VEDANTASARA
OF SADANANDA

With Introduction, Text, English Translation
and Comments

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MAYAVATI, ALMORA, HIMALAYAS
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INTRODUCTION

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

Vedântasâra is one of the best known epitomes (Prakarana Granthas) of the philosophy of the Upanishads, as taught by Sankaracharya, whose followers are said to number the largest in India. Of this treatise there have been published many good editions and careful translations into English, besides other languages. Ballan-
tyne’s and Jacob’s English renderings are
not now much in use. The latest is that of
Prof. Hiriyanna of Mysore, a scholarly
work. The object of the present under-
taking is not to supersede such works, but
only to place before the public some of the
special features of the excellent commen-
taries on it, which are not at present ac-
cessible to those that do not know Sanskrit.
The great popularity of this treatise is
indicated not only by the translations, but
also by the number of commentaries written
on it. Of these, Subodhini, Bālabodhini and
Vidwanmanoranjani are well-known. All
these three have been published with the text
rendered into Bengali by Mr. Rajendranath
Ghosh, to whose valuable introduction we
owe much of the information given here
regarding the author. The translation as
given here was made some years ago and
part of it appeared in the Prabuddha Bharata
of 1927.

Subodhini was written by Nrisimha
Saraswati of Benares; Bālabodhini by Apo
Deva, the well-known authority on Purva
Mimāmsa; and Vidwanmanoranjani by
Rāma Tirtha, the Guru of Madhusudana
Saraswati and the disciple of Krishna Tirtha
who wrote a commentary on Sankshepa
Sārivaka.

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

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

Vedânta is presented in the Upanishads and by such authors as are mentioned above in various ways, so as to suit different levels of understanding and different temperamental attitudes among seekers of Truth.
This treatise adopts the orthodox method which has always appealed to the largest number. After explaining the kind of moral and mental discipline needed for the pursuit of the highest Truth, the work starts with the Sruti (Vedic) statement that the individual soul and Brahman are identical, as taught by the formula, ‘Thou art That.’ Our not being aware of this Truth is due to an innate ‘Nescience’ or ignorance, the nature of which is also explained.

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

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

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

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

अखण्डं सत्यदानन्दमवास्तवमनस्गोचरम् ।
आत्मानमविनियमायामाध्रवे भमीहसिद्धे ॥ १ ॥

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

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

² Substratum of all—Comp. यति वा इत्याति भृताति जाननि—“That from Which have evolved all these beings” etc. (Taitt. Up. 3. 1.).

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

अर्थतोपत्येणद्यात्मानन्दतत्तद्वैतमानतः ।
गुह्नाराध्य वेदांतसारं चक्ष्ये यथायति ॥ २ ॥

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

¹
pounding the essence of the Vedanta according to my light.

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

3. **Vedanta¹** is the evidence² of the Upanishads, as well as the *Shâriraka Sutras³* and other books⁴ that help in the correct expounding of its meaning.

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

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

3 Shâriraka Sutras—Literally the words signify the body of aphorisms by Bâdarpâyana which rightly determine the nature of the ‘embodied Self.’

4 Other books—The commentaries on the Upanishads and the Gita etc.]
4. On account of its\(^1\) being a \textit{Prakarana} treatise\(^2\) of the Vedanta, the \textit{Anubandhas}\(^3\), preliminary questions of the latter serve its purpose as well. Therefore they need not be discussed separately.

[1 \textit{Its}—The \textit{Vedántasāra}.]  
2 \textit{Prakarana treatise}—A book which being connected with a particular part of a scripture serves a special purpose of it.  
3 \textit{Anubandhas}—See next para.]

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

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

6. The competent student\(^1\) is an aspirant who, by\(^*\) studying in accordance with the
prescribed method² the Vedas and the Vedāṅgas³ (the books auxiliary to the Vedas), has obtained a general⁴ comprehension of the entire Vedas, who, being absolved from all sins in this or in a previous birth⁵ by the avoidance of the actions known as Kāmya (rites performed with a view to attaining a desired object) and Nishiddha (those forbidden in the scriptures) and by the performance of actions called Nitya (daily obligatory rites) and Naimittika (obligatory on special occasions) as well as by penance and devotion, has become entirely pure in mind, and who has adopted the four Sādhanas or means to the attainment of spiritual knowledge.

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

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

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

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

5 Previous birth—This is an explanation of the cases of Vidura and other sages who, though not endowed with scriptural knowledge etc., were yet said to have attained the highest realisation. These sages were born with purity and other requisites of realisation as a result of their having undergone the required discipline in a past life.]
7. The sacrifices such as Jyotishtoma\textsuperscript{1} etc., which enable their performers to get the desired fruits such as living in heaven etc., are known as Kâmya Karma\textsuperscript{2}.

\textsuperscript{1} Jyotishtoma etc.—Comp. the scriptural passage, ज्योतिष्टोमसे शरीरकाली यज्ञसे—“With a view to go to heaven perform the Jyotishtoma sacrifice.”
\textsuperscript{2} Kâmya Karma—Those ceremonies which are performed with a definite motive or desire.]

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

\textsuperscript{1} Slaying of a Brahmin etc.—Drinking and other vices are included.
\textsuperscript{2} Going to hell etc.—Additional punishments include worldly afflictions etc.]

9. Daily rites, such as Sandhyā-vandana\textsuperscript{1} etc., the non-performance of which causes harm\textsuperscript{2} are called Nitya Karma.

\textsuperscript{1} Sandhyā-vandana etc.—The morning, noon and evening prayers of the three higher castes.
Pancha Mahāyajña or the five daily sacrifices of a householder are also included.

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

नैमित्तिकानि—पुनश्रुण्यायकानुबंधीनि

जातेष्वादीनि || १० ||

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

[1 Jāteshī—Comp. Tait. Samh. 2. 2. 5. 3, तैत्तिरीय शास्त्रमतः निर्विकृत्य पुनः जाते।

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

प्रायमित्तिकानि—पापश्रयस्ताध्यानानि

चान्द्रायणादीनि || ११ ||

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

[1 Chāndrāyana etc.—Regarding the four varieties of these penances see Manu XI. 217-220. The Krichchhṛas and other austerities are also included. Comp. Manu XI. 212-216.]
12. Mental activities\(^1\) relating to the *Saguna Brahman*\(^2\)—such as are described in the *Shândilya Vidyâ*\(^3\) are *Upásanás* or devotions.

\(^{1}\) *Mental activities*—As distinguished from real knowledge. The *Upásaná* is distinct from *Jnânam* or Knowledge as in the latter case all differences between the meditator and the object of meditation are obliterated.

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

\(^{3}\) *Shândilya Vidyâ*—This is the famous chapter of the Chhândogya Upanishad beginning with *सबं खलिदं प्रभं*—“All this is verily Brahman etc.” (3. 14. 1). *Dahara Vidyâ* etc. (Chh. Up. 8. 1) are also included.

13. Of these, *Nitya* and other works\(^1\) mainly serve the purpose of purifying the mind; but\(^2\) the *Upásanás* chiefly aim at the concentration of the mind, as in such *Sruti* passages, “Brâhmanas seek to know this Self by the study of the Vedas, by sacrifice”\(^3\)”
(Brih. Up. 4. 4. 22); as well as in such Smriti passages, "They destroy sins by practising austerities" (Manu 12. 104).

[1 Other works—The Naimittika and Prâyashchitta works are included. Comp. Smriti, नियमनिमित्तिकेयं कुर्वण्या दूरितशब्दम्—
"Destroying sins by the performance of the Nitya and the Naimittika works." Comp. Gita 18. 45, खं खं कर्मयोधितम: 
सतिः श्रवणे भर: ]—"Devoted each to his own duty, man attains the highest perfection."

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

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

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

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

नियमनिमित्तिकयो: उपासनानां त्वंतत्त्त्वफलं पितृलोकः 
सवलोकप्राप्तिः, 'कर्मणा पितृलोकः विद्या, देवलोकः'
(सू: उ: १५५१५६) इत्यादिशृङ्खले: ॥ १४ ॥
14. The secondary results of the Nitya\textsuperscript{1} and the Naimittika Karma and of the Up\text{\textacute{a}}san\text{\textacute{a}}s are the attainment of the Pitriloka\textsuperscript{2} and the Satyaloka respectively; as in the Sruti passages, “By sacrifice the world of the Fathers, by knowledge (Up\text{\textacute{a}}san\text{\textacute{a}}) the world of the Devas (is gained)” (Brih. Up. i. 5. 16).

\textsuperscript{1} Nitya etc.—The Pr\text{\textacute{a}}yashchitta rites or penances have been excluded as they do not produce any result after death. But in the cases of the Nitya and the Naimittika works additional results, besides purification of heart, have been mentioned in the scriptures.

\textsuperscript{2} Pitriloka—It belongs to the Bhuvraloka. See para. 104.

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

16. Discrimination between things permanent and transient:—this consists of the discrimination that ‘Brahman alone is the
permanent\(^1\) Substance and that all things other than It are transient\(^2\).'

[Discrimination has been pointed out as the first \textit{Sadhana} as without it renunciation is impossible.

1 \textit{Permanent}—Unlimited by time, space, etc.
2 \textit{Transient}—What is opposed to permanent.]

\begin{center}
\begin{tabular}{c}
\textit{पैडन्यानं श्रध्यान्तवनितावदिविषयवोगानं कर्म-}\\
\textit{जन्यतयानित्यत्ववर्धामुक्तिकाणामयमृतावदिविषयवोगानाम-}\\
\textit{नित्यतया तेज्यो नितरं विरतिः— श्राद्धार्थार्थफलभोग-}\\
\textit{विरागः} \parspace 17 \parspace ॥
\end{tabular}
\end{center}

17. The objects of enjoyment hereafter, such as immortality\(^1\) etc., being as transitory\(^2\) as the enjoyment of such earthly\(^3\) objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action—an utter\(^4\) disregard for all of them is renunciation of the enjoyment of fruits of action in this world and hereafter.

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

2 \textit{Transitory}—Abode in heaven is impermanent because it is the result of sacrifices etc. Comp. \textit{तदनेतर भुजोजिती लोकः चौयते} \parspace \textit{एवेनव पत्रवलिती लोकः चौयते} \parspace ‘And as here on earth, whatever has been acquired by exertion perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth’ (Chh. Up. 8. 1. 6).
A thing which has an origin cannot be \textit{permanent}. Therefore dispassion should be practised for \textit{all} things, even for
the highest that man may attain, the position of Brahmā, which is also as impermanent as any earthly object.

3 Earthly—What is related to the existing body.

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

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

शामाद्विष्टृ—शामद्विपरतितितितितितिक्षा-
समाधानश्चद्विष्टृः || १८ ||

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

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

शामस्तात्तृ—शामाविचित्वतितितितिक्ष्वेतस्यः
मन्सो निप्रहः || १५ ||

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

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

² Hearing etc.—Hearing of the scriptures, thinking of their meaning and meditating on it. See para. 182.]
20. *Dama* is the restraining of the external organs\(^1\) from all objects except that\(^2\).

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

\(^2\) *That*—Hearing etc. See note ante.]

21. *Uparati* is the cessation\(^1\) of these external organs so restrained, from the pursuit of objects other than that\(^2\); or it may mean\(^3\) the abandonment\(^4\) of the prescribed works\(^5\) according\(^6\) to scriptural injunctions.

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

\(^2\) *That*—Hearing etc. See note 2 on para. 19.

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

\(^4\) *Abandonment*—According to this definition the word *Uparati* means *Sannyāsa* or entering into the fourth order. Like the practice of *Shama* etc., the aspirant must accept
the vow of monasticism as the essential Sadhana for the attainment of Knowledge. Comp. "By renunciation alone some attained immortality" (Mahânâr. Up. 10. 5), "Purified through the practice of Sannyâsa" (Mund. Up. 3. 2. 6), "He attains the supreme perfection by renunciation" (Gita, 18, 49). So Srutis and Smritis support the view, and that reason supports it is quite obvious.

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

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

तितिष्ठा—शीतोष्णादिविद्विन्दसहिष्णुता \( ॥ २२ ॥ \)

22. Titikshâ is the endurance\(^1\) of heat and cold and other pairs\(^2\) of opposites.

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

\(^2\) Other pairs—They include respect and contumely, gain and loss, weal and woe, etc. Comp.

सच्चन सदसेक्ष्यानागमरत्नाचार्यपूर्वकर्मम्।
विनाविविलकरिताः पुरुषा तितिष्ठा निगद्वते॥

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

निग्रहीतस्य मनस: श्रवणादौ तदनुगुणविषये च
समाधि:—समाधानम् \( ॥ २३ ॥ \)

23. Samâdhâna is the constant concentration of the mind, thus restrained, on hearing
etc. of the scriptural passages and other objects\textsuperscript{1} that are conducive to these.

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

\textbf{गुरुपदिश्वेदान्तवाक्येषु विश्वासः—अर्हता || २४ ||}

\textbf{24. Shraddhā is the faith\textsuperscript{1} in the words of Vedanta as taught by the Guru.}

[\textit{1 Faith}—Gita, Mahabharata and other scriptures enjoin that a spiritual practice without faith does not produce the requisite effect.]

\textbf{मुमुक्षुत्वम्—मोहेऽचः || २५ ||}

\textbf{25. Mumukshutwam is the yearning for Freedom.}

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

\textbf{एवम्भूतः प्रमाताधिकारी “शान्तो दान्त” (चू: उ: ४॥२॥) इत्याविधुतः। उक्तः—

“प्रशान्तविचित्राय जीतेन्द्रियाय च प्रहोणदेवाय यथोक्तकारिणे।

गुणान्वितायानुगताय सर्वेऽवा प्रदेयमेतत्त सततम मुमुक्षुवे॥” शति।

(उपेनेश्वराहस्यी ३॥२॥१िः१६॥३॥) || २६ ||}
26. Such\(^1\) an aspirant is a qualified student; for it is said in the Sruti passages, "quiet\(^2\), subdued" (Brih. Up. 4. 4. 23). It is further said, "This is always to be taught to one who is of tranquil mind, who has subjugated his senses, who is free from faults\(^3\), obedient\(^4\), endowed with virtues\(^5\), always submissive\(^6\), and who is eager for liberation" (Upadesha-Sahasri\(^7\) 324. 16. 72).

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

\(^2\) *Quiet etc.*—The Sruti is cited as a scriptural evidence of *Shama* etc. being considered as prerequisites of Knowledge. The complete passage is, तथादेवविद्या तथा उपरतविचित्रः।

\(^3\) शम्यिषं सूवाजिन्येषविवाचं यश्वतः—"He, therefore, that knows it after having become quiet, subdued, satisfied, patient and collected sees self in Self." From this passage have been taken *Shama, Dama, Uparati, Titikshā* and *Samādhāna* of the text. The above quotation of the Brih. Up. is according to the *Kāṇwa* recension. The *Madhyandīna* recension substitutes शम्यिषीयस्या in place of शम्यिषं. Therefore the author of the *Vedāntasāra* has combined the two recensions and enumerated the six qualifications mentioned as *Shama, Dama*, etc.

\(^4\) *Faults—Passions etc.*

\(^5\) *Obedient*—Or the word in the text may mean one who relinquishing the *Kāmya* and the *Nishiddha* works performs only the daily obligatory duties and that also for the satisfaction of the Lord.

\(^6\) *Virtues*—Such as discrimination, renunciation, forbearance, etc.
6 Submissive—Always devoted to the service of the Guru which is one of the greatest requisites for the attainment of Knowledge.
7 Upadesha-Sahasri—A treatise ascribed to Sankara.]

বিষয়:—জীবব্রহ্মাক্য শুদ্ধচেতন্য প্রমেয় তত্ত্ব এব বেদান্তার্থ তাত্ত্বিকাদৃশ ॥ ২৭ ॥

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

[¹ Subject—After dealing with the first Anubandha, viz., the qualifications of the aspirant, the text proceeds with the other three Anubandhas.
² Identity etc.—The identity of Jīva and Brahman is the essential doctrine of the Advaita Vedanta.
³ Pure Intelligence—The state of homogeneity wherein all attributes are transcended. The point to be realised, which is also the object of the Vedanta, is the identity of Brahman (Saguna) and Jīva by the elimination of their respective attributes, such as omniscience, or limited knowledge etc., superimposed by ignorance. The result will be a state of Pure Intelligence wherein all ideas of separation and variety are effaced. The word “Pure Intelligence” is mentioned in the text in order to refute the contention that the Jīva and Brahman which are essentially different in nature may yet remain in a state of unity like milk and water.
⁴ Such etc.—Kapila, Kanāda and other philosophers conclude that the object of Vedanta is to prove the existence of Pradhāna etc. But when considered in its entirety it becomes clear that the object of Vedanta is to establish Brahman. Comp. সমুদ্রে বেদা যুজনপদ্মাসনিন—“That goal which all the Vedas declare,” (Kathā. Up. 1. 2. 15.)]
28. The connection\(^1\) is the relation between that identity\(^2\) which is to be realised and the evidence of the Upanishads that establishes it, as between a thing to be known and that which tells of it.

\[^1\] Connection—I is the third Anubandha.
\[^2\] Identity—The unity of the Ātma and the Brahman. Though the existence of Pure Intelligence can never be directly proved or explained, it can be done by an indirect method as the subsequent text shows.

29. The necessity\(^1\) is the dispelling of ignorance relating to that identity which is to be realised, as well as the attainment\(^2\) of bliss resulting from the realisation of one’s own Self. As in such Śruti passages, “The knower of Self overcomes grief” (Chh. Up. 7.1.3), “He who knows Brahman becomes Brahman” (Mund. Up. 3.2.9).

\[^1\] Necessity—This is the fourth Anubandha.
\[^2\] Attainment etc.—The text lays stress on the realisation, as that is the only way to attain bliss and end sorrow.
3 Grief—Which is produced by contact with worldly objects.

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

अयमधिकारी जननमरणादिविसाताबाजसन्तो वदतशिरा जलमघिमिनेपहारपाणि: भोजियं ब्रह्माणिष्टं गुस्मुपस्त्य तमनुसरति "तवक्रानायं स गुस्मेवामामिष्टेषु सामितपाणि: भोजियं ब्रह्माणिष्टम्" (मुण्ड: उ: १२१२) ह्याविश्वुते। ॥३०॥

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

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

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

³Should repair—Instruction from a proper teacher is absolutely necessary for the Knowledge of Brahman. Sankara in his commentary on the Mund. Up. (1. 2. 12)
says, शार्मिकपि यात्रारिष्ठ ब्रह्मानार्ये न कुयोत्—“One though versed in the scriptures, should not search independently after the Knowledge of Brahman.”

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

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

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

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

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

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

स गुरुः परमेवपाध्यायारोप्याध्यात्मायेवेनमुपविश्वाति
“तस्मै स विद्यानुपसन्नाय सम्यक्
प्रशान्तविचित्राय श्रमानन्विताय ।
येनाक्षरं पुरस्यं बेद सत्यं
प्रोष्णच तां तच्चतो ब्रह्मविद्याम् ॥”

(गुण्डः उः ११२१३) श्वादिश्वतः: ॥३१॥

31. Such a teacher through his infinite grace\(^1\) instructs the pupil by the method of
refutation\(^2\) (*Apavāda*) of the erroneous imputation (*Adhyāropa*),—as in such Sruti passages:

""To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses, the wise teacher should truly impart that Knowledge of Brahman through which he knows the Being, imperishable and real" (Mund. Up. 1. 2. 13).

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

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

अत्यःभूतायां रज्जौ सर्पारोपवत् वस्तुनिः अवस्त्वारोपः—अध्यारोपः || 32 ||

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

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

वस्तु—सत्यित्वान्त्वमद्यः प्रक्रिया:; अवानाविश्वसकल जड्मान्ति;वस्तु || 33 ||

33. Reality\(^1\) is Brahman\(^2\) which is without\(^3\) a second and is Existence\(^4\), Conscious—
ness and Bliss. Unreality is Nescience and all other material objects.

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

2 Brahman—it is synonymous with Self.

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

4 Existence—that which is never limited by time and space. Comp. सत्येऽथोऽद्भूतं पार्वतीनं—“This universe, my child, was in the beginning as Existence” (Chh. Up. 6. 2. 1). सबं भावममत्रं अभावं—“Brahman is Existence, Knowledge, and Infinity” (Taitt. Up. 2. 1). Such a passage of the scripture as सहस्र द्वस्य चाहैतकं—“This universe was in the beginning as non-existence” (Taitt. Up. 2. 7)—refers to the unmanifested state of Brahman when name and form did not evolve.

5 Consciousness—Comp. विज्ञानसाधनं अभावं—“Brahman is Vijnana (Consciousness or Intelligence) and Bliss” (Brih. Up. 3. 9. 26). Unless the Self is ever conscious such perception as “I am the knower” can never arise. The apparent consciousness of the phenomenal objects is, in reality, the reflected consciousness of Brahman.

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

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

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

अशानत तु—सहस्रान्तमनिर्वचनीयं जिगुणात्मकं भान-विरोधि माधृं यथिष्ठिति वदन्त्यहम इथियानुभवात्
“देवातमशक्तिः जगुणोत्तिनगृहाम्” (भवेत्: उ: १०३) इथवि—
शुतेश्॥ ३४॥

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

¹ But—The text offers a special theory on the subject.
² Something—This word has a special significance. It is not used to denote its indescribable nature, nor its antagonism to Knowledge and Truth as these ideas have been well expressed by separate phrases. Its special significance is to posit ignorance as the source or cause of illusion.
³ Positive—This is a difficult word and requires some explanation. This part of the definition is given in order to refute the contention that ignorance is mere negation (चक्षु), as it is antagonistic to Knowledge. The Nyāya school says that absence of Knowledge is ignorance and so it is a negation. But the Vedantist says that it is not a negation. He asks, what is that Knowledge whose negation
is contended to be ignorance? We can understand Knowledge from three aspects. Firstly, Knowledge is used as synonymous with “the Witness, the Perceiver,”—साक्षी 

चेता (Svet. Up. 6. 11). Its absence cannot be called ignorance as it is eternal and therefore can never be associated with a state of negation. Secondly, a particular function of mind is termed knowledge, as in the passage, विज्ञानिन ना सदैव विज्ञानति—“Through understanding one understands the Rig-Veda” (Chh. Up. 7. 7. 1). But here ‘knowledge’ is used only in an indirect sense. No mental function can illumine an object unless it has the Self at its back. The eyes, ears, etc., seem to perform their functions consciously because they draw their consciousness from the Self. Comp. स्वेत तत्वाभासेऽपि प्रज्ञाने प्रतिभवति प्रज्ञानेऽविभेषे: प्रज्ञा प्रतिभाः प्रज्ञाने प्रज्ञा—“All this is guided by Consciousness and is based on Consciousness; this universe has Consciousness for its guide, Consciousness is its base; Consciousness is Brahman” (Ait. Up. 5. 3). Hence under no circumstances can this Knowledge exist in a negative state.

Thirdly, ignorance cannot be said to consist of the negation of knowledge, particular or general. Because when a man makes a statement as, “I am ignorant, I do not know anything,” even then he does not lose all sense of perception. Though he may not perceive a particular object, yet he perceives another. Again there cannot be any negation of general knowledge as without it knowledge of a particular object becomes impossible. Therefore it stands to reason that Knowledge which is eternal, ever-existent and positive can never be connected or associated with negation. But when ignorance is said to be भावप (positive), it does not denote an absolute substance which only Brahman is. Were it so, there would not be any liberation. Therefore this term is used to differentiate it from negation. Ignorance is different from reality and unreality, as neuter is different from male and female. Really this ignorance can never be properly explained. It has found a place in the Vedanta philosophy in order to explain the otherwise inexplicable production of the phenomenal
world. It is absurd to seek for its proof. It cannot be proved by our reasoning because human reasoning can never be free from चक्षु (ignorance). To prove it by reasoning is like seeing darkness with the help of darkness. Nor can it be proved by Knowledge, as at the awakening of Knowledge there cannot remain any trace of ignorance.

To prove ignorance by Knowledge is like seeing darkness by a blazing light. Comp. चरित्राय चरित्रालन्दने तु सच्चाद्। यत्रप्रभाशाशिक्षाशणथा वसं सा महेत्।—“The characteristic of ignorance is its very unintelligibleness. It cannot bear any proof, or it will be a real thing” (Brihadâranyakavârtikâ verse 181).

श्ये धार्मिकिनिर्देशा स्वतंत्रविचारिणी।
सति स विचार सा सत्यमावासम्॥ (नैचर्याचार्य: १६१४)

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

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

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

चतुर्भिर्मा लीलालितसिद्धं वनति: प्रजा: चक्ष्मानां सदा:।

“There is one unborn (feminine) being, red, white, and black, producing manifold offspring of the same nature as itself” (Svet. Up. 4. 5). This refers to चक्षु or प्रकृति (Nature) which is composed of the three qualities mentioned above. These three qualities are found to exist in all the products
of Prakriti. Comp. यद्रेषु रेषितं अर्थे तेजस्वादुक्तं यच्चूँ तद्यथा यतृत्वं तद्वस्त्र हलि—“The red colour that we notice in fire is its own colour, the white colour in fire is the colour of water, and the black colour is the colour of earth” (Chh. Up. 6. 4. 1). Like its effects, the cause, which is ignorance, is also made of the three qualities, though in the latter case they remain in an unmanifested state. Though the three qualities are attributes of ज्ञान (ignorance), yet they are its essential parts, as substance is inseparable from its attributes.

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

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

8 Such Sruti etc.—Comp. ज्ञानेतरस्य ज्ञानं तेन सुभवित अत्यत—“Knowledge is enveloped by ignorance, hence the creatures are deluded” (Gita 5. 15). नामः प्रकाशा; सर्वं वेदमायाकथानं—“Veiled by this illusion owing to the association of Gunas, I am not manifest to all” (Gita 7. 25).]

इदमज्ञां समस्तिवेद्यायायहेणेकमेकमिति

च व्यवहार्योऽसं

35. This ignorance is said to be one\(^1\) or many\(^2\) according to the mode of observing it either collectively\(^3\) or individually\(^4\).

\[1\text{One—As in the Sruti passage, ज्ञातिकं—“There is one unborn, etc.”} (Svet. Up 4. 5).

2 Many—As in the Sruti passage, इद्भी साहिष्ण्यं पुरुषां बृहते “Indra through Мayah assumes various shapes” (Rig-Veda 6. 47. 18).\]
3 Collectively—Samashti means an aggregate which is considered as made up of parts which are substantially the same as the whole.

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

तथाहि यथा ब्रह्माण्य समस्ताभावात् वनस्मियेकत्वं
व्यपदेशो यथा वा जलाण्य समस्ताभावात् जलाशय शति
तथा नानात्मक शतियाक्षात मानान्य जीवाणुवतातानं समस्ताभावातं
तवद्वियेकत्वं व्यपदेशः "अजामेका" (श्रेयं उप: ४\.५)
ह्रद्याविषेषते: || ३६ ||

36. As, for instance, trees considered as an aggregate are denoted as one, viz., the forest, or water is collectively named as the reservoir, so also ignorance, existing in Jivas¹, being diversely manifested², is collectively represented as one,—as in such scriptural passages as, "There is one unborn³ etc." (Svet. Up. 4. 5).

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

2 Being diversely manifested—This refers to the finite beings. Though absolutely speaking Brahman alone exists yet the distinction of finite beings must be admitted from the relative standpoint, otherwise states of bondage and liberation become meaningless. These two states are very well known. Ordinary creatures are in bondage whereas
Suka, Vānadeva, and others, are admitted to have attained liberation. Again, the two states are not possible for one and the same being simultaneously. This establishes the diversity of finite beings. Besides, the scriptures mention the two processes of liberation immediate and gradual (कम्य) which also become possible only when the distinction of finite beings is recognised. From such a distinction of finite beings (अविनिमित्त) naturally follows the distinction of ignorance (प्राणामित्त), otherwise liberation from ignorance of one man will imply the liberation of the rest. Further, it will be impossible for one individual to attain liberation through Knowledge on account of others remaining in a state of ignorance. Therefore the diversity of ignorance must be admitted. This is of course from the relative and not from the absolute standpoint.

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

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

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

¹ Pure Sattva—Iswara, i.e., Brahman associated with the aggregate of ignorance has three qualities, viz., Sattva, Rajas and Tamas, whose effects are seen in the acts of creation, preservation and destruction. The word Sattva is used in the text not to denote any particular activity of Iswara but to signify that the power of ignorance cannot delude Him.]
38. Consciousness\(^1\) associated\(^2\) with this\(^3\) is endowed with such qualities as omniscience\(^4\), universal lordship\(^5\), all-controlling power\(^6\), etc., and is designated as the undifferentiated\(^7\), the inner guide, the cause\(^8\) of the world and Iswara on account of Its being the illuminator\(^9\) of the aggregate of ignorance. As in the Sruti passage, "Who knows all (generally), who perceives all (particularly)" (Mund. Up. i. i. 9).

\(^1\) Consciousness—Pure Brahman.

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

\(^3\) This—Aggregate of ignorance.

\(^4\) Omniscience—As It is the witness of all the animate and inanimate objects of the universe.

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

\(^6\) All-controlling power—Because Iswara is the director of the mental propensities of the finite beings.

\(^7\) Undifferentiated—Beyond all means of knowledge.

\(^8\) Cause etc.—Because Brahman is the substratum upon which the empirical existence of the universe depends.

\(^9\) Illuminator—Ignorance in its collective form has been said to be the associate of Iswara, whereas the finite beings
are influenced by its individual aspect. This aggregate of ignorance is said to be one and it is manifest only to Iswara, who is never influenced by it. Brahman like the sun illumines ignorance and its product, which is seen in the form of the universe. Again, like the sun It is never affected by ignorance.

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

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

[This text describes the various designations of ignorance as the preceding text narrated those of Iswara.]
1 Blissful sheath—Ignorance covers Brahman, as it were, like the skin covering the body. The bliss comes from Brahman.

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

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

यथा वनस्य व्यक्तिमिप्रायेण ब्रह्मा ह्यनेकत्वायपदेशो
यथा वा जलाशयस्य व्यक्तिमिप्रायेण जलानीति तथानानस्य
व्यक्तिमिप्रायेण तवनेकत्वायपदेशः "हन्द्रो मायामि पुरुरुप
ईयते" ( स्फूर्तिदेखिषू ६.४७.१८ ) हस्ताविद्युतेऽ || ४० ||

40. As a forest, from¹ the standpoint of the units that compose it, may be designated as a number of trees, and as a reservoir from the same point of view may be spoken of as quantities of water, so also ignorance when denoting separate units is spoken of as many; as in such² Śruti passages as, ‘‘Indra³ through Māyā⁴ appears as of many forms” (Rig-Veda, 6. 47. 18).

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

² Such etc.—Comp. य एको आलबाहू एहित एवमन्निबिः—“The great Enchanter who rules alone by His own powers” (Svet. Up. 3. 1).

³ Indra—The Supreme Lord

⁴ Māyā—Projecting power.]
41. Ignorance has been designated as individual and collective on account of its pervading the units¹ and the aggregate².

[1 Units—Such as the trees that compose a forest.
2 Aggregate—Such as the forest.]

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

[1 Inferior—In contradistinction to Iswara, who has superior knowledge.
2 Impure—The quality of Sattva is eclipsed by the Rajas and Tamas that preponderate in the Jiva.]

43. Consciousness associated with this has limited knowledge and is devoid of the power of lordship; it is called Prājna¹ on account of its being the illuminator of individual ignorance².

[1 Prājna—It is the name of the Jiva or individual soul while in a state of profound sleep. The Māndukya Upaniṣad describes the three states of the Jiva with the corresponding names, viz., the waking state, when it is named Viswa; the dream state, when it is called Taittara; and the state of dreamless sleep, when it is termed Prājna. In the last state the Jiva remains, temporarily, in a state of unity]
with Brahman, but covered with ignorance. Beyond these three states is the transcendental state of Turiya, when the Jiva, free from all ignorance, realises its eternal identity with Brahman.

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

अस्य प्राणत्वार्यमेश्वरप्रभुत्वातिपालितप्रकाशकत्वात् II ४४ II

44. It\(^1\) is called Prâjna as it is deficient in illumination on account of its association with a dull\(^2\) limiting adjunct\(^3\).

[1 It—The Jiva.
2 Dull—Because the Jiva has a preponderance of the inferior qualities of Rajas and Tamas. See note 2 on para. 42.
3 Limiting adjunct—‘Upâdhi’ is a difficult word to translate. It means something adventitious apparently influencing something else—an apparent limitation, e.g., the redness of a crystal before a rose, or the blueness of the sky.]

अस्यापीयमहादिकारणत्वात्कारणश्रीराष्मानन्द-प्रचुरत्वात्कोशदाश्चत्वात्शांनन्दमयकोशः सर्वोपरम-त्वात्सुकुषणिन्तपव स्थूलसुकुषमश्चिरप्रश्लत्त्वात्स्थानमिति च
उच्चते II ४५ II

45. The individual ignorance, associated with it\(^1\), is also\(^2\) known as the causal body on account of its being the cause of egoism\(^3\) etc., and as the blissful sheath as it is full of bliss\(^4\) and covers like a sheath; it is further known as dreamless sleep as into it everything is
dissolved and for this reason it is also designated as the state of dissolution of the gross and subtle phenomena.

1. It—The Jiva.
2. Also—as in the case of Iswara.
3. Cause of egoism—In the dreamless sleep, the Jiva retains the Samskāra or impression of egoism (I-consciousness).
4. Full of bliss—Though in dreamless sleep the mind is dissociated from the sense-organs and objects, yet it enjoys great happiness.
5. Gross etc.—In the waking state the Jiva is cognisant of the gross objects. In the dream state the gross objects are dissolved into the subtle, and he is aware only of the subtle. In dreamless sleep the gross as well as the subtle objects are absorbed into the Ultimate Cause. Therefore the state of dreamless sleep has been described as the state of ultimate absorption or dissolution.

46. In the state of dreamless sleep both Iswara and Prājna, through a very subtle function of ignorance illumined by Consciousness, enjoy happiness, as in the Sruti passage: “Prājna, the enjoyer of bliss, with Consciousness for its aid (is the third aspect)” (Mând. Up. 5); as also from such experience
of a man awaking from dreamless sleep as, "I slept happily, I did not know anything."

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

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

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

3 Sruti—Comp. सुपुर्णीत्र शकालि विलीनि तमसिस्मृत: सुहङ्कर्षिति—"In dreamless sleep when everything is absorbed, the Jiva, overpowered by ignorance attains the state of happiness" (Kaivalya Up. 13).

4 Consciousness etc.—The Jiva derives his perception in all states only through Consciousness or Intelligence which is the essence of the Atman. But for this Consciousness lying at his back the Jiva could not have any experience.
5 Did not know anything—This indicates ignorance associated with dreamless sleep.]

अनयोः सम्पत्त्योर्जन्त्रवृक्षाशोकिति जलाशय-

जल्योरिति वामेदः ॥ ४७ ॥

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

पत्तुपहितयोरीश्वरप्राप्योपिततां वनवृक्षाविच्छिन्नाकाशयो-

रिति जलाश्यजलगत्यतिभिम्बाकाशयोरिति वामेदः “पर

सर्वेश्वर (पर सर्वेश्वर एषोऽत्तरथापेष योनि: सर्वेश

प्रभवायां ति भूतानाम्)” (माण्डूः उप: ६५) इत्यदि-

शुने: ॥ ४८ ॥

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

[The identity here spoken of is as regards their essence as Pure Consciousness or Spirit and not as subject to limiting adjuncts.]
49. Like the unlimited\(^1\) ether which is the substratum\(^2\) of the ether enclosed by the forest and the trees, or of the ether which is reflected in the water and the reservoir, there is an unlimited Consciousness which is the substratum\(^3\) of the aggregate and the individual ignorance as well as of the Consciousness (Iswara and Prâjna) associated with them. This is called the “Fourth”\(^4\). As in such\(^5\) Sruti passages as, “That which is (trquil), auspicious and without a second, That the wise conceive of as the Fourth aspect. (He is the Self; He is to be known)” (Mând. Up. 7).

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

1 Unlimited—Not associated with any Upâdhi (limitation).

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

3 Substratum—Consciousness is the substratum of ignorance.
4 *Fourth*—Pure Consciousness is called the “Fourth” aspect in relation to the three other aspects, *viz.*, *Viswa* (waking), *Taijasa* (dreaming) and *Prâjna* (dreamless).

5 *Such etc.*—Comp.

बिषु धामसु यद्यमयः भोजः भोगतः।
	तत्स्थी विलक्षणः साती विलक्षणे॥

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

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

श्रद्धेयं तुरीयं शुद्धचैतन्यमज्ञानादितः दुष्पदिताचैत्यात्माम्
	तत्सायः पिण्डाभिधिर्विनिर्मिती सन्तमाज्यक्षय वाच्यं विनिर्मिक्रं
	सन्तमाज्यमिति बोध्यते ॥ ५० ॥

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

[¹ *Like etc.*—There are two ways in which a word expresses its meaning. (1) The direct way or वाच्य, *e.g.*
when the word iron (चमुः) directly signifies the object known as iron. (2) The indirect way or लक्ष्य, e.g. when the word iron—as in the sentence, ‘The (red-hot) iron scorches’—implies fire which is connected with the iron. Similarly, in the Vedic dictum, ‘Thou art That’ the direct (शब्द) meaning of ‘Thou’ is Consciousness associated with individual ignorance, i.e. Jiva, and the direct meaning of ‘That’ is Consciousness associated with collective ignorance i.e. Iswara. But the implied meaning of both terms is Pure Consciousness unassociated with ignorance. The point will be dealt with later on.

2 Direct—Which is directly derivable from the sentence.

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

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

51. This ignorance has two powers, viz., the power of concealment\(^1\) and the power of projection\(^2\).

[This and the following paragraphs explain how Pure Consciousness which is really one and indivisible appears as the multiple universe.]
1 Concealment—Because this power conceals the real nature of Brahman which is Existence-Knowledge-Bliss Absolute.

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

52. Just as a small patch of cloud, by obstructing the vision of the observer\(^1\), conceals, as it were\(^2\), the solar disc extending over many miles, similarly ignorance\(^3\), though limited by nature, yet obstructing the intellect\(^4\) of the observer, conceals, as it were, the Self which is unlimited and not subject to transmigration. Such a power is this power of concealment. It is thus said:—“As the sun appears covered by a cloud and bedimmed to a very ignorant person whose vision is obscured by the cloud, so also That which to the unenlightened appears to be in bondage is
my real nature—the Atman—Eternal Knowledge” (Hastâmalaka 10).

[1 Observer—The unenlightened observer.
2 As it were—The sun, as a matter of fact, can never be covered by a cloud.
3 Ignorance—Mâyâ, which is neither gross nor subtle on account of its being indescribable, is here said to be limited. This comparison is made only in relation to the Atman which it seems to envelop for the time being.
4 Intellect—It means Consciousness associated with the intellect. Intellect being itself a product of ignorance cannot be covered by it.

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

अनया आश्रत्यात्मनः कर्तृत्वमोक्त्वकुत्त्वसुखित्वदुखिः:-
tvâdhiसंसारसम्भावनाः सम्भवि यथा स्ताभाजनाप्रवृत्तायं
रूपां सर्पसम्भावना || ५३ ||

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

[1 Agent etc.—Which one really is not.]
54. Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. in the rope\(^1\) covered by it, so also ignorance\(^2\), by its own power creates in the Self covered by it, such phenomena as ether etc. Such a power\(^3\) is called the power of projection. It is thus said:—“The power of projection creates all from the subtle bodies to the cosmos” (Vâkyasudhâ 13).•

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

\[2\] Ignorance—The original and primordial Mâyâ.

\[3\] Such a power—The creative power of ignorance.

Ignorance endowed with these twin powers of concealment and projection is the cause which transforms, as it were, the Pure Self, immutable, unattached and indivisible, into the \textit{jiva} and the world. As ignorance regarding the rope gives rise to the illusion of the snake, similarly ignorance regarding the Self, by its power of projection, brings before our mind the illusion of the phenomenal universe.]
55. Consciousness associated with ignorance, possessed of these two powers, when considered from its own standpoint\(^1\) is the efficient cause, and when considered from the standpoint of its \textit{Upādhi} or limitation\(^2\) is the material cause (of the universe).

\(1\) \textit{Own standpoint}—When we look at the Consciousness-aspect mainly without altogether overlooking the association of \textit{Upādhi}.

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

The question arises whether Brahman is the material or the efficient cause of the universe, \textit{i.e.}, whether Brahman has created the universe like the potter making his pot or whether Brahman has transformed Himself into the universe like the transformation of milk into curd. Now the \textit{prima facie} view is that Brahman is not the efficient cause, because in that case He would be quite different from His creation as the potter is from the pot he makes. But there is a Sruti passage which contradicts this standpoint. तत्त कष्ट तदनन्तप्राविषेषत् —“Having projected it, He entered into it” (Taitt. Up. 2. 6). This passage declares that Brahman after projecting the universe entered into it. Further, Brahman cannot be the material cause of the universe. In that case, the cause and effect being the same, the universe would be a conscious entity and therefore it would not be unreal. These arguments of the opponent are thus refuted: Brahman associated with \textit{Māyā}, when looked upon from the standpoint of His Consciousness-aspect, is the efficient or instrumental cause, and when looked upon from His
Upādhi-aspect is the material cause of the universe. It can be thus illustrated: Inert iron filings, when placed near a magnet, show movement. Similarly ignorance which is inert and lifeless shows activity owing to the proximity of Brahman. Therefore Brahman is instrumental to the activity and manifestation of Māyā. Again, ignorance is the direct material cause of the universe, and therefore Iswara also, who is the Lord of Māyā, is indirectly said to be the material cause of the universe. As regards the contention that in case Brahman is the efficient cause then the passage quoted from the Taittiriya Upanishad becomes meaningless, it may be said that the passage refers to Brahman as the material cause. Again, in explaining creation the Vedantin applies the Law of Vivarta which means the transformation of the cause into effect without the former losing its own character, hence, apparent transformation. According to the Vedantin the world is the Vivarta of Brahman, i.e., the whole visible universe is a mere illusion—an unreal and illusory appearance—while Brahman is the only real entity. As the snake is the Vivarta of the rope, so is the world the Vivarta of Brahman. The law of Vivarta is fundamentally different from the law of evolution (Parināma), which admits real change in the cause. Therefore if Brahman is posited as the material cause of the universe, it does not follow that the universe is also a conscious entity like its cause. Ignorance is unreal and therefore the phenomenal universe which is its effect is also unreal.

यथा लूटा तथ्यूकायं प्रति खःप्रधानतया निर्मितं
खाशरीरप्रधानतयोपदानश्र्व भवितं || ५६ ||

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

यदीप्रेमानि: खजते गजते च
यथा प्रथिवीपर्ययः सम्बन्धः।
यथा सतः पुष्पमात् कैलासागरः
तथाच्छरात् समबलीह विवर्षः॥

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

तमःप्रधानविश्वेषश्चक्षुःक्षमद्वानोपपदितचैतन्यायाशास्त्रः
आकाशादायपर्यर्वनिर्विभाजिततथापद्धथः: पृथिवी चोत्पन्ते
"एतस्माहात्मन आकाशः सम्भूतः:” (३: २१११ )
इत्याविवृत्ते:॥ ५७ ॥

57. From consciousness¹ associated with the projecting power of ignorance which has a preponderance of the quality of darkness, has evolved ether which², in its turn, has produced air, from air has come fire, from fire,
water, and from water, earth. As in such Sruti passages, "From this Self has evolved ether" (Taitt. Up. 2. 1. 1).

[1 Consciousness—The purport of the Sruti is that the whole universe has evolved from Brahman. Comp. पुरुष एवं सर्वं —"All this (universe) is verily the Purusha Himself" (Rig-Veda 10. 90. 2). यस्तो वा इसानि भृतानि जागृते वै जागृति जीवनि यथप्रयोगसमस्यानि —"From which these creatures are born, through which they, when born, live, and into which they return and enter" (Taitt. Up. 3. 1). नमः सर्वस्व प्रभुदे महाभरतम् सर्वं प्रसवते —"I am the origin of all, from Me everything originates" (Gita 10. 8).

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

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

तेषु जात्वादिक्यवर्द्धनं न भ्राह्मनं तत्कारणस्य।
तद्धातृसत्तास्माति कारण्युगंप्रकमेण तेषाकाशायो
विषुद्धवते॥ ५८ ॥

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

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

1 Them—Ether etc.
2 At that time—At the time of creation.
3 Reproduced—The five elements though containing the particles of Sattva and Rajas have a preponderance of Tamas. In comparison with the other elements, Akāsha contains the greatest amount of Sattva and the earth the greatest amount of Tamas.

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

 पतान्येव शुक्मभूतानि तन्मात्राण्यपञ्चीकृतानि
 चोच्यन्ते॥५६॥

59. These¹ are called subtle² matter, rudimentary³ elements (Tanmātras) and uncompounded (Apanchikrita) elements⁴.

[1 These—Ether, air, fire, water, and earth as originally projected.
2 Subtle—As yet unable to participate in any action. When first evolved these elements have no gross forms.
3 Rudimentary—The elements in their rudimentary state (तन्मात्र) possess only their own characteristic attributes. Thus the rudimentary ether (अकाश) is endowed with the quality of sound only.
4 Uncompounded elements—The rudimentary elements, when first evolved, are unmixed with one another. The
gross ether is a combination of the original subtle ether with the other four subtle elements, in a fixed proportion. This will be explained later on.]

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

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

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

63. The five organs of perception are the ears, the skin, the eyes, the tongue and the nose.
64. These\textsuperscript{1} are produced separately\textsuperscript{2} in consecutive order from the Sattva particles of ether etc.

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

मुख्तर्थम निश्चयात्मिकान्तः करणवृत्ति: \( \| \) ६५ \( || \)

65. Intellect (Buddhi) is that modification of the internal instrument (Antahkarana\textsuperscript{1}) which determines\textsuperscript{2}.

[1 Antahkarana—The inner organ, of which Chitta, Buddhi, Manas and Ahamkāra are the different aspects.
2 Determines—the real nature of an object.]

मनो नाम संकल्पविकल्पात्मिकान्तः करणवृत्ति: \( \| \) ६६ \( || \)

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

[1 Sankalpa and Vikalpa—These two terms can be explained either in relation to thought or action. When a person cannot determine whether a particular object is this or that, or when he cannot determine whether he will perform a particular action or not, then the aspect of the internal organ called Manas is said to function.]
67. The mind-stuff (Chitta) and egoism (Ahamkāra) are included in the intellect (Buddhi) and the mind (Manas) respectively.

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

[This is included in Buddhi or the intellect.]

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

[The word Antahkarana-vritti means a modification of the inner organ. According to the Vedanta philosophy when an organ perceives an object the mind transforms itself into the object. When, for instance, the eye sees a pot the mind projects itself through the eye and takes the form of the pot. When the Antahkarana becomes absolutely sure of the existence of the pot then it is known as Buddhi, but when it cannot determine whether it is a pot or something else, then it is called Manas. Similarly when the Antahkarana remembers an object it is denoted as Chitta. Lastly when it establishes the relationship of ‘I’ or ‘mine’ with the object as, for example in, ‘I know the object,’ ‘I am happy’ or ‘mine is the happiness’, it is known as Ahamkāra.]
70. These\(^1\), be it noted, are produced from the combination of the *Sattva* particles of ether etc.

\[1 \text{These—The Manas etc.} \]
\[\text{This text shows that these also are material objects.} \]

पते शं प्रकाशात्मकत्वात्सात्रिकाशाशकार्यत्वम् \(71\) \]

71. On account of their being luminous\(^1\) they\(^2\) are said to be the products of the *Sattva* particles.

\[1 \text{Luminous—Comp. "Of these the quality of Sattva, from its purity, is luminous and healthy" (Gita 14. 6).} \]
\[2 \text{They—The five organs of perception as well as the Manas etc.]} \]

ह्यं बुद्धिवानिन्द्र्यं: सहिता विज्ञानमयकोशो
भवति \(72\) \]

72. This intellect (*Buddhi*) together with the organs of perception constitutes the intelligent\(^1\) sheath\(^2\) (*Vijnānamayakosha*).

\[1 \text{Intelligent—Buddhi or intellect is called Vijnānamaya (intelligent) as it is the product of Sattva and has an excess of luminosity owing to its association with the organs of perception.} \]
\[2 \text{Sheath—Because it covers the Self like a sheath.}] \]

अर्थं कर्त्तृत्वमोक्षत्वमुक्षित्वमु: बिज्ञानमयिस्मानत्वेनेन\nलोकपल्लोकगामी व्यावहारिको जीव इत्युच्यते \(73\) \]
73. This *Vijnānamayakosha*\(^1\), on account of its being conscious that it is an agent\(^2\) and enjoyer and that it is happy or miserable etc., is called the phenomenal\(^3\) *Jiva* (the individual self) subject to transmigration to this and the other worlds.

\(^1\) *Vijnānamayakosha*—The *Jiva* or the embodied being is, according to the Vedanta philosophy, Pure Consciousness limited by or reflected in this *Kosha*.

\(^2\) *Agent*—Comp. विज्ञान यन्त्र तनुते, जसांचि तनुतेपि च—“The *Vijnāna* (intelligence) performs sacrifice. It also performs all works” (Taitt. Up. 2. 5).

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

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

74. The mind with the organs of perception constitutes the mental sheath (*Manomayakosha*).
75. The organs of action are the organ of speech, the hands, the feet and the organs of evacuation and generation.

76. These\(^1\) are produced separately in consecutive order from the active (Rajas) particles of ether etc.

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

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

78. Prāṇa is that vital force which goes upward and has its seat at the tip of the nose\(^1\).

\[^1\text{Nose—Really Prāṇa has its seat in the heart. Comp. प्राण: हृदय। —“Prāṇa is in the heart” (Taitt. Brah. 3. 10. 8. 5). But its presence is directly felt at the tip of the nose.}\]

79. Apāna is that vital force which
goes downward and has its seat in the organs of excretion.

[1 Downward—Below the navel.]

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

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

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

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

83. Assimilation means digestion of food and its conversion into chyle, blood, and other materials of the body.
[These five vital forces are really one, but they are differently named on account of their different functions.]

84. Others\(^1\) say that there are five more vital forces known as Nāga, Kurma, Krikala, Devadatta and Dhananjaya.

\[1 \text{Others—The followers of the Sānkhya philosophy.}\]

85. Of these Nāga is that which causes vomiting or eructation, Kurma opens\(^1\) the eye-lids, Krikala creates hunger, Devadatta produces yawning and Dhananjaya nourishes the body.

\[1 \text{Opens etc.—and closes them.}\]

86. Some\(^1\) say that on account of their being included\(^2\) in Prāna etc., the vital forces are really five in number.

\[1 \text{Some—The school of Vedantins.}\]
\[2 \text{Included—The Sruti also, contrary to the Sānkhya philosophy, declares that the vital forces are only five in number, viz., Prāna, Apāna, etc. Comp. Brīh. Up. 1. 5. 3.}\]
87. These five vital forces, viz., Prāṇa etc., are produced from the combination of the active (Rajas) particles of ether etc.

[Prāṇa etc. are, therefore, material objects.]

88. These five vital forces such as Prāṇa etc., together with the organs of action, constitute the vital sheath (Prānāmayakosha\(^1\)). Its active nature\(^2\) shows that it is the product of the particles of Rajas.

[1 Prānāmayakosha—Prānāmayā means consisting of the Prānas or vital forces.

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

89. Among these sheaths, the intelligent sheath (Vijnānāmayakosha) which is endowed with the power of knowledge\(^1\) is the agent; the mental sheath (Manomayakosha) which is
endowed with will-power\(^2\) is the instrument; and the vital sheath (Prānamayakosha) which is endowed with activity is the product. This division has been made according to their respective functions\(^3\). These three sheaths together constitute the subtle body\(^4\).

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

2. Will-power—Will is a function of the mind. Comp. काम: संक्षेपे विचिकि-“Desire, resolution, doubt, etc., all these are modifications of the mind” (Brih. Up. 1. 5. 3).

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

4. Subtle body—This accompanies the Jīva during transmigration.

अन्तराप्यत्रिःसूक्ष्मशरीरमेकुदिःविषयतया वनवज्ञलाभायसा
समप्रिन्नेकुदिःविषयतया वृक्षवज्ञलब्धा व्याधिरपि
भवति || ६० ||

90. Here also the sum total of all the subtle bodies, when looked upon as one\(^1\), like a forest or a reservoir, is called Samashti or
aggregate, and when viewed as many, like the trees or quantities of water, is called \textit{Vyashti} or individual.

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

\textit{1 Looked upon as one}—That the subtle bodies may be looked upon as one and as many is borne out by the following Sruti passages: \textit{लिङ्ग मनो यज्ञ निष्कामसय—}“To whatever object a man’s own mind (\textit{लिङ्गशरीरसय}) is attached” (Brih. Up. 4. 4. 6). \textit{चन्दनं वै मनोज्ञता विभाषे देवे:—}“The mind is endless, and the \textit{Viswadevas} are endless” (Brih. Up. 3. 1. 9).

That the aggregate and the individuals are but different modes of looking at the same principle is known from the following Sruti passage: \textit{वायुर्व अक्षिवाकुर्व वस्तिद्—}“\textit{Vāyu} is each individual, and \textit{Vāyu} is the aggregate” (Brih. Up. 3. 3. 2).]
with the powers of knowledge, will and activity.

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

2 Prána—It is called Prána on account of its possessing the power of activity. As regards the conception of Hiranyagarbha, compare the following Sruti passages:

हिरण्यगर्भः समर्थ तामि—“First there came Hiranyagarbha” (Rig-Veda 10. 121. 1).

हिरण्यगर्भेः जनवाहास पूष्टम्—“He first produced Hiranyagarbha” (Svet. Up. 3. 4).

कल्स एकी देव शति प्राणः—“Which is that one deity?—Prána” (Brih. Up. 3. 9. 9).

3 Etc.—Such epithets as Prajápati and Brahmi are also included.

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

अस्थैया समृद्धः स्थूलप्रपश्चापेक्षया सूक्षमतवात्सृकम्—
शरीरं विज्ञानमयादिपकोशशय्यं जात्रिज्ञातस्याभयत्ववात्स्रोतम्—
पव स्थूलप्रपश्चापेतस्यानन्मति वोच्चेते † ६२ †

92. This aggregate made up of the three sheaths such as Vijnánamayakosha etc. (which forms the limiting adjunct) of Hiranyagarbha is called the subtle body as it is finer than the gross universe. It is also called the dream state\(^1\), as it consists of the impressions of the waking state; and for that very reason it is known as the merging place\(^2\) for the gross universe.

[1 Dream State—Because it corresponds to our dream state, which is the state intermediate between the waking
state and the state of dreamless sleep. Comp. “The third or the dream state is the meeting place of this world and the next” (Brih. Up. 4. 3. 9).

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

पत्त्वण्पीष्य पहिंत चेतन्य तैजसो भवति तेजोमयान्त:-
फरणोपहिंतत्वात् ॥ ६३ ॥

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

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

अस्यापीय व्यष्टि: स्यूलश्रेयोपक्ष्या सूझ्मत्वादृति
हेतोरूप सूझ्मशरीरं विश्वासमयाविनिकोशात्रयं जाग्रद्वासनामयः
त्वात्मक्षोेत्तथं स्यूलश्रृतशीर्षयस्थानमिति चोज्यते ॥ ६४ ॥

94. The individual limiting adjunct of Taijasa too, made up of the three sheaths, such as Vijnānamayakosha etc., is called the subtle body, as it is finer than the gross body. It is also called the dream state, as it consists of the impressions of the waking state, and for
that very reason it is known as the merging place for the gross body.

95. The Sutrātmā and Taijasa, at that time\(^1\), through (subtle) functionings of the mind, experience the subtle objects\(^2\). Witness such\(^3\) Sruti passages as, “Taijasa is the enjoyer of subtle objects” (Mând. Up. 3).

\(^{1}\) At that time—During the dream state.

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

\(^{3}\) Such etc.—Comp. अत: कारणमुक्तम् तपस्यायते | सामग्रीमन्तरं भवति —“Therefore, he (Taijasa) takes finer food, as it were, than the corporeal Self (Vaiswânara)” (Brih. Up. 4. 2. 3.)

96. Here also the aggregate and individual subtle bodies are identical, like a forest
and its trees or like a lake and its waters, and
the Sutrâtmâ and the Taijasa, which have
those bodies as their limiting adjuncts, are
also identical like the spaces enclosed by a
forest and its trees or like the skies reflected
in the lake and its waters.

97. Thus do the subtle bodies originate.

98. But¹ the gross elements are all
compounded.

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

99. The compounding takes place thus:
Each of the five elements; viz., ether etc., is
divided into two equal parts; of the ten parts
thus produced five—being the first half of
each element—are each sub-divided into four
equal parts. Then leaving one half of each
element, to the other half is added one of these
quarters from each of the other four elements.
[At the time of creation the five elements remain in an uncompounded state. As such they cannot produce the phenomenal objects of the universe. These subtle elements are then said to remain in the Apanchikrita state. Afterwards these elements combine with one another in a certain ratio, viz., half of itself plus one-eight of each of the other four.]

तत्तुचः
“लिङ्गा विघ्य चैकैव कतुर्कां चतुर्द्ध्व प्रथम तु: ||
स्त्रवेतर्हि स्वातिनीव जयनात्पद्ध पद्ध ते ||”हि ति || १०० ||

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

[The reference is to Panchadashi 1. 27.]

अस्त्यप्रामाण्यं तत्स्प्रुकनुऽक्षणशुद्धे: पद्धो-
करणस्याप्युपलक्षणत्वात् || १०१ ||

101. The authoritativeness of this method of compounding should not be questioned, for the triple combination\(^1\) described in the Sruti indirectly\(^2\) refers to this.

[\(^1\) Triple combination—The process of Trivritkarana is mentioned in the Sruti—“Let me make each of these three tripartite” (Chh. Up. 6. 3. 3). According to this passage the Lord first created fire, water and earth and]
combined them according to the process of Trivr̥tkarana. This process is also similar to that of Panchikarana. Each of the gross elements fire, water and earth contains half of its own kind and one-fourth of each of the other two.

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

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

[1 Preponderance—Each is named after the element it contains in the largest proportion.]
103. At that time \(^1\) ether manifests \(^2\) sound; air mainfests sound and touch; fire sound touch and form; water sound, touch, form and taste; and earth manifests sound, touch, form, taste and smell.

\(^1\) At that time—When they are compounded.
\(^2\) Manifests—Sound, which lies in a potential state in ether, manifests at the time of Panchikarana. Thus each succeeding element has a special property of its own to which are added those of the preceding elements.

104. From these compounded elements have evolved the seven planes, existing one above the other, viz., Bhur, Bhuvan, Svar, Mahar, Jana, Tapas, and Satyam; and the seven nether planes, one below the other, viz., Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala, and Patala; the world, the four kinds of gross bodies contained in it together with the food and drink appropriate to them.
105. The four kinds of gross bodies are those that are born of the womb, the egg, moisture and the soil.

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

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

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

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

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

उत्तेजन्यत्वातः पालितं चैतन्यं वैद्वानरो विराहित्यूत्तमे
सर्वनामाभिमानित्वादिविदिविधेऽराजमानत्वाच्छे || १११ ||

111. Consciousness associated with this aggregate of gross bodies is called Vaiswānara and Virāt on account of its identification\(^1\) with all bodies, and from its manifestation in diverse ways respectively.

[\(^1\) Identification—Thinking that all the bodies in the universe together form its body.]

अष्टाशय समान्ते स्थूलशरीरमनन्तवादिकार्याकाशादनमयकोशः
स्थूलभोगायतनत्वाच्छे स्थूलशरीरं जाप्रदिति च व्यप-
दियते || ११२ ||

112. This aggregate gross body of his\(^1\) is called the alimentary sheath (Annamaya-kosha) on account of its being a modification
of food\(^2\), and is said to be in the waking state on account of its being the medium for the enjoyment\(^3\) of gross objects.

1. *His*—Of the *Virat*.
2. *Food*—Eaten and assimilated by the parents.
3. *Enjoyment etc.*—Through the senses.

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

\[\text{पत्त्रकृष्णस्य प्रहित चैतन्य विभाष इत्युत्त्वे सुक्ष्मशरीरा- भिमानमयहित्य स्थूलशरीरानिद्विपत्त्वात् \text{ II १९३ II}}\]

113. Consciousness associated with the individual gross body\(^1\) is designated as *Viswa* on account of its entering the gross body etc. without giving up its identification with the subtle body.

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

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

\[\text{अस्याध्येषा व्यदिष्टं स्थूलशरीरमन्नधिकारत्वादेव हेतो- रक्षमयफैशो जाप्रित्वितो चौच्यते \text{ II १९४ II}}\]

114. This individual gross body of his (of the *jiva*) is also called the alimentary
sheath on account of its being a modification of food, and is said to be in the waking state\(^1\).

\(^1\) Waking state—Because its existence is perceived in the waking state only.

115. Both *Viswa* and *Vaiswânara* at that time\(^1\), perceive the gross objects, *viz.*, sound, touch, colour, taste, and smell, respectively through the five sense-organs, such as the ears etc., controlled respectively by (the presiding deities, *viz.*) the Quarters\(^2\) (*Dik*), Air (*Váyu*), Sun, *Varuna* and the two *Aswins*. They also perform the functions of speech, acceptance, walking, excretion and enjoyment, respectively through the five organs of action, such as the tongue etc., controlled respectively by Fire, *Indra*, *Vishnu*, *Yama* and *Prajápati*. They also experience uncertainty, determination, personality and
remembrance, respectively through the four inner organs, viz., mind, intellect, egoism and memory (Chitta) controlled respectively by the Moon, Brahmā, Shiva and Vishnu. Witness such Sruti passages as: “Whose place is the waking state, who is conscious of the external world” (Mând. Up. 3).

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

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

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

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

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

2 Or like—These two similes, frequently repeated in
the book, refer to two distinct Vedantic theories on the identity of Jīva and Brahman—the theory of reflection and the theory of apparent limitation. The former theory holds that the Jīva is a reflection of Brahman, while according to the latter theory the Jīva is separated from Brahman by Upādhis or limiting adjuncts superimposed by ignorance.

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

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

[Having explained before how the different aggregates are formed from the individuals comprised in each, the text now explains how a higher aggregate is formed out of those very aggregates. Just as different forests each containing a particular species of trees, when taken together, constitute a vast forest, or as a number of lakes of various dimensions make a vast expanse of water, viz., the sea or the ocean, so also the totality of gross, subtle and causal worlds makes a Vast Universe.]
119. Consciousness associated with this\(^1\), from *Vaisvānara* to *Iswara*\(^2\) is also one and the same, as the space enclosed by a number of smaller forests is the same as that enclosed by the big forest of which they form part, or as the sky reflected in different smaller lakes is the same as that reflected in the vast expanse of water which they form.

\(\text{[1} \text{This—This Vast Universe.}\)
\(\text{2} \text{*Vaisvānara* to *Iswara*—i.e. *Vaisvānara*, *Hiranyagarbha* and *Iswara*, associated respectively with the gross, subtle and causal worlds.}\)

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

[See notes on par. 50.]

एवं वस्तुन्यवस्त्वारोपोऽसऽक्षरारोपे सामान्येन प्रदर्शितः II १२१ II

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

[See par. 32 and note.]

हदानी प्रत्यगात्मनोद्विद्मिदमयमयमारोपवतीति विशेषतः उच्यते II १२२ II

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

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

अतिप्राइतस्तु "अत्मा वै जाते पुत्रः" हर्यविविष्टते: स्त्रियिविव पुत्रेः प्रेमदर्शनान्तुपति पुत्रे नष्टे चाहसेव पुत्रे सत्यवेत्यात्मनवर्ष पुत्र आत्मेति वदति II १२३ II

123. (Thus for example) an extremely deluded man speaks of his son as his own Self, on account of such Sruti passages as, "Verily
the Self is born as the son,” owing also to the fact that one loves one’s son as one’s own Self, and further because of the experience that one feels oneself prosperous or ruined according as one’s son fares well or ill.

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

वार्षाकस्तु “स वा एष पर्वेशोज्जरसमय:” (तै०२० २१११ ) इत्याबिष्कु: प्रदीपप्रभातस्वपनं परित्यज्यापि स्थेय निर्ममदर्शनात्स्थूलोऽसिर्कोशाहिन्मित्यायुनमवाच्च स्थूलाश्रारोमात्मेति चब्दित || १२४ ||

124. One school of Chārvākas¹, however, holds that this physical body is the Self, on account of such Sruti passages as, “Man² is constituted of the essence of food” (Taitt. Up. 2. 1. 1), owing also to the fact that a man rushes out from a burning house even leaving behind his son, and further because of such experience as, “I am stout,” “I am thin,” etc.

¹ Chārvākas—They are thorough materialists.
² Man etc.—This passage, however, refers only to his physical body which is the product of the food he assimilates and not to his real nature.

The author describes the different views held regarding the nature of the Self. Each succeeding view is less crude and comes nearer the mark than the preceding one.
Ultimately all the views are refuted and the real nature of the Self as set forth in the Vedanta is established.]

अपराध्यार्यांकः "ते ह प्राणा: प्रजापतिः पितरमेसि०:"
( छात्र ५० ११७ ) हत्यादिशेषतेरित्निद्रियाणामभावे शारीर-
चलनाभावात्त्काणोऽहि बघिरोहिष्मित्याखनुभवाच्छेन्द्रियामात्रेति वदति॥ १२५॥

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

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

अपराध्यार्यांकः "अन्योज्जतर आत्मा प्राणमयः" ( ते: उ: 
२१२१ ) हत्यादिशेषते: प्राणामय इन्द्रियाविचलनायोगार्च
126. Still another school of Chârvâkas holds that Prâna or vital force is the Self, on account of such Sruti passages as, “Different from and inner than this (the physical body) is the Self which consists of the vital force” (Taitt. Up. 2. 2. 1), owing also to the fact that with the cessation of the working of the vital force, the sense-organs cease to function; and because of such experience as, “I am hungry,” “I am thirsty,” etc.

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

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

127. Yet another school of Chârvâkas holds that mind (Manas) is the Self, on
account of such Sruti passages as, “Different from and inner than this (which consists of the vital force) is the Self which consists of mind” (Taitt. Up. 2. 3. 1), owing also to the fact that the vital force etc. cease to work when the mind goes into deep sleep', and further because of such experience as, “I am considering the pros and cons,’” etc.

[1 Deep sleep—Dreamless sleep.

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

बौख्स्तु “अन्योज्जातर आत्मा विश्वानमः” (१३: २१९१) इत्याविष्ठते कर्तृर्मावें करणस्य शक्त्यमञ्चाद्वः
कर्तारं भोक्तेर्याच्चुथुभवाय बुद्धिरात्मति वदति || १२८ ||

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

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

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

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

\(^1\) Prâbhâkaras—The followers of the Mimânsaka philosopher Prabhâkara.
2 Ignorance—means something different from and opposed to the “momentary consciousness” of the Buddhist.

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

माङ्गलु “प्रकृतानं एवानन्दमयः” ( माणङ्गु: उ: ५ )
इत्याविद्यूष्टे: लुप्तसौ प्रकृतात्पर्यात्मनमहं न
जनामीत्याजनुमवाज्ञानोपहिं चेतन्यमालमेति

° चषमिः ॥ १३० ॥

130. “The Bhâttas¹ on the contrary say that consciousness² associated with ignorance is the Self, on account of such Sruti passages as, “‘During dreamless sleep the Atman is undifferentiated consciousness³ and full of bliss⁴’” (Mând. Up. 5. 4), owing also to the fact⁶ that both consciousness and unconsciousness are present in a state of dreamless sleep, and from such experience⁶ as, “I do not know myself,” etc.

¹ Bhâttas—They are the followers of the Mimânsaka philosopher Kumârilla Bhatta.

² Consciousness etc.—The Self according to this school is associated with both knowledge and ignorance. It is material.
3 Undifferentiated consciousness—Though the forms are there, they are not distinguished because of ignorance.

4 Full of bliss—and not bliss itself.

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

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

अपर वौँक्: “अस्त्राक्षेत्रपरं आतोत्त” (छा: उ: ६१२३)
इत्यादिप्रस्तुते: सुतसौ सत्यसाधारों सुतसौ नासमित्युत्थिततस्य
स्वाभाविकरामस्विदिकयात्रभावायुष्मात्मेर्मतिवैद्यति || १३१ ||

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

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

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

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

[1 Extremely deluded—See paragraph 123.]
134. Moreover none of the items from the son to the void is the Self, because all those fallacious citations of scriptural passages, arguments and personal experiences in support of them are all nullified for the following reasons:—first because they contradict strong scriptural passages\(^1\) which describe the Self as not gross, without eyes, without the vital force, without the mind, not an agent, but Consciousness, Pure Intelligence and Existence; secondly because they are material and are illumined by Pure Consciousness and as such are unreal, like a pot etc.; and lastly because of the strong intuition of the man of realisation that he is Brahman.

\(^1\) *Strong scriptural passages*—That the Self is born as the son is contradicted by the *Sruti*, बाबुरहरूः प्रवगःप्रगायति-दाहासच्चार्थतात्तत्त्विकस्मम्—“Some wise men desiring immortality realised the innermost Self by restraining the senses” (Katha. Üp. 4. 1). That the Self is the physical body is contradicted by the *Sruti* असृष्ट्वामर्यादासनिदीविश्वाः—“It is neither gross nor fine, neither short nor long” (Brih. Üp. 3. 8. 8).
That it is not the sense-organs is declared by the Sruti \\
चचतु:समाणं तद्वादिष्ठाद्दु —“It has no eyes nor ears, no hands \\
or feet” (Mund. Up. 1. 1. 0). That the Self is the vital \\
force or the mind is refuted by the Sruti चचतु: समाणं: यथ; \\
—“Without the vital force and without the mind, pure” \\
(Mund Up. 2. 1. 2). That the Self is not intellect is declar-
ated by the Sruti महत्तवसासा विद्युणी द्यासता—“The Self is infinite, 
all-formed and non-agent” (Svet. Up. 1. 9). That the Self 
consists of bliss is contradicted by न चाति वेदा सम विद्युणी 
—“There is no one to know me. I am eternal Conscious-
ness” (Kaiv. Up. 21). That the Self is consciousness 
associated with ignorance is contradicted by such Srutis as 
चचतु: समाणं बुद्धिमन;—“I am Pure Intelligence the Absolute 
Good” (Kaiv. Up. 18). That the Atman is non-existence or 
void is contradicted by such Srutis as चचतु: समाणं बुद्धिमन; 
—“In the beginning, my dear, all this was only Existence” 
(Chh. Up. 6. 2. 1); तथास्य न पास्य;—“It is truth. It is the 
Self” (Chh. Up. 6. 8. 7).

There are many other scriptural passages to support 
the view that the Self is not the son etc., but something 
eternal, infinite and transcendental. Comp. एत त चास क्षवान्तर: 
—“He is thy Self which is within all” (Brih. Up. 3. 4. 1); 
चचतु: शास्त्रायुग: पञ्चवस्तुवत शै:क्ष: चैव समस्य वेन नो विद्यु: 
—“They who know the Vital Force of vital forces, the Eye 
of the eye, the Ear of the ear, the Mind of the mind” 
(Brih. Up. 4 4. 18); बही बादी निवर्तनो भ्राम्य नसिका श्रव 
—“Whence the senses together with the mind return 
baffled” (Tait. Up. 2. 4).

It should not however be thought that the scriptural 
passages quoted by those who call the son etc. the Self, are 
wholly meaningless. As the Self is too subtle for ordinary 
understanding, the passages in question gradually train the 
mind to dwell on finer and finer aspects of the Self. This 
is called the Arundhati Nyāya. One wishing to locate the 
tiny star called Arundhati is first directed to look at bigger 
and brighter stars. Gradually he comes to the right star 
Similarly those scriptural passages gradually help one on 
to the Reality.
Again, the son etc. cannot be the Self, which is real and eternal, because these are merely material objects like a pot etc. They would not even be known but for the Atman, the eternal subject, which cognises them and is their substratum. This Atman is self-luminous. Comp. न विज्ञातिविद्वेश्यार्थं विज्ञातिविद्वेश्यार्थं:—“You cannot know That which makes Knowledge itself possible” (Brih. Up. 3. 4. 2); ज्ञाते पुरुषः स्वयंविद्वेश्यार्थं—“In that state the individual is self-illumined” (Brih. Up. 4. 3. 9).

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

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

अत्तर्तद्वांस्तु निर्वृक्षाद्वस्तुकस्तत्त्यशािन्तुस्तत्त्यभारं प्रत्यक्षः चेतन्यावृक्षावत्मवत्त्वतः बैद्यान्तिविद्वेश्यार्थं: ॥ १३५ ॥

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

पञ्चमच्योरिः ॥ १३६ ॥

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

[The topic introduced in paragraph 122 regarding the varieties of superimposition is ended here.]
137. As a snake falsely perceived in a rope is ultimately found out to be nothing but the rope; similarly the world of unreal things, beginning with ignorance, superimposed upon the Reality, is realised, at the end, to be nothing but Brahman. This is known as refutation (Apavāda).

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

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

138. Thus it has been said: Vikāra\(^1\) is the actual modification of a thing altering into another substance; while Vivarta\(^2\) is only an apparent modification.
[1 Vikāra—As when milk is turned into curd.
2 Vivarta—As when a rope is mistaken for a snake, or a mother-of-pearl for silver.

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

139. To illustrate: The four kinds\(^1\) of physical bodies which are the seats of enjoyment; the different kinds of food and drink etc., which are the objects of enjoyment; the fourteen planes\(^2\) such as Bhūr etc., which contain them; and the universe (Brahmāṇḍa) which contains these planes—all these are reduced to their cause, the five gross\(^3\) elements.

[1 Four kinds etc.—See paragraphs 106—109.
2 Fourteen planes—See paragraph 104.
3 Gross—See paragraph 99 note.

This is how the gross universe is to be gradually resolved into Brahman. We must reduce the effects into their causes, in the reverse order to that of creation.]
140. These five gross elements, together with the five objects\(^1\) such as sound etc., and the subtle bodies—all these are reduced to their cause—the uncompounded elements.

\(^{1}\) Objects—The characteristic properties of the five gross elements. See paragraph 108.

141. The five uncompounded elements, together with the tendencies of *Sattva*, *Rajas* and *Tamas*, in the reverse\(^2\) order to that of creation, are reduced to their cause, namely Consciousness associated with ignorance.

\(^1\) Sattva etc.—Characterised by knowledge, activity and inertia respectively.

\(^2\) Reverse order—For the process and order of creation see paragraph 57.

142. This ignorance and the Consciousness associated with it, such as *Iswara* etc.,
are resolved into the transcendent\(^1\) Brahman unassociated with ignorance, which is the substratum of them all.

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

अप्वामध्यारोपापवाद्यां तत्वमात्यमक्षोधनमपि लिङ्ग
भवति \(143\) \(1\)

143. By this process of superimposition and refutation the precise significance of “That”\(^1\) and “thou” is clearly determined.

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

tथाहि—अव्वानादिविसम हिरे भुपनित स्ववात्त्वादिविशिष्टे
चेतनमेतवदुपनितं चेतनायं तत्त्व:पिष्टकेश्वरत्वेनायमभावायह
समानं तत्पवाध्यायों भवति \(144\) \(1\)

144. To explain: Collective ignorance and the rest\(^1\), Consciousness\(^2\) associated with it and endowed with omniscience etc.,\(^3\) as also the Pure Consciousness unassociated with any attribute—these three, when appearing as one\(^4\) and inseparable like a red-hot iron ball, becomes the primary\(^5\) meaning of the word “That.”

\[1 And the rest—The gross and subtle cosmic bodies are meant.\]
2 Consciousness etc.—Iswara, Hiranyagarbha and Virat are meant.
3 Etc.—E.g., rulership.
4 Appearing as one—because of our ignorance, though in reality they are distinct.
5 Primary—The meaning of a word may be threefold, viz., primary (वाच्य), that is, the meaning directly conveyed by the word; secondary or implied (वच्च्य), the meaning it conveys by implication; and suggested (अच्छ), the meaning hinted at or suggested by the word through association.

पत्तुपाध्युपहिताधारस्मृतमनुपहितं चैत्त्यं तत्त्वद- लक्षयायो भवति ॥ १४५ ॥

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

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

अभावाद्विविभिन्नतुपाध्युपहिताधारस्मृतमनुप- पहितं चैत्त्यं तत्ताय:पिण्डवदेवतवेनाधामासमानं त्वाय:- व्यायायायं भवति ॥ १४६ ॥

146. Individual ignorance and the rest⁴, Consciousness⁵ associated with it and endowed with partial knowledge etc., as also the Pure Consciousness unassociated with any attribute—these three when appearing as one and in-
separable like a red-hot iron ball, become the primary meaning of the word "Thou."

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

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

प्रत्यक्षायं तुरीयं वेदन्तसङ्ग्रहायं चेतन्त्वः

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

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

अथ महायाम्पर्वे वर्ण्यते | हर्दं तत्तृत्तिस्वाक्षरं
स्माभ्यंत्रयेवात्रांतहितशोभायं महत्त्वं || १४८ ||

148. Now is being described the meaning of the great Vedic dictum (*Mahāvākyam*):—This dictum is a proposition conveying identity, by virtue of the three\(^1\) relations of its terms, *viz.*, "Thou art That."

[1 *Three*—See the following text.

There are two kinds of sentences: One which merely shows the connection between its terms which denote distinct things. The other is an identical proposition. The former
is illustrated in the sentence, "Bring the Cow," and the latter in the sentence, "This is that Devadatta." The sentence, "Thou art That," is of the second type.]

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

तदुरुस्मः—

"सामानाधिकरणं च विशेषणविशेष्यता ।

लक्ष्यलक्षणसम्बन्धं पदार्थप्रत्यात्ममलाम् ॥"

इती ॥ १५० ॥

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

[Naishkarmya-Siddhi 3. 3.]
151. Sāmānādhikaranya is the relationship between two words having the same locus:—For instance, in the sentence, “This is that Devadatta,” the word “That” signifying Devadatta associated with the past, and the word “This” signifying Devadatta associated with the present, both refer to one and the same person called Devadatta. Similarly in the sentence, “Thou art That,” the word “That” signifying Consciousness characterised by remoteness etc., and the word “Thou” signifying Consciousness characterised by immediacy etc., both refer to one and the same Consciousness, viz. Brahma.

विशेषणविशेषणमात्रामात्रस्थायित्वस्य यथा तत्रैव चाक्षे
स्त्राष्ट्राध्यत्तकालविशिष्टेऽद्वृत्तस्यायस्यमायत्त्वार्थित्कालविशिष्टे
द्वृत्तस्य वाच्योन्यमेवार्थर्त्तकतया विशेषणविशेषणमात्रः।
तथात्तत्रापि चाक्षे तत्त्वदार्थपरोक्षत्वाविशिष्टार्थस्यत्त्वकर्त्ता
तत्त्वार्थपरोक्षत्वाविशिष्टाविशेषणमात्रः वाच्योन्यमेवाचर्त्तकतया
विशेषणविशेषणमात्रः। १५२।।
152. The second relation, that of *Vishe-shana-visheshyabhāva* is this:—In the same sentence ("This is that Devadatta"), the meaning of the word "That" is Devadatta existing in the past and the meaning of the word "This" is Devadatta existing in the present. They are contrary ideas, but still they qualify each other so as to signify a common object. Similarly in the sentence, "Thou art That," the meaning of the word "That" is Consciousness characterised by remoteness etc., and the meaning of the word "Thou" is Consciousness characterised by immediacy etc. They are contrary ideas, but still they qualify each other so as to signify a common object.

153. The third relation, that of *Lakshya-lakshanabhāva* is this: In that very sentence ("This is that Devadatta"), the words "This" and "That" or their meanings, by the elimination of contrary associations of past and present time, stand in the relation
of impler and implied with Devadatta who is common to both. Similarly in this sentence ("Thou art That") also, the words "That" and "Thou," or their meanings, by the elimination of contrary associations of remoteness and immediacy etc., stand in the relation of impler and implied with Consciousness which is common to both.

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

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

[For explanation see the next paragraph.]

156. In the phrase ("The blue lotus"), the meaning of the word "blue" is the blue colour, and the meaning of the word "lotus" is the flower called lotus. They respectively exclude other colours such as white etc., and other objects such as cloth etc. Thus these two words mutually stand in the relation of qualifier and qualified. And this relation means their mutual qualification¹ or their unity. This interpretation of the sentence, since it does not contradict any other² means of knowledge, is admissible.
[The contention of the opponent that the meaning of the words "That" and "Thou" in the sentence, "Thou art That," may be established by the relationship of Samāndānākaraṇa or Viśeṣaṇa-viṣeṣhya, as in the phrase, "The blue lotus", without taking the help of Bhāgalakṣaṇa, is now refuted.

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

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

अन्तः तत्तपार्थपरोक्षत्वादिविशिष्टकृतत्त्वस्य तत्तपार्थिवपरोक्षत्वादिविशिष्टकृतत्त्वस्य चान्योन्यमेवद्यावर्तकस्तत्त्वाविशेषाभावस्तवतत्त्वचिन्होऽवतारितोभिषिक्ष्यत्तत्त्वत्तस्य वर्णस्य ता शास्त्रार्थित्वाधोकारों प्रत्यक्षार्थिमिष्राणानीरोधाक्ष्यायां न समझते॥ १८७॥

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

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

तदुच्छ—
“संस्त्रो वा विशेष्यो वा वाक्यायोः नात्र समस्तः ।
अवशेषैरसत्त्वेन वाक्यायो विदुषां मतः” || हृति
( पञ्चदशी ६७५ ) || १५८ ||

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

[1 Principle—viz. Pure Consciousness.]

अत्र गर्भायं घोषः प्रतिवतस्ततिवाक्यवर्जप्रहल्लक्षणापि
न संगच्छते || १५६ ||

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

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

तत्तु गंगाघोषयो धारणाय माघवलक्षणस्य वाक्यार्थः
स्वाशेषतो विरहत्वादाधावार्थमशेषत: परिध्यज्ञतत्सम्बन्धितालक्षणाया युक्तवाज्जाहलक्षणाय सज्जुन्च्छते || १६० ॥

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

अत्तु परोक्षार्थार्थस्य विरहत्वादाधावार्थस्य वाक्यार्थस्य
भागमाग्यं विरोधधागान्तस्य न परिध्यज्ञायान्यलक्षणाया
अयुक्तवाज्जाहलक्षणाय न सज्जुन्च्छते || १६१ ॥

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

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


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

[This is the argument of the opponent: As in the sentence, "The cowherd village is in (meaning, on) the Ganges," the word "Ganges" is taken to imply the bank, similarly, in the sentence, "Thou art That," the word "That" may give up its direct meaning, namely, Divine Consciousness and mean individual consciousness, which is the direct meaning of "Thou," or vice versa. But this contention cannot stand on the following ground.]
163. In that sentence the word "bank" is not mentioned, and therefore the meaning, which is not explicit, can only be derived through implication (Lakshana). But in the other sentence ("Thou art That"), the words "That" and "Thou" are mentioned and their meanings are explicit; therefore it is not proper to use Lakshana here in order to indicate through either of them the sense of the other (thou or That).

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

164. Nor is Ajahallakshan¹ applicable in this sentence as in the sentence, "The red colour² is running."

[¹ Ajahallakshan—See note on par. 158.
² Red colour—i.e., a red horse.]
165. The literal meaning of that sentence, namely, the running of red colour, is absurd. This absurdity can be removed without abandoning the meaning of the word “Red”, by interpreting it to imply a horse of that colour. Therefore in this case Ajahallakshanā is admissible.

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

¹Contradiction etc.—Because those contradictory elements will still persist in it.]
167. Nor can it be urged: Either of the words "That" or "Thou" may exclude that portion of its meaning which conflicts with the other word and imply a combination of the other portion with the meaning of the other word (thou or That). Therefore no necessity arises of admitting Bhágalaksháná.

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

168. Because it is impossible to conceive the same word as indicating a part of its own
meaning as well as the meaning of another word. Moreover when the meaning is directly expressed by the other word, it does not require the application of Lakshanā to the first word to indicate it.

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

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

अथाधुनां प्रहासिः (पु: उ: १४१०) द्वेषुमभाव-
याक्यायों वर्ण्यते || १७० ||

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

एवमाध्यायं णाध्यारोपाय वादपुर:सरः तथ तथादायीं
शोधित्वा वायुनास्त्र्यायं वचनोपितेःधिकारिणोऽह
नित्यज्ञिदुस्मुक्तस्य समाचारपरमानन्दान्ताद्वयं प्रहासिति
क्षणाकाराकारिता चित्तुद्वृतिहृदयति || १७१ ||

171. When the teacher in this way clears¹ the meaning of the words "That" and "Thou" by the refutation² of superimpositions, and makes the qualified student grasp the import of the sentence, "Thou art That," which is Absolute Unity, there arises in his mind a state of absolute Oneness in which he feels that he is Brahman, by nature eternal, pure³, self-illumined, free⁴, real⁵, supremely blissful⁶, infinite⁷ and one without a second.
172. That mental state, illumined by the reflection of Pure Consciousness, makes the Supreme Brahman, unknown but identical with the individual self, its object and destroys the ignorance pertaining to Brahman. Then, just as a cloth is burnt when the threads composing it are burnt, so all the effects of ignorance are destroyed when their cause, viz., ignorance, is destroyed. Hence the mental state of absolute Oneness, which forms part of those effects, is also destroyed.

[In perception according to the Vedanta philosophy, the mind (Antahkarana) through a particular sense-organ is projected upon an object and pervades it. It then takes
the form of the object. This transformation is called \textit{Vritti} or mental state. As, for instance, the water of a lake issues through a hole as a thin stream and enters a field. It then takes the form of the field.

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

2 \textit{Makes etc.}—Is turned towards, or concerns itself with, Brahman.

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

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

पण च सति “मनस्ववातुत्न्यत्वम्” (ढूः उः ४४१६)
“यथानसा न मनुसे” (के: उः २१५) प्रत्ययोऽः श्रुत्यो-
रविरोधो बुतिभाचा्त्वाकारण फलव्यत्वत्वप्रतिष्ठानति-
पावनात् ॥ १७४ ॥

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

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

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

तत्तुर्वः
“फलव्यत्वत्वप्रतिष्ठानति शास्त्रकृत्वालिनिकारितम् ।
श्राव्यक्षानाशायः बुतिभाचा्त्वप्रकृतिः” ॥ इति
(पंचदशी ६४०) ॥ १७५ ॥
175. Thus it has been said:—"The authors of the scriptures have refuted the idea that the individual Consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding It" (Panchadasi, 6. 90).

"प्यस्मादान्तामानत्वाधारामासुपपुज्यते।" द्वितीया (पंचदशी ६॥१६२॥)॥ १७५॥

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

जडःपदार्थाकाराकर्तिविषयःध्वसुवेषोपस्थितं॥ १७६॥

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

[See the next paragraph.]

तथाहि। अर्थं घटं द्वितीयं घटाकाराकार्तिविषयःध्वसुवृत्तिः। बातं घटं विषयः ध्वसुपदार्थानुपर्यं घटं विषयः। विषयामाणेः जडः घटमपि मात्स्यति॥ १७७॥

178. Because, in the case of the experience, "This is a jar," the mental state assumes the form of the jar, makes the unknown jar its object, and dispels the ignorance
regarding it. Then the Consciousness underlying the mental state manifests the material jar.

तत्त्वं—

भुक्तितत्वचिदामासौ ह्वादपि व्याप्तो घटम्।
तत्रावशं धिया नश्वेदामासैं घटः स्वरूपविति।
( पंचदशी ७ ११ )॥ १७४ ॥

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

यथा श्रीप्रभामण्डलमण्डलकारणं घटपदाविं विषयी-
क्षयं तप्तमहाकारनिरसनपुरं ज्ञापया तदपि
भास्यतीति॥ १८० ॥

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

एवेदृश्यसुकृपेतान्यसाक्षास्तरपर्यंतं ध्रवणमण्डलविव्या-
समसाध्यनुष्नानस्पष्टिक्षितत्वात्रादिपि प्रदर्श्यन्ते॥ १८१ ॥
181. Till such realisation of the Consciousness which is one's own Self, it is necessary to practise hearing, reflection, meditation, and absorption (Samādhi). Therefore these are also being explained.

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

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

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

184. Thus it has been said:—"In ascertaining the meaning, the characteristic signs
are, the beginning and the conclusion, repetition, originality, result, eulogy and demonstration.'

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

186. Repetition is the frequent presentation of the subject-matter in the section. As, for instance, in the same section, Brahmā, the One without a second, is repeated nine times in the sentence, “Thou art That.”
187. Originality means that the subject-matter of a section is not available through any other source of knowledge. As, for instance, in that very section, Brahman, the One without a second, is not knowable through any other means except the Srutis.

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

188. The result is the utility of the subject-matter of a section—e.g., Self-knowledge—or its practice as mentioned at different places. As, for instance, in the same section, the words, “The man who has got a teacher knows the Brahman. He has to wait only till he is delivered from the body; then he becomes united with Brahman” (6. 14. 2). Here the utility of the knowledge of Brahman, the One without a second, is Its attainment.
[1 Its attainment—Comp. “One who knows that Supreme Brahman verily becomes the Brahman” (Mund. Up. 3. 2. 9); “The knower of the Self goes beyond grief” (Chh. Up. 7. 1. 3).]

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थमेऽवः। यथा
तत्रैव “उत्तम तमादेशमप्राप्तो येनाभ्रुतं श्रुतं सच्चिदं मतमतमाभ्रुतं
विहारं विहारं” (६११३) हत्यधितित्यथवस्तुप्रशंसनम्॥ १८६॥

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

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

प्रकरणप्रतिपाद्यस्यायत्नेन तत्र तत्र भूयमाणा युक्तिवपः। यथा तत्र
“यथा सौम्येऽैव वृत्तिप्रदेष्टेन सध्यं दृश्यं
विहारं स्त्यावचारस्माण संविकारेन नामस्येऽ मृत्येऽ
सत्यं” (६११४) हत्यधितित्यथवस्तुप्रशंसनेन विकारस्य
वाचारस्माणामात्रे युक्तं: भूयते॥ १६०॥

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

191. Reflection is the constant\(^1\) thinking of Brahman, the One without a second, already heard about from the teacher, by arguments agreeable to the purport of the Vedanta.

\[1 \text{Constant—The desired result is not obtained if there is interruption.}\]

192. Meditation is a stream of ideas of the same kind as those of Brahman, the One without a second, to the exclusion of such foreign ideas as those of the body\(^1\) etc.

\[1 \text{Body etc.—Including the mind, which is material in nature. Such ideas are antagonistic to that of the absolute spirit.}\]
193. Absorption (Samādhi) is of two kinds, viz., that attended with self-consciousness and that without it.

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

तत्त्र सचिवक्तयो नाम हातुन्रानादिविक्षिक्षिक्षयान-पेक्षयाह्ति०सतुलिनि तदाकाराकारितायाधिक्षितवृत्तेऽख्यस्तया-नमः॥ १६४॥

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

[This is also called Samprajñātā Samādhi.]

तदा शुन्यमयाजादिभावेंद्रिधि शुन्यानववै तमानेप्रवृद्धितं वैतु भास्ते॥ १६५॥

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

[In this state both the phenomenon and the noumenon (or substratum) are present before the mind. The Reality peeps through the vesture of name and form.]
Thus it has been said:—"I am that Brahman, the Intelligence\(^1\) absolute, formless like ether, Supreme, eternally luminous, birthless, the One\(^2\) without a second, immutable, unattached, all-pervading, ever-free"
(Upadesha-sahasri, 73. 10. 1).

\(^1\) Intelligence etc.—The eternal witness.
\(^2\) One etc.—Devoid of all differences whatsoever.

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

[This is also called Asamprajñāta Samādhi. The former kind of absorption deepens into this.]
198. Then, just as when salt has been dissolved in water it is no longer perceived separately, and the water alone remains, similarly the mental state that has assumed the form of Brahman, the One without a second, is no longer perceived, and only the Self remains.

199. Therefore there is no apprehension of its being identical with the state of deep sleep. For, though the mental state appears in neither, yet the difference between them lies in this that it exists\(^1\) in the *Nirvikalpa Samādhi*, but in deep sleep it does\(^2\) not.

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

\(^2\) *Does not*—In deep sleep the mental state is totally absent, having merged in its cause, ignorance, which alone remains.
200. The steps to the attainment of this are general discipline, particular discipline, posture, control of the vital force, self-withdrawal, concentration, meditation, and absorption (with self-consciousness).

[1 *This—Nirvikalpa Samādhi.*]

201. General discipline (*Yama*) consists of non-injury, truthfulness, non-stealing, continence, and non-acceptance of gifts.

[1 *Non-injury—Not harming others by thought, word or deed.*
2 *Truthfulness—Maintaining identity between thought, word and deed.*
3 *Continence—Abstinence from sex relation even in thought.*
4 *Non-acceptance etc.—of things likely to stand in the way of meditation.*]

“शौचस्तोतरपःकायाध्यायेभ्यंप्रणिधानाति नियमः”.

|| 202 ||

202. Particular discipline (*Niyama*) consists of cleanliness, contentment, austerity, study of the scriptures and meditation on God.
1. Cleanliness—That is, cleanliness of body and purity of mind.

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

3. Study etc.—It also includes the repetition of the sacred symbol “Om.”

203. Posture (Asana) means the placing of the hands, feet, etc., in particular positions, such as Padmásana, Svastikásana, etc.

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

[¹ Exhalation etc.—These should be methodically done to produce the desired result.]
206. Concentration (Dhāranā) means the fixing of the mind on Brahman, the One without a second.

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

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

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

[See paragraphs 194 and 195.]

209. The Nirvikalpa Samādhi, of which these are the steps, has four obstacles, viz., torpidity, distraction, attachment and enjoyment.
210. Torpidity (*Laya*) is the lapse of the mental state into sleep because of the failure to rest on the Absolute.

[It is the result of laziness or fatigue.]

अखण्डवस्त्र्वनवलम्बने विचिृतैरन्तविवलम्बने
विशेष: || २११ ||

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

द्विविशेषाभावेदपि विचिृतैरकाराविवासनया सत्यी-
भावावलणहस्तवस्त्र्वनवलम्बनं कषाय: || २१२ ||

212. Attachment (*Kashāya*) is the failure of the mental state to rest on the Absolute, owing to the numbness brought on by impressions\(^1\) due to attachment even when there is no torpidity or distraction.

[\(^1\) Impressions etc.—The lurking desire for pleasures once experienced.]

अखण्डवस्त्र्वनवलम्बने नापि विचिृते: सविक्षाकः-
न्द्रावहारं रसास्वादः || सामाच्यास्समथे सविक्षाकः-
न्द्रावहारं वा || २१३ ||

213. Enjoyment (*Rasāsvāda*) is the tasting by the mental state of the bliss\(^1\) of *Savi-*
kalpa Samādhi owing to the failure to rest on the Absolute. Or it may mean continuing to taste the bliss of Savikalpa Samādhi while taking up the Nirvikalpa Samādhi.

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

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

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

तदुरुरः—
“रघुरेश्वर वेद्यन्तरित्वं चिकित्सं शाम्येतुपुनः।
सक्षायं विज्ञानोपर्वतमभ्रापतं न वाल्येत॥
नास्त्वाद्येदेत्रस्तं तत्र निःस्तुः प्रक्षयं भवेतु॥” इति।
(गौड़पादकारिका ३-५४-४५)
“यथा दीपो निवालस्थे नेक्षुते सोपमा स्पष्टता” इति च
(गीता ६,१६)॥ २१५॥
215. Thus it has been said: “When the mind is torpid, rouse it; when it is distracted, bring¹ it back to calmness; when it becomes attached, be² aware of it; when it is controlled, do not distract it any more. Do not linger on the bliss that comes from the *Savikalpa Samàdhi*, but be unattached through discrimination” (Gaudapâda Kàrikâ 3.44-45.). “As a lamp sheltered from the wind does not flicker, so is a Yogi’s controlled mind” (Gita 6.19).

¹*Bring etc.*—By perseverance and renunciation.
²*Be etc.*—And of its evil results.

अथ जीवनमुक्तमुक्तमुच्यते || २१६ ||

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

[The blessed soul whose ignorance has been destroyed by the realisation of Brahman in the *Nirvikalpa Samàdhi* becomes liberated at once from the body if there is no strong momentum of past actions³ (*Pràrabdha Karma*) left. But if there is, it can only be worked out. Such a man is called a *Jivanmukta* or one liberated while living. Though associated with the body, he is ever untouched by ignorance or its effects. His ultimate liberation (*Videha* or *Kaivalya Mukti*) comes with the destruction of the body.]

जीवनमुक्तो नाम स्वस्वरुपात्मकश्राष्ट्रवाटानेन तदश्चानन-बाधनन्दाराः स्वस्वरुपात्मकश्राणि साक्ष्यात्स्वकालमेवः॥

[1Br.]
217. A man liberated-in-life (Jivan-mukta) is one who by the knowledge of the Absolute Brahman, his own Self, has dispelled the ignorance regarding It and has realised It, and who, owing to the destruction of ignorance and its effects such as accumulated\(^1\) past actions, doubts\(^2\), errors\(^3\), etc., is free from all bondage and is established in Brahman.

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

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

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

“भिघटे हृदयमन्थियिंखिन्दन्ते सर्वसंशयः ।
क्षीयन्ते चात्म कर्माणि तलिन हुष्टे परावरे ॥”

इत्याविश्वासः (मुण्ड: २,२,८) ॥ २१८ ॥
218. Witness such Sruti passages as:—
"The knot of his heart is broken asunder, all his doubts are solved, and his past actions are neutralised when He who is high and low (cause and effect) has been realised" (Mund. Up. 2. 2. 8).

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

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

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

“सचायःसच्चायिः सकरणोऽकरणं तथा” हृत्याधिशुते:

॥ २२० ॥

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

“इशुपुत्रवन्धृतिः यो न पश्यति ो
द्रव्यं च पश्यत्रिपं बाह्यपत्त्वं।
तथा च हुर्वेन्द्रि पृष्णिक्येकं च:
स भृत्यत्वंभावणं इत्यह निधिः निधिः॥”

(उपदेशसाहस्री ५) इति ॥ २२१ ॥

221. It has further been said:—“He who does not see anything in the waking state as in sound sleep; who though seeing duality does not really see it as he sees only the Absolute; who though engaged in work² is really inactive³; he, and none other is the knower of the Self. This is the truth” (Upadesha-sâhasri, 5).
[1 *Does not etc.*—Even while awake, he does not see anything apart from Brahman.

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

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

222. In the case of such a liberated soul, only good\(^1\) desires persist, as do his habits of eating, moving, etc., which existed before the dawn of knowledge. Or he may become indifferent\(^2\) to all good or evil.

\(^{1}\) *Good etc.*—Because evil desires have already been destroyed by his religious practices.

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

तत्तुजनः

"शुद्धात्रैंदवतात्मस्य धर्माण यदि
युनां तत्तुजज्ञानोऽवृद्धिप्राप्ते"

(नैस्थौर्यविद्यः ४।६२) रूपः ॥

"प्रात:विद्वतं तथा शुद्धा स आत्माः हि भेष्ट:"

(उपदेशशास्त्री १२।५) रूपः ॥ २२३॥
223. Thus it has been said:—"If a man who has known the truth of Oneness acts according to his whims, then where is the difference between a knower of Truth and a dog as regards eating impure stuff?" (Naishkarmya-siddhi, 4. 62).

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

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

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

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

"उत्त्मप्राच्येश्वरोदस्त्य हाद्धेऽऽपूर्वकः।
अप्रकाश्ये भक्त्यस्त्यं न तु साधनक्षीणः॥"

(Netrakshya-siddhi 646) इति ॥ २२५ ॥
225. Thus it has been said:—"Such qualities as non-violence etc. come spontaneously to a man who has got Self-knowledge. They have not to be sought after" (Naish-karmya-siddhi, 4. 69).

226. In short, such a man’s soul remains as the illuminer\(^1\) of the mental states and the Consciousness reflected in them, experiencing\(^2\), solely for the maintenance\(^3\) of his body, happiness and misery, the results of past actions that have already begun to bear fruit (Pr\(\grave{a}\)rab\(\grave{a}\)dha) and have been either brought on by his own will or by that of another or against his will. After the exhaustion\(^4\) of the Pr\(\grave{a}\)rab\(\grave{a}\)dha work his vital force is absorbed in the Supreme Brahman, the Inward Bliss, and ignorance\(^5\) with its effects\(^6\) and their impressions is also destroyed. Then he is identified with the Absolute Brahman, the Supreme Isolation\(^7\), the embodiment of Bliss, in which there is not even the appearance of duality.
[1 Illuminer—The Witness of everything.
2 Experiencing—Without attachment.
3 Maintenance—Not for sense-gratification.
4 Exhaustion—Through enjoyment and suffering.
5 Ignorance—The little trace of it that makes possible the working out of the Prarabdha work.
6 Effects—The sense-objects etc.
7 Supreme Isolation—The One without a second.]

“न तत्स्य प्राणा उत्क्रामति” (ব: উ: যাছাই)
“অত্য সমন্বিতন্ত” (ব: উ: ১২১৯) “বিস্কৃতন বিস্বত্তে” (ক: উ: ৫১) ইত্যাদিত্যে। ॥ ২২৭ ॥

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

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