the thing indicated by the three terms i.e., the manifest, the pot, and the modified form is unreal, why is it not destroyed when the knowledge of its substratum (clay) dawns?

The knowledge of the rope destroys the idea of the snake. Why should not the knowledge of the clay destroy the idea of the pot?

निवृत्त एव यस्मात्ते तत्सत्यत्वमतिर्गता ।

ईदृङ्निवृत्तिरेवात्र बोधजा नत्वभासनम् ॥ ४६ ॥

46. (Reply): With the knowledge of the substratum the pot is destroyed, for your idea of the reality of the pot is removed. This is what is meant by the destruction of the pot through knowledge ; it does not mean that the pot would cease to appear.

The objection is: In all cases of illusion when the reality is discovered the superimposed thing vanishes. For example, when the rope is discovered the superimposed snake vanishes. Similarly, if the pot is not a reality but is superimposed on clay then on the discovery of the clay the pot should cease to exist, which is not the case. The reply is: There are two kinds of superimposition ; one with adjuncts, another without adjuncts. In the latter case, as in that of rope appearing as snake, with the discovery of the real thing the superimposed is not only sublated but it vanishes from sight. It is not so with cases of superimposition with adjuncts. A (real) man is standing on the bank of a pond, his reflection is caught on its waters. Another man mistakes this image on the water as the real man ; but seeing the head down and legs up he looks up and sees the real man and corrects his mistake. His notion of reality in the image is sublated but the image on water persists in sight and will continue as long as the real man stands near the water. In the case of the pot, ear-ring and man the adjuncts respectively are, the action of the potter's wheel, the action of the goldsmith's strokes of hammer, and the fructifying Karma of the man.

पुमानधोमुखो नीरे भातोऽप्यस्ति न वस्तुतः ।

तटस्थमर्त्यवत्तस्मिन्नैवास्था कस्यचित्कचित् ॥ ४७ ॥



47. Though a man appears head downwards when reflected in water, he is not so. No one would ever mistake it for the real person standing on the bank.

ईदृग्बोधे पुमर्थत्वं मतमद्वैतवादिनाम् ।

मृद्रूपस्यापरित्यागाद्विर्वर्तत्वं घटे स्थितम् ॥ ४८ ॥

48. According to the doctrine of the non-dualists, such knowledge (i.e., the knowledge of the unreality of the superimposed thing, the world), gives liberation, the supreme goal of life. As the substratum clay is not rejected, the appearance of a pot in it is accepted.

Like the pot in our example, the world is a superimposition on Brahman. The appearance of a pot in the clay may be accepted, but the reality of clay is not denied nor that clay has undergone any real change. (Cf. 2.97,99 & 6. 12-24)

परिणामे पूर्वरूपं त्यजेत्तत्क्षीररूपवत् ।

मृत्सुवर्णे निवर्तेते घटकुण्डलयोर्नहि ॥ ४९ ॥

49. In an actual modification of the substratum, when milk is turned into curd (for example), the former form, milk, disappears. But in the modification of clay into a pot or gold into an ear-ring, the substratum does not change.

घटे भग्ने न मृद्भावः कपालानामवेक्षणात् ।

मैवं चूर्णेऽस्ति मृद्रूपं स्वर्णरूपं त्वतिस्फुटम् ॥ ५० ॥

50. (Doubt): When a pot is broken into pieces, they do not resemble the original clay, for broken pieces only are seen. (Reply): It is not so, for when reduced to powder they do. The persistence of gold in the ear-ring is very clear.

क्षीरादौ परिणामोऽस्तु पुनस्तद्भाववर्जनात् ।

एतावता मृदादीनां दृष्टान्तत्वं न हीयते ॥ ५१ ॥

51. When milk is turned into curd, actual change of substance takes place. Milk ceases to exist as such and cannot be recovered from the curd. By this, the case of a clay-pot or a gold-ring (as examples of Vivarta) does not suffer.

Because the original substance, clay or gold, remains unchanged and can be recovered from the product.

आरम्भवादिनः कार्ये मृदो द्वैगुण्यमापतेत् ।

रूपस्पर्शादयः प्रोक्ताः कार्यकारणयोः पृथक् ॥ ५२ ॥

52. According to the Ārambhavādins, clay should have two sets of properties, viz., those of the cause and those of the effect, for they hold, the properties of the effects are different from those of the cause, which is, however, not the case.

Ārambhavādins hold that the properties of the effects are different from those of the cause. Since the properties of the material causes cannot but inhere in the effects, the latter must have two sets of properties, those of the cause as well as those of the effect. Actually, however,

we see only one set of properties. Therefore the theory is defective.

मृत्सुवर्णमयश्चेति दृष्टान्तत्रयमारुणिः ।

प्राहातो वासयेत्कार्यान्तत्त्वं सर्ववस्तुषु ॥ ५३ ॥

53. The sage Āruṇi mentions the three examples of clay, gold and iron (only to show that all effects are only phenomenal). Therefore one should fix in mind the unreality of all effects.

Uddālaka Āruṇi's view is given in Chāndogya Up. 6-1-4.

कारणज्ञानतः कार्यविज्ञानं चापि सोऽवदत् ।

सत्यज्ञानेऽनृतज्ञानं कथमत्रोपपद्यते ॥ ५४ ॥

54. Āruṇi holds that a knowledge of the cause implies a knowledge of all its effects. But how would a knowledge of the unreal effects arise from a knowledge of their real cause ?

समृत्कस्य विकारस्य कार्यता लोकदृष्टितः ।

वास्तवोऽत्र मृदंशोऽस्य बोधः कारणबोधतः ॥ ५५ ॥

55. According to the common view, an effect, such as a pot, is a modification of its material cause, clay ; the clay portion of the pot is the real substance. Therefore when the cause of the pot is known, the real portion of substance of the pot is also known.

अनृतांशो न बोद्धव्यस्तद्बोधानुपयोगतः ।

तच्चज्ञानं पुमर्थं स्यान्नानृतांशावबोधनम् ॥ ५६ ॥

56. The unreal portion of the effect need not be known, because its knowledge serves no useful purpose. A knowledge of the real substance is necessary for men, whereas a knowledge of the unreal portion is useless.

By the knowledge of the real substance, the Self, liberation is achieved, whereas the unreal phenomenon, the world, becomes useless.

तर्हि कारणविज्ञानात्कार्यज्ञानमितीरिते ।

मृद्बोधान्मृत्तिका बुद्धेत्युक्तं स्यात्कोऽत्र विस्मयः ॥५७॥

57. (Doubt): The statement that through the knowledge of the cause you arrive at a knowledge of the effect amounts to saying that by a knowledge of clay you acquire a knowledge of clay. What is there wonderful about it ?

सत्यं कार्येषु वस्त्वंशः कारणात्मेति जानतः ।

विस्मयो मास्त्वहाज्ञस्य विस्मयः केन वार्यते ॥ ५८ ॥

58. (Reply): The real substance in the effect (pot) is identical with its cause. This may not be surprising to the wise but who can prevent the ignorant being surprised at this ?

आरम्भी परिणामी च लौकिकश्चैककारणे ।

ज्ञाते सर्वमतिं श्रुत्वा प्राप्नुवन्त्येव विस्मयम् ॥ ५९ ॥

59. The followers of Ārambhavāda and Pariṇāmavāda and ordinary men may find it puzzling to hear that a knowledge of the cause should give a knowledge of all its effects.

अद्वैतेऽभिमुखीकर्तुमेवात्रैकस्य बोधतः ।

सर्वबोधः श्रुतौ नैव नानात्वस्य विवक्षया ॥ ६० ॥

60. To direct the attention of the pupil to the non-dual truth, the Chāndogya Upaniṣad teaches that by a knowledge of the one cause all its effects are known. It does not speak of the multiplicity of effects.

For interpreting the things of the world, perception and inference are important. The Śruti is paramount in giving the truth beyond the scope of perception and inference.

एकमृत्पिण्डविज्ञानात्सर्वमृन्मयधीर्यथा ।

तथैकब्रह्मबोधेन जगद्बुद्धिर्विभाव्यताम् ॥ ६१ ॥

61. Just as by knowing a lump of clay one knows all objects made of clay, so by knowing the one Brahman one knows (the real element of) the whole phenomenal world.

This knowledge is of a general nature but this being the true substance, not name and form, this is real knowledge.

सच्चित्सुखात्मकं ब्रह्म नामरूपात्मकं जगत् ।

तापनीये श्रुतं ब्रह्म सच्चिदानन्दलक्षणम् ॥ ६२ ॥

62. The nature of Brahman is existence, consciousness, and bliss, whereas the nature of the world is name and form. In the Nṛsimha-uttaratāpaniya Upaniṣad existence, consciousness and bliss are said to be the 'indications' of Brahman.

Nṛsimha-uttaratāpaniya Up. 7.

सद्रूपमारुणिः प्राह प्रज्ञानं ब्रह्म बह्वृचः ।

सनत्कुमार आनन्दमेवमन्यत्र गम्यताम् ॥ ६३ ॥

63. Āruṇi described Brahman as of the nature of existence, the Bahvṛcas of the Ṛgveda as consciousness, and Sanatkumāra as bliss. The same is declared in other Upaniṣads.

Cf. Chāndogya Up. 6.2. 1-2, Aitareya Up. 5.3 Chāndogya Up. 2.3.1. Taittiriya Up. 2.11, 3.6. This does not mean that they differ from one another in their opinion on Brahman. They only indicate that all the three are to be taken together to give a correct idea of Brahman. The Brahma-Sūtras have made it perfectly clear. Two more, viz., the ideas of Ātman and Brahman (infinitude) are also to be added, so say the Sūtras.

विचित्य सर्वरूपाणि कृत्वा नामानि तिष्ठति ।

अहं व्याकरवाणीमे नामरूपे इति श्रुतेः ॥ ६४ ॥

64. After creating names and forms Brahman remains established in His nature, i.e., remains as immutable as ever, says the Puruṣa Sūkta. Another Śruti says that Brahman as the elf reveals names and forms.

Taittirīya Puruṣa Sukta 15.1 or Ṛgveda 10.90  
Chāndogya Up. 6.3.2. Cf. Bṛhadāraṇyaka Up. 1.4.7.

अव्याकृतं पुरासृष्टेरूर्ध्वं व्याक्रियते द्विधा ।

अचिन्त्यशक्तिर्मायैषा ब्रह्मण्यव्याकृताभिधा ॥ ६५ ॥

65. Another Śruti says that before creation the universe was unmanifest, and that afterwards it became manifest as name and form. Here Māyā, the inexplicable power of Brahman, is referred to as 'unmanifest'.

Bṛhadāraṇyaka Up. 1.4.7.

अविक्रियब्रह्मनिष्ठा विकारं यात्यनेकधा ।

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥ ६६ ॥

66. This Māyā, which rests unmanifest in the immutable Brahman, subsequently undergoes numerous modifications. 'Know Māyā as Prakṛti (the material cause of the universe), and the supreme Lord as the Ruler (substratum) of Māyā.

Svetāśvatara Up. 4.10.

आद्यो विकार आकाशः सोऽस्ति भात्यपि च प्रियः ।

अवकाशस्तस्य रूपं तन्मिथ्या न तु तत्रयम् ॥ ६७ ॥

67. The first modification of Māyā is Ākāśa; it exists, is manifest, and is dear to all. The special form of Ākāśa is space which is unreal, but its

other three properties (derived from its cause, Brahman), are not unreal.

Existence, appearance and agreeableness.

न व्यक्तेः पूर्वमस्त्येव न पश्चाच्चापि नाशतः ।

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ ६८ ॥

68. The spatial property does not exist before manifestation and ceases also to exist after destruction. That which is non-existent before creation and after dissolution is so even in the present (i.e., during creation).

The present seeming existence cannot be said to be real.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येवेत्याह कृष्णोऽर्जुनं प्रति ॥ ६९ ॥

69. Śrī Kṛṣṇa said to Arjuna: 'O descendant of Bharata, beings are unmanifest in the beginning, manifest in the present and unmanifest again at the end.'

Gītā 2.28. The context makes it amply clear that the manifested state is merely phenomenal.

मृद्वत्ते सच्चिदानन्दा अनुगच्छन्ति सर्वदा ।

निराकाशे सदादीनामनुभूतिर्निजात्मनि ॥ ७० ॥

70. Just as clay exists (in its modifications, such as the pot) in all the three divisions of time, so existence, consciousness and bliss ever pervade



the Ākāśa; when the idea of space is negated from Ākāśa, what remains is one's own Self-existence, consciousness and bliss (infinity).

The property of space of Ākāśa has been shown to have no real existence. How then are we to know that the other three attributes viz., existence, consciousness, and bliss persist? We cannot think of anything without space; hence no example of such a position is possible, which would be a defeat for the Advaitin. He, however, finds one in his Self, where existence, consciousness and bliss are there but no space, though Ākāśa exists as the Self itself, and not as space (vide Ākāśādhikaraṇa in Brahma-Sūtras).

अवकाशे विस्मृतेऽथ तत्र किं भाति ते वद ।

शून्यमेवेति चेदस्तु नाम तादृग्विभाति हि ॥ ७१ ॥

71. When the idea of space is negated from Ākāśa, what remains of it? If you say, 'Nothing remains', we accept it and say that that which is represented by the word 'nothing' is revealed.

Space, the objective element of experience, does not remain, but something is revealing still.

तादृक्त्वादेव तत्सत्त्वमौदासीन्येन तत्सुखम् ।

आनुकूल्यप्रातिकूल्यहीनं यत्तन्निजं सुखम् ॥ ७२ ॥

72. Because it is such that we must attribute existence to the remaining entity. Being productive of no misery, it is bliss, for the absence of both

the favourable and the unfavourable is the bliss of the Self.

Cf. 11.93-95.

आनुकूल्ये हर्षधीः स्यात्प्रातिकूल्ये तु दुःखधीः ।

द्वयाभावे निजानन्दो निजदुःखं न तु क्वचित् ॥ ७३ ॥

73. One gets pleasure from a favourable object, and grief from an unfavourable one; but in the natural state, free from both, there is the natural bliss of the Self. There is never any experience of misery in that state.

Pleasure and pain exist in the mind and not in the Self. The real spiritual happiness is characterized by the absence of agreeable and disagreeable sensations.

निजानन्दे स्थिरे हर्षशोकयोर्व्यत्ययः क्षणात् ।

मनसः क्षणिकत्वेन तयोर्मानसतेष्यताम् ॥ ७४ ॥

74. The natural bliss of the Self is uniform and steady, but the mind due to its fickle nature, passes in a moment from joy to sorrow. So both are to be looked upon as the creations of the mind.

आकाशेऽप्येवमानन्दः सत्ताभाने तु सम्मते ।

वाग्वादि देहपर्यन्तं वस्तुष्वेवं विभाव्यताम् ॥ ७५ ॥

75. Thus in Ākāśa also we accept bliss, i.e., it is fundamentally existence, consciousness and bliss, and similarly we can establish that the fundamental

nature of all objects from air to the physical body is essentially the same.

गतिस्पर्शौ वायुरूपं वह्नर्दाहप्रकाशने ।

जलस्य द्रवता भूमेः काठिन्यं चेति निर्णयः ॥ ७६ ॥

76. The special properties of air have been determined as motion and touch; of fire, heat and light; of water, liquidity; and of earth, solidity.

असाधारण आकार औषध्यन्नवपुण्यपि ।

एवं विभाव्यं मनसा तत्तद्रूपं यथोचितम् ॥ ७७ ॥

77. Similarly the special properties of plants, foods, bodies and other objects can be thought of by the mind.

अनेकधा विभिन्नेषु नामरूपेषु चैकधा ।

तिष्ठन्ति सच्चिदानन्दा विसंवादो न कस्यचित् ॥ ७८ ॥

78. In the manifold objects, different in names and forms, the common element is existence, consciousness and bliss. Nobody can dispute this.

निस्तत्त्वे नामरूपे द्वे जन्मनाशयुते च ते ।

बुद्ध्या ब्रह्मणि वीक्षस्व समुद्रे बुद्बुदादिवत् ॥ ७९ ॥

79. Both name and form are without any real existence because they are subject to creation and destruction. So know them as superimposed by the intellect on Brahman, just as waves and foam are on the ocean.

सच्चिदानन्दरूपेऽस्मिन्पूर्णे ब्रह्मणि वीक्षिते ।  
स्वयमेवावजानाति नामरूपे शनैः शनैः ॥ ८० ॥

80. With the direct knowledge of Brahman, the eternal existence, consciousness and bliss, names and forms slowly come to be disregarded.

यावद्यावदवज्ञा स्यात्तावत्तावत्तदीक्षणम् ।  
यावद्यावद्वीक्ष्यते तत्तावत्तावदुभे त्यजेत् ॥ ८१ ॥

81. The more is duality negated, the clearer does the realization of Brahman become, and as realization becomes perfect, names and forms come to be disregarded of themselves.

तदभ्यासेन विद्यायां सुस्थितायामयं पुमान् ।  
जीवन्नेव भवेन्मुक्तो वपुरस्तु यथा तथा ॥ ८२ ॥

82. When through the continuous practice of meditation a man is established in the knowledge of Brahman, he becomes liberated even while living. Then the fate of his body does not matter.

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।  
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ ८३ ॥

83. Thinking of Him, speaking of Him, and making one another understand Him—this is what the wise call ‘practice of Brahman-realization’.

Same as 7.106. Vāsiṣṭha Rāmāyaṇa, Utpatti-prakaraṇa 22.24.

वासनानेककालीना दीर्घकालं निरन्तरम् ।  
सादरं चाभ्यस्यमाने सर्वथैव निवर्तते ॥ ८४ ॥

84. The longstanding impressions of the world on the mind are loosened if this training of knowledge is constantly practised with earnestness for a long time.

मृच्छक्तिवद्ब्रह्मशक्तिरनेकाननृतान्सृजेत् ।  
यद्वा जीवगता निद्रा स्वप्नश्चात्र निर्दर्शनम् ॥ ८५ ॥

85. As the power inherent in the clay brings the pot into existence, so the power of Māyā inherent in Brahman creates many unreal things. This is illustrated by sleep and dream conditions of living beings.

How can Brahman which is secondless give rise to the illusion consisting of innumerable objects? Brahman when combined with Māyā can do that. The study of our two conditions of deep sleep and dream gives us a clue to this. In deep sleep there is no (dream-) creation; in dream, innumerable things and creatures are created. Māyā, unmanifest and Māyā manifest are exactly like our deep sleep and dream states.

निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी ।  
ब्रह्मेण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ ८६ ॥

86. Just as in the sleeping state a power inherent in the Jiva gives rise to impossible dreams,

so the power of Māyā inherent in Brahman, projects, maintains and destroys the universe.

स्वप्ने वियद्गतिं पश्येत्स्वमूर्धच्छेदनं यथा ।

मुहूर्ते वत्सरोधं च मृतपुत्रादिकं पुनः ॥ ८७ ॥

87. In dream a man may see himself flying in the sky or being beheaded. In a moment he may live through the experience of many years. Or he may dream of seeing a dead son and so forth.

इदं युक्तमिदं नेति व्यवस्था तत्र दुर्लभा ।

यथा यथेक्ष्यते यद्यत्तद्युक्तं तथा तथा ॥ ८८ ॥

88. 'This is proper (possible) and this is not' such discrimination is not possible then. Whatever one perceives in dreams seems to be in the right place.

ईदृशो महिमा दृश्यो निद्राशक्तेर्यदा तदा ।

मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम् ॥ ८९ ॥

89. When such is the glory of the power of sleep and dream, what is there to wonder at the unimaginable glory of the power of Māyā ?

शयाने पुरुषे निद्रा स्वप्नं बहुविधं सृजेत् ।

ब्रह्मण्येवं निर्विकारे विकारान्कल्पयत्यसौ ॥ ९० ॥

90. In a sleeping man various dreams are created; similarly the power of Māyā creates diverse appearances in the immutable Brahman.

खानिलाग्निजलोर्व्यण्डलोकप्राणिशिलादिकाः ।

विकाराः प्राणिधीष्वन्तश्चिच्छाया प्रतिबिम्बिता ॥ ९१ ॥

91. Ākāśa, air, fire, water, earth, the universe, the different Lokas (worlds), and animate and inanimate objects are appearances produced by Māyā. Pure consciousness appears as a reflection in the intellects of living beings.

When the essence of Brahman is reflected on the intellect of some objects they exhibit a state of animation.

चेतनाचेतनेष्वेषु सच्चिदानन्दलक्षणम् ।

समानं ब्रह्म भिद्येते नामरूपे पृथक् पृथक् ॥ ९२ ॥

92. Brahman characterized as existence, consciousness and bliss is the common basis of both the animate and inanimate objects; they differ only in their names and forms.

ब्रह्मण्येते नामरूपे पटे चित्रमिव स्थिते ।

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दधीर्भवेत् ॥ ९३ ॥

93. Just as many objects are seen in a picture, so the various names and forms exist in Brahman. By negating both names and forms,

one can understand that what remains is existence, consciousness and bliss.

Pictures are drawn on a canvas, so also name and form on Brahman.

जलस्थेऽधोमुखे स्वस्य देहे दृष्टेऽप्युपेक्ष्य तम् ।

तीरस्थ एव देहे स्वे तात्पर्यं स्याद्यथा तथा ॥ ९४ ॥

94. Even though a man standing on the bank of a river sees his body reflected upside down in the water, he nevertheless identifies himself with his own body on the shore ; similarly an aspirant after realization of Brahman should know himself as Brahman.

सहस्रशो मनोराज्ये वर्तमाने सदैव तत् ।

सर्वैरुपेक्ष्यते तद्बहुपेक्षा नामरूपयोः ॥ ९५ ॥

95. Just as in day-dreaming, people see thousands of mental pictures, but in the practical world they disregard them all, so should names and forms be disregarded.

क्षणे क्षणे मनोराज्यं भवत्येवान्यथान्यथा ।

गतं गतं पुनर्नास्ति व्यवहारो बहिस्तथा ॥ ९६ ॥

96. Different mental creations are formed every moment, while those which pass are lost for ever. The objects of the practical world should be looked upon similarly.



न बाल्यं यौवने लब्धं यौवनं स्थाविरे तथा ।

मृतः पिता पुनर्नास्ति नायात्येव गतं दिनम् ॥ ९७ ॥

97. Childhood is lost in youth, and youth is lost in old age. The father once dead does not return. The day which is past never comes back.

मनोराज्याद्विशेषः कः क्षणध्वंसिनि लौकिके ।

अतोऽस्मिन्भासमानेऽपि तत्सत्यत्वधियं त्यजेत् ॥ ९८ ॥

98. How do the objects of the practical world, which are destroyed every moment, differ from the forms created by the mind in imagination? Though they appear, the idea of their reality should be given up.

उपेक्षिते लौकिके धीर्निर्विघ्ना ब्रह्मचिन्तने ।

नटवत्कृत्रिमास्थायां निर्वहत्येव लौकिकम् ॥ ९९ ॥

99. When the objects of the world are disregarded, the mind freed from obstacles rests in the contemplation of Brahman. Then like an actor, a wise man is engaged in worldly concerns with assumed faith (and so is not affected by them).

The wise man behaves like a stage-actor, identifying himself with his part, subject to certain limitations.

प्रवहत्यपि नीरेऽधः स्थिरा प्रौढशिला यथा ।

नामरूपान्यथात्वेऽपि कूटस्थं ब्रह्म नान्यथा ॥ १०० ॥

100. As the big rock lying in the bed of a river remains unmoved, though the water flows

over it, so also while names and forms constantly change, the unchanging Brahman does not become otherwise.

निश्छिद्रे दर्पणे भाति वस्तुगर्भं बृहद्वियत् ।

सच्चिद्वने तथा नाना जगद्गर्भमिदं वियत् ॥ १०१ ॥

101. As the sky with all its contents is reflected in a flawless mirror, so the Ākāśa with all the universe within it is reflected on the one partless Brahman, who is nothing but absolute consciousness and existence.

अदृष्ट्वा दर्पणं नैव तदन्तस्थेक्षणं तथा ।

अमत्वा सच्चिदानन्दं नामरूपमतिः कुतः ॥ १०२ ॥

102. Without seeing the mirror it is impossible to see the objects reflected in it. Similarly wherefrom can there be any knowledge of names and forms without a knowledge of their substratum, which is existence, consciousness and bliss ?

प्रथमं सच्चिदानन्दे भासमानेऽथ तावता ।

बुद्धिं नियम्य नैवोर्ध्वं धारयेन्नामरूपयोः ॥ १०३ ॥

103. Having learnt of Brahman as existence, consciousness and bliss, one should fix the mind firmly on Him and should restrain it from dwelling on names and forms.

एवं च निर्जगद्ब्रह्म सच्चिदानन्दलक्षणम् ।

अद्वैतानन्द एतस्मिन्विश्राम्यन्तु जनाश्चिरम् ॥ १०४ ॥

104. Thus Brahman is realized as existence, consciousness and bliss, and devoid of the phenomenal universe. May all people find rest in this secondless bliss of Brahman.

ब्रह्मानन्दाभिधे ग्रन्थे तृतीयोऽध्याय ईरितः ।

अद्वैतानन्द एव स्याज्जगन्मिथ्यात्वचिन्तया ॥ १०५ ॥

105. In this third chapter of the section called 'the Bliss of Brahman', is described the bliss of Non-duality which is to be obtained by meditating on the unreality of the world.



# चतुर्दशोऽध्यायः ब्रह्मानन्दे विद्यानन्दः

## CHAPTER FOURTEEN

### THE BLISS OF KNOWLEDGE

योगेनात्मविवेकेन द्वैतमिथ्यात्वचिन्तया ।

ब्रह्मानन्दं पश्यतोऽथ विद्यानन्दो निरूप्यते ॥ १ ॥

1. Now is being described the bliss of knowledge experienced by him who has realized the bliss of Brahman through Yoga, discrimination of the Self and thinking of the unreality of duality.

These three means have been mentioned in the previous three chapters.

विषयानन्दवद्विद्यानन्दो धीवृत्तिरूपकः ।

दुःखाभावादिरूपेण प्रोक्त एष चतुर्विधः ॥ २ ॥

2. Like the bliss arising from the contact of the mind with external objects, the bliss arising from the knowledge of Brahman is a modification of the intellect. It is said to have four aspects, in the forms of absence of sorrow etc.

दुःखाभावश्च कामाप्तिः कृतकृत्योऽहमित्यसौ ।

प्राप्तप्राप्योऽहमित्येव चातुर्विध्यमुदाहृतम् ॥ ३ ॥

3. The four aspects of the bliss of knowledge are: absence of sorrow, the fulfilment of all desires,

the feeling ' I have done all that was to be done', and also the feeling ' I have achieved all that was to be achieved '.

In Jivanmuktiviveka 4, Vidyāraṇya puts the last three as minor divisions of attainment of bliss.

ऐहिकं चामुष्मिकं चेत्येवं दुःखं द्विधेरितम् ।

निवृत्तिमैहिकस्याह बृहदारण्यकं वचः ॥ ४ ॥

4. Sorrow is twofold, that of this world and that of the next. The cessation of the sorrow of this world has been described in the words of the Bṛhadāraṇyaka Upaniṣad.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ ५ ॥

5. ' When a man (Puruṣa) has realized the identity of his own Self with That (Paramātman), desiring what and to please whom should he allow his body and mind to be afflicted ?'

Same as 7.1. Cf. Bṛhadāraṇyaka Up. 4.4.12.

जीवात्मा परमात्मा चेत्यात्मा द्विविध ईरितः ।

चित्तादात्म्यान्निभिर्देहैर्जीवः सन्भोक्तृतां व्रजेत् ॥ ६ ॥

6. The Self is spoken of as of two types: the individual Self and the supreme Self. The consciousness, through identification with the three

bodies, thinks itself as the Jiva and becomes an enjoyer.

Cf. Svetaśvatara Up. 1.8.9, 5.12. The three bodies are gross, subtle and causal.

परात्मा सच्चिदानन्दस्तादात्म्यं नामरूपयोः ।

गत्वा भोग्यत्वमापन्नस्तद्विवेके तु नोभयम् ॥ ७ ॥

7. The supreme Self, who is by nature existence, consciousness and bliss, identifying itself with names and forms becomes the objects of enjoyment. When by discrimination it is disidentified from the three bodies and names and forms, there is neither the enjoyer nor anything to be enjoyed.

Cf. Kaivalya Up. 18.

भोग्यमिच्छन्भोक्तुरर्थे शरीरमनुसंज्वरेत् ।

ज्वरास्त्रिषु शरीरेषु स्थिता न त्वात्मनो ज्वराः ॥ ८ ॥

8. Desiring the objects of enjoyment for the sake of the enjoyer, the Jiva suffers, being identified with the body. The sufferings are in the three bodies, but there are no sufferings for the Self.

Cf. 7.223-4.

व्याधयो धातुवैषम्ये स्थूलदेहे स्थिता ज्वराः ।

कामक्रोधादयः सूक्ष्मे द्वयोर्बीजं तु कारणे ॥ ९ ॥

9. The diseases due to the disequilibrium of the bodily humours are the suffering of the gross body; desire, anger etc., are the suffering of the

subtle body ; and the source of the sufferings of both the gross and subtle bodies is the suffering of the causal body.

In the causal body the sufferings result from ignorance, which is the cause of the sufferings in the first two bodies.

अद्वैतानन्दमार्गेण परात्मनि विवेचिते ।

अपश्यन्वास्तवं भोग्यं किन्नामेच्छेत्परात्मवित् ॥ १० ॥

10. The knower of the supreme Self, while discriminating about it as mentioned in the Chapter on the 'Bliss of Non-duality', sees no reality in any object of enjoyment. What then should he desire?

आत्मानन्दोक्तरीत्यास्मिञ्जीवात्मन्यवधारिते ।

भोक्तानैवास्ति कोऽप्यत्र शरीरे तु ज्वरः कुतः ॥ ११ ॥

11. When the individual Self is determined (to be identical with the immutable) through the methods mentioned in Chapter 12 on the 'Bliss of the Self', there remains no enjoyer in this body. So how can there be sufferings which are the result of identification with the body ?

पुण्यपापद्वये चिन्ता दुःखमाप्नुष्मिकं भवेत् ।

प्रथमाध्याय एवोक्तं चिन्ता नैनं तपेदिति ॥ १२ ॥

12. Anxiety regarding virtue and vice are the sufferings of the future life. It has already

been told in Chapter 11 that such anxiety cannot affect the illumined man.

Now about the sufferings relating to the next world.  
*Vide* 11. 1.5-9. Cf Kaivalya Up. 22.

यथा पुष्करपर्णेऽस्मिन्नपामश्लेषणं तथा ।

वेदनादूर्ध्वमागामिकर्मणोऽश्लेषणं बुधे ॥ १३ ॥

13. As water does not stick to the leaves of a lotus so after realization future actions cannot stick to the knower.

Cf. Chāndogya Up. 4.14.3.

इषीकातृणतूलस्य वह्निदाहः क्षणाद्यथा ।

तथा सञ्चितकर्मास्य दग्धं भवति वेदनात् ॥ १४ ॥

14. Just as the cotton-like flowers of the Iṣikā reed are burnt by fire in a moment, so the accumulated past actions of the knower are burnt up because of realization.

Cf. Chāndogya Up. 5.24.3.

यथैर्धांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ १५ ॥

15. Śrī Kṛṣṇa says: ‘Just as a blazing fire reduces the fuel to ashes, so, O Arjuna, the fire of knowledge burns up all actions.’

Gītā 4.37.



यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १६ ॥

16. 'He who has no notion of I-ness and whose mind is not tainted by desire for results of action is not really a killer even if he kills people; he is not bound by his actions.'

Gītā 18.17. He becomes an instrument of the Lord.

मातापित्रोर्वधः स्तेयं भ्रूणहत्यान्यदीदृशम् ।  
न मुक्तिं नाशयेत्पापं मुखकान्तिर्न नश्यति ॥ १७ ॥

17. In the Kauṣītaki Upaniṣad it is said that killing of parents, stealing, causing abortion and such other sins do not affect his illumination, nor is the colour (serenity) of his countenance marred.

Vide Kauṣītaki Up. 3.1 Cf. Kaivalya Up. 24.

दुःखाभाववदेवास्य सर्वकामाप्तिरीरिता ।  
सर्वान्कामानसावाप्त्वा ह्यमृतोऽभवदित्यतः ॥ १८ ॥

18. It has been said in the Aitareya Upaniṣad that like the cessation of all sorrows, the knower achieves all the desired objects also : 'He becomes immortal, achieving all the desired objects.'

Aitareya Up. 2.1.6 (5.4).

जक्षन्क्रीडन्रतिं प्राप्तः स्त्रीभिर्यानैस्तथेतरैः ।  
शरीरं न स्मरेत्प्राणः कर्मणा जीवयेदमुम् ॥ १९ ॥

19. In the Chāndogya Upaniṣad it is said that the knower of Truth may be seen laughing, playing, rejoicing with women, vehicles and other things but he does not remember the body. The vital breath, impelled by his fructifying actions keeps him alive.

Chāndogya Up. 8.12.3.

सर्वान्कामान्सहामोति नान्यवज्जन्मकर्मभिः ।

वर्तन्ते श्रोत्रिये भोगा युगपत्क्रमवर्जिताः ॥ २० ॥

20. 'The knower of Brahman attains fulfilment of all his desires.' For him unlike others, there are no enjoyments through rebirths and actions. His bliss is unqualified and immediate and devoid of sequence or degree.

Vide Taittiriya Up. 2.1.1.

युवा रूपी च विद्यावान्नीरोगो दृढचित्तवान् ।

सैन्योपेतः सर्वपृथ्वीं वित्तपूर्णां प्रपालयन् ॥ २१ ॥

सर्वैर्मानुष्यकैर्भोगैः सम्पन्नस्त्वत्सभूमिपः ।

यमानन्दमवाप्नोति ब्रह्मविच्च तमश्नुते ॥ २२ ॥

21-22. Whatever bliss is attained by a satisfied king who is young, handsome, learned, healthy, strong of mind, who has suitable army and rules over the whole world full of wealth and as such is

endowed with the totality of all human enjoyments, even that bliss the knower of Brahman achieves.

Verses 21-33 are based on Taittirīya Up. 2.8.1. Cf. Brhadāraṇyaka Up. 4.3.33.

मर्त्यभोगे द्वयोर्नास्ति कामस्तृप्तिरतः समा ।

भोगान्निष्कामतैकस्य परस्यापि विवेकतः ॥ २३ ॥

23. For both the king and the knower there is no attraction for worldly enjoyment, and so their happiness and contentment are comparable. One has desirelessness because of enjoyment, the other because of discrimination.

Hypothetically the momentary joy of the king is free from all defects.

श्रोत्रियत्वाद्देदशास्त्रैर्भोगदोषानवेक्षते ।

राजा बृहद्रथो दोषांस्तान्गाथाभिरुदाहरत् ॥ २४ ॥

24. The knower of Brahman knows through his knowledge of the Vedic scriptures the defects of the objects of enjoyment. King Bṛhadratha gave examples of those defects in some songs.

*Vide* Maitrī or Maitrāyaṇi Up. 1.2-4.

देहदोषांश्चित्तदोषान्भोग्यदोषाननेकशः ।

शुना वान्ते पायसे नो कामस्तद्वद्विवेकिनः ॥ २५ ॥

25. Thus Bṛhadratha described the defects pertaining to the body, the mind and the objects of

enjoyment. As no one has liking for porridge vomitted by a dog, likewise the man of discrimination also has no liking for the body etc.

This is the attitude of the wise towards material enjoyment.

निष्कामत्वे समेऽप्यत्र राज्ञः साधनसञ्चये ।

दुःखमासीद्भाविनाशादतिभीरनुवर्तते ॥ २६ ॥

26. Though there is similarity between the king and the knower of Truth in desirelessness, there was misery for the king in accumulating the objects of enjoyment and the fear of losing them in future follows him.

नोभयं श्रोत्रियस्यातस्तदानन्दोऽधिकोऽन्यतः ।

गन्धर्वानन्द आशास्ति राज्ञो नास्ति विवेकिनः ॥२७॥

27. Both these miseries are absent for the knower; so his bliss is more than that of the king. Besides, the king may have desire for the bliss of the Gandharvas, but the knower has none.

अस्मिन्कल्पे मनुष्यः सन्पुण्यपाकविशेषतः ।

गन्धर्वत्वं समापन्नो मर्त्यगन्धर्व उच्यते ॥ २८ ॥

28. One who has become a Gandharva, because of the particular result of his meritorious actions as a man in the present cycle, is called a 'human Gandharva.'

पूर्वकल्पे कृतात्पुण्यात्कल्पादावेव चेद्भवेत् ।

गन्धर्वत्वं तादृशोऽत्र देवगन्धर्व उच्यते ॥ २९ ॥

29. If one becomes a Gandharva in the very beginning of the cycle, because of his meritorious actions in the earlier cycle, he is called a 'celestial Gandharva'.

The Taittiriya Upaniṣad says the bliss in each of these states is one hundred times greater than that of the immediately preceding one.

अग्निष्वात्तादयो लोके पितरश्चिरवासिनः ।

कल्पादावेव देवत्वं गता आजानदेवताः ॥ ३० ॥

30. The Agniṣvāttās and others who dwell for a long time in their region are called the Pitrs. Those who have achieved the state of deities in the beginning of their cycle are called Ājāna-devatās.

अस्मिन्कल्पेऽश्वमेधादि कर्म कृत्वा महत्पदम् ।

अवाप्याजानदेवैर्याः पूज्यास्ताः कर्मदेवताः ॥ ३१ ॥

31. Those who obtain the glorious position and are fit for worship by the Ājāna-devatās by performing the Aśvamedha sacrifice and other good actions, are the Karma-devatas.

यमाग्निमुख्या देवाः स्युर्ज्ञाताविन्द्रबृहस्पती ।

प्रजापतिर्विराट् प्रोक्तो ब्रह्मा स्रष्टात्मनामकः ॥ ३२ ॥

32. Yama and Agni are foremost among the gods. Indra and Bṛhaspati are well known (and superior to them). Prajāpati is mentioned as Virāṭ, and Brahmā is called the Sūtrātman or Hiraṇyagarbha.

Cf. 6. 2,4.

सार्वभौमादिसूत्रान्ता उत्तरोत्तरकामिनः ।

अवाङ्मनसगम्योऽयमात्मानन्दस्ततः परः ॥ ३३ ॥

33. From the king to Brahmā each desires the joy of the one higher than himself ; but the bliss of the Self which is beyond the grasp of the mind and the senses, is superior to that of all others.

तैस्तैः काम्येषु सर्वेषु सुखेषु श्रोत्रियो यतः ।

निस्पृहस्तेन सर्वेषामानन्दाः सन्ति तस्य ते ॥ ३४ ॥

34. As the knower of the Vedas has no desire for all those coveted pleasures, the bliss of all creatures are his.

सर्वकामाप्तिरेषोक्ता यद्वा साक्षिचिदात्मना ।

स्वदेहवत्सर्वदेहेष्वपि भोगानवेक्षते ॥ ३५ ॥

35. This is described as 'achieving all the desired objects'. Or it may be explained as the witness-consciousness of the knower experiencing

the enjoyments of all the bodies, like those through his own body.

The knower regards all the bodies as his own, and so the bliss of all beings is in fact his own bliss.

अज्ञस्याप्येतदस्त्येव न तु तृप्तिरबोधतः ।

यो वेद सोऽश्नुते सर्वान्कामानित्यब्रवीच्छ्रुतिः ॥ ३६ ॥

36. (Doubt): Being the witness-consciousness, even the ignorant man has this (universal enjoyment). (Reply): No, being devoid of the knowledge of himself as the witness he does not experience satisfaction. The Śruti says that he who knows the truth achieves all the desired objects.

Taittiriya Up. 2.1.1.

यद्वा सर्वात्मतां स्वस्य साम्ना गायति सर्वदा ।

अहमन्नं तथान्नादश्चेति साम ह्यधीयते ॥ ३७ ॥

37. Or he enjoys everything because he becomes all, as that famous passage which expresses his all-pervading selfhood sings: 'I am the food as well as the eater of the food.'

Since the quotation is from the Taittiriya Up. 3.10.5-7, the word 'Sāma' used here has been interpreted as Brahman who is equally existing everywhere (*samam, samabhāvena tiṣṭhatiti*).

दुःखाभावश्च कामाप्तिरुभे ह्येवं निरूपिते ।

कृतकृत्यत्वमन्यच्च प्राप्तप्राप्यत्वमीक्षताम् ॥ ३८ ॥

38. Thus are established the nature of both the absence of misery and the fulfilment of desires (experienced by the knower of the Self). His other experiences, viz., the satisfaction of having done all that was to be done and of having achieved all that was to be achieved may be seen elsewhere.

Vide 14.3.

उभयं तृप्तिदीपे हि सम्यग्स्माभिरीरितम् ।  
त एवात्रानुसन्धेयाः श्लोका बुद्धिविशुद्धये ॥ ३९ ॥

39. Both the topics have properly been dealt with in Chapter 7 on the 'Lamp of Perfect Satisfaction'. These verses quoted below should be meditated upon for the purification of the mind.

Verses 40-57 & 58-64 are the same as the verses 253-270 and 291-297 of Chapter 7.

ऐहिकामुष्मिकव्रातसिद्धयै मुक्तेश्च सिद्धये ।  
बहुकृत्यं पुरास्याभूत्तत्सर्वमधुना कृतम् ॥ ४० ॥  
तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् ।  
अनुसन्दधदेवायमेवं तृप्यति नित्यशः ॥ ४१ ॥  
दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया ।  
परमानन्दपूर्णोऽहं संसरामि किमिच्छया ॥ ४२ ॥  
अनुतिष्ठन्तु कर्माणि परलोकयियासवः ।  
सर्वलोकात्मकः कस्मादनुतिष्ठामि किं कथम् ॥ ४३ ॥



व्याचक्षतां ते शास्त्राणि वेदानध्यापयन्तु वा ।  
 येऽत्राधिकारिणो मे तु नाधिकारोऽक्रियत्वतः ॥ ४४ ॥  
 निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।  
 द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥ ४५ ॥  
 गुञ्जापुञ्जादि दद्येत नान्यारोपितवह्निना ।  
 नान्यारोपितसंसारधर्मानेवमहं भजे ॥ ४६ ॥  
 शृण्वन्त्वज्ञाततत्त्वास्ते जानन्कस्माच्छृणोम्यहम् ।  
 मन्यतां संशयापन्ना न मन्येऽहमसंशयः ॥ ४७ ॥  
 विपर्यस्तो निदिध्यासेत्किं ध्यानमविपर्यये ।  
 देहात्मत्वविपर्यासं न कदाचिद्भ्रजाम्यहम् ॥ ४८ ॥  
 अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् ।  
 विपर्यासं चिराम्यस्तवासनातोऽवकल्पते ॥ ४९ ॥  
 आरब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।  
 कर्माक्षये त्वसौ नैव शाम्येद्ब्रह्मानसहस्रतः ॥ ५० ॥  
 विरलत्वं व्यवहृतेरिष्टं चेद्ब्रह्मानमस्तु ते ।  
 अत्राधिकां व्यवहृतिं पश्यन्ध्यायाम्यहं कुतः ॥ ५१ ॥  
 विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।  
 विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ ५२ ॥  
 नित्यानुभवरूपस्य को मेऽत्रानुभवः पृथक् ।  
 कृतं कृत्यं प्रापणीयं प्राप्तमित्येव निश्चयः ॥ ५३ ॥

व्यवहारो लौकिको वा शास्त्रीयो वान्यथापि वा ।  
 ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥ ५४ ॥  
 अथवा कुतकृत्योऽपि लोकानुग्रहकाम्यया ।  
 शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥ ५५ ॥  
 देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः ।  
 तारं जपतु वाक् तद्वत्पठत्वाम्नायमस्तकम् ॥ ५६ ॥  
 विष्णुं ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम् ।  
 साक्ष्यहं किञ्चिदप्यत्र न कुर्वे नापि कारये ॥ ५७ ॥  
 कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।  
 तृप्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ ५८ ॥  
 धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेद्मि ।  
 धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥ ५९ ॥  
 धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।  
 धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं कापि ॥ ६० ॥  
 धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किञ्चित् ।  
 धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य सम्पन्नम् ॥ ६१ ॥  
 धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।  
 धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ॥ ६२ ॥  
 अहो पुण्यमहो पुण्यं फलितं फलितं दृढम् ।  
 अस्य पुण्यस्य सम्पत्तेरहो वयमहो वयम् ॥ ६३ ॥

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।

अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥ ६४ ॥

ब्रह्मानन्दाभिधे ग्रन्थे चतुर्थोऽध्याय ईरितः ।

विद्यानन्दस्तदुत्पत्तिपर्यन्तोऽभ्यास इष्यताम् ॥ ६५ ॥

65. This fourth chapter of the section called the 'Bliss of Brahman' describes the 'Bliss of knowledge.' Until that bliss is attained a man should engage himself in the practice of the contemplation of Brahman.



# पञ्चदशोऽध्यायः ब्रह्मानन्दे विषयानन्दः

## CHAPTER FIFTEEN

### THE BLISS OF OBJECTS

अथात्र विषयानन्दो ब्रह्मानन्दांशरूपभाक् ।

निरूप्यते द्वारभूतस्तदंशत्वं श्रुतिर्जगौ ॥ १ ॥

1. Now, in this Chapter is described the bliss which is derived from (the contact of the mind with) external objects, which may be called a door to the bliss of Brahman and an aspect of it. The Śruti has established that it is an aspect of that bliss.

Though the purpose of this book is to deal with matters connected with liberation, this bliss is discussed because it partakes of the nature of spiritual bliss and forms as it were an entrance into the latter.

एषोऽस्य परमानन्दो योऽखण्डैकरसात्मकः ।

अन्यानि भूतान्येतस्य मात्रामेवोपभुञ्जते ॥ २ ॥

2. The Śruti says that this is the supreme bliss which is indivisible and homogeneous, it is Brahman Himself, and that other beings (individuated by Avidyā) enjoy only a fraction of it.

Bṛhadāraṇyaka Up. 4.3.32.

शान्ता घोरास्तथा मूढा मनसो वृत्तयस्त्रिधा ।

वैराग्यं क्षान्तिरौदार्यमित्याद्याः शान्तवृत्तयः ॥ ३ ॥

3. The mental modifications are of three kinds: serene (Sāttvika), agitated (Rājasika) and dull (Tāmasika). The Sāttvika modifications are detachment, fortitude, liberality, and so forth.

The three Guṇas : Sattva, Rajas and Tamas (quiet, terrible, confused) Cf. 2. 14-15.

तृष्णा स्नेहो रागलोभावित्याद्या घोरावृत्तयः ।

सम्मोहो भयमित्याद्याः कथिता मूढवृत्तयः ॥ ४ ॥

4. The Rājasika modifications are thirst and love for objects, attachment (to them as if they were real), greed, and so forth. The Tāmasika modifications are said to be delusion, fear, and so forth.

वृत्तिष्वेतासु सर्वासु ब्रह्मणश्चित्त्वभावता ।

प्रतिबिम्बति शान्तासु सुखं च प्रतिबिम्बति ॥ ५ ॥

5. The consciousness aspect of Brahman is reflected in all these modifications, but in the Sāttvika modifications alone joy also is reflected.

रूपं रूपं बभूवासौ प्रतिरूप इति श्रुतिः ।

उपमा सूर्यकेत्यादि सूत्रयामास सूत्रकृत् ॥ ६ ॥

6. The Śruti says that entering into different bodies the supreme Self assumes different forms. Vyāsa, the author of the Brahma-Sūtras, wrote the

Sūtra which illustrates the entry of Brahman into the bodies by the example of the sun (taking different forms) when reflected in different water-vessels.

Kaṭha Up. 2.2.9-10, Brahmasūtras 3.2.28.

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।

एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ ७ ॥

7. (Another Śruti says): 'The supreme Self, though one only, exists in every object. Like the moon reflected in water, though one It appears as many.'

Amṛtabindu Up. 12.

जले प्रविष्टश्चन्द्रोऽयमस्पष्टः कलुषे जले ।

विस्पष्टो निर्मले तद्वद्बुद्ध्या ब्रह्मापि वृत्तिषु ॥ ८ ॥

8. The moon which is reflected in water is faint in muddy water and clear in pure water. Similarly Brahman is two-fold according to the quality of the Vṛttis (modification) of the mind.

घोरमूढासु मालिन्यात्सुखांशश्च तिरोहितः ।

ईषन्नैर्मलयतस्तत्र चिदंशप्रतिबिम्बनम् ॥ ९ ॥

9. Because of the preponderance of impurities of the Rājasika and Tāmasika Vṛttis, the blissfulness of Brahman is obscured ; but because of

their slight purity the consciousness of Brahman is reflected.

Avidyā obscures the bliss aspect of Brahman whereas existence and consciousness remain manifest.

यद्वापि निर्मले नीरे वह्नेरौष्ण्यस्य सङ्क्रमः ।

न प्रकाशस्य तद्वत्स्याच्चिन्मात्रोद्भूतिरेव च ॥ १० ॥

10. Or as in pure water when heated there is the transmission of heat of the fire and not its light, similarly in the Vṛttis (in which Rajas and Tamas predominate) there is the manifestation of consciousness only.

काष्ठे त्वौष्ण्यप्रकाशौ द्वावुद्भवं गच्छतो यथा ।

शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुतः ॥ ११ ॥

11. But as in (a piece of burning) wood both heat and light are manifested, similarly in the Sāttvika Vṛttis both consciousness and bliss are manifested.

वस्तुस्वभावमाश्रित्य व्यवस्था तूभयोः समा ।

अनुभूत्यनुसारेण कल्प्यते हि नियामकम् ॥ १२ ॥

12. These two illustrations make it clear that it is the nature of things which determines what kind of manifestation they may give, and it is by experience that these properties are established.

न घोरासु न मूढासु सुखानुभव ईक्ष्यते ।

शान्तास्वपि क्वचित्कश्चित्सुखातिशय ईक्ष्यताम् ॥ १३ ॥

13. Neither in Rājasika nor in Tāmasika Vṛttis the experience of bliss is seen but in Sāttvika Vṛttis experience of happiness is seen to a greater or lesser degree.

The absolute bliss is not reflected but only shades of it through Sāttvika Vṛttis.

गृहक्षेत्रादिविषये यदा कामो भवेत्तदा ।

राजसस्यास्य कामस्य घोरत्वात्तत्र नो सुखम् ॥ १४ ॥

14. When a man has desires for houses, lands and other objects then because of the agitated quality of this desire which is an effect of Rajas, there is no happiness for him.

सिद्ध्येन्न वेत्यस्ति दुःखमसिद्धौ तद्विवर्धते ।

प्रतिबन्धे भवेत्क्रोधो द्वेषो वा प्रातिकूल्यतः ॥ १५ ॥

15. There is misery thinking whether it will succeed; in failure this misery increases; when there are obstacles to success, anger arises or if opposed, hatred.

अशक्यश्चेत्प्रतीकारो विषादः स्यात्स तामसः ।

क्रोधादिषु महद्दुःखं सुखशङ्कापि दूरतः ॥ १६ ॥

16. If the opposition is too formidable to be overcome, there is despair; that is born of Tamas. In anger etc., there is great misery; indeed even the chance of happiness is remote.



काम्यलाभे हर्षवृत्तिः शान्ता तत्र नदत्सुखम् ।

भोगे महत्तरं लाभप्रसक्तावीषदेव हि ॥ १७ ॥

17. With the acquisition of the desired object the pleasing Vṛtti is calmed and there is great happiness; and in actual enjoyment, the happiness is greater. Even in the prospect of acquiring it, there is some happiness.

महत्तमं विरक्तौ तु विद्यानन्दे तदीरितम् ।

एवं क्षान्तौ तथौदायै क्रोधलोभनिवारणात् ॥ १८ ॥

18. But the greatest happiness is the outcome of detachment. This subject has been dealt with in the Chapter on the 'Bliss of Knowledge'. Like this there is happiness in fortitude as well as in liberality, because there are no anger and greed.

14.21-34.

यद्यत्सुखं भवेत्तत्तद्ब्रह्मैव प्रतिबिम्बनात् ।

वृत्तिष्वन्तर्मुखास्वस्य निर्विघ्नं प्रतिबिम्बनम् ॥ १९ ॥

19. Whatever happiness is experienced it is Brahman alone because it is a reflection of the bliss of Brahman. When the Vṛtti is directed inward or is withdrawn, the reflection of bliss is unobstructed.

सत्ता चितिः सुखं चेति स्वभावा ब्रह्मणस्त्रयः ।

मृच्छिलादिषु सत्तैव व्यज्यते नेतरद्द्वयम् ॥ २० ॥

20. Existence, consciousness and bliss—these are the threefold nature of Brahman. In objects like clay, stone, and so forth, only existence is manifest, whereas the other two are not.

सत्ता चितिर्द्वयं व्यक्तं धीवृत्त्योर्घोरमूढयोः ।

शान्तवृत्तौ त्रयं व्यक्तं मिश्रं ब्रह्मेत्थमीरितम् ॥ २१ ॥

21. Both existence and consciousness are manifest in the Rājasika and Tāmasika Vṛttis of the intellect, and all the three are manifest in the Sāttvika Vṛttis. Brahman associated with the world including the Vṛttis is thus described.

अमिश्रं ज्ञानयोगाभ्यां तौ च पूर्वमुदीरितौ ।

आद्येऽध्याये योगचिन्ता ज्ञानमभ्यायोर्द्वयोः ॥ २२ ॥

22. Brahman not associated with the world is comprehended by knowledge and Yoga. They have been spoken of earlier, the topic of Yoga in Chapter 11 and knowledge in the next two chapters.

असत्ताजाड्यदुःखे द्वे मायारूपं त्रयं त्विदम् ।

असत्ता नरशृङ्गादौ जाड्यं काष्ठशिलादिषु ॥ २३ ॥

23. The two, absence of consciousness and misery, and non-existence—these are the three forms of Māyā. Non-existence is illustrated by such expressions as ‘the horns of a man’; absence

of consciousness is seen in such objects as wood, stone etc.

घोरमूढधियोर्दुःखमेवं माया विजृम्भिता ।

शान्तादिबुद्धिवृत्त्यैकयान्मिश्रं ब्रह्मेति कीर्तितम् ॥ २४ ॥

24. There is misery in the Rājasika and Tāmasika Vṛttis. Thus Māyā is manifested. Because of His identification with the Vṛttis of the intellect, which are Sāttvika, Rājasika and Tāmasika, Brahman is called 'associated Brahman' i.e., Brahman is associated with the world.

एवं स्थितेऽत्र यो ब्रह्म ध्यातुमिच्छेत्पुमानसौ ।

नृशृङ्गादिमुपेक्षेत शिष्टं ध्यायेद्यथायथम् ॥ २५ ॥

25. Such being the nature of Māyā and Brahman, the man who wishes to meditate on Brahman should ignore the objects which have no existence (such as the horns of a man) and concentrate properly on other objects.

शिलादौ नामरूपे द्वे त्यक्त्वा सन्मात्रचिन्तनम् ।

त्यक्त्वा दुःखं घोरमूढधियोः सच्चिद्विचिन्तनम् ॥ २६ ॥

26. In stone etc., he should reject both name and form and meditate on existence ; in Rājasika and Tāmasika Vṛttis he should reject the misery (which is associated with them) and meditate on existence and consciousness.

शान्तासु सच्चिदानन्दांस्त्रीनप्येवं विचिन्तयेत् ।

कनिष्ठमध्यमोत्कृष्टास्तिस्रश्चिन्ताः क्रमादिमाः ॥ २७ ॥

27. And in the Sāttvika Vṛttis he should contemplate on all the three—existence, consciousness and bliss. These three kinds of contemplation are successively called inferior, middling and superior contemplations.

The three meditations mentioned in this and the previous verse,

मन्दस्य व्यवहारेऽपि मिश्रब्रह्मणि चिन्तनम् ।

उत्कृष्टं वक्तुमेवात्र विषयानन्द ईरितः ॥ २८ ॥

28. Even for a man of dull intellect meditation on the characteristics of Brahman is good. To tell this only 'the Bliss of Objects' is described here.

The purpose of this Chapter is to prescribe meditations on the 'associated Brahman', i.e., Brahman in association with objects, for the benefit of those who are unfit for meditation on the attributeless Brahman.

औदासीन्ये तु धीवृत्तेः शैथिल्यादुत्तमोत्तमम् ।

चिन्तनं वासनानन्दे ध्यानमुक्तं चतुर्विधम् ॥ २९ ॥

29. After having had enough of enjoyments, when the mental modifications become indifferent to objects and become detached, the contemplation

regarding the bliss of impressions arise, which is the highest. Thus are the four kinds of contemplation on Brahman described.

The three types of contemplation indicated above have reference to particular conditions of the mind resulting from contact with external objects. There is, however, a neutral or indifferent state of mind quite independent of external objects, when the mind gets somewhat satisfied with enjoyments. There the hold of the mind is loose and there is an experience of a higher type of joy. Contemplation in that state of indifference is the best, for thereon shines the impression (*vāsanā*) of the bliss of Brahman.

न ध्यानं ज्ञानयोगाभ्यां ब्रह्मविद्यैव सा खलु ।

ध्यानेनैकाग्र्यमापन्ने चित्ते विद्या स्थिरीभवेत् ॥ ३० ॥

30. As in these four types of meditation there is an admixture of knowledge and Yoga they are not mere meditations; but should be considered as a (direct means of achieving) the knowledge of Brahman itself. The mind being concentrated by meditation, this knowledge of Brahman becomes steady.

Being an admixture of concentration of mind and contemplation on Brahman it is really as effective as *Brahmavidyā*.

विद्यायां सच्चिदानन्दा अखण्डैकरसात्मताम् ।

प्राप्य भान्ति न भेदेन भेदकोषाधिबर्जनात् ॥ ३१ ॥

31. In steady knowledge, existence, consciousness, and bliss shine as a single homogeneous entity and not as separate entities, their difference having disappeared with the disappearance of their Upādhis or adjuncts.

शान्ता घोराः शिलाद्याश्च भेदकोपाधयो मताः ।

योगाद्विवेकतो वैषामुपाधीनामपाकृतिः ॥ ३२ ॥

32. It is said that the adjuncts creating difference are the Sāttvika, Rājasika, and Tāmasika Vṛttis. Through either Yoga or discrimination these disturbing Vṛttis are removed.

निरुपाधिब्रह्मतत्त्वे भासमाने स्वयंप्रभे ।

अद्वैते त्रिपुटी नास्ति भूमानन्दोऽत उच्यते ॥ ३३ ॥

33. When the associationless, self-luminous and secondless Brahman is grasped or known, there is then no triad of knower, knowing and known. So it is called infinite bliss.

ब्रह्मानन्दाभिधे ग्रन्थे पञ्चमोऽध्याय ईरितः ।

विषयानन्द एतेन द्वारेणान्तः प्रविश्यताम् ॥ ३४ ॥

34. In this, the fifth chapter of the section called 'the Bliss of Brahman', 'the Bliss of Objects' has been dealt with. Through this door enter (i.e. into the bliss of Brahman).

प्रीयाद्धरिहरोऽनेन ब्रह्मानन्देन सर्वदा ।

पायाच्छरीरिणः सर्वान्स्वाश्रिताञ्छुद्धमानसान् ॥ ३५ ॥

35. May the Lord who is both Hari and Hara ever be pleased by this 'Bliss of Brahman', and may He protect all creatures who take refuge in Him and are pure in heart.

May He protect us from sufferings and rebirth.

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## GLOSSARY

- Akhaṇḍaikarasatvam** Indivisible and non-dual bliss.
- Agni** Deity presiding over fire ; fire.
- Ajahallakṣaṇa** This is one of the three kinds of implications (*lakṣaṇa*), by which the meaning of a sentence is ascertained. When the direct meaning of a sentence is not consistent, it is obtained by associating the wanting term without discarding the direct meaning of the sentence altogether unlike in Jahallakṣaṇa, e.g., in the sentence, “The red one is running”, the term ‘horse’ which is implied by the word ‘red’, should be added to make the meaning complete.
- Ajñāna** A term of Vedānta Philosophy meaning ignorance, individual or cosmic. According to Non-dualistic Vedānta, Ajñāna is responsible for the perception of multiplicity as also for man’s bondage and suffering.
- Advaita** Non-duality; a school of Vedānta Philosophy, teaching the oneness of God, soul and universe, whose chief exponent was Śaṅkarācārya.
- Adhikaraṇa** (1) Topic, chapter (2) substratum.

Adhyāropa	Superimposition.
Adhyāsa	Superimposition.
Anavasthā	Infinite regress.
Anumāna	Inference.
Anuyogin	Combining.
Anuvyavasāya	Self-reflective cognition.
Antaḥkaraṇa	The inner-organ comprising Manas (doubting faculty), Buddhi (intellect or determinative faculty), Citta (mind-stuff), and Ahaṅkāra (ego).
Antaryāmin	Inner-ruler.
Anyonyādhyāsa	Mutual superimposition.
Anvaya	(Method of) agreement.
Aparāvidyā	Empirical knowledge.
Apūrva	The unseen result.
Apūrvata	Originality.
Abhāva	Non-existence.
Abhiniveśa	Affection, determination (to effect a purpose or attain an object).
Abhyāgama	Arriving at or enjoying a result.
Abhyāsa	Practice ; Practice of spiritual discipline.
Arthavāda	Eulogy.
Avacchedavāda	The view that the Jiva is the appearance of Brahman as limited by Avidyā.
Avidyā	A term of Vedānta Philosophy meaning ignorance, individual or



	cosmic (see Ajñāna).
<b>Aviveka</b>	Non-discrimination.
<b>Asat</b>	Non-existence, non-being.
<b>Asaṅga</b>	Unattached.
<b>Asparśayoga</b>	The Yoga of transcendence whereby one realises the supra-relational reality.
<b>Asmitā</b>	Egoism
<b>Asvamedha</b>	Horse-sacrifice prescribed for the Kṣatriyas or warrior-class of people.
<b>Aham</b>	I-consciousness or ego.
<b>Ahaṅkāra</b>	Ego or I-consciousness; one of the four functions of the inner-organ. (See Antaḥkaraṇa).
<b>Aham-pratyaya</b>	The modification of the intellect resulting in the ego-consciousness.
<b>Ākāṅkṣā</b>	Expectancy.
<b>Ākāśa</b>	The first of the five elements that constitute the universe; often translated as space or ether. The other four elements are: Vāyu (air), Agni (fire), Ap (water), and Pṛthivī (earth).
<b>Āgama</b>	Verbal or scriptural testimony.
<b>Āgāmi (Karma)</b>	One of the three kinds of actions in the theory of Karma in Indian Philosophy, the other two being Prārabdha and Sañcita. Āgāmi is the action performed in this life

which will produce its results in a future life.

Ācārya

Spiritual teacher.

Ājāna-devatas

The gods dwelling in a particular heavenly world or Devaloka, above the world of the Manes.

Ātman

The Self or the Soul; denotes also the supreme Soul which according to Non-dualistic Vedānta is non-different from the individual soul.

Ātmānanda

Bliss of Ātman.

Ādhidaivika

Pertaining to gods.

Ādhibhautika

Proceeding from Bhūtas or elements.

Ādhyātmika

Pertaining to the Ātmā; here body.

Ānanda

Bliss.

Ānandamaya

Pervaded with bliss.

Ābhāsavāda

The view that the Jiva is mere appearance of Brahman in the Antaḥ-karaṇa-vṛtti.

Āyus

Span of life.

Āraṇyaka

A section of the Vedas (see Vedas).

Ārambhavāda

Creationistic theory of causation.

Āvaraṇa

Veiling; one of the two powers of Ajñāna.

Āsana

Posture.

Āśrama

Stage of life. There are four Āśramas in the life of a Hindu: (1) Brahmacharya (Student), (2) Gārhastya

(living in the household), (3) Vānaprastha (retiring to the forest) and (4) Sannyāsa (renunciation).

Āśraya	Resort, Substratum.
Indra	The king of gods in Indian Mythology.
Indriyas	Organs. There are two types of organs: Pañcajñānendriyas (five cognitive—the ears, the skin, the eyes, the nose and the tongue) and Pañcakarmendriyas (five conative—organ of speech, the hands, the feet and the organs of evacuation and generation).
Īśvara	Saguṇa Brahman or Brahman with attributes, as the Ruler of the universe.
Upādhi	Limiting adjunct.
Upakrama	Beginning.
Upapatti	Demonstrated or ascertained conclusion; evidence.
Uparama	To render quiet (the mind and body).
Upasamhāra	Conclusion.
Upāsana	Meditation, worship.
Karaṇa	Instrument.
Karma	Action in general; duty; ritualistic worship; results of action.
Karmakāṇḍa	The part of the Vedas that deal with rituals and sacrifices.
Karmaja	Born of action.
Karma-devatas	A type of demi-gods.

Karmi	One devoted to action or rituals and sacrifices.
Kartā	The agent of action.
Kalpa	One day of Brahmā, the Creator.
Kāmya	Desirable ; done from desire.
Kārikā	A type of commentary in verse ; the famous Kārikā of Gaudapāda on the Māṇḍukya Upaniṣad.
Kūṭastha	The Soul standing immovable in the midst of the moving multitudes of body, mind etc.
Kṛcchra	Attended with pain or labour ; a vow of austerity lasting twelve days.
Kṛta-vipranāśa	Destruction of the deeds or fruits of action.
Kośa	(Lit. sheath or covering). The following are the five Kośas as described in Vedānta Philosophy : (1) The Annamaya-Kośa or gross physical body made of and sustained by food, (2) The Prāṇamaya-Kośa or vital sheath consisting of the five Prāṇas or vital forces, (3) the Manomaya-Kośa or mental sheath, (4) the Vijñānamaya-Kośa or the sheath of intelligence, and (5) the Ānandamaya-Kośa or the sheath of bliss. These five sheaths cover the Soul which is the innermost reality of the Jiva and is

	untouched by the characteristics of the sheaths.
Kṣeṣa	Sorrow, misery.
Khaṇḍana	Refutation ; also the name of a work by Śrī Harṣa, an Advaitic philosopher —Khaṇḍana-khaṇḍa-khādyā.
Gandharvas	Musicians among gods in Indian mythology.
Guñja	A type of grass.
Guṇa	(1) Quality; (2) Ingredient; (3) Merit; also the three constituents of Prakṛti viz., Sattva, Rajas and Tamas—Sattva stands for placidity, Rajas for restlessness and activity and Tamas for inertia.
Guru	Spiritual teacher.
Goḷaka	Sense-orifices.
Ghatākāśa	The space limited by a pot.
Caṅkrikā	Argument in a circle.
Cāndrāyaṇa	A religious vow of gradually reducing and increasing the food according to the waning and waxing of the moon.
Cārvāka	A school of materialists in Indian Philosophy.
Cit	Pure Consciousness.
Cidābhāsa	Consciousness reflected in the individual ignorance ; in other words, Individual soul or Jīva.
Caitanya	Pure Consciousness.

Jagat	The Universe.
Jada	Material ; unconscious.
Jaḍatā	Materiality ; inertness.
Jāḍya	Dullness or inertness.
Japa	Repetition of a holy syllable or sacred formula as a religious discipline.
Jahallakṣaṇa	A particular figure of speech where the literal meaning of a sentence gives way to an implied meaning.
Jahat-svārtha	Losing the original meaning.
Jāgrat	Wakefulness
Jāti	Genus
Jijñāsā	Inquisitiveness.
Jiva	The individual soul.
Jivātman	See Jiva
Jivanmukta	One enjoying liberation while living in the body.
Jñāna	Knowledge
Jñānakāṇḍa	The knowledge (philosophical) portion of the Vedas.
Jñāna-karma-samuccaya-vāda	The theory held by Bhartṛprapañca, Rāmānuja and such other Indian philosophers that the combination of knowledge and action alone is the means to liberation.
Jñānin	Knower ; a follower of the path of discrimination.
Jhaṭiti	Quickly ; immediately.

Taṭastha	<i>Per accidens</i>
Tamas	One of the constituents (inertia) of Prakṛti.
Tātparya	Meaning.
Tādātmya	Identity with That (Brahman or Ātman).
Tāmasika	Of or pertaining to Tamas.
Taijasa	Soul identified with the mind or subtle body in dream experience.
Tripuṭi	The tripartite division involved in all cognitive experience viz., the cognizer, the object cognized and the means of cognition.
Darśana	Philosophy.
Digambaras	Dik as Ambara—having quarters for clothes or naked. One of the two main sects among the Jains.
Dharma	Righteousness; duty; the intrinsic nature of a thing which governs its growth.
Dhāranā	Fixing of the mind on one.
Dhyāna	Meditation.
Dveṣa	Hatred.
Nityakarma	Daily duties.
Nididhyāsana	Meditation.
Nidrā	Sleep
Nirodha	Restraint; dissolution or confinement; a state of intense concentration in which distinction bet-

- ween subject and object is eliminated.
- Nirbija-samādhi** The Samādhi in which even the impressions of the mind are sublated.
- Nirvāṇa** Final deliverance.
- Nirvikalpa** Indeterminate.
- Nirvikalpa-samādhi** The highest state of Samādhi in which the aspirant realizes his total oneness with Brahman.
- Niṣkāmakarma** Motiveless action—action done without expectation of any return.
- Niyama** Discipline such as cleanliness, surrender to God, performance of daily duties prescribed for each individual, charity and mercy. This is the second of the eight limbs of the Yoga system.
- Naiyāyikās** Logicians.
- Pañcāgnividya** The knowledge of the five types of fire; knowledge of the course of transmigration of the Jiva. (See Muṇḍaka Up. II. 1. 5.)
- Pañcadaśi** (Lit. five and ten) fifteen; here the name of the work translated in this volume (as it has fifteen chapters) the author of which is Śrī Vidyāraṇya Svāmin.
- Pañcarātra** One of the source books of Vaiṣṇavism.



- Pañcīkaraṇa** The process by which the gross elements are produced by combining half of one subtle element with one-eighth of each of the other four subtle elements.
- Pariṇāma-vāda** The theory that the effect is a real transformation of the cause. This is the view of cosmic evolution according to the Sāṅkhyas, (Prakṛti-pariṇāma). There is also a view called the Brahma - pariṇāma held by philosophers like Bhartṛprapañca, according to which the universe is a real transformation of Brahman.
- Paramātman** Supreme Soul; in contradistinction to Jivātman, the individual soul; according to Advaita Philosophy they are identical in essence.
- Parames'vara** The Great God; an appellation of Śiva—one of the Hindu Trinity.
- Pāśupata** The Śaiva sect who worship Paśupati or the Lord of the animals or souls.
- Purāṇa** Ancient; a type of semi-mythological and semi-historical documents of the Hindus.
- Puruṣa** Soul; so called because it is experienced as abiding in the cavity of the heart.
- Pūrṇakāma** One of fulfilled desires.

<b>Prakṛti</b>	See Pradhāna.
<b>Prajāpati</b>	A name of Brahmā, the Creator.
<b>Prajñā, Prajñāna</b>	Consciousness.
<b>Pratibimba-vāda</b>	The view that the Jīva is a reflection of Brahman in nescience.
<b>Pratīyogitvam</b>	Recognising 'difference' by noting the 'otherness', in another thing.
<b>Pratyakṣa</b>	Direct perception.
<b>Pratyagātman</b>	Indwelling Self.
<b>Pratyāhāra</b>	Withdrawing of the mind from external objects. This is one of the eight limbs of Aṣṭāṅga-yoga.
<b>Pradhāna</b>	The primary or unevolved matter; another epithet of Prakṛti, the source of the visible universe.
<b>Pramā</b>	Valid knowledge.
<b>Pramā-caitanya</b>	Pure knowledge modified as one of the three ingredients of Tripuṭi, of phenomenal awareness.
<b>Pramāṇa</b>	Means of valid knowledge.
<b>Pramiti-caitanya</b>	Consciousness as awareness.
<b>Prameya</b>	Object of cognition.
<b>Pramoda</b>	Excessive joy.
<b>Praḷaya</b>	Dissolution.
<b>Prājñā</b>	The individual soul identified with deep sleep state.
<b>Prāṇa</b>	Vital breath, which is differently named as Prāṇa, Apāna, Vyāna, Udāna and Samāna according to its different functions in the

	human body; also a name of Brahman.
<b>Prāṇātma-vāda</b>	A materialist theory in Indian Philosophy that the Prāṇa is the Self.
<b>Prāṇāyāma</b>	Breath control; it comprises three stages; the Pūraka or inhaling, Kumbhaka, or retention and the Recaka or exhaling.
<b>Prātibhāsika</b>	Apparent reality.
<b>Prābhākaras</b>	The followers of Prabhākara School of Mīmāṃsā (see Mīmāṃsā).
<b>Prārabdha</b>	That part of the accumulated effect of past deeds which has produced the present body and which is responsible for the continuance of the body even after the attainment of knowledge. It is destroyed only when its force is spent by working itself out.
<b>Priya</b>	Desirable.
<b>Prauḍhi-vāda</b>	A Rhetorical flourish.
<b>Bimba</b>	Prototype, opposite of Pratibimba or reflection.
<b>Bodha</b>	Awareness, knowledge.
<b>Buddhi</b>	Intelligence or determinative faculty; one of the four divisions of the Inner-organ or Antaḥkaraṇa according to Indian Philosophy (See Antaḥkaraṇa).
<b>Brahma-caitanya</b>	Brahman-consciousness.

Brahmacarya	The vow of celibacy; the first of the four stages (Āśramas) of Hindu life, devoted to religious study and discipline.
Brahman	The Absolute; the Supreme Reality of Nondualistic Vedānta.
Brahma-vidyā	The knowledge of Brahman.
Brahmā	The Creator-God; the first person of the Hindu Trinity, the other two being Viṣṇu and Śiva.
Brahmānanda	The bliss of Brahman.
Brāhmaṇa	One of the two main sections of the Vedas.
Bṛhaspati-sava	A Vedic Sacrifice prescribed for the Brahmins.
Bhagavān	The glorious One; "Possessor of six great qualities."
Bhāgavatas	The devotees of the Lord.
Bhāṭṭās	The followers of Kumārila Bhaṭṭa, the exponent of one of the two schools of Mīmāṃsā Philosophy.
Bhāṣya	Commentary.
Bhāva	Positive entity; existence.
Bhāvarūpa	Existent.
Bhoktā	Enjoyer.
Bhoga	Enjoyment.
Bhrama	Error or illusion.
Bhrānta	Confused.
Bhramajā	Born of error.
Manana	Cogitation.

- Manas** Mind.
- Mantra** Holy Sanskrit text; the sacred formula used in Japa, or repetition of God's name. Also one of the two main sections of the Vedas. (See Vedas).
- Mahat** Cosmic intelligence, the first product of Nature.
- Mādhyamikas** One of the four main sects of Buddhism – Another name of the S'ūnyavāda school. It is called thus because Buddha styled his ethical teachings, the middle (Madhyama) path.
- Māyā** A term of Vedānta Philosophy denoting ignorance obscuring the vision of Reality; the cosmic illusion on account of which the one appears as many, the Absolute as the relative.
- Mithyā** False, unreal.
- Mithyātva** Falsity, unreality.
- Mīmāṃsakas** The followers of the Pūrva Mīmāṃsa System (one of the six systems) of the Hindu Philosophy. The aphorism of Jaimini, the expounder, has given rise to two main schools of interpretation of this System: the Prābhākara and Bhāṭṭa.

Mukta	The liberated one.
Mumukṣu	Aspirer after liberation.
Mūlavidyā	The original nescience, the metaphysical First Cause of world-creation.
Mokṣa	Liberation.
Moda	Delight, joy.
Yama	(1) God of death, (2) control of the inner organs, the first of the eight limbs of Aṣṭāṅga-yoga comprising vows of non-killing, truthfulness, non-stealing, continence and non-receiving of gifts.
Yuga	An age; long mundane periods such as : (1) Kṛta or Satya, (2) Tretā, (3) Dvāpara, (4) Kali. The present age according to Hindu mythology is called Kali.
Yoga	Union of the individual soul with the supreme Soul; the discipline by which such union is effected. Yoga System (one of the six systems) of Hindu Philosophy ascribed to Patañjali.
Yogācāra	See Vijñānavādins.
Yogi	One who practises Yoga.
Yogyatā	Competency, fitness.
Rajas	Dynamics; one of the three Guṇas that constitute Prakṛti, whose

nature is restlessness and activity.

Rāga	Attachment, passion.
Rājasika	Of or pertaining to Rajas.
Rajasūya	A sacrifice prescribed for the second of the four castes of the Hindus namely the Kṣatriyas.
Lakṣaṇa	Implication, secondary meaning.
Layasamādhi	Mergence or the act of merging into a state of superconsciousness.
Lokas	Regions or worlds.
Lokāyata	A type of materialists in Indian Philosophy.
Vaśīkāra	Bringing under control.
Vācyāṁśa	Literal side of the meaning.
Vārttika	A critique on a philosophical commentary.
Vāsanā	Latent impression.
Vāsanānanda	Joy of residual impression.
Vikalpa	Doubt ; fancy ; determination ; modification.
Vikṣepa	Projection ; one of the two powers of Ajñāna, due to which contrary objects are projected.
Vicāra	Enquiry, discrimination.
Vijātiya	Of a different genus.
Vijñāna	Knowledge ; Self-realization.
Vijñānamaya-kośa	The intellectual sheath.

Vijñāna-vāda	One of the four schools of Buddhism ; the idealist view otherwise known as Yogācāra.
Videhamukti	Liberation after the fall of the body.
Viparyaya	Misapprehension.
Vipāka	Consequence of action (done in the present or former births) pursuing those who commit them, through subsequent existences.
Vibhakti	An affix of declension ; 'a termination or inflection either of a case or of the person or of a tense' according to Pāṇini.
Virāt	Macrocosm and the Self identified with it.
Vivarta-vāda	The Advaita theory that the world is an illusory appearance superimposed by Māyā on Brahman.
Viveka	Discrimination.
Vivekin	Man of discrimination.
Viśiṣṭārtha	Distinguished meaning.
Viśiṣṭasambandha	Particular relation.
Viśva	See Vaiśvānara, whose individual aspect is Viśva.
Viśaya-caitanya	Consciousness appearing as object.
Viśayananda	Bliss derived from the enjoyment of external objects.
Viṣṇu	All-pervasive One ; one of the gods of the Hindu Trinity.



- Vṛtti** Modification: Commentary.
- Vedāṅga** Auxiliaries of the Vedas. They are six in number viz., S'ikṣā (science of pronunciation), Kalpa (the code of rituals), Vyākaraṇam (grammar) Niruktam (etymology) Chandas (metre) and Jyotiṣam (astrology).
- Vedānta** The concluding or end-portion of the Vedas, viz., the Upaniṣads; the knowledge contained in the Upaniṣads.
- Vedas** Revealed knowledge; works which constitute the basic scriptures of the Hindus. They are divided into the Ṛk, the Yajur, the Sāma and the Atharva Vedas. Each of the Vedas has two distinct parts, viz., Mantra and Brāhmaṇa. Mantra contains chants and prayers addressed to deities; the Brāhmaṇa gives directions for the performance of ceremonies. Tradition makes Vyāsa the compiler of the Vedas in their present form. The Brāhmaṇa portion of the Vedas is further divided into two other sections called the Āraṇyakas and the Upaniṣads.
- Vairāgya** Dispassion.
- Vaiśya** The third of the four castes of Hindu society—farmers and businessmen.

Vaiśyastoma	A Vedic sacrifice prescribed for the Vaiśyas.
Vaiśvānara	Self identified with the physical body and the universe in the waking state.
Vaiśeṣikas	Followers of the Vaiśeṣika System (one of the six systems of Indian Philosophy, whose expounder is Kaṇāda).
Vyatireka	(Method of) difference.
Vyatihāra	Interchange, alternation.
Vyatyaya	Topsy-turvy view.
Vyāvasthā	A settled rule.
Vyāvahārika	Conventional, relatively real.
Vyasana	Sorrow, concern.
Vrātya	Out-caste ; a man who has lost caste through non-observance of the ten principal Saṃskāras or purificatory ceremonies.
Śakti	Power ; active principle in creation and immanent in it.
Śaṅkara	The giver of auspiciousness ; the name of the original expounder of Advaita Philosophy ; also Ātman.
Śarīra	Body.
Śiva	Auspicious ; one of the gods of the Hindu Trinity.
Sukḷa	White or bright.

Sūnyam	Void.
Sūnya-vādin	One of the four main schools of Buddhism ; also known as Anātma-vādins ; or Mādhyamikas.
Śūdra	The fourth of the four castes of the Hindu society.
Śravaṇa	Hearing (of the scriptural truths from the preceptor).
Śri	Auspicious.
Śruti	What is heard or revealed ; Vedas.
Śloka	Verse.
Sajātiya	Of the same genus.
Sañcita Karma	Action performed in a previous life and remaining stored up, which will bear fruit in a future life.
Satchidānanda	Existence, knowledge and bliss-absolute. This is the intrinsic nature of Brahman.
Sattva	The first of the three qualities of Prakṛti, which stands for purity.
Sannidhi	Presence.
Samādhi	Superconscious trance ; absorption in the goal meditated upon.
Samvādi-bhrama	Leading error.
Samvit	Consciousness.
Samyoga-sambandha	Relation in conjunction.
Samśāra	Phenomenal existence and transmigra- tion.
Samśkāra	Impression.

<b>Savikalpa</b>	Determinate.
<b>Sahaja</b>	Natural.
<b>Sākṣin</b>	The Witness.
<b>Sāṅkhyas</b>	The followers of Sāṅkhya System, one of the six systems of Hindu Philosophy.
<b>Sāttvika</b>	Of or pertaining to Sattva
<b>Sādḥaka</b>	The Aspirant, practicant.
<b>Sāma</b>	Song ; name of one of the four Vedas and also a name of Brah- man.
<b>Sāmānādhikarāṇya</b>	Having a common substratum or locus ; co-existent.
<b>Sūkṣmaśarīra</b>	Subtle body.
<b>Sūtrātman</b>	See Hiraṇyagarbha.
<b>Suṣupti</b>	Deep sleep.
<b>Sthiti</b>	Preservation.
<b>Smṛti</b>	What is remembered. Manuals of moral codes of the Hindus.
<b>Svapna</b>	Dream.
<b>Svarūpa</b>	Essential nature.
<b>Hiraṇyagarbha</b>	A name of Brahmā, the first mani- festation of Brahman ; the cosmic form of the Self creating the subtle universe ; also called Sū- rātman.