DRG-DRSYA VIVEKA

AN INQUIRY INTO THE NATURE OF THE 'SEER' AND THE 'SEEN'

Text, with English Translation and Notes

BY

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WITH A FOREWORD BY

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SRI RAMAKRISHNA ASRAMA ASRAMA
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TO

HIS HIGHNESS

SRI KRISHNARAJA VIDEYAR BAHADUR IV,
G.C.S.I., G.B.E;

MAHARAJA OF MYSORE

IN HIGH ADMIRATION

OF HIS GREAT DEVOTION TO VEDANTIC TRUTH
FOREWORD

It is a matter of general knowledge that a Hindu not infrequently exclaims, when he finds anything supremely difficult to achieve or understand, "It is like Brahmavidyā!" This Brahmavidyā or knowledge of Brahman, the attainment of which is thought to be so hard, is acquired only gradually, the steps being those of religion, theology including scholasticism, mysticism and philosophy including science. All these are comprehended by the term Vedānta. Men’s knowledge of science having been in its infancy, in the past, it was treated not as a separate subject but as a part of philosophy, which is a rational enquiry regarding all that is known to exist. Though philosophy or Vichāra comes last, yet it is not introduced abruptly at the very end. Every one, each to the extent to which one’s Buddhi or reasoning power admits, is by nature free to exercise this faculty, at whatever stage one may be. And as a consequence even the preliminary stages are mistaken by the ignorant for philosophy though the last alone is specifically so called, because it is then that one is able to devote oneself exclusively to a pursuit of the highest or the most comprehensive Truth, by means of Buddhi (reason).
In the past, rigorous Yogic (mystic) discipline, which was not an end in itself, helped to so clarify the mind as to enable it to reason most correctly. But such discipline is almost impossible under present conditions. The modern mental outlook is pre-eminently scientific owing to the great progress that science has made. And the best method of freeing the mind from its inaccurate ways of thinking is to imbue it as fully as possible with the scientific spirit. It is therefore only one who possesses a clear knowledge of its methods and results i.e., who is able to make reason (Buddhi) the highest means of enquiry that would be fit to enter upon the study of Vedantic philosophy.

For, as Vedanta itself admits its highest Truth (Atman or Brahman) cannot be reached by any path other than that of Buddhi (reason) and unless the Buddhi is sharper than the ‘Edge of a razor’ (Kath. Up., III, 12 and III, 14), which is also characterized as Mahādhi or Mahābuddhi (great or supreme reason) elsewhere (Māndukya Kārikā, IV, 89). The Gītā also supports it in several places (vide X, 10 and VI, 21). Further, where Manas and Chitta are used in the sense of Buddhi in Vedāntic literature, they are declared to be the highest means of attaining such knowledge (Brih. Up., IV, 4, 19, Mund. Up., III, 1, 9, and Kath. Up., IV, 11). Contrariwise, it is expressly stated that neither religion, theology nor mystic practice is in itself of value in the absence of
Buddhi (vide Kath. Up., III, 23 and Mund., III, 1, 8). The aim of every one should be to reach this supreme level of Buddhi, by continued enquiry, though one may feel satisfied with the religion, theology or mysticism in which one believes. Some have not the patience to pursue it to the end. Therefore, the highest stage to which most men attain is only the theological (based on authority) or the mystic (based on intuition), and not the rational. How then, it may be asked, is such high order of Buddhi to be reached and how so much of patience to be commanded? The Vedânta says:

"None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain this Ātman by means of intelligence." — (Kath. Up., II, 24.)

"This Ātman is obtainable by love of truth, by austerity, by correct knowledge, by one's life of chastity (Brahmacharya) constantly practised." — (Mund. Up. III, 1, 4.)

In a word, purity of life, comprehending thought, word, and deed, is the foremost requisite for sharpening the Buddhi.

Recognizing, therefore, the difficulty of the nature of the study of Vedânta as a whole, some of the leading authorities on it have written a number of manuals of introduction. Though all these treatises cover the same ground, refer to the same topics of importance, and point to
the same goal, yet they differ from each other in their 
approach to the subject. Since these manuals are meant to lead those in the lower 
stages to rational (Buddhi), i.e., philosophic 
enquiry (Vichāra), they largely cover the 
preliminary, i.e., the religious, theological and 
mystic stages of Vedānta, indicating directly 
or indirectly the way to the final, i.e., the 
rational means of attaining the goal. All of 
them rely on the authority of Vedic Revelation 
and mystic or Yogic ecstasy of Samādhi. But 
the philosophy, which rises still higher into 
realms of pure Reason, is evidently reserved 
for more advanced enquiry.

The importance of Drg-Drśya Vivēka as 
an aid to the study of Vedānta has been well 
pointed out by the learned Swami Nikhilanandaji 
in his introduction to this translation. The 
central theme of this work is that Brahman is 
realized through mystic or Yogic Samādhi 
(Concentration). After this state is attained, 
one can see Brahman wherever one turns one’s 
eyes.

"Dehābhimāne galite vijnāte paramātmapi 
Yatra yatra mano yāti tatra tatra Samādhayahā"

"With the disappearance of the attachment 
to the body and with the realization of the 
Supreme Self, to whatever object the mind is 
directed one experiences Samādhi."

Problems such for instance as how to make 
sure that after we attain Samādhi whatever we
see is the Supreme Being or Brahman and not anything else, are matters beyond the scope of this small treatise.

_Dṛg-Dṛśya Vivēka_ being very short, it necessarily compresses much information into a small space. Detailed explanations are indispensable. Swami Nikhilanandaji has spared no pains to make not only the English rendering accurate, but also the notes exhaustive and scholarly, which will be found to be of immense help to those who wish to proceed to a higher study of Vedāntic philosophy.

The Swami’s great literary merits are already so well and so widely known that this work of his needs little introduction from laymen like me. It is a time-honoured belief, a belief as old as the oldest Upanishads, that Vedāntic Truth is best taught by those that live it, but not by those that merely talk it. Bhagavan Sri Ramakrishna Paramahamsa, the ‘Real Mahatma’ of the late Prof. Max Müller, was one such rare and great teacher. And the Vedāntic works that are published by the revered Order of Sannyasins founded by such a Guru have so great a spiritual charm that they make these works most welcome to all earnest seekers after Truth.

_Mysore._

V. _Subrahmanya Iyer._
INTRODUCTION

*Dr*-Drṣya Viveka, as the name indicates, is an inquiry into the distinction of the ‘Seer’ (*Drg*) and the ‘Seen’ (Drṣya)—an inquiry which is of the utmost importance for the understanding of the higher Vedānta Philosophy. The other name by which this treatise is known is Vākya Suddhā ascribed to Sankarāchārya, which is also the name of a commentary on it. *Dr*-Drṣya Viveka has been acknowledged as a Prakarana treatise of the Vedānta Philosophy, i.e., a book which, though confined to a particular aspect of the subject-matter, explains its chief purpose, viz., the identification of Jiva and Brahman, by following a particular line of argument. The special feature of this book is its detailed description of the various kinds of Samādhi (Concentration), the importance of which is always acknowledged by the students of Vedānta. It has also given three theories, necessarily empirical in character, regarding the conception of Jiva (embodied being).

This small book of forty-six Ślokas, is an excellent vade mecum for the study of higher Vedānta. Sixteen of the Ślokas from *Dr*-Drṣya Viveka, from 13 to 31 with the exception of 14, 21 and 28, are found in a minor
Upanishad, called the Saraswati Rahasyopanishad. It does not seem probable that the author of Dṛg-Dṛśya Viveka wrote a treatise of forty-six stanzas borrowing sixteen from another book. Neither of the two commentators has mentioned these sixteen Ślokas as quotation from the Upanishad in question. Therefore it seems to us that the author of the Upanishad has borrowed these Ślokas from Dṛg-Dṛśya Viveka, which, if true, would indicate the importance of the book.

Three names are generally associated with the authorship of the book. Brahmānanda Bhārati, one of the commentators, acknowledges Bhārati Tirtha as its author. In some manuscripts it is found that Ānanda Jñāna, another commentator, salutes in the colophon Sankarāchārya as its author. Nischaladāsa, in his Vṛitti Prabhākara, ascribes the book to Vidyāranya, the celebrated author of Panchadābi. We are led to think that the book was written by Bhārati Tirtha. Brahmānanda Bhārati probably wrote, as some authorities hold, a commentary called Vākya Suddhā. Bhārati Tirtha, the teacher of Vidyāranya, was a Jagad Guru of the Sringeri Math founded by Sankarāchārya. The old records of the Math state that he was the head of the Math from 1328 to 1380 A.D. An inscription dated 1340 A.D. states that Harihara I, the ruler of Vijayanagar, and his brothers made grants of land to Bhārati Tirtha for the maintenance of the Sringeri
Math. Probably Bhārati Tirtha was also known as Ananda Bhārati Tirtha. Bhārati Tirtha is associated with the authorship of Dṛg-Dṛśya Viveka, Vaiyāsikanyāyamālā and a portion of Panchadāśi. Vaiyāsikanyāyamālā is of great help to the student in understanding the commentary of Sankarāchārya on the Brahma-sūtra.

There are two commentaries extant of Dṛg-Dṛśya Viveka. One is by Brahmānanda Bhārati and the other by Ananda Jnāna or Ānandagiri. The book has been translated into several languages. The Bengali translation has been admirably done by Babu Durgācharan Chattopādhyāya, the erudite Sanskrit scholar of Benares, to whom we are obliged for much of the information given in this introduction.

Dṛg-Dṛśya Viveka, in dealing with certain aspects of the subject-matter, follows a method which may be called rational in that it attempts to discuss by employing a method which is known in logic as the method of Agreement and Disagreement or the method of Anvaya Vyatireka of the Indian Nyāya system. The book, it is hoped, will be of considerable help to those who wish to pursue the higher study of Vedānta Philosophy.

For the facility of understanding by the average student, we have given, besides the meaning of the words of the text and its running translation, extensive notes mainly collected
The Telugu, Malayālam, English, Sanskrit and Bengali editions of the book, which we have consulted while translating the treatise, have not always the same reading. We have not followed *in toto* any of these editions. But our reading will be supported by one or the other of the books we have consulted.

We wish to take this opportunity to express our sense of deep gratitude to H. H. Sri Krishnaraja Wodeyar IV, Maharaja of Mysore, for so kindly permitting us to associate this book with his name. Sri Ramakrishna Āsrama at Mysore owes its present position of usefulness to his sympathy and generosity. It is well known that His Highness' noble father encouraged Swāmi Vivekānanda to proceed to the Parliament of Religions held in Chicago, an event which has raised India in the estimation of the whole of the civilized world. The Maharaja's deep knowledge of philosophy, Eastern and Western, besides his remarkable acquaintance with modern science has made him one of the most cultured and respected of India's rulers.

The Author.
The direct and immediate knowledge of Atman or Self is the means to the attainment of Liberation. The understanding of the meaning of the great Vedic statement “That thou art” (तत्सत्सासि) enables one to...
realise the goal of life. The meaning of “That thou art” is correctly grasped by understanding the sense of the words contained in the statement. The first five slokas in the treatise explain the significance of ‘Thou’.

1 Form—The word implies all objects of sense perception.

2 Eye—It stands for all the organs of perception such as nose, ears etc.

3 Perceiver—The eye is perceiver only in a relative sense because it is itself perceived by the mind.

4 Mind—The sense organs, unless the mind is attached to them, cannot perceive their objects. In a state of deep sleep the sense organs do not perceive anything because the mind, at that time, ceases to function.

5 With etc.—This includes Buddhi, Chitta, and Ahamkāra.

6 Perceiver—The mind is controlled by the conscious Self. Comp. “अन्यत्रात्मनः अभूत्व नादर्शः”(व. उ. १-५-३) “My mind was elsewhere; I did not see.”

7 It—The Ātman or the innermost Self is the ultimate perceiver. If a perceiver of the Ātman is sought, the enquiry will end in what is known as a regressus ad infinitum. All entities from the gross objects to the mind are products of Avidyā which itself is insentient (जड़). Hence they also partake of the nature of insentientcy. Therefore they are objects. The subjective character of some of these is only relative. But the Self is the ultimate Seer because no other seer is known to exist. The knowledge of the Knower is never absent.

The subject matter of the first sloka is explained in detail in the following:
2. The forms (objects of perception) appear as various on account of such distinctions as blue, yellow, gross, subtle, short, long etc. The eye, on the other hand, sees them, itself remaining one and the same.

The forms etc. are objects of perception which are varying. That which is constant and changeless is the perceiver. The different objects appear, no doubt, as distinct from one another. But they are perceived with their changes, because the eye, as perceiver, is a unity. They all belong to one category, namely, द्रष्य or the seen. With reference to the objects, the eye is the perceiver.

The one characteristic of the objects is their changeability. Change is possible only in things which are imagined with reference to a substratum, as is the case with the snake, stick, water-line, garland etc., falsely imagined in a rope. These ideas are subject to change. The characteristic of the Seer is unchangeability. The objects change but their perceiver is constant. The appearances, like the snake etc., change but the rope is constant.
The eye, on account of its changeable nature, is an object and its perceiver is the mind.

आन्यमान्यपद्वले नेत्रधर्मेषु चैकाधिः

संकल्पमेनम: श्रोत्रलंगादौ योज्यतामिदम् || ३ ||

आन्यमान्यपद्वले अन्त्रधार्मेषु ब्लीडन्स, डुल्न्स और शर्प्नेस, नेत्रधार्मेषु चर्चक्यों किसी चीज़ की रूपकरण मनः मन का प्रत्यक्ष एकता में भाग है। यह श्रोत्रलंगादौ तो आरोग्य और स्नातक भी उम्मीद है।

3. Such characteristics of the eye as blindness, sharpness or dullness, the mind is able to cognize because it is a unity. This also applies to (whatever is perceived through) the ear, skin etc.

Though the eye is the perceiver in respect of the various forms, yet it becomes the object of perception in its relation to the mind. The eye is subject to changes which are perceived by the mind; for it is the mind that thinks 'I am blind' etc. The mind knows the changes because it is a unity. This applies to the other sense-organs as well. Though the nose, the skin, the tongue etc. are respectively perceivers with reference to their several objects, yet they themselves are perceived by the mind. Hence, the mind is perceiver and the sense-organs are objects of perception.

IV

Mind, also like other sense-organs, is an object perceived by another. This is indicated in the following sloka:—
Consciousness illuminates (such other mental states as) desire, determination and doubt, belief and non-belief, constancy and its opposite, modesty, understanding, fear and others because it (Consciousness) is a unity.

1. Desire—Desire for the satisfaction of sensual pleasure.

2. Determination—Determining the nature of objects directly perceived by a sense-organ.

3. Faith—Faith in the result of Karma and the existence of God.

4. Steadiness—The mental power which sustains a man even while he is physically or otherwise tired.

5. Others etc.—Other states or functions of the mind are enumerated in the Aitareya Upanishad (3-2).

The list of the states or functions of the mind has been adopted from Brhadāranyaka Upanishad (1-5-3).

V

That the mind undergoes all these changes is known to all. Because of its changeable nature, the mind is an object of
perception and Consciousness is the perceiver. This is because all these changes are perceived by Consciousness. Consciousness perceives all these states because it is a unity. These states, though distinct in nature, become unified in Consciousness or Self.

नेदेति नास्तमेलेषा न वृद्धि याति न क्षयम्।
स्वयं विभावत्यथान्यानि भासेयत्साधनं विना॥५॥

This (Consciousness) does not rise nor set. It does not increase nor suffer decay. Being self-luminous, it illuminates everything else without any other aid.

5. This Consciousness does neither rise nor set. It does not increase; nor does it suffer decay. Being self-luminous, it illuminates everything else without any other aid.

1 Consciousness—It is the eternal Witness of all internal changes.

2 Neither rise—'Rising' means birth, i.e., coming into existence of an entity previously non-existent. This cannot be predicated of Consciousness as it is the Witness of even previous non-existence. Otherwise no one will be aware of such non-existence. All entities from the empirical ego to the gross object perceived have a previous non-existing state, because their appearance and disappearance are cognized by consciousness.
3 Set—‘Setting’ means disappearance of an existing entity, i.e., its becoming non-existent again. This state, though possible for relative entities, cannot be predicated of Consciousness. No disappearance or destruction can be cognized without a conscious Witness.

4 Does not etc.—Every perceived entity of the empirical world possesses six characteristics, viz., birth (जन्म), existence (अस्तित्व), growth (बढ़ि), change (विपरिताम), decay (अपशय्य) and destruction (नाश). But Consciousness has none of the characteristics of a perceived entity. By negating birth and decay, the four other characteristics are also negated in Consciousness. Growth and decay are only possible for those entities which have parts. But Consciousness is without parts.

5 Everything else—All perceived entities. Comp. “तेमेव मान्यं अनुभवति सवं तत्थ भासा सवभूदं विभालि” “It shining, all else shines” (Katha Upanishad 5-15). It is because there is nothing else to illumine the Atman: it is self-luminous.

VI
चिन्हायावेशातो बुद्धी भासं धीस्तु द्विधा स्थिता ।
एकाहङ्कातिरत्नया स्यादंतः करणरूपिणी ॥ ६ ॥

बुद्धी in the Buddhi (intelligence) चिन्हाया reflection of Consciousness आवेशात् on account of entering भासं appearance (of specific knowledge) अवतिन happens धी: intelligence (understanding) द्विधा and द्विधा of two kinds स्थिता is एका one अवहेकति: egoity स्यात् is अन्या other अंतःकरणरूपिणी of the nature of mind (mental faculties).
6. Buddhi appears to possess luminosity on account of the reflection of Consciousness in it. Intelligence (Buddhi) is of two kinds. One is designated egoity (अहंकारति:), the other as mind (अंतःकरण).

1 *Luminosity*—The Conscious Self (चिदात्मा), though self-luminous, has no manifestation, because from the absolute standpoint there is no other object which can be manifested by Consciousness. But on account of the superimposition of ignorance (अविद्या) a modification appears known as mind (अंतःकरण) which though insentient (जड) (being the product of अविद्या) appears as conscious on account of the association of consciousness or Atman with it. The Atman appears as Buddhi when associated with Antahkarana. The Buddhi, on account of its association with Consciousness, appears to be endowed with agency, will etc.

2 *Buddhi*—Buddhi or Dhīḥ or intelligence is the internal organ which is subject to various modifications. The modification which makes and endows it with agency etc., is known as Ahamkṛti or Ahamkāra or egoism. Another modification is known as memory consisting of various faculties by means of which external objects are perceived. The Buddhi, by itself, is insentient (जड). But its appearance as subject, object and the means of perception is possible on account of the reflection of Consciousness (चित्त) in it. This reflection endows Buddhi with the power of perceiving objects.

3 *Two kinds*—When Consciousness is reflected in Buddhi it undergoes two main modifications. These are the ego and the mind. The ego implies a subject (अहंकार) as well as its mind (अंतःकरण). The inner organ, according to its different functions, is known
VII

According to the first sloka, the eye and the mind have been described as seers with respect to their several objects of perception. But they are insentient. Therefore a doubt arises as to their power of cognition. This doubt is solved by the following sloka which says that though the mind etc. are insentient, yet on account of the reflection of Consciousness (चित्) in them, they appear to be conscious. Hence knowledge of objects is possible for them.

7. In the opinion of the wise, the identity of the reflection (of Consciousness) and of ego is like the identity of fire and the heated iron ball. The body having been identified with the ego (which has already identified itself with the reflection of Consciousness) passes for a conscious entity.
1 Ego—It is associated with the notion of subject.

2 Identity—In the case of a red-hot iron ball, fire and iron appear to be identified with each other. Similarly the reflection of Consciousness, coming in contact with ego, becomes completely identified with it and they cannot be separated from each other. This reflection of Consciousness which identifies itself with the insentient Ahamkāra is what is known as Jīva or embodied being.

3 Body—Which is otherwise inert and insentient.

4 Conscious entity—That is, movement etc. are ascribed to the body on account of this identification. Consciousness (साश्चचैतन्य) imparts the appearance of sentiency to all objects from egoism to the gross body, because it is the innermost essence of all. The body includes the places where the sense-organs are located. Therefore there is no separate identification with the sense-organ.

VIII

Now is described the nature of the identification of Ahamkāra with different entities:

अहंकारस्य तात्त्वत्त्वं चिच्छायादेहसाक्षिभिः।
सहजं कर्मजं आत्िञ्जं च त्रिविधं कमात्॥ ८ ॥

Aहंकारस्य of the ego तात्त्वत्त्वं identification चिच्छाया देहसाक्षिभिः: with the reflection of Consciousness, body and Witness कमात् respectively सहजं natural कर्मजं due to past Karma आत्िञ्जं च and due to ignorance त्रिविधं of three kinds (भवति is).

8. The identification of the ego¹ with the reflection of Consciousness, the body and the
Witness are of three kinds, namely, natural,\textsuperscript{2} due to (past) Karma,\textsuperscript{3} and due to ignorance,\textsuperscript{4} respectively.

\textsuperscript{1} \textit{Ego}—See ante. sloka 6.

\textsuperscript{2} \textit{Natural}—The moment the reflection of Consciousness and the ego (Ahamkāra) come into existence, they become identified with each other. The ego manifests itself under the influence of this reflection. Therefore this identification is called natural or innate. The experience resulting from this identification is, "I know" (अहं जानामि).

\textsuperscript{3} \textit{Karma}—The ego identifies itself with a particular body according to its past acts, virtuous or otherwise. Birth in a particular body is always determined by Karma. The experience resulting from this identification is, "I am man" (अहं मनुष्यः).

\textsuperscript{4} \textit{Ignorance}.—Ignorance of the real nature of Consciousness is called here अंतः (delusion) which is without beginning and cannot be described as 'Real' or 'Unreal'. This identification of the Ahamkāra (ego) with the Witness (साश्चात्तत्त्व) is based only upon ignorance (अंतः). This identification can be removed only by knowing the real nature of Consciousness. The experience resulting from this identification is, "I am or exist" (अहमस्मि).

\textbf{IX}

How the different identifications of the Ahamkāra come to an end is thus described:

संबंधितोन्तरीति निश्चितत्तथाहस्य तु ।
कर्मक्षयात् प्रभोशाच निवर्तेत् क्रमादुपे ॥ ९ ॥
VIVEKA

9. The mutual identification of the ego and the reflection of Consciousness, which\(^1\) is natural, does\(^2\) not cease so long as they are taken to be real. The other\(^3\) two identifications disappear after the wearing\(^4\) out of the result of Karma and the attainment\(^5\) of the knowledge of the highest Reality respectively.

\(^1\) *Which etc.*—The moment the ego (अहंकार) and the reflection of Consciousness come into existence they identify themselves with each other.

\(^2\) *Does not etc.*—That is, they can never separate themselves from each other so long as they are taken to be real. It is like the reflection of the sun in the water in a pot. The reflection can never separate itself from the water. The reflection disappears only when the water pot ceases to be.

\(^3\) *Other two.*—The identifications of the ego with the body and the Witness (साश्री).

\(^4\) *Wearing out etc.*—The identification of the ego with the body is due to the past Karma whose effect is seen in this body that lasts till the Karma continues to produce its effects. But when the body comes to an end owing to the complete wearing out of the effects of Karma its identification with the ego automatically
ceases. This phenomenon is also observed at the time of swoon and deep sleep when the effects of Karma are temporarily suspended.

5 Attainment etc.—The identification of the ego with the Consciousness (साक्षीचेतन्य) is due to error (अंति) which is destroyed only by the attainment of Knowledge. Knowledge (ज्ञान) destroys ignorance (अज्ञान) and its effects. Ahamkāra or the ego is the effect of ignorance. Therefore it is also destroyed by Knowledge. Hence Ahamkāra can no longer identify itself with the Witness after enlightenment, when it disappears in Brahman.

The three kinds of identification described above disappear simultaneously when the Jīva realizes itself as Brahman.

X

Now is described the world-bound nature of the Ātman as well as its associations with the three states, which are possible only when the ego identifies itself with the body:

अहंकारलये यसौ भवेदेहोऽप्यचेतनः ।
अहंकार विकासार्थस्यमस्मस्वस्तु जागरः ॥ १० ॥

यसौ in deep sleep अहंकारलये when (the thought of) ego disappears देह: the body आय also अवेचत्न: unconscious भवेत् becomes अहंकार-विकासार्थः: the half manifestation of the ego स्वः: dream (भवति is) तु but सर्वः: full (manifestation) जागरः: waking state (भवति is).
10. In the state of deep sleep, when (the thought of) ego disappears\(^1\) the body also becomes unconscious. The state in which there is the half manifestation of the ego is called the dream state\(^2\) and the full\(^3\) manifestation of the ego is the state of waking.

\(^1\) Disappears—The ego merges itself in the causal ignorance which is characterised by the non-apprehension of empirical objects. This state in which there is no perception of duality is called the state of deep sleep. The ego in this state does not identify itself with the body. The result of past Karma, then, is not noticed. Therefore we become unconscious of our body in that state. Comp. “अंध:सन्नध्या भवति विद्वः-सन्निद्धे भवति उपतापी सचुपतापी भवति” (छ. उ. 8-४-२).

“(Therefore he who has crossed that bank) if blind, ceases to be blind; if wounded, ceases to be wounded: if afflicted, ceases to be afflicted.”

\(^2\) Dream state—In the dream state the ego does not perceive any object external to itself. The seer, the objects seen and the act of seeing which constitute the dream experiences are only the mental modifications of the ego. Compare—

“न तत्र रथ न रथयोगा न पंथनो भवति” (बृ. उ. ४-३-१०)

“‘There are no (real) chariots in that state, no horses, no roads (but he himself creates chariots, horses and roads).’ The dream experiences, though they appear during the dream state as outside the body of the seer, are known to be only modifications of the mind from the standpoint of the waking state. Therefore from the waking standpoint the dream state is only a partial manifestation of the ego.

\(^3\) Full manifestation—In the waking state the ego experiences the gross external objects by means of its
internal organs. The ego and the non-ego which constitute the entire world of experience are both cognized in the waking state. In dream it is the mind alone of the sleeper which appears both as the ego and the non-ego. Therefore the full manifestation of the experience covering both ego and non-ego is seen only in the waking condition.

**XI**

How the experiences of the waking and dream states are but the modifications of mind is described now:

अंतःकरणश्रृतिश्च चित्तिच्छायायेक्यमागता
बासनाः कल्पयेत्तमोबोधेः शैविशयान्विहि: \[1\] \[2\]

अंतःकरणश्रृतिश्च the inner organ that is nothing but a modification (श्रृति:) चित्तिच्छायायेक्यं identity with the reflection of Consciousness आगता having attained ख्येत in dream बासनाः ideas कल्पयेत्त imagines बोधे in the waking state अश्वेत: with respect to the sense-organs बहि: external विषयान objects कल्पयेत्त imagines.

11. The inner\(^1\) organ (mind) which is itself but a modification (श्रृति:) identifying\(^2\) itself with the reflection of Consciousness imagines (various) ideas\(^3\) in the dream. And the same inner organ (identifying itself with the body) imagines\(^4\) objects external to itself in the waking state with respect to the sense-organs.

\(^1\) *Inner organ*—This comprises mind (मनस्), mind-stuff (चित्त:), intellect (बुद्धि:) and egoism (अहंकार:).
2 Identify—It is like the identification of the heat (fire) with the iron ball.

3 Ideas—The ideas of the ego and the non-ego as well as their mutual relationship.

4 Imagines—We remember our dream experiences in the waking state. The dream experiences which have the same nature as the waking ones are known to be internal only in the waking state. The waking experiences are also mere ideas or thoughts of the perceiving mind.

XII

The real nature of the inner organ (अन्तःकरण) is thus described:—

मनोशंक्तुष्युपादानं लिंगमेकं जड़ात्मकं इ।
अवश्यात्रयमन्वेति जायते श्रीयते तथा ॥ १ २ ॥

मनोशंक्तुष्युपादानं the material cause of mind and egoism एकं one जड़ात्मकं of the nature of insentiency लिंगे subtle अवश्यात्रयं the three states अन्वेति attains तथा similarly जायते is born श्रीयते dies.

12. The subtle body which is the material cause of the mind and egoism is one and of the nature of insentiency. It moves in the three states and is born and it dies.

1 Subtle body—This is the same as the Antahkarana and is called lingam, because it enables the Jiva or the embodied being to realise Brahman. This subtle body has been described in other Vedàntic texts as composed of seventeen parts, viz., five organs of perception, five organs of knowledge, five modifications of prâna, mind (मनस्) and intellect (बुद्धि).
One—The subtle body (त्रिंग) and the Antahkarana are really one and identical, though from the empirical standpoint they appear as different. Like the water and the wave the Antahkarana (अन्तःकरण) and the ideas which manifest themselves as powers of knowledge and activity (ज्ञानशक्ति and क्रियाशक्ति which are only शृंग or the modifications of the mind) are identical.

Nature etc.—It is because the Antahkarana is the modification of the Avidyā which is of the nature of insentient. It appears as sentient on account of its identification with the reflection of Consciousness (चिदाभास:).

Moves etc.—The identification with the three states as well as birth, death etc. can be predicated of the ego only and not of Ātman or Self who is un-associated with these conditions.

XIII

The existence of the material world is a matter of indubitable experience. The question arises, what is its cause? Brahman, which is beyond all causal relations, cannot create it. Therefore the scriptures postulate Māyā as the cause of the appearance of the universe. This Māyā is extremely illusive. It cannot be described either as real or unreal.

The best way to describe Māyā is to explain its two aspects, which is done in the following sloka:

शाक्तिद्वयं हि मायाया विशेषप्रवृत्तिरूपकं
विशेषशक्तिस्तिरिगादि ब्रह्माण्डां जगत्तुजेत् || १३ ||
13. Two powers, undoubtedly, are predicated of Māyā, viz., those of projecting and veiling. The projecting power creates everything from the subtle body to the gross universe.

1 *Projecting*—This leads one to think of the pure and attributeless Ātman to be Viswa, Taijasa and Prājna, associated with the experiences of waking, dream and deep sleep. It is, again, under the influence of this aspect of Māyā that the non-dual Brahman appears as the manifested manifold.

2 *Subtle body*—This body consists of seventeen parts. See ante, sloka 12.

XIV

From the relative standpoint, Brahman is pointed out as the cause of the universe because the mind seeks a cause. That Brahman is, really speaking, not the cause, can be seen from the following sloka which describes the true nature of creation:

**Śurṣṭīnām brahmaḥ sadbhāvante sadbhāvantvāntāṁ**

**14**
14. The manifesting of all names and forms in the entity which is Existence-Consciousness-Bliss and which is the same as Brahman, like the foams etc. in the ocean, is known as creation.

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1 Manifesting—This manifestation is due to the projecting power of Māyā which is potential in Brahman from the causal standpoint.

2 Names—By which things are designated.

3 Forms—That which is expressed by a name. Both names and forms are mere forms of thought as can be understood by the analysis of names and forms experienced in dream, which are nothing but the modifications of the mind.

4 Entity—Reality is not a void or negation as the Buddhists contend. The appearance of the manifold cannot be based on an Absolute negation. In empirical experience, every appearance has a positive substratum. The illusion of names and forms appears from, and disappears in, Brahman.

5 Existence etc.—These are not positive attributes of Brahman, which cannot be described by word or thought. Words etc. can describe only what is perceived in the perceptual world.

6 Like etc.—This illustration is for the purpose of showing the indescribable nature of creation. Foams, waves, bubbles etc. are not separate from the ocean, because all these are made of the same stuff.
as water. Again, they are not identical with the ocean, because we do make a distinction between the ocean and the waves, etc. Similarly the manifested manifold is not separate from Brahman, as the Sruti says, because no separate universe can be conceived of, which, according to the Sruti, is not of the nature of Existence-Consciousness-Bliss. Again, from the Sruti we know Brahman as separate from the world, which we perceive to be gross, solid, extended in time and space, etc. This appearance of the universe as separate from Brahman is due to Māyā.

7 *Creation*—Vedānta explains the origin of the universe by saying that it is the unfolding of Brahman through Its inscrutable power, called Māyā. As the rope appears in the form of the snake, or as the ocean appears in the form of foams, waves etc. or as the sleeping man appears to be living in a dream world, so also Brahman appears in the form of the world. From the causal standpoint, Brahman is both the material and efficient cause of the world.

XV

Now is described the veiling power of Māyā:

अंतर्द्वृत्त्वयोऽऽद्य वाहिष्ञ्च ब्रह्मसंगतः ।
आवृणोत्परा शक्तिः संसारस्य कारणः || १५ ||

अपरा शक्ति: the other power (of Māyā) अन्तः within द्वृत्त्वयोः (भेदं) (the distinction) between the seer and the seen (objects) बाहः outside च also ब्रह्मसंगतः (भेदं) (the distinction) between Brahman and the created universe आवृणोत्परा शक्तिः this power संसारस्य of the phenomenal universe कारणः cause (भवति is).
15. The other power (of Māyā) conceals the distinction between the perceiver and the perceived objects which are cognized within the body as well as the distinction between Brahman and the phenomenal universe which is perceived outside (one’s own body). This power (शक्ति) is the cause of the phenomenal universe.

1 Other power—It is known as the Āvarana Śakti (the veiling power) of Māyā.

2 Perceiver—The Witness (साक्षी) which is the cause of the immediate perception of "I" (see ante, sloka 1). It considers itself as the enjoyer etc. by identifying itself with the gross and the subtle body. Really speaking, it is the relationless Ātman.

3 Objects—It includes everything from the empirical ego to the gross body. The Sākshin is distinct from the perceived objects. But the veiling power of Māyā does not enable us to see the distinction and therefore the Sākshin appears to have identified itself with the empirical ego, mind, sense-organs etc.

4 Brahman—Brahman is said to be of the nature of Existence-Consciousness-Bliss. But through the veiling power of Māyā it seems to have identified itself with names and forms and thus appears as objects of enjoyment.

5 Phenomenal—This is a mere appearance like that of silver in the mother-o’-pearl.

6 This etc.—From the highest standpoint there is neither creation nor dissolution. Non-dual Brahman alone is and always exists. The appearance of the manifold is due to the veiling power of Māyā which conceals the real non-dual nature of Brahman and
presents the appearance of the variegated universe. It is just like perceiving dream objects with which the sleeper at that time is in no way connected. From the subjective standpoint a man becomes a world-bound creature on account of the identification of the seer with the mind, sense-organs etc. (object). Ignorance of the distinction between the subject and the object is the cause of one’s sufferings in the world.

Though it is a custom with the Vedântic writers to describe the veiling power (Āvarana Śakti) as prior to the projecting power (Vikshēpa Śakti), the author of this treatise makes here a departure. Strictly speaking, the Āvarana Śakti cannot be said to precede the Vikshēpa Śakti or vice versa. For, the effects of both are seen simultaneously. One cannot be conceived of without the other.

XVI

That Māyā is the cause of the appearance of the universe has already been stated. The question now arises: what is the nature of Jīva who suffers by the law of transmigration? It is the illusory characteristic of the universe that is described below with a view to discuss later on the real nature of Jīva:—

साक्षिणः पुरतो भाति लिंगं देहेन संयुतम्।
चितिच्छाया समावेशाजीवस्त्याद्वद्वावहारिकः॥ १६॥

साक्षिणः of the Witness, पुरत: in immediate proximity लिंगं the subtle body देहेन with the (physical) body संयुतं related भाति shines. (That subtle body) चितिच्छायासमावेशात् on account of its
being affected by the reflection of Consciousness empirical जीव: embodied self यात् becomes.

16. The subtle body (Lingam) which exists in close proximity to the Witness (Sākshin) identifying itself with the gross body becomes the embodied empirical self, on account of its being affected by the reflection of Consciousness.

1 Empirical self— It is that which thinks itself as the agent, enjoyer etc. It is this Jiva that appears to die and be re born etc. But the Sākshin or Ātman is birthless, deathless, immutable and without attributes.

XVII

A doubt arises here. The embodied self is unreal and hence liberation is not possible for it. Again the Sākshin is ever free; therefore no liberation is necessary for it. There is no third entity for whom the scriptures, pointing to liberation, can be prescribed. Therefore scriptures become futile. The following stanza removes this doubt by showing that the idea of the embodied self is falsely superimposed upon the Sākshin or the Witness.

अस्य जीवत्वमारोपात्त्वाक्षिण्यप्यवभासते ।
आत्माती हु विनिष्ठायां भेदे भावेवपयाति तत् ॥ १७ ॥

अस्य of this (the empirical self) जीवत्वम् the nature of being a Jiva आरोपण through superimposition साक्षिणि in the Sākshin अपि also अवभासिते
appears आवचमि of the veiling power तु but विनश्चायाम by the annihilation, भेदे the difference माते having become clear ततः that (the idea of being Jiva), अपवादि disappears.

17. The character of an embodied self appears through false¹ superimposition in the Sākshin² also³. With the disappearance of the veiling power, the distinction⁴ (between the seer and the object) becomes clear and with it the Jiva character of the Sākshin (Witness) disappears.⁵

¹ False superimposition—This is due to the projecting powers of Māyā.

² Sākshin—Thereby the Witness appears as the world-bound Jiva.

³ Also—Though the Sākshin is ever free from all taint of worldliness.

⁴ Distinction—Through Knowledge one realizes that the Sākshin is ever free from worldliness and is the eternal seer and all other ideas, from the empirical ego to the body, are mere objects and hence negatable.

⁵ Disappears—This is possible only through Knowledge which one acquires from the study and the understanding of the scriptures. Hence scriptures are not futile.

XVIII

As in the case of the subject itself the Sākshin, through false identification, appears to have become the Jiva, so also Brahman appears to be identified with the objective universe.
Similarly, 1 Brahman, through the influence of the power 2 that conceals the distinction between It 3 and the phenomenal universe, appears as endowed with the attributes 4 of change.

1 Similarly—As in the case of the Witness and the object, with reference to the individual self.

2 Power—The concealing power of Māyā (अवरणशक्ति).

3 It—The real nature of Brahman is that It is without attributes.

4 Attributes—The six attributes of the manifested manifold, viz., birth, existence, growth, change, decay and annihilation. Under the influence of Māyā, Brahman appears to possess these attributes and to be identified with the world.

XIX

When that veiling power is destroyed, the distinction between Brahman and the phenomenal universe becomes clear and then the changes etc. attributed to Brahman disappear.
In this case also आत्मतिनाशन with the destruction of the veiling power ब्रह्मसर्गेऽऽ of Brahman and the phenomenal universe भेदः distinction विभावति becomes clear ततः therefore संगेऽऽ in the phenomenal universe विकारः change स्थातूऽ exists न not ब्रह्मण in Brahman काचित् ever (विकारः स्थात् change exists).

19. In\(^1\) this case also, the distinction between Brahman and the phenomenal universe becomes clear with\(^2\) the disappearance of the veiling power. Therefore change\(^3\) is perceived in the phenomenal universe, but never in Brahman.

\(^1\) *In etc.—As in the case of the individual self.*

\(^2\) *With etc.—As the result of the knowledge of the non-dual Brahman.*

\(^3\) *Change etc.—Whose essential characteristics are birth, growth, decay etc.*

In the foregoing stanzas we have seen, following the methods of agreement and difference, that the word “तू” (“Thou” in the Vedic statement, “That Thou Art”) indicates the Witness (Sākshīn) which is immutable and changeless and that the word “तत्” indicates Brahman which is unrelated to the phenomena. The attributes generally associated with “Thou” and “That” are mere appearances and hence unreal.
XX

Now is shown the identity of "Thou" and "That":—

अति भाति प्रियं रूपं नामचेत्यंशपश्वकम्।
आद्यन्त्रं व्रह्मार्णं जगद्दृष्टं ततो द्वयम्॥ २०॥

अति (it) exists भाति (it) shines (becomes cognizable) प्रियं (it is) dear रूपं form नाम name च इति all these five aspects (characterize every entity). आद्यन्त्रं the first three (are) व्रह्मार्णं characteristics of Brahman ततः the next द्वयम् two जगद्दृष्टं characteristics of the universe.

20. Every entity has five characteristics, viz., existence, cognizability,¹ attractiveness, form and name. Of these, the first three belong² to Brahman and the next³ two to the world.

¹ Cognizability—That which makes one aware of the existence of an object.
² Belong to etc.—These three characteristics correspond to Sat, Chit, and Ānanda.
³ Next two—Names and forms are the chief characteristics of Māyā.

XXI

The meaning of the preceding sloka is made clearer in the following by the methods of agreement and difference:—

ख्वायवभिमिजोविषु देवतियंह्यरादिषु।
अभिक्ष्यास्सचिदानन्दः भिथेते रूपनामनी॥ २१॥
21. The attributes of Existence, Consciousness and Bliss are equally\(^1\) present in the Ākāsha (ether), air, fire, water and earth as well as in gods, animals and men etc. Names and forms make\(^2\) one differ from the other.

\(^1\) *Equally etc.—* All objects such as a pot, a picture etc. have these common features. These are the universal characteristics.

\(^2\) *Make etc.—* We distinguish one object from another only by their names and forms. Names and forms are characteristics of the individual and hence relative. Even after the negation of names and forms, there exists the common substratum whose nature is Existence-Consciousness-Bliss (Absolute).

XXII

Thus following the methods of agreement and difference, we get the implied meaning of “तत्” (“That”) and “लब” (“Thou”) which points to the Satchidananda Brahman. Therefore Brahman is identical with the Jiva. But one should practise concentration (Samādhi) in order to strengthen this conviction. The methods of Samādhi are described below:—
22. Having become indifferent to name and form and being devoted to Satchidananda, one should always practise concentration either within the heart or outside.

1 Having etc.—Names and forms are impermanent, because they appear and disappear. Though names and forms give the direct meaning (वाच्यार्थ) of "That" (तत्) and "Thou" (त), yet they are negatable as found in deep sleep.

2 Satchidananda—This is the implied meaning (लक्ष्यार्थ) of all objects. The characteristics of Existence, Consciousness and Bliss are universal and therefore they form the common features of the substratum of all objects comprehended by "That" and "Thou". Therefore these aspects alone, being permanent, as distinguished from names and forms, are worthy of concentration.

3 Concentration—Concentration or Samādhi means the one-pointedness of the mind by which the student feels his steady identity with Brahman.

4 Heart—Heart is pointed out, for the facility of concentration, as the seat of Paramātman.

5 Outside—That is, concentration can be practised through the help of any external object, such as a
word, sound, image or any other symbol. These two modes of concentration are meant for different temperaments.

XXIII

Samādhi with its twofold division is described in the following seven stanzas. Concentration within the heart is described in the three following:

सविकल्पो निर्विकल्प: समाधिनिविविध छटि ।
हृदयशब्दानुवेधेन सविकल्प: पुनर्विविधा ॥ ॥

सविकल्प: in which the ideas are present, निर्विकल्प: in which ideas do not exist छटि (to be practised) within the heart समाधि: concentration हृदि: of two kinds सविकल्प: समाधि: concentration in which ideas are present हृदयशब्दानुवेधेन according to its association with a cognizable object or with a sound (as an object) पुन: again विविधा (are) of two kinds.

23. Two kinds of Samādhi to be practised in the heart (within one’s self) are known as Savikalpa\(^1\) and Nirvikalpa.\(^2\) Savikalpa Samādhi is again divided into two classes, according to its association with a cognizable object or a sound (as an object).

\(^{1}\) Savikalpa—In this Samādhi, the practitioner concentrates his mind on Brahman without completely losing such distinctions as the knower, knowledge and the known. This is the initial step in the practice of concentration.
Nirvikalpa—In this Samādhi the practitioner makes himself free from all thought of distinctions, as the knower, knowledge and the known.

XXIV

Now is described the Samādhi (Savi- kalpa) in which concentration is associated with an object.

कामाक्षीत्वा द्व्यात्सत्त्वाक्षीत्वा चेतनम्।

व्यायाद्वृत्तायानुसिद्धां समार्थसविकल्पः॥ २४ ॥

चित्तगा: centred in the mind कामाया: desire etc. द्व्या: (cognizable) objects चेतन Conscio- neness तत्सत्त्वाक्षीत्वा as their Witness ध्यायेत् should meditate अर्थ युद्धायानुसिद्धः (is) combined with cognizable objects सविकल्पः: in which ideas are present समार्थिः concentration.

24. Desire\(^1\) etc. centred\(^2\) in the mind are to be treated as (cognizable) objects. Meditate on Consciousness\(^3\) as their Witness.\(^4\) This is what is called Savikalpa Samādhi associated with (cognizable) objects.

\(^1\) Desire—See ante, 4.

\(^2\) Centred etc.—Because they are the modifications of the mind. They disappear with the disappearance of the mind as in deep sleep. Therefore, they have got nothing to do with Ātman.

\(^3\) Consciousness—It means Ātman, that is, the Witness of all these mental modifications.

\(^4\) Witness—Because of the presence of Ātman, the mind and its modifications are seen to be active.
Then the process of the meditation is this:—Whenever any thought appears in the mind, take it to be an object and be indifferent to it. But think of the Ātman as your real nature, eternal and permanent. The object which is an idea appears and disappears. This sort of concentration is always associated with an object of thought.

XXV

Now is described a higher kind of Savikalpa Samādhi, with which some sound (object) is associated:—

असंगस्सचिदानंदस्वप्रभो द्वितवजितः ।
असीति शब्दविद्यया समाधिसविकल्पः || २५ ||

(अहूँ I) असंगः unattached सचिदानन्दः Existence-Consciousness-Bliss ह्वप्रभः self-luminous द्वितवजितः free from duality असि am इति अर्थ त्यस स्बद्विद्यः (is) associated with words सविकल्पः समाधिः Savikalpaka Samādhi.

25. I am Existence¹—Consciousness—Bliss, unattached,² self-luminous³ and free⁴ from duality. This is known as the (other kind of) Savikalpa Samādhi associated with sound (object).

¹ Existence etc.—Sat, Chit and Ānanda are the natural characteristics of Ātman.

² Unattached—Unrelated to Chitta or mind whose functions are seen as desire, volition etc. Ātman is also unattached to virtue and vice, weal and woe, (relative) knowledge and ignorance etc. Comp. "असंगोऽन्य पुरुषः" "This Purusha is unattached."
The existence of Atman cannot be doubted even when the relative objects are absent as in deep sleep. Compare “अहं द्वैत्र शृंखः श्रावन्” (२ ४-११) “न दृश्यं द्रव्यं पर्ययं” (२ ४-४). “(That Brahman) is unseen but seeing, unheard but hearing.” “Thou couldst not see the Seer of sight.”

Free from etc.—Nothing else exists besides the Atman, because Atman is one and without a second and it has no parts and it is not of the nature of insensitency. Comp. “एकेनाहिताहितम्” (६ ६-७-१). “He is, verily, one without a second.”

While practising this concentration the practitioner thinks, “I am the Witness, the innermost Self.” The object of his meditation is the non-dual Self free from the ideas of desire etc. which are foreign to Atman. There is only a current of self-consciousness. This sort of concentration is called Savikalpaka as it is not free from ideas altogether. Such ideas as, “I am unattached,” etc. are present in this Samādhi.

Now is described the higher concentration free from all ideas whatsoever:—

स्वात्ममृतिरसावेशादू द्वैतशक्तियुपेक्ष्यतु ।
निर्विकल्पसमाधिस्माचार्यालिवात्मि दीपयतु ॥ २६ ॥

but स्वात्ममृतिरसावेशात् on account of complete absorption in the bliss of realization of the Self द्वितशक्तियुपेक्ष्यतु like a flame in a place free from wind, निर्विकल्प्य: समाधि: absorption free from (subject-object) ideas.
26. But¹ the Nirvikalpa Samādhi is that in which the mind² becomes steady like the (unflickering flame of a) light kept in a place free from wind and in which the student becomes indifferent to both³ objects and sounds on account⁴ of his complete absorption in the bliss of the realization of the Self.

¹ *But*—The Nirvikalpa Samādhi is here distinguished from the Savikalpa Samādhi as described in the foregoing slokas.

² *Mind etc.*—Through the constant practice of the Savikalpa Samādhi, mind becomes free from all distractions which is the result of attachment to sense-objects. Therefore he, then, becomes competent to practise Nirvikalpa Samādhi in which the mind becomes steady like the unflickering flame of a candle kept in a windless place. Compare—

"सत्या दैषो निबातस्थो नेक्षत सोपमा स्मृता ।
योगिने यतचित्तस्य गुजलोऽयोगामात्म: ॥ (गाता ६. १९)

"As a lamp in a spot unsheltered from the wind, does not flicker,—even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self."

³ *Both etc.*—These are associated with concentration in the Savikalpa Samādhi. Desires etc. are the cognizable objects and "I am unattached" etc. are sound (objects) or ideas.

⁴ *On account etc.*—The word Anubhūti, in the text, means "Highest Consciousness" or "Self". Comp.

"यातुभूतिरजामेया तवनितांद्विग्रहः ।
महुद्विजस्वभावाय चिन्त्यभितिनिमामि तामु ॥" (इष्टसिद्धि, ७८)
"I bow to that innermost (Subjective) Self, birthless, incomprehensible, infinite, the embodiment of Bliss and the background of the World, created by Mahat etc. and painted by ignorance (Māyā)."

The word 'Rasa' means the Supreme Self or the nature of the Highest Bliss. Comp. "रसो वैसः। रसेऽहवायं लभ्यानन्दी भवति" (तै. उ. २·७·९). "He is the Rasa, flavour, for only after perceiving a flavour can any one become blessed."

The word Āvesa means complete absorption. Or it may mean the 'manifestation' of the Supreme Bliss in the heart as the index of success in the Savikalpa Samādhi. Another meaning of the word is 'coming' (प्रवेश) from all directions (आ) of bliss. Still another meaning is the 'possession' i.e. the practitioner becomes possessed, as it were, by the bliss of self-realization and can no longer control himself.

The Nirvikalpa Samādhi is the highest kind of concentration in which the practitioner realises his real Self. In this Samādhi the functions of the mind are stopped and the practitioner experiences the Highest Bliss. Compare—

"प्रशांत्दृश्यां चित्तं परमानन्दीपक्कम्।
असंप्रज्ञातनामायं समार्थियं गिनां प्रियः।"

(सुशीक्षापिनिष्टः, ३·९·६)

"The mind, with the utter quiescence of modifications conferring upon one Supreme Bliss, is said to be Asamprajñāta Samādhi that is dear unto the Yogīs."

This Samādhi is characterized by the absence of the knowledge of the subject-object relationship. Apparently it is like that state of calmness and tranquillity which pervades a stone, because in the
Nirvikalpa Samādhi the mind stops its functioning. But it should not be mistaken for stupor or deep sleep in which state alone one experiences absence of duality. The difference between deep sleep and Nirvikalpa Samādhi is that in the former state there is no knowledge of Self, but in the latter there exists no feeling of not knowing the Self, because in the Nirvikalpa Samādhi one becomes identified with the ever-Conscious Ātman. Compare—

"संश्योस्तम्भसंक्रमन्यायया शिलांतरिक्ष्य स्थिति: ।
जाज्ञेनिद्राविनिमुख्या सा स्नेवस्थिति: स्मृताः ॥"

(वासिष्ठरामायण, उत्पत्तिप्रकरण, ११७-९)

"The state in which all desires completely disappear which is (quiescent) like the interior of a stone, but which is not characterized by swoon or deep sleep is admitted as the real nature of Ātman."

Nirvikalpa Samādhi which is identical with the Highest Knowledge can be attained only as a result of discrimination between the real and the unreal. After this discrimination, the student becomes indifferent to everything of the relative world. Comp. तत्वं पुरुषस्य व्याख्यायत्तृष्णम् (Pāṇṭaji Sutra, Samādhi Pāda, 16). "That is extreme non-attachment, which gives up even the qualities and comes from the Knowledge of (the real nature of) the Purusha."

This Samādhi is possible only for him who has become established in complete renunciation. Comp. "तीनेवेगानामासब: (समाधिचार: (पा. तु, समाधिचार, ७७). "Success is speedy for the extremely energetic."

In this Samādhi one becomes free from all thoughts or ideas but infilled with Supreme Bliss. Compare—

"अन्तःक्ष्यत्यो वेदोऽवस्थान्यत्तंकुम्भ इवांबे: ।
अन्तःपूर्णो वेदः-पूर्णः पूर्णकुम्भ इवांबे ॥"

(वासिष्ठरामायण, निर्वाणपूर्वप्रकरण, १२६-६८)
"It is just like an empty pitcher placed in the sky, having nothing inside and outside; and again; it is just like a full pitcher placed in the sea, full (of water) both inside and outside.

XXVII

By the practice of Samādhi described above the practitioner realises his own Self which is of the nature of Existence-Consciousness-Bliss. But this concentration can also be practised with the help of any object in the external world. By such concentration one can realise the nature of Brahman and creation. Brahman and Self are identical:

ह्रदीव बायादेशेऽधि यस्मिन्कसिम्भ वस्तुनि ।
समाधिराजसन्मात्रात्राचामस्तृप्ररथस्तक्तिः ॥ २७ ॥

ह्रदीव as in the heart बायादेशेऽधि in the external region as well यस्मिन्कसिम्भ वस्तुनि in any object whatsoever आय of the first kind समाधिराजसन्मात्रात्राचामस्तृप्ररथस्तक्तिः the separation of names and forms.

27. The first\(^1\) kind of Samādhi is possible with the help of any external\(^2\) object as it is with the help of an internal\(^3\) object. In that Samādhi the name and form are separated\(^4\) from what is Pure Existence\(^5\) (Brahman).

\(^1\) First kind etc.—i.e. the Savikalpa Samādhi with the help of an object (हस्यालेविद्:).
External—By concentration on such external objects, as the sun etc.

Internal etc.—Such as desire etc.

Separated—Names and forms on account of their appearance and disappearance are negatable. This is done by concentration on the Satchidānanda factor of an entity.

Pure Existence—The Existence aspect of an object can never be negated.

We have seen in the 24th stanza that concentration can be practised with the help of an object perceived internally. Similar concentration can be practised with the help of an external object also. Every object, as we have seen, has three unchangeable aspects, namely, Existence, Visibility, and Attractiveness. The two other changing aspects are names and forms. The practitioner should concentrate his mind on Pure Existence which is the same as Brahman and dissociate himself from the changing aspects of name and form.

XXVIII

Now is described the other kind of Savikalpaka Samādhi (शव्यनुविद्या) associated with sound (object) to be practised with the help of an external object:

अख़ंडेकरसं वस्तु सत्चिदानन्दलक्षणम्।
इत्यविचित्राचितेः य समाधिमध्यमो भवेत्॥ २८॥

अख़ंडेकरसं of the same nature (always) and unlimited (by time, space etc.) Satchidānandakṣaṇe characterised by Existence-Consciousness-Bliss (यत्) वस्तु entity (तदेव ब्रह्म that is Brahman) इति
28. The entity which is (always) of the same nature and unlimited (by time, space etc.) and which is characterised by Existence-Consciousness-Bliss, is verily Brahman. Such uninterrupted reflection is called the intermediate absorption, that is, the Savikalpaka Samādhi associated with sound (object).

1 Which is etc.—Which remains the same, that is, immutable in the past, present and future and which is, not limited by time, space etc.

2 Intermediate—Because it is superior to the Samādhi described in the foregoing Sloka and inferior to the Nirvikalpa Samādhi.

This Samādhi is similar to the one described in Sloka 25. The only difference is that it is associated with an external (objective) idea whereas the other one is associated with an internal (subjective) idea.

XXIX

Now is described the Nirvikalpaka Samādhi which can be practised by following the objective method:

सत्यीभवो रसास्वादातृतीयः पूर्ववन्मतः ।
पूर्वस्माधिभिषण्डिन्येत्काः निरंतरम् ॥ २९ ॥

रसाखादात् from the experience of Bliss
सत्यीभवः insensibility (to external objects)
पूर्ववत् as in the previous instance वृत्तीयः (समाधिः)
the third kind of Samādhi मत: described (पंड्द- 
ताना: by the teachers) एवं: पर्द्दि: समाधिभि: by the 
help of these six kinds of Samādhi लिरन्तरं 
always कालं time नयेत should spend.

29. The insensibility¹ of the mind (to external objects) as² before, on account of the experience³ of Bliss, is designated as the third kind of Samādhi (Nirvikalpaka). The practitioner should uninterruptedly⁴ spend his time in these six⁵ kinds of Samādhi.

¹ *Insensibility*—This shows that the mind is completely absorbed in the contemplation of Brahman.

² *As before*—As in the case of Samādhi described in the twenty-sixth Sloka ; here also the practitioner attains the Nirvikalpaka Samādhi by merging the entire illusory phenomena in Brahman and by being indifferent to the manifested manifold (हृदय) and such ideas as "indivisible" (अखंड:), of the same nature (एक्षरः) etc. Concentration becomes steady like the unflickering flame of a candle in a place free from wind.

³ *Experience etc.*—This bliss is due to the knowledge of Brahman whom the scriptures describe as an entity of Bliss. The Self (subject) is identical with Brahman. In the subjective concentration, the Self which is the Witness of all mental modifications is identical with Brahman. Otherwise such concentration, without a substratum, becomes a mere mental abstraction and ends in nihilism. Again, in objective concentration, Brahman, the unchanging entity in all perceived objects, because of its all-pervasive nature, is identical with the Self (subject). As the knowledge of Brahman is associated with bliss so also the knowledge of Self is accompanied by Bliss Eternal.
Uninterruptedly—This Samādhi should be practised uninterruptedly for a long time. Then only can the practitioner be firmly established in supreme knowledge. Cf. (सतु) "दीर्घकालैरभूतस्वत्तत्सत्तकारसविद्वितोइत्यम: " (पा. सू., समाधिवाद, ७४). "It becomes firmly grounded by long, constant efforts with great love (for the end to be attained)."

Six—That is, three subjective and three objective.

XXX

As a result of the constant practice of Samādhi, described above, it becomes subsequently quite natural and spontaneous. Then the student realises Brahman everywhere.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ ३० ॥

dēhābhimāne the attachment to the body गलिते with the disappearance of परमात्मनि the Supreme Self विज्ञाते (सति) with the realization of यत्र यत्र to whatever objects मनः mind याति goes तत्र तत्र there समाधयः absorptions (सति are).

30. With the disappearance of the attachment\(^1\) to the body and with the realization of the Supreme Self, to whatever object\(^2\) the mind is directed one experiences Samādhi.\(^3\)

\(^1\) Attachment etc.—On account of such attachment to body, a being feels that he is a man, a Brahmin, a so and so, etc. Following the process of enquiry laid down in Vedānta, the student realises that all
internal entities from the empirical ego to the body are only objects and the subject (Self) is the Witness. Therefore, he ceases to identify himself as attached to the objects, knowing that appearance and disappearance are their inevitable nature. Similarly, by an analysis of the external world he realises that Brahman is the only permanent entity in the universe, while names and forms are changing phenomena. Therefore the practitioner becomes indifferent to the internal and external objects and fixes his mind on Brahman which is identical with the Self.

2 *Objects*—As perceived by the senses.

3 *Samādhi*—That is, as a result of constant practice of Yogic Samādhi, as described above, for a long time and with the help of the knowledge of Truth, the practitioner realises all objects, internal and external, as Brahman. Even the names and forms which appear to the ignorant as devoid of reality are looked upon by the Jñāni as ever existent Brahman. He sees everywhere Brahman only. The knowledge of Brahman which is at first attainable by effort becomes, later on, quite spontaneous and natural.

XXXI

Now is described the result of this supreme realization in the language of the *Mundaka Upanishad* (2-8):—

भिघते ह्रदयभ्रं: छिघते सर्वंसंशयः ।

शीघरं तथ्यकारणं तस्मिन्देष्य परावरे ॥ ३१ ॥

तस्मिनं परावरे Him who is high and low हृदे by beholding हृदयभ्रं: fetters of the heart भिघते is broken सर्वंसंशयः all doubts छिघते are solved
His karmaṇि न all works' (and their effects) kṣीयन्ते wear away.

31. By¹ beholding Him who² is high and low, the fetters³ of the heart are broken, all⁴ doubts are solved and all⁵ his Karmas (activities and their effects) wear away.

¹ By beholding Him—That is, by realising Brahman throughout the manifested manifold.

² Who is high and low—The word high (पर) signifies Brahmā, what is known as cause of the universe. The word low (अपर) signifies the universe etc. which are the effects. It is the non-dual Turiya Brahman alone that exists everywhere, both in the cause and in the effect.

³ Fetters etc.—This denotes ideas of agency etc. which are falsely superimposed on the Self. This is due to ignorance.

⁴ All doubts—That is, the doubts regarding the nature of Self.

⁵ All his Karmas etc.—For a Jnāni the accumulated works (संचितकर्मं) as well as fresh works (आगामिकर्मं) do not yield any result. Only the fructescent works (प्रारंभकर्मं), as a result of which a man has got his present body, continue to produce their result. This work yields its result so long as the body lasts. But this explanation is offered only from the standpoint of the ignorant who see even a Jnāni subject to disease, misery, hunger, thirst etc. But a Jnāni who has made himself quite free from the body-idea does not feel the effect of any Karma. For him all works and their effects are non-existent. Comp. “अश्रीरं वाकसं तेन प्रियाप्रियेः स्मृताः” (छ. उ. 8-17-1). “(But) when he is free of the body, then neither pleasure nor pain touches him.”
He who realises Brahman attains liberation (सुलभ) which is the highest objective of life. Compare the following Sruti passages:—

“ब्रह्म वेद ब्रह्मव भवति” (सू. उ. ३-२-९)
“He who knows Brahman, verily, becomes Brahman.”

“ब्रह्मविद्वानं परम्” (तैं. उ. २-१-१)
“The knower of Brahman attains the Highest.”

“तरति शोकमात्मवित्त” (छां. उ. ७-१-१)
“The knower of Self goes beyond grief.”

“अभयं वै जनक प्रासोदिति” (बृ. उ. ४-१-४)
“Oh! Janaka! You have attained fearlessness.”

“एतावदं खल्वृत्तवमिति” (बृ. उ. ४-५-१५)
“Oh, (Maitreyi), thus far goes immortality.”

“तमेव विद्विधि अतिमूल्यमेति” (स्व. उ. ३-८, ६-१५)
“Knowing it (Self) one goes beyond death.”

“गुनवाहस्य सर्वमात्सेवाभूत” (बृ. उ. २-४-१३)
“When the Self only is all this.”

XXXII

We have seen the method prescribed in this treatise for the realization of the Highest Truth. By following this method the student understands the real significance of “That” and “Thou” and ultimately realises that identity. All these have been described in their proper places. The various helps for the attainment of such knowledge have been dealt with as well as the result of the knowledge of identity. The treatise may be said to be
completed here. But a doubt may still arise in the mind of the student. What is the nature of Jiva? If the Witness (Sākshin) is really Brahman, then He cannot be Jiva. And if He is Jiva, then He cannot be Brahman. In any case, the teaching is of no use. Therefore, it is necessary to explain to the student the real nature of Jiva.

The student will be told in the following slokas that the Jiva in reality is Sākshin and identical with Brahman. The Sākshin considers itself to be Jiva owing to his identification with the Upādhis:

अवचिन्तनाशिर्दिशामास्त्रूतीयः समकल्पितः: ॥
विश्वविभोजीवस्त्रभाष: पारमार्थिकः: ॥ ३२ ॥

अवचिन्तनः limited चिदाभासः unreal presentation of Consciousness तृतीयः समकल्पितः: the third is as imagined in dream इति श्रिविश्व: these three kinds जीवः embodied being विश्वः should be known तत्र among them आयः the first one पारमार्थिकः: (is) the real nature (of Jiva).

There are three conceptions of Jiva (Consciousness), namely, as that limited (by) prāna etc., as that presented (in the mind) and the third one Consciousness as imagined in dream (to have assumed the forms of man etc.)

According to the first theory, Sākshin (the Seer) appears to be subject to various Upādhis (limitations)
of Prāna, sense-organ, mind etc. and thus regards himself as Jiva. It is like the infinite space (Ākāsha) portions of which appear to be limited by pots etc. According to the second theory, the Consciousness (Sākshin) appears to be fallaciously presented in the mind and this presentation is known as Jiva. It is like the reflection of the sun in water. The reflection always partakes of the qualities of the medium in which it is reflected as the reflection of the sun is seen to be moving etc. with the movement of the water. Similarly, the presentation of Consciousness in the mind partakes of the qualities of the mind, such as agency, desire, volition etc. According to a third theory, the nature of Jiva is the same as the nature of various beings one sees in dream. In dream, on account of the absence of the knowledge of reality, one thinks of himself as king, god, or beggar etc. Similarly, Ātman, also, through the ignorance of its real nature, thinks of itself as man, or animal etc. According to the author of this treatise, the first theory (अवच्छेदः) tells us that the real nature of Jiva is Brahman. This view is, however, not accepted by all schools of Vedānta.

XXXIII

How is it possible for a limited entity (Jiva) to be identical with the Absolute Brahman? This is thus explained:—

अवच्छेदः कल्पितस्यादवच्छेदं तु वास्तवम्

तस्मिन्जीवत्मारोपात् ब्रह्मात् तु स्वभावतः: || ३३ ||

अवच्छेदः limitation कल्पितः स्थानै is imaginary (illusory) तु but अवच्छेदं what appears to be limited वास्तवं (is) real तस्मिन in that (Brahman)
33. Limitation is illusory but that which appears to be limited is real. The Jivahood (of the Self) is due to the superimposition of the illusory attributes. But really it has the nature of Brahman.

1 Illusory—The idea of limitation is illusory. What is the nature of the limitation that is superimposed upon Consciousness (Sākshin) which is without parts etc.? This limitation is said to be caused by Prāṇa etc. Ordinarily, limitation (अवच्छिद:) is seen to be of the following kinds:—A pillar is limited by the ground on which it stands. Or a part of it is covered (अवच्छिद:) by roof etc. This sort of limitation is not possible in Ātman because It is without parts. A frog is seen to be swallowed (अवच्छिद:) by the snake. But prāṇa etc. cannot act similarly with regard to Self; for, It is always complete, without parts, without activity and ever peaceful. Cf. “निष्कलं नाभकयं शाति” (२५. उ. ६-१९) without parts, without actions, tranquil. “पूर्णमद: शांतिपादः” (शांतिपाठ:) This is full and that is full. An elephant is seen to be trimmed (अवच्छिद:) by the will of its care-taker. But Prāṇa etc. cannot act likewise with regard to Ātman; for being themselves of insentient nature, Prāṇa etc. are subservient to Ātman. Compare “घ: प्राणमंत्रोयमयात” (२५. उ. ३-१७-१६)—He who rules the breath within.

Hence no kind of limitation by Prāṇa etc. can be predicated of Ātman. Therefore the limitation which appears to be superimposed upon Ātman is illusory.

2 Real.—Sākshin or Self is real, because it is the same everywhere and at all times.
3 Jivahood—The appearance of Jiva is not possible without the association of upādhis. The following analogy of a scholiast is interesting. Rāhu always exists in the firmament. But it cannot be directly perceived except in association with the solar or the lunar disc. Similarly Sākshin also becomes an object of perception (Jiva) only in association with egoism, Prāna etc.

4 It is etc.—The Sākshin is the same as Brahman. It may be contended that if the idea of limitation (Jivatvam) and what limits it (Prāna etc.) be unreal, then Sākshin also (what appears to be limited) is unreal. But this contention is refuted thus:— Sākshin is not unreal because it is the same as Brahman. A woman wearing anklets, through illusion, considers her feet to be entwined by a snake. With the removal of the illusion, the snake idea vanishes: but her feet remain as they are. Similarly the illusion of limitation and what limits, is removed by Knowledge. But the Sākshin always exists.

XXXIV

That the theory of limitation (अवचिन्तकाद्वाद:) explains in a better way the identity of Jiva and Brahman than the two other theories, is now described:—

अवचिन्तकाद्वादय जीवस्य पूणेन ब्रह्मणे कताम॥
tatvamasyādi vākṣyāni jagūnetarajjīvyāni: इ ॥

तत्त्वमस्यादि वाक्ष्यानि. such Vedic statements as "That Thou Art" etc. अवचिन्तकाद्वादय जीवस्य of the limited Jiva पूणेन ब्रह्मणा with Brahman that is without parts एकतां identity जय: declare न not इतर जीवशयो: with the two other Jivas.
34. Such Vedic statements\(^1\) as "That Thou Art" etc. declare\(^2\) the identity of partless\(^3\) Brahman with the Jiva who appears as such from\(^4\) the standpoint of the 'Theory of limitation' (अवच्छेदवाद:). But it does not agree with the\(^5\) other two views (of Jiva).

\(^1\) Vedic statements—The four great Vedic statements which summarize the entire teachings of the Vedas are: (1) "That Thou Art" (तत्त्वमासि); (2) "I Am Brahman" (अहं ब्रह्मास्मि); (3) "This Atman is Brahman" (अयं आत्मा ब्रह्म); (4) "(Pure) Consciousness is Brahman" (प्रज्ञान ब्रह्म).

\(^2\) Ijoy are etc.—The method followed in arriving at such conclusion is what is known as साक्ष्यागल्पण लेक्षण, जहृदक्षण or साक्ष्याल्पण—a method in which the nature of the objects on both sides are given up and all their ideas is recognized, noticing careful presentation of the Sakṣe of the Vedas, spiritual practice of these Jivas, according to a treatise, with Brahman.

\(^3\) Partless Brahman—i.e., Pure Consciousness in the nature of the objects of Jiva: one in which he appears and the other in which such as cultivation, trade, presentation of the Sakṣe of the Vedas, spiritual practice of these Jivas, are limited by the Upādhis or Avidyā-entroents and their imagination. For, they have no reality in this world or in heaven.

\(^4\) From the eit.—That is, the Jiva as he enjoys the Theory of limitation which declares limited by the Upādhis or Avidyā-ents and their imagination. mere imagination. theory of limitation, ether, air, fire, water and earth.

\(^5\) The other etc.—There are various animate and inanimate objects.
Brahman can be demonstrated. But the two other Jivas are illusory. There cannot be any identity between an illusory appearance and a real entity.

XXXV

That the appearance of Jiva is due to the limitation (अवच्छेदः) superimposed upon Brahman is thus described:

ब्रह्माण्यवासिता माया विशेषाब्रूतिरूपिणी ।
आदर्शायान्नदतं तस्मिन् जगज्जीवों प्रकल्पयेत् ॥ ३५ ॥

विशेषाब्रूतिरूपिणी माया Māyā characterized by projection and concealment ब्रह्मणि in जिव man what ब्रह्मणि rests तस्मि in ब्रह्मणि अर ब्रह्मणि the world and the Jiva, प्रकल्पयेत् imagines.

Māyā which has the double aspect explaining and concealment is in ब्रह्मणि Jiva and indivisible nature of Brahman theories, is ब्रह्मणि) appear as the world being.

अवच्छन्नभ्रमण जीवस्य ।
तत्वमस्यादिवाक्यानि जगुः for the cause of Māyā, तत्वमस्यादिवाक्यानि. such V.

“That Thou Art” etc. अवच्छन्न Jiva पूर्णेन ब्रह्मणा with ब्रह्मणा the real nature of limited Jiva पूर्णेन ब्रह्मणा with ब्रह्मणा objects of enjoy-

हित जीवयोः: with the two other Jivas.
XXXVI

What is the nature of Jiva and what is, again, the nature of the universe? The answer is thus stated:

जीवो धीरेविद्वारासे भवेज्जूतका हि कर्मकर्ता।
भोग्यहृदयिनं सवं जगत्याज्जूतभौतिकम् ॥ ३६ ॥

The fallacious presentation of Consciousness, the performer of activities भोज्जव (च) (as well as) the enjoyer हि because (तत्स्यति therefore) जीवः becomes Jiva. भूतभौतिकं consisting of elements (भूतं) and their products (भौतिकं) भोग्यहृदय of the nature of the objects of enjoyment हे सवः all this, जगतः universe यात् is called.

36. It is because the fallacious presentation of Consciousness (विद्वारसः) located in the Buddhi performs various\(^1\) actions and enjoys\(^2\) their results, therefore it is called Jiva. And all this, consisting of the elements\(^3\) and their products\(^4\) which are of the nature of the objects of enjoyment, is called Jagat (universe).

\(^1\) Various actions—Such as cultivation, trade, sacrifice, worship, study of the Vedas, spiritual practices etc.

\(^2\) Enjoys—Either in this world or in heaven.

\(^3\) Elements—Ether, air, fire, water and earth.

\(^4\) Products—Various animate and inanimate objects.
XXXVII

Both Jiva and Jagat are the products of Māyā; hence they are cognized so long as a man is in a state of ignorance.

अनादिकालमार्थ्य मोक्षावृत्तमिदं द्वयम्।

न्यवहरे स्थितं तसादुभयं न्यावहारिकम्॥ ३७॥

These two are the products of Māyā; hence they are cognized so long as a man is in a state of ignorance.

हर द्वयं these two मोक्षावृत्तम् till one attains liberation अनादिकालमार्थ्य from time without beginning न्यवहरे स्थितं have only empirical existence तसादु त therefore उसम् both न्यावहारिकं (are) empirical (in nature).

37. These two, dating from time without beginning, have (only) empirical existence and exist till one attains liberation. Therefore both are called empirical.¹

¹ These two—The Jiva and Jagat.

² Without etc.—The origin of Māyā which produces the conceptions of time, space and causation cannot be proved from the relative or the empirical standpoint. It is because we are in Māyā that we cannot know the cause of Māyā. Compare—

"प्रकृति पुरुषं च विद्यनादी उभारम्" (गीता, १३-११)

"Know both Prakriti and Purusha to be without beginning."

³ Empirical—In the state of ignorance the ideas of knower, knowledge and known are possible and the existence of the universe as well as various activities connected with it are possible only through these concepts.
Till one etc.—The world disappears when one attains liberation or Jñanam. Compare—

“गताः कलः पंचदशप्रतिश्च देवाश्च सर्वं प्रतिद्वंताय।
कर्मणि विज्ञानमयश्च आत्मा परेऽव्रुत्येत्सर्वं एक्षे भवति॥

(सु. उ. ३-२-३)

“Their fifteen parts enter into their elements, their Devas (the senses) into their (corresponding) Devas. Their deeds and their Self with all his knowledge become all one in the Highest Imperishable.”

Empirical—The Jiva and Jagat are neither real (परमार्थिक) nor illusory (प्रात्मात्मिक). They are empirical or phenomenal (व्यावहारिक).

XXXVIII

The following doubt arises: if the individual self, as well as the cognized universe, existing from time immemorial, should last till one attains liberation, how is it possible to explain the scriptural passages dealing with creation, preservation and destruction and also waking, dream and deep sleep states? It is thus explained:—

चिदाभास्यस्यत निद्रा विशेषप्रतिस्थितिः
आदत्त्य जीवजगती पूर्वी नूनेच तु कल्पयेत्॥ ३८॥

चिदाभास्यस्यता located in (associated with) Consciousness as wrongly presented विशेषप्रतिस्थिति-हृदयिणि of the nature of projection and concealment निद्रा sleep पूर्वेः at first जीवजगती the (individual)
self and the cognized universe आत्माय covering नूने new त but कल्पित imagines.

38. Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the (empirical) individual¹ self and the cognized universe, but² then imagines them (in dream) afresh.³

¹ Individual etc.—The individual self and the universe whose existence is perceived in the waking state.

² But—This is to show the distinction between the Jiva and Jagat perceived in the waking state (Vyāvahārika) and those of the dream state (Prātibhāsika).

³ Afresh—That is, the Jiva and the Jagat cognized in dream which are apparently different from those of the waking state.

One of the scholiasts explains the Sloka in the following way:—

Nidrā means Avidyā, that is, a state in which the nature of reality is not known. This Nidrā or Avidyā merges (आत्माय-प्रविविध्य) everything within it at the time of deep sleep or cosmic dissolution; Jiva, again, imagines them afresh at the time of waking. The word "imagines" means that they again become objects of experience. Jiva or the Chidābhāsa being itself a creation of Avidyā cannot properly be said to be the ground (आत्माय) of Avidyā. But from common experience, "I am ignorant" (अहं अज्ञ:), such expression may be used.

It is on account of the belief in causality that the mind sees a causal relation between the experiences of the waking and the dream states.
XXXIX

Why are the Jiva and the Jagat, as
cognized in dream, imaginary or illusory?

These two Jivas and Jagat, as

cognized in dream, imaginary or illusory?

39. These two objects (namely, the
perceiving self and the perceived world) are
illusory on account of their having existed only during the period of (dream) experience. It is
because no one after waking up from dream
sees those objects when one dreams again.

1 Only—These objects do not exist during the
subsequent waking or dream states.

From this analogy it can be said that the entire
world of experiences, perceived as real during the state
of ignorance, are illusory or imaginary on account of
their non-perception after the attainment of Knowledge.

XL

The following three stanzas point out
the difference between the Jivas as con-
ceived from the three standpoints stated
above:
who (is) illusory (that is perceived in dream) Jiva (तत्त्व जागृत्यात्माः) भावणेन्दु मिथ्येति व्यावहारिकः: || ४० || 

40. He who is the illusory¹ Jiva thinks the illusory world² as real³ but the empirical⁴ Jiva thinks (that world) as unreal⁵.

¹ Illusory—Imagined in dream.
² World—The world that is perceived in dream.
³ Real—Because such world exists as long as the dream Jiva exists in dream.
⁴ Empirical—Vyāvahārika Jiva is he who considers himself to be the enjoyer etc., in the waking state. This Jiva is the reflection of Consciousness in the Buddhi.
⁵ Unreal—To the Jiva of the waking state the entire dream-perceived world of subject and object appears as unreal.

The dream and the waking experiences, on account of their mutual contradictions, cannot be said to be real.

XLI

Now is described the nature of experiences of the Paramārthika (Real) Jiva:—

व्यावहारिकजीवो यस्तं जगद्ध्वाहारिकम् || ४१ ||

1 Illusory—Imagined in dream.
2 World—The world that is perceived in dream.
3 Real—Because such world exists as long as the dream Jiva exists in dream.
4 Empirical—Vyāvahārika Jiva is he who considers himself to be the enjoyer etc., in the waking state. This Jiva is the reflection of Consciousness in the Buddhi.
5 Unreal—To the Jiva of the waking state the entire dream-perceived world of subject and object appears as unreal.

The dream and the waking experiences, on account of their mutual contradictions, cannot be said to be real.
41. He who is the empirical Jiva sees this empirical world as real. But the real Jiva knows it to be unreal.

1 Empirical—See ante. sloka 36.

2 Empirical—The world of waking experiences created by Māyā.

3 Real—As existing in past, present and future. It is because the relative world exists as long as the Jiva, its perceiver, exists.

4 Real Jiva—The Jiva that is the witness of the three states.

5 It—The world and its experiences in the waking state.

6 Unreal—Because such world and its experiences are not perceived in deep sleep.

XLII

The Pāramārthika Jiva as distinguished from the Jivas of the waking and dream experiences is identical with Brahmān.

पारमार्थिकजीविस्तु ब्रह्मेऽक्ष्यं पारमार्थिकम् ।
प्रत्येकति वीक्ष्ते नान्यद्वीक्ष्ते त्वनृत्तात्मना ॥ ४२ ॥

पारमार्थिकजीवः the real Jiva तु but ब्रह्मेऽक्ष्यं identity with Brahmān पारमार्थिकं real प्रत्येकति knows
42. But the Paramārthika Jiva knows its identity with Brahman to be (alone) real. He does not see the other,¹ (if he sees the other) he knows it to be illusory.²

¹ Other—He does not see any existence other than Brahman. Comp. “यत्र नान्यत्प्रक्ष्यति” (मृ. उ. ७-२४-१) “where one does not see the other”. “यत्र त्स्त्व सत्यार्थमेवं भूत” (बृ. उ. ६-२४-१४) “when the Self is only all this”.

² Illusory—If the Paramārthika Jiva comes back to the relative plane of Consciousness he knows the world and the reflected Consciousness (Jiva) to be unreal.

The Jiva so long as it does not know the distinction between the Witness (द्वर्क) and the perceived world (दृष्ट्य) thinks the aggregate of body, mind, sense-organ etc., as the seer and the object (perceived world) as real. The Vyāvahārika Jiva is he who knows the ego (seer) as distinct from the aggregate of the mind, body and sense-organ etc., and thinks of the world not as real but the creation of the causal Self ultimately disappearing in it. He further knows this causal Self (Saguna Brahman) alone to be real. But the Paramārthika Jiva knows this causal relation to be unreal. The Brahman does not produce or manifest the world of ego and non-ego. The idea of Jiva is due to a false superimposition upon Brahman. It is like the superimposition of the snake-idea on the rope.

XLIII–XLIV

The following doubt arises:—The Jivas known as Vyāvahārika (experiencer of the waking state) and Prātībhasīka
(experiencer of the dream state) on account of their being products of Avidya, are insentient by nature. Then how can they be described as Jiva? For Jiva is the same as the Jivatma as the Sruti says, "Entering by this living self" (Chand. Up. 6-3-2, 3). The Brahman itself has entered into the Devatā (shining element), of the nature of fire, earth, water, in the form of a Jivatma and manifested different names and forms. The doubt is thus solved:

माधुर्यद्रवशेल्यानि नीरधभास्तरजङ्के ।
अनुगम्याय तत्किष्टे फेनेसप्यनुगता यथा ॥ ४३ ॥
साक्षिक्षश्चिद्रानन्दास्सस्म्बंधाद्रव्यावहारिके ।
तद्वर्तोणाहुगच्छाति तथेव प्रातिभासिके ॥ ४४ ॥

माधुर्यद्रवशेल्यानि sweetness, fluidity and coldness, नीरधभास: characteristics of water तरंगके in the wave अनुगम्य inhering तत्किष्टे फेने in the foam of which it (wave) is the substratum अथी also यथा अनुगता as inheres साक्षिक्ष: the inherent characteristics of Sākshin सचिदानन्दा: Existence, Consciousness and Bliss संवन्धात् on account of relation व्यावहारिके in the Vyāvahārika Jiva अनुगच्छाति inhere तद्वर्तोण through it प्रातिभासिके in the Pratibhāsika Jiva तथेव similarly (अनुगच्छाति inhere).

43-44. As such characteristics of water as sweetness, fluidity and coldness appear to inhere in the waves,¹ and then also in the
foams of which the waves are the substratum, so also Existence,\(^2\) Consciousness and Bliss which are the (natural characteristics of Sākshin) appear to\(^3\) inhere in the Vyāvahārika Jiva\(^4\) on account of its relation\(^5\) (with Sākshin) and through it similarly inhere in the Prātibhāsika\(^6\) Jiva.

\(^1\) *Waves*—The substratum of waves is water. The characteristics of the substratum appear to inhere in that which is substrated. The water appears as waves and the waves as foams. There is no difference between them except in respect of names and forms. Again, the foams, waves and water cannot be separated from sweetness, fluidity and coldness. The substance is, according to Vedānta, the same as the quality.

\(^2\) *Existence etc.*—These are the natural characteristics (स्वातत्त्व) of Sākshin or Brahman. As a matter of fact, Sākshin is identical with Satchidananda.

\(^3\) *To inhere in*—It is because the Vyāvahārika Jiva, including the perceived universe, is the illusory appearance (Arūpita) falsely superimposed upon Brahman. Therefore the characteristics of Brahman appear to inhere in the Jiva and the Jagat.

\(^4\) *Jiva*—Both the Vyāvahārika Jiva and the Prātibhāsika Jiva include the worlds or the non-egos perceived in the waking and dream states.

\(^5\) *Relation*—This relation is seen from the causal or relative standpoint. From the standpoint of Brahman there is no Jiva, Vyāvahārika or Prātibhāsika and hence no relation.

\(^6\) *Prātibhāsika Jiva*—Both the ego and the non-ego cognized in dream also have the characteristics of Existence, Consciousness and Bliss.
XLV

This is how the characteristics of Ātman are superimposed (अथवारेष) upon the seer and the seen. Now comes the negation (अपवाद) of this erroneous superimposition.

This is how the characteristics of Atman are superimposed (srsjrcnr) upon the seer and the seen. Now comes the negation (अपवाद) of this erroneous superimposition.

With the negation of this erroneous superimposition, there is the disappearance of the foam. Its characteristics (तत्त्वाथा: such as fluidity etc. तरङ्कें) in the wave—स्यु: exist. With the disappearance again ऐत these यथा पुरा as before नीरे in the water तिष्ठति exist.

With the disappearance of the foam (in the wave), its characteristics such as fluidity etc. merge in the wave; again with the disappearance of the wave in the water, these characteristics merge, as before, in the water.

1 Foam—This is an appearance. The wave appears as the foam.

2 Wave—This is also an appearance of water, which is the ultimate substratum.

As before—Fluidity, coldness and sweetness were what constituted water before waves and foams appeared. Now after the disappearance of wave and foam in the water, these characteristics are also found to exist in their antecedent forms, as water from which they cannot be separated. Water always exists. Foams etc. have no existence separate from water. They appear from and disappear in water. They are nothing but water in another form.
Now the meaning that we get from the illustration is applied to the object illustrated:—

प्रातिभासिकजीवस्य लये स्युत्व्यौवहारिके त
तत्तत्त सचिदानन्दा: पर्यवस्थाति साक्षिणि || ४६ ||

प्रातिभासिकजीवस्य जीवस्य लये with the disappearance of the Pratibhasika Jiva (सचिदानन्दा: the characteristics of Existence, Consciousness and Bliss) व्यावहारिके in the Vyāvahārika (empirical) Jiva स्यु: exist तत्तत्त तत्त सचिदानन्दा: characteristics of Existence, Consciousness and Bliss साक्षिणि in Sākshin पर्यवस्थानि merge.

46. With the disappearance of the Pratibhāsika1 Jiva (in the Vyāvahārika Jiva) Existence, Consciousness and Bliss (which are its characteristics) merge in the Vyāvahārika Jiva. When that also disappears (in Sākshin) these characteristics (finally) merge in Sākshin.2

1 Pratibhāsika Jiva—This and the Vyāvahārika Jiva include the worlds perceived by them respectively.

2 Sākshin—That is, Brahman which is identical with Self. Existence, Consciousness and Bliss which are imagined to be qualities of Brahman are, in reality, the same as Brahman.

As with the merging of foam, wave etc. in the water, their fluidity etc. disappear therein, even so with the
mergence of the Pratibhasika Jiva and the Vyavaharika Jiva in Sakshin (that is, in Brahman at the time of deep sleep and Mukti respectively) the characteristics, such as Existence etc. inhering in them, disappear in Brahman. For names and forms as well as the characteristics belonging to them have no other existence apart from Brahman. They appear out of and disappear in Brahman—Brahman or Sakshin. Its existence cannot be denied, in the past, the present or the future nor in the states of waking, dream or deep sleep. The Vyavaharika Jiva and the world that it perceives are non-existent before creation and after dissolution. They exist only during the period of ignorance. They appear out of Brahman, inhere in Brahman and finally disappear in Brahman. As foam and wave have no existence apart from water, so also the entire universe consisting of the ego and the non-ego have no existence apart from Brahman. Verily all that exists is Brahman.