

CHAPTER-I

INTRODUCTORY

अखण्डं सच्चिदानन्दम् अवाङ्-मनस-गोचरम् ।

आत्मानम् अखिलाधारम् आश्रये अभीष्ट सिद्धये ॥१॥

akhaṇḍam saccidānandam avāṅ-manasa-gocaram |

ātmānam akhilādhāram āśraye abhīṣṭa siddhaye ||1||

akhaṇḍam (the Indivisible) saccidānandam (the Existence-Consciousness-Bliss Absolute a(not)-vāṅ (words)–manasa (and thought)–gocaram (reach of) |

ātmānam (the Self) akhilādhāram (and the substratum of all) āśraye (I take refuge in) abhīṣṭa (my cherished desire) siddhaye (for the attainment of) ||1||

I take refuge in the Self, the Indivisible, the Existence-Consciousness-Bliss Absolute, beyond the reach of words and thought, and the substratum of all, for the attainment of my cherished desire.

अर्थतः अपि अद्वयानन्दान् अतीत द्वैत भानतः ।

गुरुन् आराध्य वेदान्तसारं वक्ष्ये यथा मति ॥२॥

arthataḥ api advayānandān atīta dvaita bhānataḥ |

gurūn ārādhyā vedāntasāraṁ vakṣye yathā mati ||2||

arthataḥ api (justifies the meaning of) advayānandān (his name Advayananda) atīta (being free from) dvaita (duality) bhānataḥ (from the illusion of) |

gurūn (the Guru) ārādhyā (having worshipped) vedāntasāraṁ (Vedantasara) vakṣye (I undertake the task of expounding) yathā (according to) mati (my light) ||2||

Having worshipped the Guru who on account of his being free from the illusion of duality justifies the meaning of his name Advayananda, I undertake the task of expounding the essence of the Vedantasara according to my light.

THE SUBJECT MATTER OF VEDANTA

वेदान्तः नाम उपनिषत् प्रमाणं तत् उपकारीणि शरीरकसूत्रादीनि च ।३॥

vedāntaḥ nāma upaniṣat pramāṇam tat upakārīṇi śārīrakasūtrādīni ca |3||

vedāntaḥ (Vedanta) nāma (is) upaniṣat (of the Upanishads) pramāṇam (the evidence) tat-upakārīṇi (that help in the correct expounding of its meaning) śārīrakasūtrādīni (śārīrakasūtras and other books) ca (as well as) |3||

Vedanta is the evidence of the Upanishads, as well as the śārīrakasūtras and other books that help in the correct expounding of its meaning.

अस्य वेदान्त-प्रकरणत्वात् तदीयैः एव अनुबन्धैः तद्वत्तासिद्धेः न ते पृथक् आलोचनीयाः ॥४ ॥

asya vedānta-prakaraṇatvāt tadīyaiḥ eva anubandhaiḥ tadvattāsiddheḥ na te pṛthak ālocanīyāḥ ||4||

asya (its) vedānta-prakaraṇatvāt (on account of being a prakaraṇa treatise of Vedanta) tadīyaiḥ (of the latter) eva (as well) anubandhaiḥ (the anubandhas, or preliminary questions) tadvattāsiddheḥ (serve its purpose) na (not te (they) pṛthak (separately) ālocanīyāḥ (be discussed)) ||4||

On account of its being a prakaraṇa treatise of Vedanta, the anubandhas, preliminary questions, of the latter serve its purpose as well. Therefore they need not be discussed separately.

तत्र अनुबन्धः नाम अधिकारि-विषय-सम्बन्ध-प्रयोजनानि ॥५ ॥

tatra anubandhaḥ nāma adhikāri-viṣaya-sambandha-prayojanāni ||5||

tatra (of Vedanta) anubandhaḥ (the preliminary questions) nāma (are) adhikāri (the determination of the competency of the student) - viṣaya (the subject matter)-sambandha (its connections with the book) – prayojanāni (the necessity for its study) ||5||

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

THE QUALIFICATIONS FOR THE STUDY OF VEDANTA

अधिकारि तु विधिवत्-अधीत-वेद-वेदाङ्गत्वेन-आपाततः अधिगत-अखिल-वेदार्थः अस्मिन् जन्मनि जन्मान्तरे वा काम्य-निषिद्ध-वर्जन-पुरःसरं नित्य-नैमित्तिक-प्रायश्चित्त-उपासन-अनुष्ठानेन निर्गत-निखिल-कल्मषतया नितान्त-निर्मल-स्वान्तः साधनचतुष्टय-सम्पन्नः प्रमाता ॥६ ॥

adhikāri tu vidhivat-adhīta-veda-vedāṅgatvena-āpātataḥ adhigata-akhila-vedārthaḥ asmin janmani janmāntare vā kāmya-niṣiddha-varjana-puraḥsaram nitya-naimittika-prāyaścitta-upāsana-anuṣṭhānena nirgata-nikhila-kalmaṣatayā nitānta-nirmala-svāntaḥ sādhanacatuṣṭaya-sampannaḥ pramātā ||6||

adhikāri (the competent student) tu (is) vidhivat (in accordance with prescribed method) –adhīta (by studying) –veda (vedas) –vedāṅgatvena (and Vedangas) –āpātataḥ (a general) adhigata (has obtained) –akhila (entire)-vedārthaḥ (comprehension of vedas) asmin (in this) janmani (life) janmāntare (in an earlier life) vā (or) kāmya (rites performed with a view to attaining a desired object) –niṣiddha (actions forbidden in the scriptures) - varjana-puraḥsaram (by the avoidance of) nitya (daily obligatory rites) –naimittika (obligatory on special occasions) –prāyaścitta (expiatory rites) –upāsana (devotion) - anuṣṭhānena (by the performance of) nirgata (being absolved of) –nikhila (all) - kalmaṣatayā (sins) nitānta(entirely) –nirmala (pure) -svāntaḥ (in mind) sādhanacatuṣṭaya (the four sadhanas) -sampannaḥ (who has adopted) pramātā (aspirant) ||6||

The competent student is an aspirant who, by studying in accordance with the prescribed method the vedas and the vedangas (the books auxiliary to the vedas), has obtained a general comprehension of the entire vedas; who, being absolved from all sins in this or in a previous life by the avoidance of the actions known as Kāmya (rites performed with a view to attaining as desire object) and niṣiddha (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.

काम्यानि - स्वर्ग-आदि-इष्ट-साधनानि ज्योतिष्टोम-आदीनि ॥७॥

kāmyāni - svarga-ādi-iṣṭa-sādhanāni jyotiṣṭoma-ādīni ||7||

kāmyāni (are known as kāmya karma) – svarga (heaven) –ādi (etc.) –iṣṭa (desired fruits) - sādhanāni (the sacrifice which enable their performers to get) jyotiṣṭoma (jyotiṣṭoma) – ādīni (etc.) ||7||

The sacrifices such as jyotiṣṭoma etc., which enable their performer to get the desired fruits such as living in heaven etc., are known as kāmya karma.

निषिद्धानि - नरक-आदि-अनिष्ट-साधनानि ब्राह्मण-हनन-आदीनि ॥८॥

niṣiddhāni - naraka-ādi-anīṣṭa-sādhanāni brāhmaṇa-hanana-ādīni ||8||

niṣiddhāni (niṣiddha karmas or forbidden acts are) – naraka (hell) –ādi (etc.)-anīṣṭa (undesired results) -sādhanāni (actions which bring about) brāhmaṇa brahmin) –hanana (slaying) –ādīni (etc.) ||8||

नित्यानि - अकरणे प्रत्यवाय-सधनानि सन्ध्यावन्दन-आदीनि ॥९॥

nityāni - akaraṇe pratyavāya-sadhanāni sandhyāvandana-ādīni ||9||

nityāni (nitya karmas or daily rites are) - akaraṇe (non-performance of which) pratyavāya (causes harm) -sadhanāni (actions) sandhyāvandana (sandhyāvandana) –ādīni (etc.) ||9||

Daily rites, such as sandhyāvandana etc., the non-performance of which causes harm, are called nitya karma.

नैमित्तिकानि - पुत्र-जन्म-आदि-अनुबन्धीनि जातेष्टि आदीनि ॥१०॥

naimittikāni - putra-janma-ādi-anubandhīni jāteṣṭi ādīni ||10||

naimittikāni (Naimittika karma or rites to be observed on special occasions are) – putra (son) –janma-ādi (birth etc.) –anubandhīni (related to, subsequent to) jāteṣṭi (jāteṣṭi) ādīni (etc.) ||10||

Jāteṣṭi 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.

प्रायश्चित्तानि - पापक्षय-साधनानि चान्द्रायण आदीनि ॥११॥

prāyaścittāni - pāpakṣaya-sādhanāni cāndrāyaṇa ādīni ||11||

prāyaścittāni(*prāyaścittas* or penances are) – *pāpakṣaya* (in the expiation of sins) – *sādhanāni* (ritual which are instrumental) *cāndrāyaṇa*(*cāndrāyaṇa*) *ādīni* (etc.) ||11||

Rites such as *cāndrāyaṇa* etc., which are instrumental in the expiation of sin, are *prāyaścittas* or penances.

उपासनानि - सगुण-ब्रह्म-विषय-मानस-व्यापार-रूपाणि शाण्डिल्य-विद्या आदीनि ॥१२॥

upāsanāni - saguṇa-brahma-viṣaya-mānasa-vyāpāra-rūpāṇi śāṇḍilya-vidyā ādīni ||12||

upāsanāni(*upāsanās* or devotions are) – *saguṇa* (*saguṇa*) –*brahma* (*brahman*) –*viṣaya* (relating to) –*mānasa*(*mental*) –*vyāpāra-rūpāṇi* (activities such as are described in) *śāṇḍilya-vidyā* (*śāṇḍilya-vidyā*) *ādīni*(*etc.*) ||12||

Mental activities relating to the *saguṇa brahman* – such as are described in the *śāṇḍilya-vidyā* are *upāsanās* or devotions.

एतेषां नित्य-आदीनां बुद्धि-शुद्धिः परं प्रयोजनम्-उपासनानां तु चित्त-एकाग्र्यम् - तम्-एतम्-
आत्मानं वेद-अनुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन - बृ उ ४।४।२२ - इत्यादि श्रुतेः - तपसा
कल्मषम् हन्ति - मनु १२।१०४ - इत्यादि स्मृतेः च ॥१३॥

eteṣāṃ nitya-ādīnāṃ buddhi-śuddhiḥ paraṃ prayojanam-upāsanānāṃ tu citta-ekāgryam
“*tam-etam-ātmanāṃ veda-anuvacanena brāhmaṇāḥ vividiṣanti yajñena*” *Br U 4.4.22*
ityādi śruteḥ, “*tapasā kalmaṣam hanti*” - *Manu 12.104 - ityādi smṛteḥ ca* ||13||

eteṣāṃ (Of these) *nitya* (*nitya*) –*ādīnāṃ* (and other works) *buddhi* (*mind*) –*śuddhiḥ* (*purifying*) *paraṃ* (*mainly*) *prayojanam* (*purpose*) –*upāsanānāṃ*(*upāsanānās*) *tu*(*chiefly aim at*) *citta* (*mind*) –*ekāgryam* (*concentration*) “*tam-etam-ātmanāṃ* (*this Self*) *veda* (*veda*) –*anuvacanena* (*by the study of*) *brāhmaṇāḥ* (*brahmins*) *vividiṣanti* (*seek to know*) *yajñena*(*by sacrifice*)” *Br U 4.4.22* *ityādi* (*as in such*) *śruteḥ*(*śruti passages*), “*tapasā* (*by practising austerities*) *kalmaṣam* (*sins*) *hanti* (*they destroy*)” - *Manu 12.104 – ityādi* (*in such*) *smṛteḥ* (*smṛti passages*) *ca* (*as well as*)||13||

Of these, *nitya* and other works mainly serve the purpose of purifying the mind; but the *upāsanānās* chiefly aim at the concentration of the mind, as in such *śruti* passages, “Brahmins seek to know this Self by the study of the Vedas, by sacrifice” (*Br U 4.4.22*); as well as in such *smṛti* passages, “They destroy sins by practising austerities” (*Manu 12.104*).

नित्य-नैमित्तिकयोः उपासनानां तु अवान्तर फलं पितृलोक-सत्यलोक-प्राप्तिः - कर्मणा पितृलोकः
विद्यया देवलोकः - बृ उ १।५।१६ इत्यादि श्रुतेः ॥१४॥

*nitya-naimittikayoḥ upāsanānām tu avāntara phalaṁ pitṛloka-satyaloka-prāptiḥ –
“karmaṇā pitṛlokaḥ vidyayā devalokaḥ” - Br U 1.5.16 ityādi śruteḥ ||14||*

*nitya-naimittikayoḥ (of the nitya and the naimittika karma) upāsanānām (of the
upāsanānās) tu (and) avāntara (the secondary) phalaṁ (results are) pitṛloka (the world of
the departed ones) –satyaloka (satyaloka) -prāptiḥ(the attainment of) – “karmaṇā (by
sacrifice) pitṛlokaḥ(the world of the departed ones) vidyayā(by knowledge) devalokaḥ (the
world of the devas) is gained” - Br U 1.5.16 ityādi (as in such) śruteḥ (śruti
passages)||14||*

The secondary results of the nitya and the naimittika karma and of the upāsanānās are the attainment of the pitṛloka and the satyaloka respectively; as in the śruti passages, “By sacrifice the world of the departed ones, by knowledge (upāsanānā) the world of the devas is gained” (Br U 1.5.16).

साधनानि - नित्य-अनित्य-वस्तु-विवेक-इह-अमुत्र-फल-भोग-विराग-शम-आदि-षट्क-
सम्पत्ति-मुमुक्षुत्वानि ॥१५॥

*sāadhanāni - nitya-anitya-vastu-viveka-ihā-amutra-phala-bhoga-virāga-śama-ādi-ṣaṭka-
sampatti-mumukṣutvāni||15||*

*sāadhanāni(the means to the attainment of Knowledge are) – nitya (permanent) –anitya
(and transient) –vastu (things) –viveka (discrimination) –iha (in this world) –amutra
(and hereafter) –phala (fruits of actions) –bhoga (the enjoyment of) –virāga (renunciation)
–śama (control of the mind) –ādi (etc.) –ṣaṭka (six) –sampatti (treasures)-mumukṣutvāni
(desire for spiritual freedom)||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 spiritual freedom.

नित्य-अनित्य-वस्तु-विवेकः-तावद् ब्रह्म-एव नित्यं वस्तु ततः-अन्यत्-अखिलम्-अनित्यम्-इति
विवेचनम् ॥१६॥

*nitya-anitya-vastu-vivekaḥ-tāvad brahma-eva nityam vastu tataḥ-anyaṭ-akhilam-
anityam-iti vivecanam||16||*

*nitya-anitya-vastu-vivekaḥ (Discrimination between things permanent and transient) –
tāvad(is) brahma-eva (brahman alone) nityam (is the permanent) vastu (substance) tataḥ
(other than it) –anyaṭ (other things)-akhilam (all) –anityam (transient) –iti (thus)
vivecanam (discrimination)||16||*

Discrimination between things permanent and transient: this consists of the discrimination that “Brahman alone is the permanent substance and that all things other than it are transient.”

ऐहिकानां स्रक्-चन्दन-वनिता-आदि-विषय-भोगानां कर्म-जन्यतया-अनित्यत्ववत्
आमुष्मिकाणाम्-अपि-अमृत-आदि-विषय-भोगानाम्-अनित्यतया तेभ्योः नितरां विरतिः - इह-
अमुत्र-फल-भोग-विरागः ॥१७ ॥

*aihikānām srak-candana-vanitā-ādi-viṣaya-bhogānām karma-janyatayā-anityatvavat
āmuṣmikāṇām-api-amṛta-ādi-viṣaya-bhogānām-anityatayā tebhyoḥ nitarām viratiḥ - iha-
amutra-phala-bhoga-virāgaḥ ॥17॥*

*aihikānām (earthly) srak (a garland of flowers) –candana (sandal paste) –vanitā (woman
or sex pleasures) –ādi (such) –viṣaya (sense objects) -bhogānām (enjoyment) karma
(action) –janyatayā (being results of) -anityatvavat (which are transitory) āmuṣmikāṇām
(hereafter) –api (even) –amṛta (immortality) –ādi (etc.) –viṣaya (objects) –bhogānām
(enjoyment) -anityatayā (being as transitory) tebhyoḥ (for all of them) nitarām (utter,
total) viratiḥ (disregard) - iha-amutra-phala-bhoga-virāgaḥ (is renunciation of fruits of
action in this world and hereafter) ॥17॥*

The objects of enjoyment hereafter, such as immortality etc., being as transitory as the enjoyment of such earthly objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action – an utter disregard for all of them is renunciation of fruits of action in this world and hereafter.

शमादयः तु - शम-दम-उपरति-तितिक्षा-समाधान-श्रद्धा-आख्याः ॥१८ ॥

śamādayaḥ tu - śama-dama-uparati-titikṣā-samādhāna-śraddhā-ākhyāḥ ॥18॥

*śamādayaḥ tu (śama etc.) – śama (restraining of the outgoing mental propensities) –dama
(restraining of the external organs) –uparati (withdrawing of the Self) –titikṣā
(forbearance) –samādhāna (Self-settledness) –śraddhā (faith) –ākhyāḥ (comprise) ॥18॥*

śama etc, comprise: restraining of the outgoing mental propensities, restraining of the external sense organs, withdrawing of the Self), forbearance, Self-settledness and faith.

शमः तावत् - श्रवण-आदि-व्यतिरिक्त-विषयेभ्यः मनसः निग्रहः ॥१९ ॥

śamaḥ tāvat - śravaṇa-ādi-vyatirikta-viṣayebhyaḥ manasaḥ nigrahaḥ ॥19॥

*śamaḥ tāvat (śama is) – śravaṇa (hearing) –ādi (etc.) –vyatirikta (except) –
viṣayebhyaḥ (from all objects) manasaḥ (of the mind) nigrahaḥ (curbing) ॥19॥*

śama is the curbing of the mind from all objects except hearing etc.

दमः - बाह्य-इन्द्रियाणां तत्-व्यतिरिक्त-विषयेभ्यः निवर्तनम् ॥२० ॥

damaḥ - bāhya-indriyāṇāṁ tat-vyatirikta-viṣayebhyaḥ nivartanam ||20||

damaḥ (dama is) – bāhya (external) -indriyāṇāṁ (of the organs) tat (that) –vyatirikta (other than) -viṣayebhyaḥ (from all objects) nivartanam (restraining) ||20||

dama is the restraining of the external organs from all object except that.

निवर्तितानाम् एतेषां तत्-व्यतिरिक्त-विषयेभ्यः उपरमणम् उपरतिः अथवा विहितानां कर्मणां विधिना परित्यागः ॥२१॥

nivartitānām eteṣāṁ tat-vyatirikta-viṣayebhyaḥ uparamaṇam uparatiḥ athavā vihitānāṁ karmaṇāṁ vidhinā parityāgaḥ ||21||

nivartitānām (so restrained) eteṣāṁ (of these external organs) tat (that) –vyatirikta (other than) -viṣayebhyaḥ (from the pursuit of objects) uparamaṇam (cessation) uparatiḥ (is uparati) athavā (or) vihitānāṁ (prescribed) karmaṇāṁ (of works) vidhinā (according to scriptural injunction) parityāgaḥ (the abandonment of) ||21||

Uparati is the cessation of these external organs so restrained, from the pursuit of objects other than that; or, it may mean the abandonment of the prescribed works according to scriptural injunctions.

तितिक्षा शीत-उष्ण-आदि-द्वन्द्व-सहिष्णुता ॥२२॥

titikṣā – śīta-uṣṇa-ādi-dvandva-sahiṣṇutā ||22||

titikṣā (endurance is) – śīta-uṣṇa (heat and cold) –ādi (other) –dvandva (pairs of opposites) –sahiṣṇutā (endurance) ||22||

titikṣā is the endurance of heat and cold and other pairs of opposites.

निगृहीतस्य मनसः श्रवणादौ तत् अनुगुणविषये च समाधिः - समाधानम् ॥२३॥

nigṛhītasya manasaḥ śravaṇādau tat anugūṇaviṣaye ca samādhiḥ - samādhānam ||23||

nigṛhītasya (thus restrained) manasaḥ (of the mind) śravaṇādau (on hearing etc.) tat (that hearing etc. of the scriptural passages) anugūṇaviṣaye (other objects that are conducive to these) ca (and) samādhiḥ (constant concentration) – samādhānam (is samādhānam) ||23||

samādhāna is the constant concentration of the mind, thus restrained, on hearing etc. of the scriptural passages and other objects that are conducive to these.

गुरु-उपदिष्ट-वेदान्त-वाक्येषु विश्वासः - श्रद्धा ॥२४॥

guru-upadiṣṭa-vedānta-vākyaṣu viśvāsaḥ - śraddhā ||24||

guru (guru) –upadiṣṭa (taught by) –vedānta (of vedanta) -vākyeṣu (in the truths) viśvāsaḥ (faith) – śraddhā (śraddhā) ||24||

śraddhā is the faith in the truths of vedanta as taught by the Guru.

मुमुक्षुत्वं - मोक्ष-इच्छा ॥२५॥

mumukṣutvaṁ - mokṣa-icchā||25||

mumukṣutvaṁ (mumukṣutva) – mokṣa (for spiritual freedom) –icchā (is the yearning for)||25||

mumukṣutva is the yearning for spiritual freedom.

एवम्भूतः प्रमाता-अधिकारी - शान्तो दान्त - वृ उ ४ । ४ ।२३ इति-आदि श्रुतेः । उक्तञ्च -

प्रशान्त-चित्ताय जित-इन्द्रियाय च
प्रहीण-दोषाय यथा-उक्त-कारिणे ।
गुण-अन्विताय-अनुगताय सर्वदा
प्रदेयम्-एतत् सततं मुमुक्षवे ॥ इति

उपदेशसाहस्री ३२४ ।१६ ।७२

evambhūtaḥ pramātā-adhikārī “śānto dānta” Bṛ U 4. 4.23 iti-ādi śruteḥ| uktañca -

*praśānta-cittāya jita-indriyāya ca
prahīṇa-doṣāya yathā-ukta-kāriṇe|
guṇa-anvitāya-anugatāya sarvadā
pradeyam-etat satatam mumukṣave|| iti
upadeśasāhasrī 324.16.72*

evambhūtaḥ (such an aspirant) pramātā (is a qualified) -adhikārī (student) “śānto (quiet) dānta (subdued)” Bṛ U 4. 4.23 iti (thus) -ādi (etc.) śruteḥ(for it is said in the śruti passages)|

uktañca(it is further said) -

*praśānta (tranquil) -cittāya (one whose mind is) jita (subjugated) –
indriyāya (his senses) ca(and)
prahīṇa (free from) -doṣāya (faults) yathā-ukta-kāriṇe (obedient: one who
does as he is told)|
guṇa (virtues)-anvitāya (one endowed with) -anugatāya (submissive)
sarvadā (always)
pradeyam (is to be taught) -etat (this) satatam (constantly) mumukṣave
(eager for liberation)|| iti
upadeśasāhasrī 324.16.72*

Such an aspirant is a qualified student; for it is said in the śruti passages, “quiet, subdued” (Bṛ U 4. 4.23). It is further said, “This is always to be taught to one who

is of tranquil mind, who has subdued his senses, who is free from faults, obedient, endowed with virtues, always submissive, and who is constantly eager for liberation” (upadeśa-sāhasrī 324.16.72).

विषयः - जीव-ब्रह्म-ऐक्यम् शुद्ध-चैतन्यं प्रमेयं तत्र एव वेदान्तानां तात्पर्यात् ॥२७॥

viṣayaḥ - jīva-brahma-aikyam śuddha-caitanyam prameyam tatra eva vedāntānām tātparyāt ||27||

viṣayaḥ (the subject is) – jīva (individual self) –brahma (brahman) -aikyam (identity) śuddha (pure) -caitanyam (intelligence) prameyam (and is to be realised) tatra (for such) eva (indeed) vedāntānām (of vedanta texts) tātparyāt (purport) ||27||

The subject is the identity of the individual self and brahman, which is of the nature of pure intelligence and is to be realised. For such is the purport of the vedanta texts.

सम्बन्धः तु - तत्-ऐक्य-प्रमेयस्य तत्-प्रतिपादक-उपनिषत्-प्रमाणस्य च बोध्य-बोधक-भावः ॥२८॥

sambandhaḥ tu - tat-aikya-prameyasya tat-pratipādaka-upaniṣat-pramāṇasya ca bodhya-bodhaka-bhāvaḥ ||28||

sambandhaḥ (the connection) tu (is) – tat (that) –aikya (identity) -prameyasya (which is to be realised) tat (that) –pratipādaka (that establishes it) –upaniṣat (upaniṣats) - pramāṇasya (the evidence of) ca (and) bodhya (a thing to be known) –bodhaka (that which tells of it) –bhāvaḥ (is the relation) ||28||

The connection is the relation between that identity which is to be realised and the evidence of the upaniṣats that establishes it, as between a thing to be known and that which tells of it.

प्रयोजनं तु - तत्-ऐक्य-प्रमेय-गत-अज्ञान-निवृत्तिः स्वस्वरूप-आनन्द-अवाप्तिः-च तरति शोकम् आत्मवित् छा ऊ ७ ।१ ।३ इति-आदि-श्रुतेः ब्रह्मविद् ब्रह्मैव भवति मुण्ड ऊ ३ ।२ ।९ इति-आदि-श्रुतेः-च ॥२९॥

prayojanam tu - tat-aikya-prameya-gata-ajñāna-nivṛttiḥ svasvarūpa-ānanda-avāptiḥ-ca “tarati śokam ātmavit” Chā U 7.1.3 iti-ādi-śruteḥ “brahmavid brahmaiva bhavati” Muṇḍa U 3.2.9 iti-ādi-śruteḥ-ca ||29||

prayojanam (the necessity) tu (is) – tat(that) –aikya (identity) –prameya (which is to be realised) –gata (relating to) –ajñāna (ignorance) -nivṛttiḥ (dispelling) svasvarūpa (of realisation of one’s own Self) –ānanda (the bliss) –avāptiḥ-ca (attainment of) “tarati (overcomes) śokam (grief) ātmavit (the knower of Self) ” Chā U 7.1.3 iti(as in) –ādi (such) –śruteḥ (śruti passages) “brahmavid (he who knows brahman) brahmaiva (verily brahman) bhavati (becomes)” Muṇḍa U 3.2.9 iti-ādi-śruteḥ-ca ||29||

The necessity is the dispelling of ignorance relating to that identity which is to be realised, as the attainment of bliss resulting from the realisation of one's own Self. As in such śruti passages, "The knower of Self overcomes grief" (Ch U 7.1.3), "He who knows brahman becomes brahman" Muṇḍa U 3.2.9.

THE NECESSITY OF A GURU

अयम्-अधिकारी जनन-मरण-आदि-संसार-अनल-सन्तप्तः दीप्त-शिरा जलराशिम्-इव-
उपहारपाणिः श्रोत्रियं ब्रह्म-निष्ठं गुरुम्-उपसृत्य तम्-अनुसरति तद्-विज्ञानार्थं स गुरुम्-एव-
अभिगच्छेत् समित्-पाणिः श्रोत्रियं ब्रह्म-निष्ठम् मुण्ड उ १।२।१२ इति-आदि-श्रुतेः ॥३०॥

*ayam-adhikārī janana-marāṇa-ādi-saṁsāra-anala-santaptaḥ dīpta-śirā jalarāśim-iva-
upahārapāṇiḥ śrotriyaṁ brahma-niṣṭhaṁ gurum-upasṛtya tam-anusarati "tad-
vijñānārthaṁ sa gurum-eva-abhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham"
Muṇḍa U 1.2.12 iti-ādi-śruteḥ ॥30॥*

*ayam (such) -adhikārī (a qualified pupil janana(birth) –marāṇa (death) –ādi (etc.) –
saṁsāra (endless round of) –anala (with th fire) -santaptaḥ (scorched) dīpta (on fire) –śirā
(ones's head) jalarāśim (to a lake) –iva (just as) –upahāra (with presents) –pāṇiḥ (in
hand) śrotriyaṁ (learned in the vedas) brahmaniṣṭhaṁ (ever living in brahman) gurum
(guru) -upasṛtya (should repair) tam (him) -anusarati (serve) "tad (this) –
vijñānārthaṁ(in order to understand) sa (he) gurum (spiritual guru) –eva (alone) -
abhigacchet (repair, go to) samit (with fuel) -pāṇiḥ (in hand) śrotriyaṁ (who is learnd in
the vedas) brahma-niṣṭham (lives entirely in brahman)" Muṇḍa U 1.2.12 iti-ādi-śruteḥ
(as the following and other śrutis say. ॥30॥*

स गुरुः परम-कृपया-अध्यारोप-अपवाद-न्यायेन-एनम्-उपदिशति

तस्मै स विद्वान्-उपसन्नाय सम्यक्

प्रशान्त-चित्ताय शमान्विताय

येन-अक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्म-विद्याम् ॥

मुण्ड उ १।२।१३ इति-आदि-श्रुतेः ॥३१॥

*sa guruḥ parama-kṛpayā-adhyāropa-apavāda-nyāyena-enam-upadiśati
tasmai sa vidvān-upasannāya samyak
praśānta-cittāya śamānvitāya
yena-akṣaraṁ puruṣaṁ veda satyaṁ
provāca tāṁ tattoato brahma-vidyām ॥
Muṇḍa U 1.2.13 iti-ādi-śruteḥ ॥31॥*

*sa (such a) guruḥ (guru) parama (infinite) –kṛpayā (through grace) –adhyāropa
(superimpositions) –apavāda (de-superimposition) –nyāyena (by the method of) –enam
(this, pupil)-upadiśati(instructs)*

tasmai (to that pupil) sa (he) vidvān (the wise teacher) -upasannāya (approached with) samyak(due courtesy) praśānta (perfectly calm) -cittāya (mind) śamānvoitāya (controlled his senses) yena (by which) -akṣaram (imperishable) puruṣam (the Being) veda (he knows) satyam(real) provāca (should impart) tām (to that pupil) tattvato (truly) brahma-vidyām (knowledge of brahman)|| Muṇḍa U 1.2.13 iti-ādi-śruteḥ ||31||

Such a guru (teacher) through his infinite grace instructs the pupil by the method of de-superimposition of the superimposition as in such śruti 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” Muṇḍa U 1.2.13.

CHAPTER – II

SUPERIMPOSITION

SUPERIMPOSITION DEFINED

असर्प-भूतायां रज्जौ सर्प-आरोपवत् वस्तुनि अवस्तु-आरोपः - अध्यारोपः ॥३२॥

asarpa-bhūtāyām rajjau sarpa-āropavat vastuni avastu-āropaḥ - adhyāropaḥ||32||

asarpa (not a snake) -bhūtāyām (which is) rajjau (in a rope) sarpa (snake) -āropavat (like the false perception of) vastuni (on the real) avastu (unreal) -āropaḥ (superimposition) – adhyāropaḥ (is adhyāropaḥ)||32||

adhyāropaḥ is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.

32 footnote 1: adhyāropa – A synonymn of the word adhyāsa has been defined by Shankaracharya as स्मृतिरूपः परत्र पूर्वदृष्ट अवभासः *smṛtirūpaḥ paratra pūrvadr̥ṣṭa avabhāsaḥ*, “The apparent recognition of something previously observed in some other thing.”

वस्तु - सत्-चित्-आनन्दम्-अद्वयं ब्रह्म अज्ञान-आदि-सकल-जड-समूहः-अवस्तु ॥३३॥

vastu - sat-cit-ānandam-advayam brahma; ajñāna-ādi-sakala-jada-samūhaḥ-avastu||33||

vastu (reality) – sat (existence) –cit (consciousness) –ānandam (and bliss) –advayam (without a second) brahma (brahman); ajñāna (nescience) –ādi (and) –sakala (all other) – jada (material) –samūhaḥ (collection of objects) –avastu (is unreality) ||33||

reality is brahman which is without a second and is existence, knowledge and bliss; unreality is nescience and all other material objects.

अज्ञानं तु - सद्-असद्भ्याम्-अनिर्वचनीयं त्रिगुणात्मकं ज्ञान-विरोधि भावरूपं यत्किञ्चित्-इति
वदन्ति-अहम्-अज्ञ इति-आदि-अनुभवात् देव-आत्म-शक्तिं स्वगुणैः-निगूढाम् - श्वेत उ १।३।
इति-आदि-श्रुतेः-च ॥३४ ॥

*ajñānam tu - sad-asadbhyām-anirvacanīyam triguṇātmakam jñāna-virodhi bhāvarūpaṁ
yatkiñcit-iti vadanti-aham-ajña iti-ādi-anubhavāt “deva-ātma-śaktim svaguṇaiḥ-
nigūḍhām” - Śveta U 1.3. iti-ādi-śruteḥ-ca||34||*

*ajñānam tu (however, ignorance is) – sad (being) –asadbhyām (nonbeing) -
anirvacanīyam (which cannot be described as) triguṇātmakam (made up of three qualities)
jñāna-virodhi (antagonistic to knowledge) bhāvarūpaṁ (positive) yatkiñcit (something) -
iti vadanti (its existence is established) -aham (I am) -ajña (ignorant) iti-ādi-anubhavāt
(from such experiences as) “deva-ātma-śaktim (the power belonging to God Himself)
svaguṇaiḥ (in its own qualities) –nigūḍhām (hidden)” - Śveta U 1.3. iti-ādi-śruteḥ-
ca||34||*

However ignorance is described as something positive though intangible, which cannot be described as being or non-being, which is made of three qualities and is antagonistic to knowledge. Its existence is established from such experiences as “I am ignorant” and from such śruti passages as, “The power belonging to God Himself, hidden in its own qualities” (Śveta U 1.3.).

The word “however” denotes that the text offers a special theory on the subject. The special significance of the term “something” is to posit ignorance as the source or cause of illusion.

Ignorance is not mere negation of knowledge. We can understand knowledge from three aspects: 1) Knowledge is synonymous with “the Witness, the Perceiver” which is eternal and cannot therefore be negated. 2) Knowledge is a particular function of the mind as in , “through *understanding* one understands the Rig-Veda”. No mental function can illumine an object unless it has consciousness at its back. The eyes, etc. seem to perform their functions consciously because they draw their consciousness from the Self. Hence under no circumstances can this knowledge exist in a negative state. 3) Negation of the knowledge of a particular subject may mean that one perceives another object. Again there cannot be 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. Ignorance is positive does not imply that it is an absolute substance which brahman alone is. It has found a place in vedanta to explain the otherwise inexplicable production of the phenomenal world. It cannot be proved by reasoning which is a product of ignorance, for it will then mean seeing darkness with the help of darkness. Nor can it be proved by knowledge for then it will be like seeing darkness with the help of light. It is neither real like brahman nor unreal like the son of a barren woman or the horns of a hare or

water in a mirage, for in the case of the latter there would not be any dealing with the world. Really this ignorance can never be properly explained. It is antagonistic to knowledge, because it disappears with the dawn of knowledge.

It is one and composed of three qualities, sattva, rajas and tamas. From the standpoint of the individuals it is many since one can go beyond ignorance and be liberated or gradually liberated even though others may still be in ignorance. Again if ignorance were not many, one cannot get beyond ignorance because all others are in ignorance.

THE INDIVIDUAL AND COLLECTIVE ASPECTS

इदम्-अज्ञानं समष्टि-व्यष्टि-अभिप्रायेण-एकम्-अनेकम्-इति च व्यवहियते ॥३५॥

idam-ajñānaṁ samaṣṭi-vyaṣṭi-abhiprāyeṇa-ekam-anekam-iti ca vyavahriyate ॥35॥

idam (this) -ajñānaṁ (ignorance) samaṣṭi (collectively) -vyaṣṭi (or individually) - abhiprāyeṇa (according to the mode of observing) -ekam (one) -anekam (or many) -iti ca vyavahriyate (is said to be) ॥35॥

This ignorance is said to be one or many according to the mode of observing it either collectively or individually.

तथाहि यथा वृक्षाणां समष्टि-अभिप्रायेण वनम्-इति-एकत्व-व्यपदेशः यथा वा जलानां समष्टि-अभिप्रायेण जलाशय इति तथा नानात्वेन प्रतिभासमानानां जीव-गत-अज्ञानानां समष्टि-अभिप्रायेण तद्-एकत्व-व्यपदेशः अजाम्-एकाम् श्वे उ ४ ।५ इति-आदि-श्रुतेः ॥३६॥

tathāhi yathā vṛkṣāṇāṁ samaṣṭi-abhiprāyeṇa vanam-iti-ekatva-vyapadeśaḥ yathā vā jalānāṁ samaṣṭi-abhiprāyeṇa jalāśaya iti tathā nānātvena pratibhāsamānānāṁ jīva-gata-ajñānānāṁ samaṣṭi-abhiprāyeṇa tad-ekatva-vyapadeśaḥ "ajām-ekām" Śve U 4.5 iti-ādi-śruteḥ ॥36॥

tathāhi (similarly, as) yathā (for instance) vṛkṣāṇāṁ of trees) samaṣṭi (collective) - abhiprāyeṇa(considered as) vanam (forest) -iti-ekatva (as one) -vyapadeśaḥ (denoted) yathā (as) vā (or) jalānāṁ (of water) samaṣṭi (collective) -abhiprāyeṇa (considered as) jalāśaya (the reservoir) iti (thus) tathā (so also) nānātvena (diversely) pratibhāsamānānāṁ (being manifested) jīva-gata (existing in jīvas) -ajñānānāṁ (ignorance) samaṣṭi-abhiprāyeṇa (considered collectively) tad-ekatva (as one) - vyapadeśaḥ (represented) "ajām (there is unborn) -ekām (one)" Śve U 4.5 iti-ādi-śruteḥ as in such scriptural passages ॥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 jīvas being diversely manifested, is collectively represented as one – as in such scriptural passages as, "There I one unborn" etc. Śve U 4.5.

36 footnote 1 is relevant here: Though Brahman is the substratum of ignorance, yet the effect of the latter (ignorance) is seen only in and through the created beings.

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.

116 footnote 2 is relevant here: These two similes, frequently repeated in the book Vedāntasāra, 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 limiting adjuncts superimposed by ignorance.

इयं समाष्टिः-उत्कृष्ट-उपाधितया विशुद्ध-सत्त्व-प्रधाना ॥३७॥

iyam samaṣṭiḥ-utkrṣṭa-upādhitayā viśuddha-sattva-pradhānā ||37||

iyam (this) samaṣṭiḥ (aggregate of ignorance) –utkrṣṭa (superior being, Perfection, Pure Intelligence of brahman) –upādhitayā (on account of its appearing associated with) viśuddha(pure) –sattva (sattva) –pradhānā (has a preponderance of) ||37||

This aggregate (of ignorance) on account of its appearing associated with Perfection (Pure Intelligence of brahman) has a preponderance of pure sattva.

एतद्-उपाहितं चैतन्यं सर्वज्ञत्व-सर्वेश्वरत्व-सर्वनियन्तृत्व-आदि-गुणकम्-अव्यक्तम्-अन्तर्यामी
जगत्-कारणम्-ईश्वरः इति च व्यपदिश्यते सकल-अज्ञान-अवभासकत्वात्। यः सर्वज्ञः सर्व-वित् -
मुण्ड उ १।१।१ इति श्रुतेः ॥३८॥

etad-upahitam caitanyam sarvajñatva-sarveśvaratva-sarvaniyantrtva-ādi-guṇakam-avyaktam-antaryāmī jagat-kāraṇam-īśvaraḥ iti ca vyapadiśyate sakala-ajñāna-avabhāśakatvāt | “yaḥ sarvajñaḥ sarva-vit” - Muṇḍa U 1.1.1 iti śruteḥ ||38||

etad (with this ignorance) -upahitam (associated) caitanyam (consciousness) sarvajñatva (omniscience) –sarveśvaratva (universal lordship) –sarvaniyantrtva (all-controlling power) –ādi (etc.) –guṇakam (endowed with such qualities) –avyaktam (undifferentiated) –antaryāmī (inner guide) jagat-kāraṇam (the cause of the world) –īśvaraḥ (īśvara) iti ca vyapadiśyate (is designated as) sakala (all, aggregate) –ajñāna (ignorance) –avabhāśakatvāt (being the illuminator) | “yaḥ (who) sarvajñaḥ (knows all generally) sarva-vit (who perceives all particularly)” - Muṇḍa U 1.1.1 iti śruteḥ (as in the śruti passage) ||38||

Consciousness associated (as it were) with this (aggregate of ignorance) is endowed with such qualities as omniscience, universal lordship, all-controlling power, etc., and is designated as the undifferentiated, the inner guide, the cause of the world and īśvara on account of Its being the illuminator of the aggregate of ignorance. As in the śruti passage, “Who knows all (generally), who perceives all (particularly)” Muṇḍa U 1.1.1.

ईश्वरस्य इयं समष्टिः-अखिल-कारणत्वात्-कारणशरीरम्-आनन्द-प्रचुरत्वात्-कोशवत्-
आच्छादकत्वात्-आनन्दमयकोशः सर्व-उपरमत्वात्-सुषुप्तिः-अत एव स्थूल-सूक्ष्म-प्रपञ्च-लय-
स्थानम्-इति च उच्यते ॥३९॥

*īśvarasya iyaṁ samaṣṭiḥ-akhila-kāraṇatvāt-kāraṇaśarīram-ānanda-pracuratvāt-kośavat-
ācchādakavāt-ānandamayakośaḥ sarva-uparamatvāt-suṣuptiḥ-ata eva sthūla-sūkṣma-
prapañca-laya-sthānam-iti ca ucyate* ॥39॥

*īśvarasya (associate with the īśvara) iyaṁ (this) samaṣṭiḥ (aggregate of ignorance) –
akhila(of all) –kāraṇatvāt (being the cause of) –kāraṇaśarīram (causal body) –ānanda (of
bliss) –pracuratvāt (on account of its being full) –kośavat (like a sheath) –ācchādakavāt
(on account of its covering) –ānandamayakośaḥ (the blissful sheath) sarva (everything) –
uparamatvāt (on account of the dissolution of) –suṣuptiḥ (cosmic sleep, pralaya) –ata eva
(for this reason) sthūla (gross) –sūkṣma (and subtle) –prapañca (phenomena) –laya
(dissolution) –sthānam (state of) –iti ca ucyate(it is further known as)* ॥39॥

This aggregate of ignorance associated with īśvara is known as the causal body on account of its being the cause of all, and as 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.

यथा वनस्य व्यष्टि-अभिप्रायेण वृक्षाः इति-अनेकत्व-व्यपदेशः यथा वा जलाशयस्य व्यष्टि-
अभिप्रायेण जलानि-इति तथा-अज्ञानस्य व्यष्टि-अभिप्रायेण तद्-अनेकत्व-व्यपदेशः इन्द्रो मायाभिः
पुरुरूप ईयते ऋग्वेद ६ ।४७ ।१८ इति-आदि-श्रुतेः ॥४०॥

*yathā vanasya vyaṣṭi-abhiprāyeṇa vṛkṣāḥ iti-anekatva-vyapadeśaḥ yathā vā jalāśayasya
vyaṣṭi-abhiprāyeṇa jalāni-iti tathā-ajñānasya vyaṣṭi-abhiprāyeṇa tad-anekatva-
vyapadeśaḥ “indro māyābhiḥ pururūpa īyate” R̥gveda 6.47.18 iti-ādi-śruteḥ* ॥40॥

*yathā (just as) vanasya (of the forest) vyaṣṭi (individual, units) -abhiprāyeṇa (from the
standpoint of) vṛkṣāḥ (number of trees) iti (thus) –anekatva (manifold) -vyapadeśaḥ (may
be designated) yathā (just as) vā (or) jalāśayasya (of the reservoir) vyaṣṭi (unit) -
abhiprāyeṇa (from the standpoint of) jalāni (quantities of water, water bodies) -iti (thus)
tathā (even so) -ajñānasya (of the ignorance) vyaṣṭi (separate units) -abhiprāyeṇa (from
the standpoint of) tad-anekatva (as many) -vyapadeśaḥ (is spoken of) “indro (indra)
māyābhiḥ (through māyā) pururūpa (many forms) īyate (appears as)” R̥gveda 6.47.18
iti-ādi-śruteḥ (as in such śruti passages as)* ॥40॥

As a forest, from 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 such śruti passages as, “Indra through māyā appears as of many forms” R̥gveda 6.47.18.

अत्र व्यस्त-समस्त-व्यापित्वेन व्यष्टि-समष्टिता-व्यपदेशः ॥४१॥

atra vyasta-samasta-vyāpitvena vyaṣṭi-samaṣṭitā-vyapadeśaḥ ||41||

atra (here, that is in the case of ignorance) vyasta (units) –samasta (aggregate) - vyāpitvena (on account of its pervading) vyaṣṭi (individual) –samaṣṭitā (collective) – vyapadeśaḥ (has been designated) ||41||

Ignorance has been designated as individual and collective on account of its pervading the units and the aggregate.

इयं व्यष्टिः-निकृष्ट-उपाधितया मलिन-सत्त्व-प्रधाना ॥४२ ॥

iyam vyaṣṭiḥ-nikṛṣṭa-upādhitayā malina-sattva-pradhānā ||42||

iyam (this) vyaṣṭiḥ (individual) –nikṛṣṭa (an inferior being) -upādhitayā (on account of its association with) malina (impure, means sattva is eclipsed by rajas and tamas) –sattva (sattva) –pradhānā (characterised by, actually preponderance of) ||42||

The individual ignorance, on account of its association with the inferior being, is characterised by impure sattva.

एतद्-उपाहितं चैतन्यम्-अल्पज्ञत्व-अनीश्वरत्व-आदि-गुणकं प्राज्ञ इति-उच्यते एक-अज्ञान-
अवभासकत्वात् ॥४३ ॥

*etad-upahitaṁ caitanyam-alpajñatva-anīśvaratva-ādi-guṇakam prājña iti-ucyate eka-
ajñāna-avabhāsakatvāt* ||43||

etad (with this individual ignorance) -upahitaṁ (associated with) caitanyam (consciousness) –alpajñatva (has limited knowledge) –anīśvaratva (is devoid of the power of lordship) –ādi (etc.) -guṇakam (endowed with) prājña (prājña) iti-ucyate (is called) eka (individual) –ajñāna (ignorance) –avabhāsakatvāt (on account of being the illuminator of) ||43||

Consciousness associated with this (individual ignorance) has limited knowledge and is devoid of the power of lordship; it is called prājña on account of its being the illuminator of individual ignorance.

अस्य प्राज्ञत्वम्-अस्पष्ट-उपाधितया-अनति-प्रकाशकत्वात् ॥४४ ॥

asya prājñatvam-aspṣṭa-upādhitayā-anati-prakāśakatvāt ||44||

asya (of this, of the jīva) prājñatvam (state of being almost ignorant) –aspṣṭa (dull)- upādhitayā (on account of its association with a limiting adjunct) –anati (deficient) – prakāśakatvāt (on account of illumination which is) ||44||

It is called prājña as it is deficient in illumination on account of its association with a dull limiting adjunct.

अस्य-अपि-इयम्-अहङ्कार-आदि-कारणत्वात्-कारणशरीरम्-आनन्द-प्रचुरत्वात्-कोशवत्-
आच्छादकत्वात्-आनन्दमयकोशः सर्व-उपरमत्वात्-सुषुप्तिः-अत एव स्थूल-सूक्ष्म-शरीर-प्रपञ्च-
लय-स्थानम्-इति च उच्यते ॥४५॥

*asya-api-iyam-ahaṅkāra-ādi-kāraṇatvāt-kāraṇaśarīram-ānanda-pracuratvāt-kośavat-
ācchādakavāt-ānandamayakośaḥ sarva-uparamatvāt-suṣuptiḥ-ata eva sthūla-sūkṣma-
śarīra-prapañca-laya-sthānam-iti ca ucyate* ||45||

*asya (of this, of the individual ignorance) –api (also) –iyam (this) –ahaṅkāra (egoism) –
ādi (etc.) –kāraṇatvāt (on account of its being the cause of) –kāraṇaśarīram
(kāraṇaśarīram) –ānanda (bliss) –pracuratvāt (on account of its being full of) –kośavat
(like a sheath) –ācchādakavāt (on account of its covering) –ānandamayakośaḥ
(ānandamayakośaḥ) sarva (all) –uparamatvāt (on account of dissolution of) –suṣuptiḥ
(dreamless sleep) -ata eva (and for this reason) sthūla (gross) –sūkṣma (subtle) –śarīra
(bod) –prapañca (phenomena) –laya (dissolution) –sthānam (state of) -iti ca ucyate (it is
also designated as) ||45||*

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

तदानीम्-एतौ-ईश्वर-प्राज्ञौ चैतन्य-प्रदीप्ताभिः-अतिसूक्ष्माभिः-अज्ञान-वृत्तिभिः-आनन्दम्-
अनुभवतः आनन्दभुक् चेतोमुखः प्राज्ञः - माण्डू उ ५ इति श्रुतेः सुखम्-अहम्-अस्वाप्सम् न
किञ्चित्-अवेदिषम्-इति-उत्थितस्य-परामर्श-उपपत्तेश्च ॥४६॥

*tadānīm-etau-īśvara-prājñau caitanya-pradīptābhiḥ-atisūkṣmābhiḥ-ajñāna-vṛttibhiḥ-
ānandam-anubhavataḥ “ānandabhuk cetomukhaḥ prājñaḥ” (Māṇḍū U 5) iti śruteḥ
sukham-aham-asvāpsam na kiñcit-avediṣam-iti-utthitasya-parāmarśa-upapatteśca* ||46||

*tadānīm (in that state of dreamless sleep, because there is no mind to think) –etau (both
these) –īśvara-prājñau (īśvara and prājña) caitanya (consciousness) –pradīptābhiḥ (by the
lamp or light of) –atisūkṣmābhiḥ (through very subtle) –ajñāna (ignorance) –vṛttibhiḥ
(function of) –ānandam (happiness) -anubhavataḥ (enjoy) “ānandabhuk (the enjoyer of
bliss) cetomukhaḥ (with consciousness for its aid) prājñaḥ (prājña)” (Māṇḍū U 5) iti
śruteḥ (as in the śruti passage) sukham (happily) –aham (I) -asvāpsam (slept) na (not)
kiñcit (anything) –avediṣam (did know) –iti (thus) –utthitasya (a man awaking from
dreamless sleep)-parāmarśa-upapatteśca (as also from such experience)||46||*

In the state of dreamless sleep both īśvara and prājña, through a very subtle function of ignorance illumined by consciousness, enjoy happiness, as in the śruti passage, “prājña, the enjoyer of bliss, with consciousness for its aid (is the third aspect) (Māṇḍū U 5); as also from such experience of a man awaking from dreamless sleep as, “I slept happily, I did not know anything.”

अनयोः समाष्टि-व्यष्टयोः-वन-वृक्षयोः-इव जलाशय-जलयोः-इव वा-अभेदः ॥४७॥

anayohḥ samaṣṭi-vyaṣṭyohḥ-vana-vṛkṣayohḥ-iva jalāśaya-jalayohḥ-iva vā-abhedaḥ ॥47॥

anayohḥ (of this) samaṣṭi (aggregate ignorance) –vyaṣṭyohḥ (individual ignorance) –vana (forest) –vṛkṣayohḥ (trees) -iva (like) jalāśaya (reservoir) –jalayohḥ (water bodies) -iva (like) vā (or) –abhedaḥ (identical) ॥47॥

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

36 footnote 1 is relevant here: Though brahman is the substratum of ignorance, yet the effect of the latter (ignorance) is seen only in and through the created beings. 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. Ignorance associated with the aggregate of consciousness is *śuddha-sattva-pradhāna* (37) and the ignorance associated with the individual consciousness is *malina-sattva-pradhāna* (42).

एतद्-उपहितयोः-ईश्वर-प्राज्ञयोः-अपि वन-वृक्ष-अवच्छिन्न-आकाशयोः-इव जलाशय-जलगत-प्रतिबिम्ब-आकाशयोः-इव वा-अभेदः - एषः सर्वेश्वरः एषः सर्वज्ञः एषः-अन्तर्यामी-एषः योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् माण्डू उ ६ इति-आदि- श्रुतेः ॥४८॥

etad-upahitayohḥ-īśvara-prājñayohḥ-api vana-vṛkṣa-avacchinna-ākāśayohḥ-iva jalāśaya-jalagata-pratibimba-ākāśayohḥ-iva vā-abhedaḥ “eṣaḥ sarveśvaraḥ” (eṣaḥ sarvajñaḥ eṣaḥ-antaryāmī-eṣaḥ yonih sarvasya prabhavāpyayau hi bhūtānām)” Māṇḍū U 6 iti-ādi-śruteḥ ॥48॥

etad (this) –upahitayohḥ (associated with ignorance) –īśvara-prājñayohḥ (of īśvara and prājña) -api (even) vana (forest) –vṛkṣa (tree) –avacchinna (enclosed) –ākāśayohḥ (of the space) -iva (like) jalāśaya (reservoir) –jalagata (water bodies) –pratibimba (reflected) –ākāśayohḥ (of the sky) -iva (like) vā (or) -abhedaḥ (identical) “eṣaḥ (He) sarveśvaraḥ (is the Lord of all)” (eṣaḥ (He) sarvajñaḥ (is omniscient) eṣaḥ (He) –antaryāmī (inner controller) –eṣaḥ (He) yonih (is the source) sarvasya (of all) prabhavāpyayau (He is the cause of the origin and destruction) hi (indeed) bhūtānām (of creatures))” Māṇḍū U 6 iti-ādi-śruteḥ (as in such śruti passages) ॥48॥

As the space enclosed by the forest is identical with the space enclosed by the trees, or as the sky reflected in the water is the same as the sky reflected in the reservoir, similarly, īśvara and prājña associated with these (aggregate and individual ignorance) are identical. There are such śruti 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)” Māṇḍū U 6.

Footnote: The identity here spoken of is as regards their essence as pure consciousness or spirit and not as subject to limiting adjuncts.

वन-वृक्ष-तद्-अवच्छिन्न-आकाशयोः-जलाशय-जल-तद्गत-प्रतिबिम्ब-आकाशयोः-वा-आधारभूत-
 अनुपहित-आकाशवत्-अनयोः-अज्ञान-तद्-उपहित-चैतन्ययोः-आधारभूतं यद्-अनुपहितं चैतन्यं
 तत्-तुरीयम्-इति-उच्यते - शान्तम् - शिवम्-अद्वैतं चतुर्थं मन्यते - स आत्मा स विज्ञेयः -
 माण्डू उ ७ इति-आदि-श्रुतेः ॥४९॥

*vana-vṛkṣa-tad-avacchinna-ākāśayoḥ-jalāśaya-jala-tadgata-pratibimba-ākāśayoḥ-vā-
 ādhārabhūta-anupahita-ākāśavat-anayoḥ-ajñāna-tad-upahita-caitanyayoḥ-ādhārabhūtaṁ
 yad-anupahitaṁ caitanyaṁ tat-turīyam-iti-ucyate (śāntam) śivam-advaitaṁ caturthaṁ
 manyate (sa ātmā sa vijñeyaḥ) - Māṇḍū U 7 iti-ādi-śruteḥ ॥49॥*

*vana (forest) –vṛkṣa (tree) –tad (that) –avacchinna (enclosed) –ākāśayoḥ (space) –jalāśaya
 (reservoir) –jala (water bodies) –tadgata (in that) –pratibimba (reflected) –ākāśayoḥ (sky)
 –vā (or) –ādhārabhūta (substratum) –anupahita (unlimited) –ākāśavat (space or sky) –
 anayoḥ (of these) –ajñāna (ignorance) –tad (that) –upahita (associated) –caitanyayoḥ
 (consciousness) –ādhārabhūtaṁ (substratum) yad(which) –anupahitaṁ (unlimited)
 caitanyaṁ (consciousness) tat (that is) –turīyam (turīyam) –iti-ucyate (is called)
 (śāntam, that which is tranquil) śivam (auspicious) –advaitaṁ (without a second)
 caturthaṁ (Fourth aspect) manyate (the wise conceive) (sa (He) ātmā (is the Self) sa (He)
 vijñeyaḥ (is to be known)) - Māṇḍū U 7 iti-ādi-śruteḥ (as in śruti passages) ॥49॥*

Like the unlimited space which is the substratum of the space enclosed by the forest and the trees, or of the sky which is reflected in the water and the reservoir, there is an unlimited consciousness which is the substratum of the aggregate and the individual ignorance as well as of the consciousness associated with them. This is called the Fourth. As in such śruti passages as, “That which is tranquil, auspicious, and without a second, That the wise conceive of as the Fourth aspect. (He is the Self; He is to be known)” Māṇḍū U 7.

इदम्-एव तुरीयं शुद्ध-चैतन्यम्-अज्ञान-आदि-तद्-उपहित-चैतन्याभ्याम् तप्त-अयः-पिण्डवत्-
 अविविक्तं सन्-महावाक्यस्य वाच्यं विविक्तं सन्-लक्ष्यम्-इति च-उच्यते ॥५०॥

*idam-eva turīyaṁ śuddha-caitanyam-ajñāna-ādi-tad-upahita-caitanyābhyām tapta-ayaḥ-
 piṇḍavat-aviviktaṁ san-mahāvākyaṁ sya vācyaṁ viviktaṁ san-lakṣyam-iti ca-ucyate ॥50॥*

*idam (this) –eva (indeed) turīyaṁ (which is known as the Fourth) śuddha (pure) –
 caitanyam (consciousness) –ajñāna (ignorance) –ādi (etc.) –tad (that)-upahita (associated)
 –caitanyābhyām (consciousness) tapta (red-hot) –ayaḥ (iron) –piṇḍavat (ball) –aviviktaṁ
 (not discriminated) san (when) –mahāvākyaṁ (great vedic dictum) vācyaṁ (becomes the
 direct meaning) viviktaṁ (discriminated) san (when) –lakṣyam (implied meaning)-iti ca-
 ucyate (so it is said) ॥50॥*

This pure consciousness which is known as the Fourth, when not discriminated, like a red-hot iron ball, from ignorance and the consciousness with which it is associated, becomes the direct meaning of the great vedic dictum, and when discriminated, it gives us its implied meaning.

50 footnote 1: When we say “the iron scorches”, the direct meaning of “iron” is “iron”, but when one applies discrimination, we understand that mere iron cannot scorch and that it is the “red-hot or fire” in the heated iron which scorches. The implied meaning of “iron” is therefore “red-hot” or the “fire” connected with the iron. Similarly, in the vedic dictum: That Thou art, That and Thou represent the pure consciousness unassociated with ignorance and not the consciousness (collective and individual) associated with ignorance (collective and individual).

THE EXTENSIONS OF IGNORANCE

अस्य-अज्ञानस्य-आवरण-विक्षेप-नामकम्-अस्ति शक्ति-द्वयम् ॥५१ ॥

asya-ajñānasya-āvaraṇa-vikṣepa-nāmakam-asti śakti-dvayam ||51||

asya (of this) –ajñānasya (ignorance) –āvaraṇa (concealment) –vikṣepa (projecting) –nāmakam (called) –asti (are) śakti (power) –dvayam (two-fold) ||51||

This ignorance has two powers, viz. the power of concealment and the power of projection.

आवरण-शक्तिः-तावद्-अल्पः-अपि मेघः-अनेक-योजन-आयतम्-आदित्य-मण्डलम्-
अवलोकयितृ-नयन-पथ-पिधायकतया यथा-आच्छादयति-इव तथा-अज्ञानं परिच्छिन्नम्-अपि-
आत्मानम्-अपरिच्छिन्नम्-असंसारिणम्-अवलोकयितृ-बुद्धि-पिधायकतया-आच्छादयति-इव तादृशं
सामर्थ्यम् । तद्-उक्तं घनच्छन्न-दृष्टिः-घनच्छन्नम्-अर्कं यथा मन्यते निष्प्रभं च-अति-मूढः । तथा
बद्धवद्-भाति यः मूढ-दृष्टेः सः नित्य-उपलब्धि-स्वरूपः-अहम्-आत्मा ॥ इति - हस्तामलकम्
१० ॥५२ ॥

*āvaraṇa-śaktiḥ-tāvad-alpaḥ-ape meghaḥ-aneka-yojana-āyatam-āditya-maṇḍalam-
avalokayitr-nayana-patha-pidhāyakatayā yathā-ācchādayati-iva tathā-ajñānam
paricchinna-ape-ātmanam-aparicchinna-asamsāriṇam-avalokayitr-buddhi-
pidhāyakatayā-ācchādayati-iva tādrśm sāmartyam | tad-uktam – “ghanacchanna-dṛṣṭiḥ-
ghanacchannam-arkaṁ yathā manyate niṣprabham ca-ati-mūḍhaḥ | tathā baddhavad-
bhāti yaḥ mūḍha-dṛṣṭeḥ saḥ nitya-upalabधि-svarūpaḥ-aham-ātmā”* iti - hastāmalakam
10 ||52||

*āvaraṇa (concealment) –śaktiḥ (power) –tāvad (is) –alpaḥ (small) –ape (even though)
meghaḥ (cloud) –aneka (many) –yojana (miles, a unit of distance) –āyatam (extending
over, size) –āditya (solar) –maṇḍalam (disc) –avalokayitr (of the observer) –nayana
(vision), eyes) –patha (path) –pidhāyakatayā (by obstructing) yathā (just as) –ācchādayati
(conceals) –iva (as it were) tathā (so also) –ajñānam (ignorance) paricchinna (though
limited by nature) –ape (even though) –ātmanam (the atman or self) –aparicchinna
(which is unlimited) –asamsāriṇam (and not subject to transmigration) –avalokayitr (of
the observer) –buddhi (intellect) –pidhāyakatayā (by obstructing) –ācchādayati (conceals)
–iva (as it were) tādrśm (similarly, such is) sāmartyam (the power of concealment) | tad
(it) –uktam (is said) – “ghanacchanna (obscured by a cloud) –dṛṣṭiḥ (vision) –*

ghanacchannam (covered by the cloud) -arkam (sun) yathā (just as) manyate (thinks) niṣprabham bedimmed) ca (and) -ati (to a very) -mūḍhaḥ (ignorant person) | tathā (even so) baddhavad (as in bondage) -bhāti (appears) yaḥ (that) mūḍha (unenlightened) - dr̥ṣṭeḥ (person) saḥ (That) nitya (eternal) -upalabdhi (knowledge)-svarūpaḥ (real nature) -aham (my) -ātmā (self)||” iti (thus) - hastāmalakam (hastāmalakam) 10 ||52||

Just as a small patch of cloud, by obstructing the vision of the observer, conceals, as it were, the solar disc extending over many miles, similarly, ignorance, though limited by nature, yet obstructing the intellect 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 Self – Eternal Knowledge” (Hastāmalaka 10).

अनया आवृतस्य-आत्मनः कर्तृत्व-भोक्तृत्व-सुखित्व-दुःखित्व-आदि-संसार-सम्भावना-अपि भवति यथा स्व-अज्ञानेन-आवृतायां रज्ज्वां सर्पत्व-सम्भावना ॥५३॥

anayā āvṛtasya-ātmanah kartṛtva-bhokṛtva-sukhitva-duḥkhitva-ādi-samsāra-sambhāvanā-api bhavati yathā sva-ajñānena-āvṛtāyām rajjvām sarpatva-sambhāvanā ||53||

anayā (by this power of ignorance) āvṛtasya (covered) -ātmanah (of the Self) kartṛtva (agent) -bhokṛtva (experiencing subject, enjoyer) -sukhitva (happiness) -duḥkhitva (miserable) -ādi (etc.) -samsāra (relative existence) -sambhāvanā (possibility) -api (even) bhavati (exists) yathā (just as) sva (one’s own) -ajñānena (by ignorance) -āvṛtāyām (concealed) rajjvām (in a snake) sarpatva (snake-ness) -sambhāvanā (possibility)||53||

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

Just as the rope “becoming” a snake is a mere appearance, even so the Self “feeling that he is an agent etc.” which really is not, is also an appearance and not real.

विक्षेप-शक्तिः-तु यथा रज्जु-अज्ञान स्व-आवृत-रज्जौ स्व-शक्त्या सर्प-आदिकम्-उद्भावयति-एवम्-अज्ञानम्-अपि स्व-आवृत-आत्मनि स्व-शक्त्या-आकाश-आदि-प्रपञ्चम्-उद्भावयति तादृशं सामर्थ्यम् । तद्-उक्तं - विक्षेप-शक्तिः-लिङ्ग-आदि ब्रह्माण्ड-अन्तं जगत् सृजेत् - इति - वाक्यसुधा १३ ॥५४॥

vikṣepa-śaktiḥ-tu yathā rajju-ajñāna sva-āvṛta-rajjau sva-śaktyā sarpa-ādikam-udbhāvayati-evam-ajñānam-api sva-āvṛta-ātmani sva-śaktyā-ākāśa-ādi-prapañcam-udbhāvayati tādr̥śam sāmāthyam | tad-uktam ”vikṣepa-śaktiḥ-liṅga-ādi brahmāṇḍa-antarḥ jagat sṛjet” iti (vākyasudhā 13) ||54||

vikṣepa-śaktiḥ-tu (the power of concealment is) yathā (just as) rajju (rope) -ajñāna (ignorance) sva(by it) -āvṛta (covered) -rajju (in the rope) sva (its own) -śaktyā (by power) sarpa (snake) -ādikam (etc.) -udbhāvayati (gives rise to) -evam (even so) -ajñānam (ignorance) -api (too) sva(by it) -āvṛta (covered) -ātmani (in the Self) sva (its own) -śaktyā (by power) -ākāśa (ether) -ādi (etc.) -prapañcam (phenomena) -udbhāvayati (gives rise to, creates) tādrśam (such) sāmāthyam (a power)| tad (it) -uktam (is said) "vikṣepa-śaktiḥ (power of projection) -liṅga (subtle bodies) -ādi (etc.) brahmāṇḍa (cosmos) -antam (upto) jagat (world) sṛjet (creates) " iti (thus) (vākyasudhā 13) ||54||

Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. (previously seen elsewhere) in the rope covered by it, so also ignorance, by its own power creates in the Self covered by it, such phenomena as ether etc. Such a power is called the power of projection. It is thus said: "The power of projection creates all from the subtle bodies to the cosmos" (Vākyasudhā 13).

शक्ति-द्वय-वद्-अज्ञान-उपहितं चैतन्यं स्व-प्रधानतया निमित्तं स्व-उपाधि-प्रधानतया-उपादानं-च भवति ॥५५॥

śakti-dvaya-vad-ajñāna-upahitam caitanyam sva-pradhānatayā nimittam sva-upādhi-pradhānatayā-upādānam-ca bhavati ||55||

śakti (powers) -dvaya (two) -vad (possessed of) -ajñāna (ignorance) -upahitam (covered) caitanyam (consciousness) sva (its own) -pradhānatayā (considered from the standpoint of) nimittam (is the efficient cause) sva (its own) -upādhi (limitation) -pradhānatayā- (considered from the standpoint of) upādānam-ca (material cause) bhavati (is) ||55||

Consciousness associated with ignorance, possessed of these two powers, when considered from its own standpoint is the efficient cause, and when considered from the standpoint of its limitation is the material cause (of the universe).

When a potter makes a pot out of clay, clay is the material cause and potter is the efficient cause. The position of the vedantist is that brahman is both the efficient and material cause of the universe. Read the lengthy note in this verse to see the argument of the opponent (that brahman is neither the material nor the efficient cause of the universe) and the contention and argument of the vedantist in support of his own stand. Note also the difference between परिणामवाद

pariṇāmavāda and विवर्तवाद *vivartavāda*. The former is "real transformation" as milk being turned into curd, and the latter is "unreal superimposition" which is the case with brahman appearing as the universe; brahman "does not become" the universe, it merely appears to be so to the unenlightened owing to ignorance. An illustrative example is given in the next verse.

यथा लूता तन्तुकार्यं प्रति स्व-प्रधानतया निमित्तं स्व-शरीर-प्रधानतया-उपादानञ्च भवति ॥५६॥

yathā lūtā tantukāryam prati sva-pradhānatayā nimittam sva-śarīra-pradhānatayā-upādānañca bhavati ||56||

yathā (just as) lūtā (a spider) tantukāryam (weaving a web) prati (in respect of) sva (its own self) -pradhānatayā (when considered from) nimittam (efficient cause) sva (its own) -śarīra (body) -pradhānatayā (when considered from) -upādānañca (material cause) bhavati (is) ||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.

Read the note especially the scriptural quote: “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.” (Muṇḍa U 1.1.7).

तमः-प्रधान-विक्षेप-शक्तिमद्-अज्ञान-उपहित-चैतन्यात्-आकाश आकाशात्-वायुः-वायोः-अग्निः-
अग्नेः-आपः-अभ्यः पृथिवी च उत्पद्यते - एतस्मात्-आत्मनः आकाशः सम्भूतः - तै उ २।१।१
इति-आदि-श्रुतेः ॥५३॥

*tamaḥ-pradhāna-vikṣepa-śaktimad-ajñāna-upahita-caitanyāt-ākāśa ākāśāt-vāyuh-vāyoḥ-
agniḥ-agneḥ-āpaḥ-abhyaḥ pṛthivī ca utpadyate “etasmāt-ātmanaḥ ākāśaḥ sambhūtaḥ” -
Tai U 2.1.1 iti-ādi-śruteḥ* ||53||

tamaḥ (tamas, darkness or inertia) -pradhāna (preponderance) -vikṣepa (concealing power) -śaktimad (endowed with the power) -ajñāna (ignorance) -upahita (covered) -caitanyāt (from consciousness) -ākāśa (ether) ākāśāt (from ether) -vāyuh (air) -vāyoḥ (from air) -agniḥ (fire) -agneḥ (from fire) -āpaḥ (water) -abhyaḥ (from water) pṛthivī (earth) ca (and) utpadyate (has evolved) “etasmāt (from this) -ātmanaḥ (atman or Self) ākāśaḥ (ether) sambhūtaḥ (has evolved) ” - Tai U 2.1.1 iti-ādi-śruteḥ (in such other śruti passages) ||53||

From consciousness associated with the projecting power of ignorance which has a preponderance of the quality of darkness, has evolved ether which, in its turn has produced air, from air has come fire, from fire water, and from water earth. As in such śruti passages, “From this Self has evolved ether” (Tai U 2.1.1).

Brahman associated with ignorance transforms into ether. Air is produced from ether means air is a product of brahman itself. So also, fire, water and earth are also produced from brahman itself.

तेषु जाड्य-आधिक्य-दर्शनात्-तमः-प्राधान्यं तत्-कारणस्य तदानीं सत्त्व-रजस्-तमांसि कारण-
गुण-प्रक्रमेण तेषु-आकाशादिषु-उत्पद्यन्ते ॥५८॥

*teṣu jāḍya-ādihikya-darśanāt-tamaḥ-prādhānyam tat-kāraṇasya tadānīm sattva-rajas-
tamānsi kāraṇa-guṇa-prakrameṇa teṣu-ākāśādiṣu-utpadyante* ||58||

teṣu (in them) jāḍya (inertia) –ādhikya (preponderance) –darśanāt (on account of the observance of) –tamaḥ (tamas) –prādhānyaṁ (excess) tat (that) –kāraṇasya (of the cause) tadānīm (their) sattva (sattva) –rajas (rajas) –tamāṁsi (tamas) kāraṇa (cause) –guṇa (quality) –prakrameṇa (in accordance with the law that the qualities of the cause determine the qualities of the effect) teṣu (in those) –ākāśādiṣu (ether etc.) –utpadyante (are reproduced)||58||

On account of the preponderance of inertia observed in them, their cause also must have an excess of the quality of darkness or inertia. At that time (of creation), the qualities of sattva, rajas, and tamas are reproduced in ether etc., in accordance with the law that the qualities of the cause determine the qualities of the effect.

The five elements though containing the particles of sattva and rajas have a preponderance of tamas. In comparison with the other elements, ether contains the greatest amount of sattva and earth contains the greatest amount of tamas.

एतानि-एव सूक्ष्म-भूतानि तन्मात्राणि-अपञ्चीकृतानि च-उच्यन्ते ॥५९॥

etāni-eva sūkṣma-bhūtāni tanmātrāṇi-apañcīkṛtāni ca-ucyante||59||

etāni (these) -eva (indeed) sūkṣma (subtle) -bhūtāni (matter) tanmātrāṇi (rudimentary elements) -apañcīkṛtāni (uncompounded elements) ca (and) –ucyante (are called)||59||

These are called subtle matter, rudimentary elements, and uncompounded elements.

The elements in their rudimentary states possess only their own characteristic attributes. Thus rudimentary ether is endowed with the quality of sound, air with touch, fire with form, water with taste, and earth with smell. Upon compounding, this characteristic changes for the compounded elements (earth etc.). How and why will be discussed later.

एतेभ्यः सूक्ष्म-शरीराणि स्थूल-भूतानि च-उत्पद्यन्ते ॥६०॥

etebhyaḥ sūkṣma-śarīrāṇi sthūla-bhūtāni ca-utpadyante||60||

etebhyaḥ (from these subtle elements) sūkṣma (subtle) -śarīrāṇi (bodies) sthūla (gross) -bhūtāni (elements) ca (and) –utpadyante (are produced)||60||

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

THE NATURE OF THE SUBTLE BODIES

सूक्ष्म-शरीराणि सप्तदश-अवयवानि लिङ्ग-शरीराणि ॥६१॥

sūkṣma-śarīrāṇi saptaśa-avayavāni liṅga-śarīrāṇi||61||

sūkṣma (subtle) -śarīrāṇi (bodies) saptadaśa (seventeen: sapta=seven, daśa=ten) - avayavāni (component parts) liṅga (liṅga) -śarīrāṇi (śarīras)||61||

The subtle bodies are what are known as the liṅga-śarīras with seventeen components.

अवयवाः-तु ज्ञानेन्द्रिय-पञ्चकं बुद्धि-मनसी कर्मेन्द्रिय-पञ्चकं वायु-पञ्चकं च-इति ॥६२ ॥

avayavāḥ-tu jñānendriya-pañcakam buddhi-manasī karmendriya-pañcakam vāyupañcakam ca-iti||62||

avayavāḥ (the component parts of the subtle bodies) -tu (are) jñānendriya (organs of perception) -pañcakam (five in number) buddhi (intellect) -manasī (and mind) karmendriya (organs of action) -pañcakam (five in number) vāyū (vital forces) -pañcakam (five in number) ca (and) -iti||62||

ज्ञानेन्द्रियाणि श्रोत्र-त्वक्-चक्षु-जिह्वा-घ्राण-आख्यानि ॥६३ ॥

jñānendriyāṇi śrotra-tvak-cakṣu-jihvā-ghrāṇa-ākhyāni||63||

jñānendriyāṇi (the organs of perception are) śrotra (ears) -tvak (skin) -cakṣu (eyes) -jihvā (tongue) -ghrāṇa (nose) -ākhyāni (called)||63||

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

एतानि-आकाशादीनां सात्त्विक-अंशेभ्यः व्यस्तेभ्यः पृथक् पृथक् क्रमेण-उत्पद्यन्ते ॥६४ ॥

etāni-ākāśādīnāṃ sāttvika-aṁśebhyaḥ vyastebhyaḥ pṛthak pṛthak krameṇa-utpadyante||64||

etāni (these, the five organs of perception) -ākāśādīnāṃ (from ether etc.) sāttvika (sattva) -aṁśebhyaḥ (from particles) vyastebhyaḥ (individually) pṛthak pṛthak (separately) krameṇa (in consecutive order) -utpadyante (are produced)||64||

These five organs of perception are produced separately in consecutive order from the sattva particles of ether etc. individually.

बुद्धिः-नाम निश्चय-आत्मिका-अन्तःकरण-वृत्तिः ॥६५ ॥

buddhiḥ-nāma niścaya-ātmikā-antaḥkaraṇa-vṛttiḥ||65||

buddhiḥ (intellect) -nāma (is) niścaya -ātmikā (determinative nature) -antaḥkaraṇa (internal-instrument) -vṛttiḥ (modification)||65||

Intellect is that modification of the internal instrument which determines.

मनो नाम सङ्कल्प-विकल्प-आत्मिका-अन्तःकरण-वृत्तिः ॥६६ ॥

mano nāma saṅkalpa-vikalpa-ātmikā-antaḥkaraṇa-vṛttiḥ ||66||

mano (mind) nāma (is) saṅkalpa (pros) –vikalpa (cons) –ātmikā (nature) –antaḥkaraṇa (internal instrument) –vṛttiḥ (modification) ||66||

The mind is that modification of the internal instrument which considers the pros and cons of an object or action.

Pros and cons 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 that aspect of the internal organ called mind (manas) is said to function. When the internal instrument is absolutely sure, it is called intellect (buddhi).

अनयोः-एव चित्त-अहङ्कारयोः-अन्तः-भावः ॥६७ ॥

anayoḥ-eva citta-ahaṅkārayoḥ-antaḥ-bhāvaḥ ||67||

anayoḥ (in these, intellect and mind) -eva (indeed) citta (mind-stuff, memory) –ahaṅkārayoḥ (egoism) -antaḥ-bhāvaḥ (are included) ||67||

The mind-stuff and egoism are included in the intellect and the mind respectively.

अनुसन्धान-आत्मिका-अन्तःकरण-वृत्तिः चित्तम् ॥६८ ॥

anusandhāna-ātmikā-antaḥkaraṇa-vṛttiḥ cittam ||68||

anusandhāna-ātmikā (remembrance) –antaḥkaraṇa (internal instrument) –vṛttiḥ (modification) cittam (is mind-stuff, memory) ||68||

Memory is that modification of the inner organ which remembers.

अभिमान-आत्मिका-अन्तःकरण-वृत्तिः अहङ्कारः ॥६९ ॥

abhimāna-ātmikā-antaḥkaraṇa-vṛttiḥ ahaṅkāraḥ ||69||

abhimāna-ātmikā (self-consciousness) –antaḥkaraṇa (internal instrument) –vṛttiḥ (modification) ahaṅkāraḥ (is egoism) ||69||

Egoism is that modification of the internal instrument which is characterised by self-consciousness.

The word *antaḥkaraṇa-vṛttiḥ* means a modification of the internal instrument. When an organ (of perception) perceives an object (say, a pot), the mind transforms itself into the object (pot). When the internal instrument cannot

determine whether it is a pot or something else, then the internal instrument is called manas or mind. When it is absolutely sure of the existence of the pot, the internal instrument is called the intellect or buddhi. When the internal instrument remembers an object, it is called memory or citta. Lastly, when it establishes the relationship of “I” and “mine” with the object as, for example, in “I know the object”, “I am happy”, or “mine is happiness”, it is known as egoism or *ahaṅkāraḥ*.

एते पुनः-आकाश-आदि-गत-सात्त्विक-अंशेभ्यः मिलितेभ्यः उत्पद्यन्ते ॥७० ॥

ete punaḥ-ākāśa-ādi-gata-sāttvika-aṁśebhyaḥ militebhyaḥ utpadyante ||70||

ete (these) punaḥ (again, be it noted) -ākāśa (ether) -ādi (etc.) -gata (in, of) -sāttvika (sattva) -aṁśebhyaḥ (particles) militebhyaḥ (combination) utpadyante (are produced) ||70||

These (mind, intellect, memory and egoism), be it noted, are produced from the combination of the sattva particles of ether etc.

एतेषां प्रकाशात्मकत्वात्-सात्त्विक-अंश-कार्यत्वम् ॥७१ ॥

eteṣāṁ prakāśātmatvāt-sāttvika-aṁśa-kāryatvam ||71||

eteṣāṁ (of these) prakāśātmatvāt (on account of their being luminous) -sāttvika (sattva) -aṁśa (particles) -kāryatvam (are said to be the products of) ||71||

On account of their being luminous, they (the five organs of perception, mind, intellect, memory and egoism) are said to be the products of sattva particles (of ether etc.).

इयं बुद्धिः-ज्ञानेन्द्रियैः सहिता विज्ञानमय-कोशः भवति ॥७२ ॥

iyam buddhiḥ-jñānendriyaiḥ sahitā vijñānamaya-kośaḥ bhavati ||72||

iyam (this) buddhiḥ (intellect -jñānendriyaiḥ (organs of perception) sahitā (with) vijñānamaya-kośaḥ (the intelligent sheath) bhavati (constitutes)||72||

This intellect together with the organs of perception constitutes the intelligent sheath.

अयं कर्तृत्व-भोक्तृत्व-सुखित्व-दुःखित्व-आदि-अभिमानत्वेन-इहलोक-परलोक-गामी व्यवहारिकः जीवः इति-उच्यते ॥७३ ॥

ayam kartṛtva-bhoktṛtva-sukhitva-duḥkhitva-ādi-abhimānatvena-ihaloka-paraloka-gāmī vyavahārikaḥ jīvaḥ iti-ucyate ||73||

ayam (this intelligent sheath) kartṛtva (agent) –bhokṛtva (enjoyer) –sukhitva (happiness) –duḥkhitva (miserable) –ādi (etc.) –abhimānatvena (being conscious) –ihaloka (this world) –paraloka (other worlds) –gāmī (transmigrating) vyavahārikaḥ (phenomenal) jīvaḥ (individual self) iti-ucyate (is called)||73||

This intelligent sheath, on account of its being conscious that it is an agent and enjoyer and that it is happy or miserable etc., is called the phenomenal individual self, subject to transmigration to this and to other worlds.

मनः-तु ज्ञानेन्द्रियैः सहितं सन्-मनोमय-कोशः भवति ॥७४ ॥

manah-tu jñānedriyaiḥ sahitaṁ san-manomaya-kośaḥ bhavati||74||

manah-tu (the mind) jñānedriyaiḥ (five organs of perception) sahitaṁ (with) san (being)-manomaya (mental) –kośaḥ (sheath) bhavati (constitutes)||74||

The mind with the organs of perception constitutes the mental sheath.

कर्म-इन्द्रियाणि वाक्-पाणि-पाद-पायु-उपस्थ-आख्यानि ॥७५ ॥

karma-indriyāṇi vāk-pāṇi-pāda-pāyu-upastha-ākhyāni||75||

karma-indriyāṇi (the five organs of action) vāk (speech) –pāṇi (hands) –pāda (feet) –pāyu (organ of evacuation) –upastha (organ of generation) –ākhyāni (are called)||75||

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

एतानि पुनः-आकाश-आदीनां रजः-अंशेभ्यः व्यस्तेभ्यः पृथक् पृथक् क्रमेण-उत्पद्यन्ते ॥७६ ॥

etāni punaḥ-ākāśa-ādīnāṁ rajaḥ-aṁśebhyaḥ vyastebhyaḥ pṛthak pṛthak krameṇa-utpadyante||76||

etāni (these organs of action) punaḥ (again) –ākāśa (of ether) –ādīnām (etc.) rajaḥ (rajas) –aṁśebhyaḥ (from the particles of) vyastebhyaḥ (individually) pṛthak pṛthak (separately) krameṇa (in order) –utpadyante (are produced)||76||

These organs of action are produced separately in consecutive order from the active (rajas) particles of ether etc. individually.

वायवः प्राण-अपान-व्यान-उदान-समानाः ॥७७ ॥

vāyavaḥ prāṇa-apāna-vyāna-udāna-samānāḥ||77||

vāyavaḥ (the five vital forces are) prāṇa-apāna-vyāna-udāna-samānāḥ||77||

The five vital forces are prāṇa-apāna-vyāna-udāna-samāna.

प्राणः नाम प्राक्-गमनवान्-नास-अग्रस्थान्वर्ती ॥७८ ॥

prāṇaḥ nāma prāk-gamanavān-nāsa-agrasthānvartī ||78||

prāṇaḥ (prāṇa) nāma (is that vital force) prāk (upward) –gamanavān (which goes) –nāsa (nose) -agrasthānvartī (has its seat at the tip of)||78||

prāṇa is that vital force which goes upward and has its seat at the tip of the nose (really, it has its seat in the heart).

अपानः नाम-अवाक्-गमनवान्-पायु-आदि-स्थानवर्ती ॥७९ ॥

apānaḥ nāma-avāk-gamanavān-pāyu-ādi-sthānavartī ||79||

apānaḥ (apāna) nāma (is that vital force) –avāk (downward) –gamanavān (which goes) –pāyu (organ of excretion) –ādi (etc.) –sthānavartī (has its seat in)||79||

apāna is that vital force which goes downward (below the navel) and has its seat in the organ of excretion.

व्यानः नाम विष्वक्-गमनवान्-अखिल-शरीरवर्ती ॥८० ॥

vyānaḥ nāma viṣvak-gamanavān-akhila-śarīravartī ||80||

vyānaḥ (vyāna) nāma (is that vital force) viṣvak (all directions) –gamanavān (which goes) –akhila (entire)-śarīravartī (pervades the body)||80||

vyāna is that vital force which moves in all directions and pervades the entire body.

उदानः नाम कण्ठस्थानीय ऊर्ध्व-गमनवान्-उत्क्रमण-वायुः ॥८१ ॥

udānaḥ nāma kaṇṭhasthānīya ūrdhva-gamanavān-utkramaṇa-vāyuh ||81||

udānaḥ (udāna) nāma (is that vital force) kaṇṭhasthānīya (has its seat in the throat) ūrdhva (ascending) –gamanavān (which goes) -utkramaṇa-vāyuh (which helps the passing out from the body at the time of death)||81||

udāna is the ascending vital force which helps the passing out from the body and has its seat in the throat (the subtle body may pass out through any part of the body at the time of death, but the throat is most often used exit).

समानः नाम शरीर-मध्यगत-अशित-पीत-अन्न-आदि-समीकरणकरः ॥८२ ॥

samānaḥ nāma śarīra-madhyagata-aśita-pīta-anna-ādi-samīkaraṇakaraḥ ||82||

samānaḥ (samāna) nāma (is that vital force) śarīra (body) –madhyagata (has its seat in the middle of) –āsita (eaten) –pīta (drunk) –anna (food) –ādi (etc.) –samīkaraṇakaraḥ (which assimilates)||82||

samāna is that vital force which assimilates the food etc. that are eaten and drunk, and has its seat in the middle of the body.

समीकरणं-तु परिपाक-करणं रस-रुधिर-शुक्र-पुरीष-आदि-करणम्-इति यावत् ॥८३॥

samīkaraṇam-tu paripāka-karaṇam rasa-rudhira-śukra-puriṣa-ādi-karaṇam-iti yāvat||83||

samīkaraṇam (assimilation) -tu (is, means) paripāka-karaṇam (digestion of food) rasa (chyle) –rudhira (blood) –śukra (semen) –puriṣa (excreta) –ādi (etc.)-karaṇam (conversion) -iti yāvat (and other materials of the body)||83||

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

केचित्-तु नागः-कूर्मः-कृकलः-देवदत्तः-धनञ्जयः-आख्याः पञ्च-अन्ये वायवः सन्ति-इति वदन्ति ॥८४॥

kecit-tu nāgaḥ-kūрмаḥ-kṛkalaḥ-devadattaḥ-dhanañjayaḥ-ākhyāḥ pañca-anye vāyavaḥ santi-iti vadanti||84||

kecit-tu (others) nāgaḥ-kūрмаḥ-kṛkalaḥ-devadattaḥ-dhanañjayaḥ (nāgaḥ-kūрмаḥ-kṛkalaḥ-devadattaḥ-dhanañjayaḥ) –ākhyāḥ (called) pañca (five) -anye (other) vāyavaḥ (vital forces) santi (exist) -iti (thus) vadanti (say)||84||

Others say that there are five more vital forces known as nāgaḥ, kūрмаḥ, kṛkalaḥ, devadattaḥ and dhanañjayaḥ.

तत्र नागः उद्विगणकरः । कूर्मः उन्मीलनकरः । कृकलः क्षुत्करः । देवदत्तः जृम्भणकरः । धनञ्जयः पोषणकरः ॥८५॥

tatra nāgaḥ udgiraṇakaraḥ| kūрмаḥ unmīlanakaraḥ| kṛkalaḥ kṣutkaraḥ| devadattaḥ jṛmbhaṇakaraḥ| dhanañjayaḥ poṣaṇakaraḥ||85||

tatra (of these) nāgaḥ udgiraṇakaraḥ (causes vomiting or eructation) | kūрмаḥ unmīlanakaraḥ (opens the eye-lids) | kṛkalaḥ kṣutkaraḥ (creates hunger)| devadattaḥ jṛmbhaṇakaraḥ (produces yawning)| dhanañjayaḥ poṣaṇakaraḥ (nourishes the body)||85||

Of these nāgaḥ is that which causes vomiting or eructation, kūрмаḥ opens the eye-lids, kṛkalaḥ creates hunger, devadattaḥ produces yawning, and dhanañjayaḥ nourishes the body.

एतेषां प्राण-आदिषु-अन्तर्भावात्-प्राणादयः पञ्च-एव-इति केचित् ॥८६॥

eteṣāṃ prāṇa-ādiṣu-antarbhāvāt-prāṇādayaḥ pañca-eva-iti kecit ॥86॥

eteṣāṃ (their, nāga, etc.) prāṇa-ādiṣu (in prāṇa etc.) –antarbhāvāt (being included in) – prāṇādayaḥ (prāṇa etc.) pañca (five) –eva (only, really) -iti (so say) kecit (some) ॥86॥

Some say that on account of their (nāga, etc.) being included in prāṇa etc., the vital forces are really five in number.

एतत्-प्राण-आदि-पञ्चकम्-आकाश-आदिगत-रजः-अंशेभ्यः-मिलितेभ्यः उत्पद्यते ॥८७॥

etat-prāṇa-ādi-pañcakam-ākāśa-ādigata-rajah-amśebhyaḥ-militebhyaḥ utpadyate ॥87॥

etat (these) -prāṇa-ādi-pañcakam (five vital forces) –ākāśa-ādigata (in ether etc.)-rajah (rajas) –amśebhyaḥ (particles) -militebhyaḥ (combination) utpadyate (are produced) ॥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.

इदं प्राण-आदि-पञ्चकं कर्मेन्द्रियैः सहितं सत्-प्राणमय-कोशः भवति । अस्य क्रिय-आत्मकत्वेन रजः-अंश-कार्यत्वम् ॥८८॥

idaṃ prāṇa-ādi-pañcakam karmendriyaiḥ sahitaṃ sat-prāṇamaya-kośaḥ bhavati | asya kriya-ātmakatvena rajah-amśa-kāryatvam ॥88॥

idaṃ (these) prāṇa-ādi-pañcakam (five vital forces) karmendriyaiḥ (five organs of action) sahitaṃ (together with) sat-prāṇamaya-kośaḥ (vital sheath) bhavati (constitutes) | asya (of this) kriya-ātmakatvena (owing to active nature) rajah (rajas) –amśa (component)-kāryatvam (it is the product of) ॥88॥

These five vital forces such as prāṇa etc., together with the organs of action, constitute the vital sheath. Its active nature shows that it is the product of the particles of rajas (of ether etc.).

एतेषु कोशेषु मध्ये विज्ञानमयः ज्ञानशक्तिमान् कर्तृरूपः । मनोमयः इच्छाशक्तिमान् करणरूपः । प्राणमयः क्रियाशक्तिमान् कार्यरूपः । योग्यत्वात्-एव-एतेषां विभागः इति वर्णयन्ति । एतत्-कोश-त्रयं मिलितं सत्-सूक्ष्म-शरीरम्-इति-उच्यते ॥८९॥

eteṣu koṣeṣu madhye vijñānamayaḥ jñānaśaktimān kartrrūpaḥ | manomayaḥ icchāśaktimān karanarūpaḥ | prāṇamayaḥ kriyāśaktimān kāryarūpaḥ | yogyatvāt-eva-eteṣāṃ vibhāgaḥ iti varṇayanti | etat-kośa-trayaṃ militaṃ sat-sūkṣma-śarīram-iti-ucyate ॥89॥

eteṣu (these) koṣeṣu (sheaths) madhye (among) vijñānamayaḥ (intelligent sheath) jñānaśaktimān (endowed with the power of knowledge) karṣṇrūpaḥ (is the agent) | manomayaḥ (mental sheath) icchāśaktimān (endowed with will-power) karaṇarūpaḥ (is the instrument) | prāṇamayaḥ (vital sheath) kriyāśaktimān (endowed with activity) kāryarūpaḥ (is the product, result of activity) | yogyatvāt (according to their respective functions) –eva (alone) –eteṣān (of these) vibhāgaḥ (division) iti varṇayanti (has been made) | etat-kośa-trayaṁ (these three sheaths) militaṁ (together) sat (being) –sūkṣma (subtle) –śarīraṁ (body) –iti-ucyate (is called) || 89 ||

Among these sheaths, the intelligent sheath which is endowed with the power of knowledge is the agent; the mental sheath endowed with will-power is the instrument; and the vital sheath endowed with activity is the product. This division has been made according to their respective functions. These three sheaths together constitute the subtle body.

अत्र-अपि-अखिल-सूक्ष्म-शरीरम्-एक-बुद्धि-विषयतया वनवत्-जलाशयवत्-वा समष्टिः-अनेक-बुद्धि-विषयतया वृक्षवत्-जलवत्-वा व्यष्टिः-अपि भवति ॥९० ॥

atra-api-akhila-sūkṣma-śarīraṁ-eka-buddhi-viśayatayā vanavat-jalāśayavat-vā samaṣṭiḥ-aneka-buddhi-viśayatayā vṛkṣavat-jalavat-vā vyasthiḥ-api bhavati || 90 ||

atra (here) –api (also) –akhila (all) –sūkṣma (subtle) –śarīraṁ (bodies) –eka (one) - buddhi-viśayatayā (when looked upon as) vanavat (like a forest) –jalāśayavat (like a reservoir) -vā (or) samaṣṭiḥ (aggregate) –aneka (many) -buddhi-viśayatayā (hen looked upon as) vṛkṣavat (like a tree) –jalavat (like a water body) -vā (or) vyasthiḥ (individual) - api (even) bhavati (is called) || 90 ||

Here also the sum total of all the subtle bodies, when looked upon as one, like a forest or a reservoir, is called aggregate, and when viewed as many, like the trees or quantities of water, is called individual.

एतत् समष्टि-उपहितं चैतन्यं सूत्र-आत्मा हिरण्यगर्भः प्राणः-च-इति-उच्यते सर्वत्र-अनुस्यूतत्वात् अपञ्चीकृत-पञ्चमहाभूत-अभिमानित्वात् च ज्ञान-इच्छा-क्रिया-शक्तिमत्-उपहितत्वात्-च ॥९१ ॥

etat samaṣṭi-upahitaṁ caitanyaṁ sūtra-ātmā hiraṇyagarbhaḥ prāṇaḥ-ca-iti-ucyate sarvatra-anusyūtātvaṁ apañcīkṛta-pañcamahābhūta-abhimānitoṅka ca jñāna-icchā-kriyā-śaktimat-upahitātvaṁ-ca || 91 ||

etat (this) samaṣṭi (totality) -upahitaṁ (associated with) caitanyaṁ (consciousness) sūtra (which pervades the universe as a thread) –ātmā (that Soul) hiraṇyagarbhaḥ (golden egg: first there came the golden egg) prāṇaḥ (prāṇa, on account of its possessing the power of activity) –ca (and) –iti (thus) -ucyate (is called) sarvatra (everywhere) –anusyūtātvaṁ (because it is immanent) apañcīkṛta (uncompounded) –pañcamahābhūta (five great elements) -abhimānitoṅka (because it identifies with) ca (and) jñāna (knowledge) –icchā (will) –kriyā (activity) –śaktimat (endowed with) –upahitātvaṁ (because it identifies) –ca (and) || 91 ||

Consciousness associated with this totality is called sūtrātmā, hiraṇyagarbhaḥ, prāṇa etc. (prajāpati and brahmā are also included) because it is immanent everywhere and because it identifies with the five great un-compounded elements endowed with the powers of knowledge, will and activity.

अस्य-एषा समाष्टिः स्थूल-प्रपञ्च-अपेक्षया सूक्ष्मत्वात्-सूक्ष्मशरीरं विज्ञानमय-आदि-कोश-त्रयं जाग्रत्-वासनामयत्वात्-स्वप्नः-अत एव स्थूल-प्रपञ्च-लय-स्थानम्-इति च-उच्यते ॥९२ ॥

asya-eṣā samaṣṭiḥ sthūla-prapañca-apekṣayā sūkṣmatvāt-sūkṣmaśarīraṁ vijñānamaya-ādi-kośa-trayaṁ jāgrat-vāsanāmayatvāt-svapnaḥ-ata eva sthūla-prapañca-laya-sthānam-iti ca-ucyate ||92||

asya (of this hiraṇyagarbha) -eṣā (these) samaṣṭiḥ (aggregate) sthūla (gross) -prapañca (universe) -apekṣayā (compared to) sūkṣmatvāt (being finer) -sūkṣmaśarīraṁ (the subtle body) vijñānamaya (intelligent sheath) -ādi (etc.) -kośa (sheath) -trayaṁ (three) jāgrat (waking state) -vāsanāmayatvāt (on account of its consisting of the impressions of)-svapnaḥ (dream state) -ata eva (for that very reason) sthūla (gross) -prapañca (universe) -laya (merging) -sthānam (place) -iti ca-ucyate (it is known as) ||92||

This aggregate made up of the three sheaths such as vijñānamaya-kośa etc. (which forms the limiting adjunct) of hiraṇyagarbha is called the subtle body as it is finer than the gross universe. 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 universe.

एतत्-व्यष्टि-उपहितं चैतन्यं तैजसः भवति तेजोमय-अन्तःकरण-उपहितत्वात् ॥९३ ॥

etat-vyaṣṭi-upahitaṁ caitanyaṁ taijasaḥ bhavati tejomaya-antaḥkaraṇa-upahitatvāt ||93||

etat (this) -vyaṣṭi (each individual subtle body) -upahitaṁ (associated) caitanyaṁ (consciousness) taijasaḥ (taijasa, full of light) bhavati (is known as) tejomaya (effulgent) -antaḥkaraṇa (inner organ) -upahitatvāt (on account of its being associated with) ||93||

Consciousness associated with each individual subtle body is known as taijasa (full of light) on account of its being associated with the effulgent inner organ.

अस्य-अपि-इयं व्यष्टिः स्थूलशरीर-अपेक्षया सूक्ष्मत्वात्-इति हेतोः-एव सूक्ष्मशरीरं विज्ञानमय-आदि-कोश-त्रयं जाग्रत्-वासनामयत्वात्-स्वप्नः-अत-एव स्थूलशरीर-लय-स्थानम्-इति च-उच्यते ॥९४ ॥

asya-api-iyam vyaṣṭiḥ sthūlaśarīra-apekṣayā sūkṣmatvāt-iti hetoḥ-eva sūkṣmaśarīraṁ vijñānamaya-ādi-kośa-trayaṁ jāgrat-vāsanāmayatvāt-svapnaḥ-ata-eva sthūlaśarīra-laya-sthānam-iti ca-ucyate ||94||

asya (of this) -api (even) -iyam (this) vyaṣṭiḥ (individual limiting adjunct) sthūlaśarīra (gross body) -apekṣayā (compared to) sūkṣmatvāt (as it is finer) -iti (thus) hetoḥ (for the

reason) -eva (even) sūkṣmaśarīram (subtle body) vijñānamaya (intelligent sheath) -ādi (etc.) -kośa (sheath) -trayaṁ (three) jāgrat (waking state) -vāsanāmayatvāt (as it consists of the impressions) -svapnaḥ (dream state -ata-eva (therefore) sthūlaśarīra (gross body) -laya (merging) -sthānam (place) -iti ca-ucyate (it is called)||94||

The individual limiting adjunct of taijasa too, made up of the three sheaths, such as intelligent sheath 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 reason it is known as the merging place for the gross body.

एतौ सूत्रात्म-तैजसौ तदानीं मनो-वृत्तिभिः सूक्ष्म-विषयान्-अनुभवतः प्रविविक्तभुक्-तैजसः -
माण्डू उ ३ - इति-आदि-श्रुतेः ॥९५ ॥

etau sūtrātma-taijasau tadānīm mano-vṛttibhiḥ sūkṣma-viṣayān-anubhavataḥ
“praviviktabhuk-taijasaḥ” (Māṇḍū U 3) iti-ādi-śruteḥ||95||

etau (these) sūtrātma-taijasau (sūtrātma and tejasa) tadānīm (at that time, during the dream state) mano (of the mind) -vṛttibhiḥ (subtle functionings) sūkṣma (subtle) -viṣayān (objects) -anubhavataḥ (experiencing) “praviviktabhuk (enjoyer of subtle objects is the) -taijasaḥ (taijasa)” (Māṇḍū U 3) iti-ādi-śruteḥ (as in such śruti passages) ||95||

The sūtrātma and tejasa, at that time (during the dream state), through subtle functionings of the mind, experience the subtle objects. Witness such śruti passages as, “Taijasa is the enjoyer of subtle objects” (Māṇḍū U 3).

अत्र-अपि समाष्टि-व्यष्टयोः-तत्-उपहित-सूत्रात्म-तैजसयोः-वन-वृक्षवत्-तत्-अवच्छिन्न-
आकाशवत्-च जलाशय-जलवत्-तत्-गत-प्रतिबिम्ब-आकाशवत्-च-अभेदः ॥९६ ॥

atra-api samaṣṭi-vyaṣṭyoḥ-tat-upahita-sūtrātma-taijasayoḥ-vana-vṛkṣavat-tat-
avacchinna-ākāśavat-ca jalāśaya-jalavat-tat-gata-pratibimba-ākāśavat-ca-abhedah||96||

atra (here) -api (also) samaṣṭi (aggregate) -vyaṣṭyoḥ (individual subtle bodies) -tat (that) -upahita (limiting adjunct) -sūtrātma-taijasayoḥ (of the sūtrātma and the taijasa) -vana (forest) -vṛkṣavat (like trees) -tat (that) -avacchinna (enclosed) -ākāśavat (like space) -ca (and) jalāśaya (reservoir) -jalavat (like water) -tat (that) -gata-pratibimba (reflected) -ākāśavat (like sky) -ca (and) -abhedah (are identical)||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 sūtrātma and the taijasa, which have those bodies as their limiting adjuncts, are also identical like the space enclosed by a forest and its trees or like the skies reflected in the lake and its waters.

एवं सूक्ष्म-शरीर-उत्पत्तिः ॥९७ ॥

evam sūkṣma-śarīra-utpattiḥ||97||

evam (thus) sūkṣma (subtle) –śarīra (bodies) –utpattiḥ (originate)||97||

Thus do the subtle bodies originate.

THE NATURE OF THE GROSS BODIES

स्थूल-भूतानि तु पञ्चीकृतानि ॥९८ ॥

sthūla-bhūtāni tu pañcīkṛtāni||98||

sthūla (gross) -bhūtāni (elements) tu (but) pañcīkṛtāni (are all compounded)||98||

But the gross elements are all compounded (unlike the subtle elements which are un-compounded).

पञ्चीकरणं तु-आकाश-आदि-पञ्चसु-एकैकं द्विधा समं विभज्य तेषु दशसु भागेषु प्राथमिकान्-पञ्च-
भागान्-प्रत्येकं चतुर्धा समं विभज्य तेषां चतुर्णां भागानां स्वस्व-द्वितीय-अर्ध-भाग-परित्यागेन
भागान्तरेषु योजनम् ॥९९ ॥

*pañcīkaraṇam tu-ākāśa-ādi-pañcasu-ekaikaṁ dvidhā samam vibhajya teṣu daśasu
bhāgeṣu prāthamikān-pañca-bhāgān-pratyekaṁ caturdhā samam vibhajya teṣāṁ
caturṇām bhāgānām svasva-dvītīya-ardha-bhāga-parityāgena bhāgāntareṣu
yojanam||99||*

*pañcīkaraṇam tu (compounding takes place thus) –ākāśa (ether) –ādi (etc.) –pañcasu (in
the five) -ekaikaṁ (each) dvidhā (into two) samam (equal) vibhajya (after dividing) teṣu
(in these) daśasu (ten) bhāgeṣu (divisions) prāthamikān (first) –pañca (five) –bhāgān
(divisions) -pratyekaṁ (each) caturdhā (into four parts) samam (equally) vibhajya (after
dividing) teṣāṁ (in these) caturṇām (four fold) bhāgānām (parts) svasva (one's own) –
dvītīya (second) –ardha (half) –bhāga (portion) -parityāgena (leaving aside) bhāgāntareṣu
(other four-fold divisions of the others) yojanam (addition)||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 subdivided 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. (Each compounded element consists of half of itself and one-eighth of each of other four.)

तद्-उक्तं -

द्विधा विधाय च-एक-एकं चतुर्धा प्रथमं पुनः ।

स्व-स्व-इतर-द्वितीय-अंशैः-योजनात्-पञ्च पञ्चते ॥ इति ॥ ॥१०० ॥

- पञ्चदशी १ ।२७

tad-uktam –

*dvidhā vidhāya ca-eka-ekaṁ caturdhā prathamam punaḥ |
sva-sva-itara-dvitiya-amśaiḥ-yojanāt-pañca pañcate || iti || ||100||
pañcadaśī 1.27*

*tad-uktam (Thus it has been said) –
dvidhā (into two equal parts) vidhāya (by dividing) ca (and) -eka-ekaṁ (each element)
caturdhā (into four equal parts) prathamam (the first half) punaḥ (again subdividing) |
sva-sva (each)-itara (of the remaining four) –dvitiya (to the other half) –amśaiḥ (one sub-
division of each of the remaining four) –yojanāt (by adding) -pañca pañcate (it becomes
five in one) || iti || ||100||
pañcadaśī 1.27*

Thus it has been said: “By dividing each element into two equal parts, and subdividing 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 Pañcadaśī 1.27.

अस्य-अप्रामाण्यं न-आशङ्कनीयं त्रिवृत्करण-श्रुतेः पञ्चीकरणस्य-अपि-उपलक्षणत्वात् ॥१०१ ॥

*asya-aprāmāṇyam na-āśaṅkanīyam trivṛtkaraṇa-śruteḥ pañcīkaraṇasya-api-
upalakṣaṇatvāt ||101||*

*asya (of this method of compounding) -aprāmāṇyam (lack of scriptural proof) na-
āśaṅkanīyam (should not be doubted) trivṛtkaraṇa-śruteḥ (for the triple combination
described in the śruti) pañcīkaraṇasya (of quintuplication –api (even) –upalakṣaṇatvāt
(indirectly refers to this) ||101||*

The authoritativeness of this method of compounding should not be questioned for the triple combination described in the śruti indirectly refers to this.

पञ्चानां पञ्चात्मकत्वे समाने-अपि तेषु च वैशिष्यात् तद्वादः-तद्वादः - ब्र सू २।४।२२ - इति
न्यायेन-आकाश-आदि-व्यपदेशः सम्भवति ॥१०२ ॥

*pañcānām pañcātmakatve samāne-api teṣu ca “vaiśiṣyāttu tadvādaḥ-tadvādaḥ” - Bra Sū
2.4.22 - iti nyāyena-ākāśa-ādi-vyapadeśaḥ sambhavati ||102||*

*pañcānām (these five gross elements) pañcātmakatve (in being five in one) samāne-
api(though alike) teṣu (in them) ca (yet) “vaiśiṣyāttu (because of speciality, owing to
preponderance) tadvādaḥ-tadvādaḥ (of a particular element)” - Bra Sū 2.4.22 - iti
nyāyena (following this rule) -ākāśa-ādi (ether etc.) –vyapadeśaḥ (differently named)
sambhavati (are) ||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” (Bra Sū 2.4.22).

तदानीम्-आकाशे शब्दः-अभिव्यज्यते वायौ शब्द-स्पर्शौ-अग्नौ शब्द-स्पर्श-रूपाणि-अप्सु शब्द-स्पर्श-रूप-रसाः पृथिव्यां शब्द-स्पर्श-रूप-रस-गन्धाः च ॥१०३ ॥

tadānīm-ākāśe śabdaḥ-abhivyajyate vāyau śabda-sparśau-agnau śabda-sparśa-rūpāṇi-apsu śabda-sparśa-rūpa-rasāḥ pṛthivyām śabda-sparśa-rūpa-rasa-gandhāḥ ca ॥103॥

tadānīm (at that time, when compounded) -ākāśe (in ether) śabdaḥ (sound) -abhivyajyate (manifests) vāyau (in air) śabda-sparśau (sound and touch) -agnau (in fire) śabda-sparśa-rūpāṇi (sound, touch and form) -apsu (in water) śabda-sparśa-rūpa-rasāḥ (sound, touch, form and taste) pṛthivyām (in earth) śabda-sparśa-rūpa-rasa-gandhāḥ (sound, touch, form, taste and smell) ca (and) ॥103॥

At that time (when compounded) ether manifests sound; air manifests sound and touch; fire manifests sound, touch and form; water manifests sound, touch, form and taste; and earth manifests sound, touch, form, taste and smell.

एतेभ्यः पञ्चीकृतेभ्यः भूतेभ्यः भूः-भुवः-स्वः-महः-जनः-तपः-सत्यम्-इति-एतत्-नामकानाम्-उपरि-उपरि-विद्यमानानाम्-अतल-वितल-सुतल-रसातल-तलातल-महातल-पाताल नामकानाम्-अधः-अधः-विद्यमानानां लोकानां ब्रह्माण्डस्य तत्-अन्तर्गत-चतुः-विध-स्थूल-शरीराणां तत्-उचितानाम्-अन्न-पान-आदीनां च-उत्पत्तिः-भवति ॥१०४ ॥

etebhyaḥ pañcīkṛtebhyaḥ bhūtebhyaḥ bhūḥ-bhuvaḥ-svaḥ-mahaḥ-janaḥ-tapaḥ-satyam-iti-etat-nāmakānām-upari-upari-vidyamānānām-atala-vitala-sutala-rasātala-talātala-mahātala-pātāla nāmakānām-adhaḥ-adhaḥ-vidyamānānām lokānām brahmāṇḍasya tat-antargata-catuh-vidha-sthūla-śarīrāṇām tat-ucitānām-anna-pāna-ādīnām ca-utpattiḥ-bhavati ॥104॥

etebhyaḥ (from these) pañcīkṛtebhyaḥ (compounded) bhūtebhyaḥ (elements) bhūḥ-bhuvaḥ-svaḥ-mahaḥ-janaḥ-tapaḥ-satyam-iti-etat-nāmakānām (named bhūḥ-bhuvaḥ-svaḥ-mahaḥ-janaḥ-tapaḥ-satyam) -upari-upari (one above the other) -vidyamānānām (existing) -atala-vitala-sutala-rasātala-talātala-mahātala-pātāla nāmakānām (named atala-vitala-sutala-rasātala-talātala-mahātala-pātāla) -adhaḥ-adhaḥ (one below the other) -vidyamānānām (existing) lokānām (worlds) brahmāṇḍasya (of the world) tat-antargata (contained in it) -catuh (four) -vidha (types) -sthūla (gross) -śarīrāṇām (bodies) tat-ucitānām (appropriate to them) -anna (food) -pāna (drink) -ādīnām (etc.) ca (and) -utpattiḥ (evolution, production) -bhavati (exists) ॥104॥

From these compounded elements have evolved the seven planes, existing one above another, viz bhūḥ-bhuvaḥ-svaḥ-mahaḥ-janaḥ-tapaḥ-satyam; and the seven nether planes, one below the other, viz atala-vitala-sutala-rasātala-talātala-mahātala-pātāla; the world, the four kinds of gross bodies contained in it together with the food and drink appropriate to them.

चतुः-विध-स्थूल-शरीराणि तु जरायुज-अण्डज-स्वेदज-उद्भिज्ज-आख्यानि ॥१०५ ॥

catuh-vidha-sthūla-śarīrāṇi tu jarāyuja-aṇḍaja-svedaja-udbhijja-ākhyāni ॥105॥

catuḥ (four) –vidha (types) –sthūla (gross) –śarīrāṇi (bodies) tu (are) jarāyuja (born of the womb) –aṇḍaja (born of the egg) –svedaja (born in moisture) –udbhijja (born by piercing the soil) –ākhyāni (called) ||105||

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

जरायुजानि जरायुभ्यः जातानि मनुष्य-पशु-आदीनि ॥१०६॥

jarāyujāni jarāyubhyaḥ jātāni manuṣya-paśu-ādīni ||106||

jarāyujāni (jarāyujāni) jarāyubhyaḥ jātāni (born of the womb) manuṣya (human beings) –paśu (beasts) –ādīni (etc.) ||106||

Those that are born of the womb refer to human beings, beasts, etc.

अण्डजानि-अण्डेभ्यः जातानि पक्षि-पन्नग-आदीनि ॥१०७॥

aṇḍajāni-aṇḍebhyaḥ jātāni pakṣi-pannaga-ādīni ||107||

aṇḍajāni (aṇḍajāni) -aṇḍebhyaḥ jātāni (born of eggs) pakṣi (birds) –pannaga (reptiles) –ādīni (etc.) ||107||

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

स्वेदजानि स्वेदेभ्यः जातानि यूक-मशक-आदीनि ॥१०८॥

svedajāni svedebhyaḥ jātāni yūka-maśaka-ādīni ||108||

svedajāni (svedajāni) svedebhyaḥ (in moisture) jātāni (born yūka (lice) –maśaka (mosquitoes) –ādīni (etc.) ||108||

Those that are born in moisture are the lice, mosquitoes, etc.

उद्भिज्जानि भूमिम्-उद्भिद्य जातानि लता-वृक्ष-आदीनि ॥१०९॥

udbhijjāni bhūmim-udbhidyā jātāni latā-vṛkṣa-ādīni ||109||

udbhijjāni (udbhijjāni) bhūmim (the soil) -udbhidyā (piercing) jātāni (born) latā (creepers) –vṛkṣa (trees) –ādīni (etc.) ||109||

Those that spring forth piercing the soil are the creepers, trees, etc.

अत्र-अपि चतुः-विध-सकल-स्थूल-शरीरम्-एक-अनेक-बुद्धिविषयतया वनवत्-जलाशयवत्-वा समष्टिः -वृक्षवत्-जलवत्-वा व्यष्टिः-अपि भवति ॥११०॥

atra-api catuḥ-vidha-sakala-sthūla-śarīram-eka-aneka-buddhiviśayatayā vanavat-jalāśayavat-vā samaṣṭiḥ-vṛkṣavat-jalavat-vā vyaṣṭiḥ-api bhavati ||110||

atra-api (here also) catuḥ-vidha (four-fold variety) –sakala (all) -sthūla-śarīram (gross bodies) -eka-aneka (one or many) -buddhiviśayatayā (as they are thought of) vanavat-jalāśayavat -vā (as forest or reservoir) samaṣṭiḥ (collectively) -vṛkṣavat-jalavat-vā (as tree or quantities of water) vyaṣṭiḥ (individually -api (and) bhavati (may be spoken of) ||110||

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

एतत्-समाष्टि-उपहितं चैतन्यं वैश्वानरः विराट्-इति-उच्यते सर्व-नर-अभिमानित्वात्-विविधं
राजमानत्वात्-च ॥१११॥

etat-samaṣṭi-upahitaṁ caitanyam vaiśvānaraḥ virāṭ-iti-ucyate sarva-nara-abhimānitvāt-vividham rājamānatvāt-ca ||111||

etat (this, of gross bodies) –samaṣṭi (aggregate) -upahitaṁ (associated with) caitanyam (consciousness) vaiśvānaraḥ (vaiśvānaraḥ) virāṭ (virāṭ) -iti-ucyate (is called) sarva (all, viśva) –nara (bodies, therefore vaiśvā-naraḥ) –abhimānitvāt (on account of identification) -vividham (in diverse ways) rājamānatvāt (on account of its manifestation, therefore virāṭ) –ca (and) ||111||

Consciousness associated with this aggregate of gross bodies is called vaiśvānaraḥ and virāṭ on account of its identification with all bodies, and from its manifestation in diverse ways respectively.

अस्य-एषा समाष्टिः स्थूल-शरीरम्-अन्न-विकारत्वात्-अन्नमयकोशः स्थूल-भोग-आयतनत्वात्-च
स्थूल-शरीरं जाग्रत्-इति च व्यपदिश्यते ॥११२॥

asya-eṣā samaṣṭiḥ sthūla-śarīram-anna-vikāratvāt-annamayakośaḥ sthūla-bhoga-āyatanatvāt-ca sthūla-śarīram jāgrat-iti ca vyapadiśyate ||112||

asya (of his) -eṣā (this) samaṣṭiḥ (aggregate) sthūla-śarīram (gross body) –anna (food) –vikāratvāt (on account of being a modification of) -annamayakośaḥ (annamayakośaḥ) sthūla (gross objects) –bhoga (enjoyment) –āyatanatvāt (on account of being the medium) -ca (and) sthūla-śarīram (gross body) jāgrat (waking state) –iti (thus) ca (and) vyapadiśyate (is called) ||112||

This aggregate gross body of his is called the alimentary sheath (annamayakośaḥ) on account of its being a modification of food, and is said to be in the waking state on account of its being the medium for the enjoyment of gross objects.

एतत्-व्यष्टि-उपहितं चैतन्यं विश्व इति-उच्यते सूक्ष्म-शरीर-अभिमानम्-अपरित्यज्य स्थूल-शरीर-
आदि-प्रविष्टत्वात् ॥११३॥

etat-vyaṣṭi-upahitaṁ caitanyaṁ viśva iti-ucyate sūkṣma-śarīra-abhimānam-aparityajya sthūla-śarīra-ādi-praviṣṭatvāt||113||

etat (this) –vyaṣṭi (individual) -upahitaṁ (associated with) caitanyaṁ (consciousness) viśva (viśva) iti-ucyate (is called) sūkṣma-śarīra (subtle body) –abhimānam (identification) -aparityajya (without giving up) sthūla-śarīra (gross body) –ādi (etc.) – praviṣṭatvāt (on account of entering into)||113||

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

अस्य-एषा व्यष्टिः स्थूल-शरीरम्-अन्नविकारत्वात्-एव हेतोः-अन्नमयकोशः जाग्रत्-इति च-
उच्यते ॥११४ ॥

asya-eṣā vyaṣṭiḥ sthūla-śarīram-annavikāratvāt-eva hetoḥ-annamayakośaḥ jāgrat-iti ca-ucyate||114||

asya (of his) -eṣā (this) vyaṣṭiḥ (individual) sthūla-śarīram (gross body) –annavikāratvāt -eva hetoḥ (on account of its being a modification of food) -annamayakośaḥ (annamayakośaḥ) jāgrat (waking state) -iti ca-ucyate (is said to be)||114||

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

तदानीम्-एतौ विश्व-वैश्वानरौ दिक्-वात-अर्क-वरुण-अश्विभिः क्रमात्-नियन्त्रितेन श्रोत्र-आदि-
इन्द्रिय-पञ्चकेन क्रमात्-शब्द-स्पर्श-रूप-रस-गन्धान्-अग्नि-इन्द्र-उपेन्द्र-यम-प्रजापतिभिः
क्रमात्-नियन्त्रितेन वाक्-आदि-इन्द्रिय-पञ्चकेन क्रमात्-वचन-आदान-गमन-विसर्ग-आनन्दान्-
चन्द्र-चतुर्मुख-शङ्कर-अच्युतैः क्रमात्-नियन्त्रितेन मनः-बुद्धि-अहङ्कार-चित्त-आख्येन-अन्तः-
इन्द्रिय-चतुष्केन क्रमात्-सङ्कल्प-निश्चय-अहङ्कार्य-चैतान्-च सर्वान्-एतान् स्थूल-विषयाः-
अनुभवतः - जागरित-स्थानः बहिः-प्रज्ञः - माण्डू उ ३ - इति-आदि-श्रुतेः ॥११५ ॥

tadānīm-etau viśva-vaiśvānarau dik-vāta-arka-varuṇa-aśvibhiḥ kramāt-niyantritena śrotra-ādi-indriya-pañcakena kramāt-śabda-sparśa-rūpa-rasa-gandhān-agni-indra-upendra-yama-prajāpatibhiḥ kramāt-niyantritena vāk-ādi-indriya-pañcakena kramāt-vacana-ādāna-gamana-visarga-ānandān-candra-caturmukha-śaṅkara-acyutaiḥ kramāt-niyantritena manaḥ-buddhi-ahaṅkāra-citta-ākhyena-antaḥ-indriya-catuṣkena kramāt-saṅkalpa-niścaya-ahaṅkārya-caitān-ca sarvān-etān sthūla-viśayāḥ-anubhavataḥ “jāgarita-sthānaḥ bahiḥ-prajñāḥ” Māṇḍū U 3 - iti-ādi-śruteḥ||115||

tadānīm (at that time) -etau (both these) viśva-vaiśvānarau (viśva and vaiśvānara) dik (Quarters) –vāta (Air) –arka (Sun) –varuṇa (Varuṇa) -aśvibhiḥ (two Aśvins) kramāt-niyantritena (controlled respectively) śrotra-ādi (ears etc.) -indriya-pañcakena (by the five organs of perception) kramāt (respectively) -śabda-sparśa-rūpa-rasa-gandhān (sound,

touch, form, taste, smell) –agni (Agni) –indra (Indra) –upendra (Upendra) –yama (Yama) –prajāpatibhiḥ (Prajāpati) kramāt-niyantritena (controlled respectively) vāk-ādi (speech etc.) –indriya-pañcakena (by the five organs of action) kramāt (respectively) –vacana-ādāna-gamana-visarga-ānandān (speech, acceptance, walking, excretion, enjoyment) –candra (Candra) –caturmukha (Brahmā) –śaṅkara (Śiva) –acyutaiḥ (Viṣṇu) kramāt-niyantritena controlled respectively) manaḥ (mind) –buddhi (intellect) –ahaṅkāra (egoism) –citta (memory) –ākhyena (called) –antaḥ-indriya (internal organ) –catuṣkena (through the four) kramāt (respectively) –saṅkalpa (uncertainty) –niścaya determination) –ahaṅkārya (personality) –caitān (remembrance) –ca (and) sarvān-etān (all these) sthūla-viṣayāḥ (gross objects) –anubhavataḥ (experiencing) “jāgarita-sthānaḥ (waking state) bahiḥ (external world) –prajñāḥ (who is conscious of) ” Māṇḍū U 3 - iti-ādi-śruteḥ (and such other śruti passages) ||115||

Both viśva and vaiśvānara at that time perceive the gross objects, viz sound, touch, colour, taste, and smell, respectively through the five sense organs of perception, such as the ears etc. controlled respectively by (the presiding deities) the Quarters, Air, Sun, Varuṇa and the two Aśvins. 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, Viṣṇu, Yama and Prajāpati. They also experience uncertainty, determination, personality and remembrance, respectively through the four inner organs, viz mind, intellect, egoism, and memory controlled respectively by the Moon, Brahmā, Śiva and Viṣṇu. Witness such śruti passages as: “Whose place is the waking state, who is conscious of the external world” (Māṇḍū U 3).

अत्र-अपि-अनयोः स्थूल-व्यष्टि-समष्टयोः-तत्-उपहित-विश्व-वैश्वानरयोः-च वन-वृक्षवत्-
अवच्छिन्न-आकाशवत्-च जलाशय-जलवत्-तत्-गत-प्रतिबिम्ब-आकाशवत्-च पूर्ववत्-
अभेदः ॥११६ ॥

atra-api-anayoh sthūla-vyaṣṭi-samaṣṭyoh-tat-upahita-viśva-vaiśvānarayoh-ca vana-
vṛkṣavat-avacchinna-ākāśavat-ca jalāśaya-jalavat-tat-gata-pratibimba-ākāśavat-ca
pūrvavat-abhedaḥ||116||

atra-api (here also) –anayoh (of these) sthūla (gross bodies) –vyaṣṭi-samaṣṭyoh (individual and collective) –tat-upahita (the associated) –viśva-vaiśvānarayoh (viśva and vaiśvānara) –ca (and) vana-vṛkṣavat (like trees and forest) –avacchinna-ākāśavat (like spaces enclosed by) –ca (and) jalāśaya-jalavat (like reservoir and quantities of water) –tat-gata-pratibimba (the reflections therein) –ākāśavat (like the sky) –ca (and) pūrvavat (as before) –abhedaḥ (identical)||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 viśva and vaiśvānara, 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 reservoir.

एवं पञ्चीकृत-पञ्च-भूतेभ्यः स्थूल-प्रपञ्च-उत्पत्तिः ॥११७ ॥

evam pañcīkṛta-pañca-bhūtebhyaḥ sthūla-prapañca-utpattiḥ ||117||

evam (thus) pañcīkṛta (compounded) -pañca-bhūtebhyaḥ (from the five gross elements) sthūla (gross) -prapañca (phenomenal universe) -utpattiḥ (evolution) ||117||

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

THE LIMITS OF SUPERIMPOSITION

एतेषां स्थूल-सूक्ष्म-कारण-प्रपञ्चानाम्-अपि समाष्टिः-एकः महान्-प्रपञ्चः भवति यथा-अवान्तर-
वनानां समाष्टिः-एकं महत्-वनं भवति यथा वा-अवान्तर-जलाशयानां समाष्टिः-एकः महान्
जलाशयः ॥११८ ॥

*eteṣāṃ sthūla-sūkṣma-kāraṇa-prapañcānām-api samaṣṭiḥ-ekaḥ mahān-prapañcaḥ bhavati
yathā-avāntara-vanānām samaṣṭiḥ-ekaṃ mahat-vanam bhavati yathā vā-avāntara-
jalāśayānām samaṣṭiḥ-ekaḥ mahān jalāśayaḥ* ||118||

*eteṣāṃ (of these) sthūla (gross) -sūkṣma (subtle) -kāraṇa (causal) -prapañcānām
(phenomenal worlds) -api (also) samaṣṭiḥ (sum total) -ekaḥ (one) mahān (vast) -
prapañcaḥ (Universe) bhavati (is) yathā (just as) -avāntara (smaller) -vanānām (of
forests) samaṣṭiḥ (sum total) -ekaṃ (one) mahat (vast) -vanam (vast forest) bhavati (is)
yathā (just as) vā (or) -avāntara (smaller) -jalāśayānām (reservoirs) samaṣṭiḥ (sum total)
-ekaḥ (one) mahān (vast) jalāśayaḥ (reservoir)* ||118||

The sum total of the gross, subtle and causal worlds makes a Vast Universe, just as the sum total of smaller forests makes a vast forest, or just as a collection of smaller reservoirs makes a vast reservoir.

एतत्-उपहितं वैश्वानर-आदि-ईश्वर-पर्यन्तम्-चैतन्यम्-अपि-अवान्तर-वन-अवच्छिन्न-
आकाशवत्-अवान्तर-जलाशय-गत-प्रतिबिम्ब-आकाशवत्-च-एकम्-एव ॥११९ ॥

*etat-upahitam vaiśvānara-ādi-īśvara-paryantam caitanyam-api-avāntara-vana-
avacchinna-ākāśavat-avāntara-jalāśaya-gata-pratibimba-ākāśavat-ca-ekam-eva* ||119||

*etat (this) -upahitam (associated with) vaiśvānara-ādi-īśvara-paryantam (from
vaiśvānara to īśvara) caitanyam (consciousness) -api (also) -avāntara (smaller) -vana-
avacchinna-ākāśavat (space enclosed by forests) -avāntara (smaller) -jalāśaya-gata-
pratibimba-ākāśavat (skies reflected by reservoirs) -ca (and) -ekam-eva (identical)* ||119||

Consciousness associated with this (Vast Universe), from vaiśvānara to īśvara is also one and the same, as the space enclosed by (a number of) smaller forests (is the same as that enclosed by the vast forest of which they form a part), or as the sky reflected in (different) smaller reservoirs (is the same as that reflected in the vase reservoir of which they form a part).

आभ्यां महाप्रपञ्च-तत्-उपहित-चैतन्याभ्यां तप्त-अयः-पिण्डवत्-अविविक्तं सत्-अनुपहितं चैतन्यं -
सर्वं खलु-इदं ब्रह्म - छा उ ३।१४।१ - इति -महा- वाक्यस्य वाच्यं भवति विविक्तं सत्-लक्ष्यम्-
अपि भवति ॥१२०॥

ābhyām (mahāprapañca-tat-upahita-caitanyābhyām tapta-ayaḥ-piṇḍavat-aviviktaṁ sat-anupahitaṁ caitanyaṁ - sarvaṁ khalu-idaṁ brahma - chā u 3।14।1 - iti -mahā- vākyasya vācyam bhavati viviktaṁ sat-lakṣyam-api bhavati ॥120॥

ābhyām (of them) mahāprapañca (Vast Universe) -tat-upahita-caitanyābhyām (and the consciousness associated with it) tapta-ayaḥ-piṇḍavat (like the red-hot iron ball) - aviviktaṁ (when not discriminated) sat-anupahitaṁ (unassociated with any adjuncts) caitanyaṁ (consciousness) "sarvaṁ (all this) khalu (indeed) -idaṁ (this) brahma (is brahman)" Chā U 3.14.1 - iti -mahā- vākyasya (of the great vedic dictum) vācyam (direct meaning) bhavati (is) viviktaṁ (when discriminated) sat-lakṣyam (implied meaning) - api bhavati (is) ॥120॥

Consciousness, unassociated with any adjuncts 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” (Chā U 3.14.1), and when discriminated from them it becomes the implied meaning of that text.

See note on stanza 50 also.

एवं वस्तुनि-अवस्तु-आरोपः-अध्यारोपः सामान्येन प्रदर्शितः ॥१२१॥

evaṁ vastuni-avastu-āropaḥ-adhyāropaḥ sāmānyena pradarsitaḥ ॥121॥

evaṁ (thus) vastuni (on the real) –avastu (unreality) –āropaḥ (false perception) - adhyāropaḥ (superimposition) sāmānyena (in general) pradarsitaḥ (has been shown) ॥121॥

Thus has been shown, in general, the process of superimposition, which is the false perception of the unreal on the real (like a snake on a rope).

THE JĪVA AND SUPERIMPOSITION

इदानीं प्रत्यक्-आत्मनि-इदम्-इदम्-अयम्-अयम्-आरोपयति-इति विशेष उच्यते ॥१२२॥

idānīm pratyak-ātmani-idam-idam-ayam-ayam-āropayati-iti viśeṣa ucyate ॥122॥

idānīm (now) pratyak-ātmani (on the innermost self) -idam-idam-ayam-ayam (I am this, I am this) –āropayati (superimpose) -iti viśeṣa (in particular) ucyate (will be considered) ॥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.

अतिप्राकृतः-तु - आत्मा वै जायते पुत्रः - इति-आदि-श्रुतेः स्वस्मिन्-इव पुत्रे-अपि प्रेमदर्शनात्-
पुत्रे पुष्टे नष्टे च-अहम्-एव पुष्टः नष्टः-च-इति-आदि-अनुभवात्-च पुत्र आत्मा-इति वदति ॥१२३॥

*atiprākṛtaḥ-tu “ātmā vai jāyate putraḥ” iti-ādi-śruteḥ svasmin-iva putre-api
premadarśanāt-putre puṣṭe naṣṭe ca-aham-eva puṣṭaḥ naṣṭaḥ-ca-iti-ādi-anubhavāt-ca
putra ātmā-iti vadati||123||*

*atiprākṛtaḥ (an extremely deluded man) -tu (thus for example) “ātmā (the self) vai (verily)
jāyate (is born) putraḥ (as the son)” iti-ādi-śruteḥ (on account of such śruti passages)
svasmin (one’s own self) -iva (like) putre (the son) -api (also) premadarśanāt (showing
love to) -putre (one’s own son) puṣṭe (on being prosperous) naṣṭe (on being ruined) ca-
aham-eva (verily I am) puṣṭaḥ (prosperous) naṣṭaḥ (ruined) -ca-iti-ādi-anubhavāt (from
such experiences) -ca (and) putra (the son) ātmā (the self) -iti vadati (so he says)||123||*

(Thus for example) an extremely deluded man speaks of his son as his self, on account of such śruti 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 and in what follows: scriptural evidence, inference and direct perception. The real significance of the passage quoted above is that the son is very dear to oneself.

Each succeeding view is less crude and comes nearer the mark than the preceding one. Ultimately all these views are refuted and the real nature of the self as set forth in vedānta is established.

चार्वाकः-तु - सः वा एषः पुरुषः-अन्नरसमयः - तै उ २।१।१ - इति-आदि-श्रुतेः प्रदीप्त-गृहात्-
स्वपुत्रं परित्यज्य-अपि स्वस्य निर्गम-दर्शनात्-स्थूलः-अहं कृशः-अहम्-इति-आदि-अनुभवात्-च
स्थूल-शरीरम्-आत्मा-इति वदति ॥१२४॥

*cārvākaḥ-tu “saḥ vā eṣaḥ puruṣaḥ-annarasamayah” Tai U 2.1.1 - iti-ādi-śruteḥ pradīpta-
grhāt-svaputraṁ parityajya-api svasya nirgama-darśanāt-sthūlaḥ-aham kṛśaḥ-aham-iti-
ādi-anubhavāt-ca sthūla-śarīram-ātmā-iti vadati||124||*

*cārvākaḥ-tu (one school of cārvākas) “saḥ vā eṣaḥ puruṣaḥ (man) –annarasamayah (is
constituted of the essence of food)” Tai U 2.1.1 - iti-ādi-śruteḥ (on account of such śruti
passages) pradīpta (burning) –grhāt (from house) -svaputraṁ (one’s own son)
parityajya-api (even leaving behind) svasya (one’s own) nirgama-darśanāt (on account of
rushing out) -sthūlaḥ-aham (I am fat) kṛśaḥ-aham (I am thin) -iti-ādi-anubhavāt (from
such experiences) -ca sthūla-śarīram (the physical body) -ātmā-iti (is the self) vadati (so
the school says)||124||*

One school of cārvākas, however, hold that this physical body is the self, on account of such śruti passages as, “man is constituted of the essence of food” (Tai U 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 experiences as, “I am stout”, “I am thin”, etc.

This passage refers only to his physical body which is the product of the food he assimilates and not to his real nature or self.

अपरः-चार्वाकः - ते ह प्राणाः प्रजापतिं पितरम्-एत्य-ऊचुः - छा उ ५।१।७ - इति-आदि-श्रुतेः-
इन्द्रियाणाम्-अभावे शरीर-चलन-अभावात्-काणः-अहं बधिरः-अहम्-इति-आदि-अनुभवात्-च-
इन्द्रियाणि-आत्मा-इति वदति ॥१२५॥

aparaḥ-cārvākaḥ “te ha prāṇāḥ prajāpatim pitaram-etya-ūcuḥ” Chā U 5.1.7 - iti-ādi-śruteḥ-indriyāṇām-abhāve śarīra-calana-abhāvāt-kāṇaḥ-aham badhiraḥ-aham-iti-ādi-anubhavāt-ca-indriyāṇi-ātmā-iti vadati||125||

aparaḥ-cārvākaḥ (another school of cārvākas) “te ha prāṇāḥ (the sense organs) prajāpatim pitaram (to their father prajāpati) –etya (went to) –ūcuḥ (and said)” Chā U 5.1.7 - iti-ādi-śruteḥ (on account of such śruti passages) -indriyāṇām-abhāve (in the absence, i.e., non-functioning, of the sense organs) śarīra-calana-abhāvāt (the movement of the body ceases) -kāṇaḥ-aham (I am blind of one eye) badhiraḥ-aham (I am deaf) -iti-ādi-anubhavāt (on account of such experiences) –ca (and) –indriyāṇi (the sense organs) -ātmā-iti (is the self) vadati (so the school says)||125||

Another school of cārvākas speaks of the sense-organs as the self, on account of such śruti passages as, “The sense organs went to their father, prajāpati, and said”, (Chā U 5.1.7), owing also to the fact that the movement of the body ceases when the sense organs cease to work, and further because of such experiences as, “I am blind in one eye”, “I am deaf”, etc.

अपरः-चार्वाकः- अन्यः-अन्तरः आत्मा प्राणमयः - तै उ २।२।१ इति-आदि-श्रुतेः प्राण-अभावे
इन्द्रिय-आदि-चलन-अयोगात्-अहम्-अशनायावान्-अहं पिपासावान्-इति-आदि अनुभवात्-च
प्राणः आत्मा-इति वदति ॥१२६॥

aparaḥ-cārvākaḥ “anyaḥ-antaraḥ ātmā prāṇamayaḥ” Tai U 2.2.1 iti-ādi-śruteḥ prāṇa-abhāve indriya-ādi-calana-ayogāt-aham-aśanāyāvān-aham pipāsāvān-iti-ādi anubhavāt-ca prāṇaḥ ātmā-iti vadati||126||

aparaḥ-cārvākaḥ (another school of cārvākas) “anyaḥ (different from) -antaraḥ (and more internal than the physical body) ātmā (is the self) prāṇamayaḥ (which consists of the vital force)” Tai U 2.2.1 iti-ādi-śruteḥ (from such śruti passages) prāṇa-abhāve (in the absence of the vital force) indriya-ādi (sense organs etc.) –calana (functioning) –ayogāt (with the cessation of) –aham (I am)-aśanāyāvān (hungry) -aham (I am) pipāsāvān (thirsty) -iti-ādi anubhavāt (from such experiences) -ca (and) prāṇaḥ (vital force) ātmā (the self) -iti vadati(so the school says)||126||

Still another school of cārvākas holds that the vital force is the self, on account of such śruti passages as, “Different from and more internal than this (the physical body) is the self which consists of the vital force” (Tai U 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 experiences as, “I am hungry”, “I am thirsty”, etc.

अन्यः-तु चार्वाकः - अन्यः अन्तरः आत्मा मनोमयः - तै उ २।३।१ - इति-आदि-श्रुतेः-मनसि सुप्ते प्राणादेः-अभावात्-अहं सङ्कल्पवान्-अहं विकल्पवान्-इति-आदि-अनुभवात्-च मनः आत्मा-इति वदति ॥१२७॥

anyaḥ-tu cārvaḥkaḥ “anyaḥ antaraḥ ātmā manomayaḥ” Tai U 2.3.1 - iti-ādi-śruteḥ-manasi supte prāṇādeḥ-abhāvāt-aham saṅkalpavān-aham vikalpavān-iti-ādi-anubhavāt-ca manaḥ ātmā-iti vadati||127||

anyaḥ-tu cārvaḥkaḥ (another school of cārvaḥkas) “anyaḥ (different from) antaraḥ (and more internal than this which consists of the vital force) ātmā (is the self) manomayaḥ (which consists of the mind) ” Tai U 2.3.1 - iti-ādi-śruteḥ (from such śruti passages) -manasi (on the mind) supte (going to deep sleep) prāṇādeḥ (vital force etc.) -abhāvāt (on account of their not being there, on account of ceasing to work) -aham (I am) saṅkalpavān (considering the pros) -aham (I am) vikalpavān (considering the cons) -iti-ādi-anubhavāt (from such experiences) -ca (and) manaḥ (the mind is) ātmā (the self) -iti vadati (so the school says)||127||

Yet another school of cārvākas holds that the mind is the self, on account of such śruti passages as, “Different from and more internal than this which consists of the vital force is the self which consists of the mind” (Tai U 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 experiences as, “I am considering the pros and cons”, etc.

बौद्धः-तु - अन्यः अन्तरः आत्मा विज्ञानमयः - तै उ २।४।१ - इति-आदि-श्रुतेः कर्तुः-अभावे करणस्य शक्ति-अभावात्-अहं कर्ता-अहं भोक्ता-इति-आदि-अनुभवात्-च बुद्धिः-आत्मा-इति वदति ॥१२८॥

bauddhaḥ-tu “anyaḥ antaraḥ ātmā vijñānamayaḥ” Tai U 2.4.1 - iti-ādi-śruteḥ kartuḥ-abhāve karaṇasya śakti-abhāvāt-aham kartā-aham bhoktā-iti-ādi-anubhavāt-ca buddhiḥ-ātmā-iti vadati||128||

bauddhaḥ-tu (the Buddhists, as against this) “anyaḥ (different from) antaraḥ (and more internal than this) ātmā (is the self) vijñānamayaḥ (which consists of consciousness)” Tai U 2.4.1 - iti-ādi-śruteḥ (from such other śruti passages) kartuḥ (of the agent) -abhāve (in the absence) karaṇasya (of the instrument) śakti-abhāvāt (being powerless) -aham kartā (I am the doer) -aham bhoktā (I am the enjoyer) -iti-ādi-anubhavāt (from such experiences) -ca (and) buddhiḥ (consciousness) -ātmā (is the self) -iti vadati (so the school says)||128||

As against this, the Buddhists say that the intellect is the self, on account of such śruti passages as, “Different from and more internal than this is the self which consists of consciousness” (Tai U 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.

This is the doctrine of the Buddhist idealist known as the Yogācāra, who accept a stream of ideas (vijñāna) alone to be real and reject everything else as non-existent.

प्राभाकर-तार्किकौ तु - अन्यः अन्तरः आत्मा-आनन्दमयः तै उ २।५।१ - इति-आदि-श्रुतेः-बुद्धि-
आदीनाम्-अज्ञाने लय-दर्शनात्-अहम्-अज्ञः-अहम्-अज्ञानि-इति-आदि-अनुभवात्-च-अज्ञानम्-
आत्मा-इति वदतः ॥१२९॥

*prābhākara-tārkikau tu “anyaḥ antaraḥ ātmā-ānandamayah” Tai U 2.5.1 - iti-ādi-śruteḥ-
buddhi-ādīnām-ajñāne laya-darśanāt-aham-ajñāḥ-aham-ajñāni-iti-ādi-anubhavāt-ca-
ajñānam-ātmā-iti vadataḥ||129||*

*prābhākara-tārkikau (the prābhākaras and the tārkikas) tu (on the other hand) “anyaḥ
(different from) antaraḥ (more internal than this) ātmā (is the self) –ānandamayah
(which consists of bliss)” Tai U 2.5.1 - iti-ādi-śruteḥ (from such śruti passages) -buddhi-
ādīnām (intellect etc.) -ajñāne (in ignorance) laya (mergence during sound sleep) –
darśanāt (on account of our observing) –aham (I am) –ajñāḥ (ignorant) –aham (I am) –
ajñāni (devoid of knowledge) -iti-ādi-anubhavāt (on account of such experiences) –ca (and)
–ajñānam (ignorance) –ātmā (is the self) -iti vadataḥ (o they say)||129||*

The prābhākaras and the tārkikas on the other hand say that ignorance is the self, on account of such śruti passages as, “Different from and more internal than this is the self which consists of bliss” (Tai U 2.5.1), and owing to the fact that during sound sleep the intellect etc. merge in ignorance, and further because of such experiences as, “I am ignorant”, “I am devoid of knowledge”, etc.

भाट्टः-तु - प्रज्ञानघन एव-आनन्दमयः माण्डू उ ५ - इति-आदि-श्रुतेः सुषुप्तौ प्रकाश-अप्रकाश-
सद्-भावात्-माम्-अहं न जानामि-इति-आदि-अनुभवात्-च-अज्ञान-उपहितं चैतन्यम्-आत्मा-
इति-वदति ॥१३०॥

*bhāṭṭaḥ-tu “prajñānaghana eva-ānandamayah” Māṇḍū U 5 - iti-ādi-śruteḥ suṣuptau
prakāśa-aprakāśa-sad-bhāvāt-mām-aham na jānāmi-iti-ādi-anubhavāt-ca-ajñāna-
upahitaṁ caitanyam-ātmā-iti-vadati||130||*

*bhāṭṭaḥ-tu (the bhāṭṭas, followers of Kumarila Bhatta, the Mimamsaka philosopher, on the
contrary) “prajñānaghana (undifferentiated consciousness) eva (indeed) –ānandamayah
(full of bliss) ” Māṇḍū U 5 - iti-ādi-śruteḥ (from such śruti passages) suṣuptau (in a
state of dreamless sleep) prakāśa (consciousness) –aprakāśa (unconsciousness) -sad-
bhāvāt (on account of there being) -mām-aham na jānāmi (I do not know myself) -iti-ādi-
anubhavāt (from such experiences) –ca (and) –ajñāna (with ignorance) -upahitaṁ*

(associated) caitanyam (consciousness) –ātmā (is the self) -iti-vadati (so the school says)||130||

The bhāṭṭas on the contrary say that consciousness associated with ignorance is the self, on account of such śruti passages as, “During dreamless sleep the self is undifferentiated consciousness and full of bliss” (Māṇḍū U 5), owing also to the fact that both consciousness and unconsciousness are present in a state of dreamless sleep and from such experience as, “I do not know myself”, etc.

अपरः बौद्धः - असद्-एव-इदम्-अग्र आसीत् छा उ ६।२।१ - इति-आदि-श्रुतेः सुषुप्तौ सर्व-
अभावात्-अहं सुषुप्तौ न-आसम्-इति-उत्थितस्य स्व-अभाव-परामर्श-विषय-अनुभवात्-च
शून्यम्-आत्मा-इति वदति ॥१३१॥

aparah bauddhaḥ “asad-eva-idam-agra āsīt” Chā U 6.2.1 - iti-ādi-śruteḥ suṣuptau sarva-abhāvāt-aham suṣuptau na-āsam-iti-utthitasya sva-abhāva-parāmarśa-viṣaya-anubhavāt-ca śūnyam-ātmā-iti vadati||131||

aparah bauddhaḥ (another school of Buddhists) “asad (non-existence) –eva (indeed) - idam-agra (in the beginning) āsīt (there was)” Chā U 6.2.1 - iti-ādi-śruteḥ (from such śruti passages) suṣuptau (during dreamless sleep) sarva-abhāvāt (on account of there being an absence of everything) -aham suṣuptau na-āsam (I was non-existent during dreamless sleep) -iti-utthitasya (of a man who has just awakened) sva-abhāva (one’s own non-existence) –parāmarśa (of calling to the mind) –viṣaya (the matter of) -anubhavāt (because of the experience) –ca (and) śūnyam-ātmā-iti vadati||131||

Another school of Buddhists says that the self is identical with the void on account of such śruti passages as, “In the beginning there was non-existence” (Chā U 6.2.1), owing also to the fact that there is an absence of everything during dreamless sleep, and further because of the experience of the matter of calling to one’s own mind one’s own absence of a man who has just awakened, and also because he says to himself, “During dreamless sleep I was non-existent).

This is the view of the Madhyamika school of Buddhism, which interpreting literally a saying of Buddha, maintains that everything is void.

ESTABLISHMENT OF THE TRUE NATURE OF THE SELF

एतेषां पुत्र-आदि-शून्य-पर्यन्त-आदीनाम्-अनात्मत्वम्-उच्यते ॥१३२॥

eteṣāṃ putra-ādi-śūnya-paryanta-ādīnām-anātmavam-ucyate||132||

eteṣāṃ (all these items) putra-ādi (from son etc.)-śūnya-paryanta-ādīnām (upto void) – anātmavam (non-self) –ucyate (now it will be shown)||132||

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

एतैः-अतिप्राकृत-आदि-वादिभिः-उक्तेषु श्रुति-युक्ति-अनुभव-आभासेषु पूर्व-पूर्व-उक्त-श्रुति-युक्ति-
अनुभव-आभासानाम्-उत्तर-उत्तर-श्रुति-युक्ति-अनुभव-आभासैः-आत्मत्व-बाध-दर्शनात्-पुत्र-
आदीनाम्-अनात्मत्वं स्पष्टम्-एव ॥१३३॥

*etaiḥ-atiprākṛta-ādi-vādibhiḥ-ukteṣu śruti-yukti-anubhava-ābhāseṣu pūrva-pūrva-ukta-
śruti-yukti-anubhava-ābhāsānām-uttara-uttara-śruti-yukti-anubhava-ābhāsaiḥ-ātmatva-
bādha-darśanāt-putra-ādīnām-anātmatvaṁ spaṣṭam-eva* ||133||

*etaiḥ (by these) -atiprākṛta-ādi-vādibhiḥ (from the followers of the extremely deluded etc.)
-ukteṣu (told) śruti (citations of scriptural passages) -yukti (arguments or inference) -
anubhava (experience) -ābhāseṣu (reflections) pūrva-pūrva-ukta-śruti-yukti-anubhava-
ābhāsānām (the reflections of scriptural passages, arguments and experience told earlier)
-uttara-uttara-śruti-yukti-anubhava-ābhāsaiḥ (from the reflections of scriptural passages,
arguments and experience told later) -ātmatva-bādha (contradiction in respect of self)-
darśanāt (on account of perceiving) -putra-ādīnām-anātmatvaṁ (the nature of non-self of
son to void) spaṣṭam-eva (is clear indeed)* ||133||

Since in all these citations of scriptural passages, arguments, and personal experience 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.

किञ्च प्रत्यक्-अस्थूलः-अचक्षुः-अप्राणः-अमनाः अकर्ता चैतन्यं चिन्मात्रं सद्-इति-आदि-प्रबल-
श्रुति-विरोधात्-अस्य पुत्र-आदि-शून्य-पर्यन्तस्य जडस्य चैतन्य-भास्यत्वेन घट-आदि-वत्-
अनित्यत्वात्-अहं ब्रह्म-इति विद्वत्-अनुभव-प्राबल्यात्-च तत्-तत्-श्रुति-युक्ति-अनुभव-
आभासानां बाधितत्वात्-अपि पुत्र-आदि-शून्य-पर्यन्तम्-अखिलम्-अनात्मा-एव ॥१३४॥

*kiñca pratyak-asthūlah-acakṣuḥ-aprāṇaḥ-amanāḥ akartā caitanyaṁ cinmātraṁ sad-iti-
ādi-prabala-śruti-virodhāt-asya putra-ādi-śūnya-paryantasya jaḍasya caitanya-
bhāsyatvena ghaṭa-ādi-vat-anityatvāt-ahaṁ brahma-iti vidvāt-anubhava-prābalyāt-ca
tat-tat-śruti-yukti-anubhava-ābhāsānām bādhitatvāt-api putra-ādi-śūnya-paryantam-
akhilam-anātmā-eva* ||134||

*kiñca (moreover) pratyak (the self) -asthūlah (not gross) -acakṣuḥ (without eyes) -
aprāṇaḥ (without the vital force) -amanāḥ (without the mind) akartā (not an agent)
caitanyaṁ (but consciousness) cinmātraṁ (pure intelligence) sad (and existence) -iti-ādi-
prabala-śruti (such other strong scriptural passages) -virodhāt (because they contradict)
-asya (of this) putra-ādi-śūnya-paryantasya (from son to void) jaḍasya (because they are
material) caitanya-bhāsyatvena (illuminated by the pure consciousness) ghaṭa-ādi-vat (like
the pot etc.) -anityatvāt (being unreal) -ahaṁ (I am) brahma (brahman) -iti vidvāt-
anubhava-prābalyāt (owing to the strong intuition of the man of realisation) -ca (and)
tat-tat-śruti-yukti-anubhava-ābhāsānām bādhitatvāt-api (further because of the
nullifying of the respective scriptural passages, arguments and experience) putra-ādi-
śūnya-paryantam-akhilam (everything from son to the void) -anātmā-eva (are indeed
non-self)* ||134||

Moreover, none of the items from the son to the void is the self because all those fallacious citations of the scriptural passages, arguments, and personal experiences in support of them are nullified for the following reasons: first because they contradict strong scriptural passages which describe the self as not gross, without eyes, without 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 “I am brahman”.

That the self is born as a son is contradicted by:-

कश्चित्-धीरः प्रत्यक्-आत्मानम्-ऐक्षत्-आवृत्त-चक्षुः-अमृतत्वम्-इच्छन्

kaścit-dhīraḥ pratyak-ātmānam-aiḥṣat-āvṛtta-cakṣuḥ-amṛtatvam-icchan

Some wise men desiring immortality realised the *innermost self* by restraining the senses (Katha Up 4.1)

That the self is the physical body is contradicted by:

अस्थूलम्-अनणु-अह्रस्वम्-अदीर्घम्

asthūlam-anaṇu-ahrasvam-adīrgham

It is neither gross nor fine, neither short nor long. (Br U 3.8.8)

That the self is not the sense organs is contradicted by:

अचक्षुः-श्रोत्रम् तत्-अपाणि-पादम्

acakṣuḥ-śrotram tat-apāṇi-pādam

It has no eyes, no ears, no hands or feet. (Mund U 1.1.6)

That the self is the vital force or the mind is contradicted by:-

अप्राणः हि-अमनाः शुभ्रः

aprāṇaḥ hi-amanāḥ śubhraḥ

Without the vital force and without the mind, pure. (Mund U 2.1.2)

That the self is the intellect is contradicted by:

अनन्तः-च-आत्मा विश्वरूपः हि-अकर्ता

anantaḥ-ca-ātmā viśvarūpaḥ hi-akartā

The self is infinite, all-formed and non-agent. (Sveta U 1.9)

That the self consists of bliss is contradicted by:-

न च-अस्ति-वेत्ता मम चित्-सदा-अहम्

na ca-asti-vettā mama cit-sadā-aham

There is no one to know me. I am eternal consciousness. (Kaiv U 21)

That the self is consciousness associated with ignorance is contradicted by:-

चित्-मात्रः-अहं सदा-शिवः

cit-mātraḥ-aham sadā-śivaḥ

I am pure intelligence, the absolute good. (Kaiv U 18)

That the self is non-existence or void is contradicted by:-

सत्-एव सौम्य-इदम्-अग्र आसीत्

sat-eva saumya-idam-agra āsīt

In the beginning, my dear, all this was only existence. (Ch U 6.2.1)

Also,

तत्-सत्यं सः आत्मा

tat-satyam saḥ ātmā

It is truth. It is the self. (Ch U 6.8.7)

There are also many other scriptural passages in support of its being eternal, infinite, and transcendental:

एषः त आत्मा सर्व-अन्तरः

eṣaḥ ta ātmā sarva-antaraḥ

He is thy self which is within all. (Br U 3.4.1)

प्राणस्य प्राणम्-उत चक्षुषः-चक्षुः-उत श्रोत्रस्य श्रोत्रं मनसः ये मनः विदुः

prāṇasya prāṇam-uta cakṣuṣaḥ-cakṣuḥ-uta śrotrasya śrotram manasaḥ ye manaḥ viduḥ

They who know the vital force of the vital forces, the eye of the eye, the ear of the ear, the mind of the mind. (Br U 4.4.18)

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह

yato vāco nivartante aprāpya manasā saha

Whence the senses together with the mind return baffled. (Tai U 2.4)

न विज्ञातेः-विज्ञातारं विजानीयाः

na vijñāteḥ-vijñātāraṁ vijānīyāḥ

You cannot know that which makes knowledge possible. (Br U 3.4.2)

अत्र-अयं पुरुषः स्वयं-ज्योतिः-भवति

atra-ayam puruṣaḥ svayaṁ-jyotiḥ-bhavati

In that state, the individual is self-illuminated. (Br U 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. Sages by their actual realisation of their 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.

It should not however be thought that the scriptural passages quoted by those who call the son etc. to be 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 method of seeing the star Arundhati. One wishing to locate the tiny star called Arundhati is first directed to look at a bigger and brighter star and gradually come to the right star. Similarly those scriptural passages gradually help one on to the reality.

अतः-तत्-तत्-भासकं नित्य-शुद्ध-बुद्ध-मुक्त-सत्य-स्वभावं प्रत्यक्-चैतन्यम्-एव-आत्म-वस्तु-
इति वेदान्त-विद्वत्-अनुभवः ॥१३५ ॥

*ataḥ-tat-tat-bhāsakaṁ nitya-śuddha-buddha-mukta-satya-svabhāvaṁ pratyak-caitanyam-
eva-ātma-vastu-iti vedānta-vidvat-anubhavaḥ*||135||

*ataḥ (therefore) -tat-tat-bhāsakaṁ (illuminer of those unreal entities) nitya (eternal) –
śuddha (pure) –buddha (intelligent) –mukta (free) –satya (real) -svabhāvaṁ (by nature)
pratyak-caitanyam (innermost consciousness) -eva-ātma-vastu (is the self) -iti vedānta-
vidvat (of vedantists) –anubhavaḥ (experience)*||135||

Therefore, the innermost consciousness which is by nature eternal, pure, intelligent, free and real and which is the illumier of those unreal entities (such as the son etc.) is the self. This is the experience of the vedantists.

एवम्-अध्यारोपः ॥१३६ ॥

evam-adhyāropaḥ||136||

*evam-adhyāropaḥ (the above is an account of superimposition of unreality on the
real)*||136||

The above is an account of superimposition of unreality on the real.

CHAPTER IV

DE-SUPERIMPOSITION

GOING BACK INTO THE FINAL CAUSE

अपवादः नाम रज्जु-विवर्तस्य सर्पस्य रज्जु-मात्रत्ववत्-वस्तु-विवर्तस्य अवस्तुनः-अज्ञान-आदेः
प्रपञ्चस्य वस्तु-मात्रत्वम् ॥१३७ ॥

*apavādaḥ nāma rajju-vivartasya sarpasya rajju-mātratvavat-vastu-vivartasya
avastunaḥ-ajñāna-ādeḥ prapañcasya vastu-mātratvam*||137||

*apavādaḥ (apavāda) nāma (is) rajju(rop) -vivartasya (of the falsely perceived, of the
unreal superimposition) sarpasya (of snake) rajju (a rope) -mātratvavat (nothing but) –
vastu (reality) –vivartasya (of the falsely perceived, of the unreal superimposition)
avastunaḥ (of unreal things which are not the reality) –ajñāna (ignorance) -ādeḥ
(beginning with) prapañcasya (of the world) vastu (Brahman) mātratvam (nothing but)
||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 realized, at the end, to be nothing but Brahman. This is known as de-superimposition.

Footnote 1 of 137. Vivarta means an apparent modification or illusion (Swamiji calls it unreal superimposition) which is caused by ignorance. As a snake is the vivarta of a rope, so also the world is the vivarta of Brahman, and this illusion is removed by knowledge. When the rope, through vivarta, appears as a snake, it does not actually change into the snake. Apavāda destroys this illusion and brings out the truth. Similarly, Brahman through vivarta appears as the phenomenal world. The breaking up of this illusion, which consists of name and form, and the consequent discovery of Brahman, which is the underlying reality, is called Apavāda.

Footnote 2 of 138. As opposed to this there is vikāra or pariṇāma which means real transformation in the language of Swamiji. The example given is when milk is turned into curd. The school of qualified monism, of which Ramanuja 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.

तद्-उक्तम् -

सतत्त्वतः-अन्यथा-प्रथा विकारः इति उदीरितः ।

अतत्त्वतः-अन्यथा-प्रथा विवर्तः इति-उदीरितः ॥ - इति ॥१३८ ॥

tad-uktam -

satattvataḥ-anyathā-prathā vikāraḥ iti udīritaḥ |

atattvataḥ-anyathā-prathā vivartaḥ iti-udīritaḥ || - iti ||138||

tad-uktam (thus it has been said) -

satattvataḥ (actual) –anyathā (into another substance) -prathā (modification) vikāraḥ (vikāra) iti udīritaḥ (is spoken of as) |

atattvataḥ (apparent) –anyathā (into another substance) -prathā (modification) vivartaḥ (vivarta) iti-udīritaḥ (is spoken of as) || - iti ||138||

Thus it has been said: vikāra is the actual modification of a thing altering into another substance, while vivarta is only an apparent modification.

तथाहि एतत्-भोगायतनं चतुः-विध-सकल-स्थूल-शरीरजातं भोग्यरूप-अन्न-पान-आदिकम्-

एतत्-आयतनभूत-भूः-आदि-चतुर्दश-भुवनानि-एतत्-आयतनभूतं ब्रह्माण्डं च-एतत्-सर्वम्-एतेषां

कारणरूपं पञ्चीकृत-भूतमात्रं भवति ॥१३९ ॥

tathāhi etat-bhogāyatanam catuḥ-vidha-sakala-sthūla-śarīrajātam bhogyarūpa-anna-pāna-ādikam-etat-āyatanabhūta-bhūḥ-ādi-caturdaśa-bhuvanāni-etat-āyatanabhūtam brahmāṇḍam ca-etat-sarvam-eteṣāṁ kāraṇarūpaṁ pañcīkṛta-bhūtamātram bhavati ||139||

tathāhi (to illustrate) etat (this) -bhogāyatanam (seat or abode of enjoyment) catuḥ (four) –vidha (kinds) –sakala (all) –sthūla (gross, physical) –śarīrajātam (located in bodies) bhogyarūpa (objects of enjoyment) –anna (food) –pāna (drink) –ādīkam (etc.) –etat (this) –āyatanabhūta (being the abode) -bhūḥ (bhū) –ādi (etc.) –caturdaśa (fourteen) –bhuvanāni (planes, worlds) –etat (this) –āyatanabhūtam (being the abode) brahmāṇḍam (brahmāṇḍa) ca (and) –etat (this) –sarvam (all) -eteṣāṃ (of these) kāraṇarūpaṃ (cause) pañcīkṛta (compounded) -bhūtamātram (gross elements alone) bhavati (becomes, are reduced to) ||139||

To illustrate: The four kinds 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 such as bhū etc., which contain them; and the brahmāṇḍa (universe) which contains these planes – all these are reduced to their cause, the compounded (five gross) elements.

We must reduce the effects to their cause in the reverse order to that of creation.

एतानि शब्द-आदि-विषय-सहितानि पञ्चीकृतानि भूतानि सूक्ष्म-शरीरजातं च-एतत्-सर्वम्-एतेषां कारणरूप-अपञ्चीकृत-भूतमात्रं भवति ॥१४०॥

etāni śabda-ādi-viṣaya-sahitāni pañcīkṛtāni bhūtāni sūkṣma-śarīrajātam ca-etat-sarvam-eteṣāṃ kāraṇarūpa-apañcīkṛta-bhūtamātram bhavati ||140||

etāni (these) śabda (sound) –ādi (etc.) –viṣaya (five sense objects) -sahitāni (together with) pañcīkṛtāni (compounded) bhūtāni (gross elements) sūkṣma (subtle) –śarīrajātam (located in body) ca (and) –etat (this) –sarvam (all) -eteṣāṃ (of these) kāraṇarūpa (cause) –apañcīkṛta (uncompounded) -bhūtamātram (elements only) bhavati (are reduced to, becomes)||140||

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

एतानि सत्त्व-आदिगुण-सहितानि-अपञ्चीकृतानि-उत्पत्ति-व्युत्क्रमेण-एतत्-कारणभूत-अज्ञान-उपहित-चैतन्यमात्रं भवति ॥१४१॥

etāni sattva-ādiguṇa-sahitāni-apañcīkṛtāni-utpatti-vyutkrameṇa-etat-kāraṇabhūta-ajñāna-upahita-caitanyamātram bhavati ||141||

etāni (these) sattva (sattva) –ādiguṇa (and other tendencies namely rajas and tamas) –sahitāni (together with) –apañcīkṛtāni (uncompounded elements) –utpatti (creation) –vyutkrameṇa (in the reverse order) –etat (this) –kāraṇabhūta (cause) –ajñāna (ignorance) –upahita (associated) -caitanyamātram (consciousness alone) bhavati (are reduced to, becomes)||141||

The five uncompound elements, together with the tendencies of sattva, rajas and tamas, in the reverse order to that of creation, are reduced to their cause, namely consciousness associated with ignorance.

एतत्-अज्ञानम्-अज्ञान-उपहितं चैतन्यं च-ईश्वर-आदिकम्-एतत्-आधारभूत-अनुपहित-चैतन्यं
तुरीयं ब्रह्ममात्रं भवति ॥१४२॥

*etat- ajñānam-ajñāna-upahitaṁ caitanyam ca-īśvara-ādikam-etat-ādharabhūta-
anupahita-caitanyam turīyam brahmamātram bhavati* ||142||

*etat (this) -ajñānam (ignorance) –ajñāna (ignorance) -upahitaṁ (associated) caitanyam
(consciousness) ca (and) –īśvara (īśvara) –ādikam (etc.) –etat (this) –ādharabhūta
(substratum) –anupahita (unassociated, transcendent, unlimited) -caitanyam
(consciousness) turīyam (turīya) brahmamātram (Brahman alone) bhavati (are resolved
into, becomes)* ||142||

This ignorance and the consciousness associated with it, such as īśvara etc., are resolved into the transcendent Brahman unassociated with ignorance, which is the substratum of them all.

आभ्याम्-अध्यारोप-अपवादाभ्यां तत्-त्वं-पद-अर्थ-शोधनम्-अपि सिद्धं भवति ॥१४३॥

*ābhyām-adhyāropa-apavādābhyām tat-tvam-pada-artha-śodhanam-api siddham
bhavati* ||143||

*ābhyām (by these) -adhyāropa-apavādābhyām (adhyāropa and apavāda) tat (That) –tvam
(thou) –pada (word) –artha (meaning) –śodhanam (precise significance) –api (also)
siddham (clearly determined) bhavati (becomes)* ||143||

By this process of superimposition and de-superimposition, the precise significance of “That” and “thou” is clearly determined.

तथाहि - अज्ञान-आदि-समष्टिः-एतत्-उपहितं सर्वज्ञत्व-आदि-विशिष्टं चैतन्यम्-एतत्-अनुपहितं
च-एतत्-त्रयं तप्तायःपिण्डवत्-एकत्वेन-अवभासमानं तत्-पद-वाच्य-अर्थः भवति ॥१४४॥

*tathāhi - ajñāna-ādi-samaṣṭiḥ-etat-upahitaṁ sarvajñatva-ādi-viśiṣṭam caitanyam-etat-
anupahitaṁ ca-etat-trayaṁ taptāyaḥpiṇḍavat-ekatvena-avabhāsamānam tat-pada-
vācya-arthaḥ bhavati* ||144||

*tathāhi (to explain) – ajñāna (ignorance) –ādi (etc. meaning the gross and subtle cosmic
bodies) –samaṣṭiḥ (collective) –etat (this) -upahitaṁ (associated) sarvajñatva-ādi
(omniscience etc., meaning īśvara, hiranyagarbha and virāṭ) -viśiṣṭam (endowed with)
caitanyam (consciousness) –etat (this) -anupahitaṁ (pure consciousness unassociated
with any attribute) ca (and) –etat (this) –trayaṁ (three) taptāyaḥpiṇḍavat (like a red-hot
iron ball) –ekatvena (inseparably and as one) –avabhāsamānam (when appearing) tat
 (“That”) -pada-vācya-arthaḥ (primary meaning of the word) bhavati (becomes)* ||144||

To explain: Collective ignorance and the rest (gross and subtle cosmic bodies), consciousness associated with it and endowed with omniscience etc., meaning īśvara, hiraṇyagarbha and virāt, as also the pure consciousness unassociated with any attribute – these three when appearing as one and inseparable like a red-hot iron ball, become the primary meaning of the word “That”.

एतत्-उपाधि-उपहित-आधारभूतम्-अनुपहितं चैतन्यं तत्-पद-लक्ष्य-अर्थः भवति ॥१४५॥

etat-upādhi-upahita-ādhārabhūtam-anupahitaṁ caitanyam tat-pada-lakṣya-arthaḥ bhavati ||145||

etat (this) –upādhi (limiting adjunct) –upahita (associated consciousness or īśvara) – ādhārabhūtam (being the substratum) -anupahitaṁ (unassociated) caitanyam (consciousness) tat (“That”) -pada-lakṣya-arthaḥ (implied meaning of the word) bhavati (becomes) ||145||

The unassociated consciousness which is the substratum of the limiting adjunct and of the īśvara which they limit, is the implied meaning of “That”.

Brahman which is the substratum of collective ignorance and of īśvara is the implied meaning of “That”.

अज्ञान-आदि-व्यष्टिः-एतत्-उपहित-अल्पज्ञत्व-आदि-विशिष्ट-चैतन्यम्-एतत्-अनुपहितं च-
एतत्-त्रयं तप्त-अयःपिण्डवत्-एकत्वेन-अवभासमानं त्वम्-पद-वाच्यार्थः भवति ॥१४६॥

*ajñāna-ādi-vyaṣṭiḥ-etat-upahita-alpajñatva-ādi-viśiṣṭa-caitanyam-etat-anupahitaṁ ca-
etat-trayaṁ tapta-ayaḥpiṇḍavat-ekatvena-avabhāsamānaṁ tvam-pada-vācyārthaḥ
bhavati* ||146||

ajñāna-ādi-vyaṣṭiḥ (individual ignorance and the rest meaning individual subtle and gross bodies) –etat (this) –upahita (associated) -alpajñatva-ādi-viśiṣṭa-caitanyam (consciousness endowed with partial knowledge etc. meaning prājña, taijasa and viśva) – etat (this) -anupahitaṁ (pure consciousness unassociated with any attributes) ca (and) - etat-trayaṁ (these three) tapta-ayaḥpiṇḍavat (like a red-hot iron ball) –ekatvena (as one and inseparable) -avabhāsamānaṁ (when appearing) tvam (“thou”) -pada-vācyārthaḥ (primary meaning of the word) bhavati (becomes) ||146||

Individual ignorance and the rest meaning individual subtle and gross bodies, consciousness associated with it meaning prājña, taijasa and viśva, as also the pure consciousness unassociated with any attribute – these three when appearing as one and inseparable like a red-hot iron ball, becomes the primary meaning of the word “thou”.

एतत्-उपाधि-उपहित-आधारभूतम्-अनुपहितं प्रत्यक्-आनन्दं तुरीयं चैतन्यं त्वम्-पद-लक्ष्यार्थः
भवति ॥१४७॥

etat-upādhi-upahita-ādhārabhūtam-anupahitaṁ pratyak-ānandaṁ turīyaṁ caitanyaṁ tvam-pada-lakṣyārthaḥ bhavati ||147||

etat (this) –upādhi (limiting adjuncts) –upahita (associated consciousness or jīva which they limit) –ādhārabhūtam (being the substratum) -anupahitaṁ (unassociated) pratyak (inward) -ānandaṁ (bliss) turīyaṁ (turīya) caitanyaṁ (consciousness) tvam (“thou”) -pada-lakṣyārthaḥ (implied meaning of the word) bhavati (becomes) ||147||

The unassociated transcendent consciousness – the inward Bliss – which is the substratum of the limiting adjuncts and of the jīva which they limit, is the implied meaning of the word “thou”.

Pure Consciousness which is the substratum of individual ignorance and of the jīva which they limit is the implied meaning of “thou”.

अथ महा-वाक्य-अर्थः वर्णयते । इदं तत्-त्वम्-असि-वाक्यं सम्बन्ध-त्रयेण-अखण्ड-अर्थ-बोधकं भवति ॥१४८॥

atha mahā-vākya-arthaḥ varṇyate | idaṁ tat-tvam-asi-vākyaṁ sambandha-trayaṇa-akhaṇḍa-artha-bodhakam bhavati ||148||

atha (now) mahā-vākya-arthaḥ (the meaning of the great vedic dictum) varṇyate (is being described) | idaṁ (this dictum) tat-tvam-asi (“thou art That”) –vākyaṁ (sentence) sambandha (relations of its terms) –trayaṇa (by the three) –akhaṇḍa (identity) –artha (meaning, proposition) -bodhakam (conveyor) bhavati (is) ||148||

Now is being described the meaning of the great dictum: This dictum is a proposition conveying identity, by virtue of the three relations of its terms, viz. “thou art That”.

सम्बन्ध-त्रयं नाम पदयोः सामान-अधिकरण्यं पद-अर्थयोः-विशेषण-विशेष्य-भावः प्रत्यक्-आत्म-लक्षणयोः-लक्ष्य-लक्षण-भावः-च-इति ॥१४९॥

sambandha-trayaṁ nāma padayoḥ sāmāna-adhikaraṇyaṁ pada-arthayoḥ-viśeṣaṇa-viśeṣya-bhāvaḥ pratyak-ātma-lakṣaṇayoḥ-lakṣya-lakṣaṇa-bhāvaḥ-ca-iti ||149||

sambandha-trayaṁ (the three relations) nāma (are) padayoḥ (between two words) sāmāna (same) -adhikaraṇyaṁ (substratum) pada-arthayoḥ (between the imports of two words) -viśeṣaṇa-viśeṣya-bhāvaḥ (qualifying each other so as to signify a common object) pratyak-ātma (Inner Self) –lakṣaṇayoḥ (an identical thing implied by the words) -lakṣya-lakṣaṇa-bhāvaḥ (relation between two words) –ca (and) -iti ||149||

The three relations are: sāmāna-adhikaraṇya or the relation between two words having the same substratum, viśeṣaṇa-viśeṣya-bhāva or the relation between the imports of two words qualifying each other (so as to signify a common object) and lakṣya-lakṣaṇa-bhāva or the relation between two words and an identical thing implied by them, here the Inner Self.

तत्-उक्तम् -

सामान-अधिकरण्यं च विशेषण-विशेष्यता ।

लक्ष्य-लक्षण-सम्बन्धः पद-अर्थ-प्रत्यक्-आत्मनाम् ॥ इति ॥१५० ॥

tat-uktam -

sāmāna-adhikaraṇyam ca viśeṣaṇa-viśeṣyatā

lakṣya-lakṣaṇa-sambandhaḥ pada-artha-pratyak-ātmanām ॥ iti ॥150॥

tat-uktam (it is said) -

sāmāna-adhikaraṇyam (the relation between two words having the same substratum) ca (and) viśeṣaṇa-viśeṣyatā (that between two words qualifying each other so as to signify a common object)

lakṣya-lakṣaṇa-sambandhaḥ (the relation between two words and an identical thing implied by them) pada-artha-pratyak-ātmanām (here the Inner Self) ॥ iti ॥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).

सामान-अधिकरण्य-सम्बन्धः-तावत्-यथा सः-अयं देवदत्तः इति-अस्मिन्-वाक्ये तत्-काल-
विशिष्ट-देवदत्त-वाचक-स-शब्दस्य-एतत्-काल-विशिष्ट-देवदत्त-वाचक-अयं-शब्दस्य च-
एकस्मिन्-पिण्डे तात्पर्य-सम्बन्धः । तथा च तत्-त्वम्-असि-इति वाक्ये-अपि परोक्षत्व-आदि-
विशिष्ट-चैतन्य-वाचक-तत्-पदस्य-अपरोक्षत्वादि-विशिष्ट-चैतन्य-वाचक-त्वम्-पदस्य च-
एकस्मिन्-चैतन्ये तात्पर्य-सम्बन्धः ॥१५१ ॥

*sāmāna-adhikaraṇya-sambandhaḥ-tāvāt-yathā saḥ-ayam devadattaḥ iti-asmin-vākyaḥ tat-
kāla-viśiṣṭa-devadatta-vācaka-sa-śabdasya-etat-kāla-viśiṣṭa-devadatta-vācaka-ayam-
śabdasya ca-ekasmin-piṇḍe tātparyā-sambandhaḥ| tathā ca tat-tvam-asi-iti vākyaḥ-api
parokṣatva-ādi-viśiṣṭa-caitanya-vācaka-tat-padasya-aparokṣatvādi-viśiṣṭa-caitanya-
vācaka-tvam-padasya ca-ekasmin-caitanya tātparyā-sambandhaḥ ॥151॥*

*sāmāna-adhikaraṇya (sāmāna-adhikaraṇya) –sambandhaḥ (relationship between two
words having the same locus) –tāvāt (is) -yathā (for instance) saḥ-ayam devadattaḥ
("This is that Devadatta") iti-asmin-vākyaḥ (in this sentence) tat-kāla (past time) –viśiṣṭa
(associated) –devadatta (Devadatta) –vācaka (signifying) –sa (he, that) –śabdasya (of the
word) -etat-kāla (present time) –viśiṣṭa (associated) –devadatta (Devadatta) –vācaka
(signifying) –ayam (this) –śabdasya (of the word) ca (and) -ekasmin-piṇḍe (in one and the
same locus or substratum or person) tātparyā (purport, meaning) –sambandhaḥ
(relationship)| tathā ca (even so) tat-tvam-asi-iti vākyaḥ (in the sentence "thou art That")
-api (also) parokṣatva-ādi (remoteness etc.) –viśiṣṭa (characterised) -caitanya-vācaka
(signifying consciousness) -tat-padasya (of the word "That") –aparokṣatvādi (immediacy
etc.) -viśiṣṭa (characterised) -caitanya-vācaka (signifying consciousness) -tvam-padasya
(of the word "thou") ca (and) –ekasmin (in one and the same locus or substratum) -*

caitanya (consciousness) *tātparya* (meaning, purport) –*sambandhaḥ* (relationship)||151||

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

There should be a common locus or substratum. We have to find that common substratum. In that common substratum, contradictory ideas cannot co-exist and therefore the contradictory ideas have to be eliminated to arrive at “Devadatta” or “Brahman” as the case may be.

विशेषण-विशेष्य-भाव-सम्बन्धः-तु यथा तत्र-एव वाक्ये स-शब्द-अर्थ-तत्-काल-विशिष्ट-
देवदत्तस्य-अयं-शब्द-अर्थ-एतत्-काल-विशिष्ट-देवदत्तस्य च-अन्योन्य-भेद-व्यावर्तकतया
विशेषण-विशेष्य-भावः । तथा तत्र-अपि वाक्ये तत्-पद-अर्थ-परोक्षत्व-आदि विशिष्ट-चैतन्यस्य
त्वम्-पद-अर्थ-अपरोक्षत्व-आदि-विशिष्ट-चैतन्यस्य च अन्योन्य-भेद-व्यावर्तकतया विशेषण-
विशेष्य-भावः ॥१५२ ॥

*viśeṣaṇa-viśeṣya-bhāva-sambandhaḥ-tu yathā tatra-eva vākye sa-śabda-artha-tat-kāla-
viśiṣṭa-devadattasya-ayam-śabda-artha-etat-kāla-viśiṣṭa-devadattasya ca-anyonya-bheda-
vyāvartakatayā viśeṣaṇa-viśeṣya-bhāvaḥ| tathā tatra-api vākye tat-pada-artha-
parokṣatva-ādi viśiṣṭa-caitanyaśya tvam-pada-artha-aproksatva-ādi-viśiṣṭa-caitanyaśya
ca anyonya-bheda-vyāvartakatayā viśeṣaṇa-viśeṣya-bhāvaḥ||152||*

viśeṣaṇa-viśeṣya-bhāva (*viśeṣaṇa-viśeṣya-bhāva*) –*sambandhaḥ* (relationship) -*tu* (is) *yathā* (just as) *tatra-eva* (in that same) *vākye* (sentence) *sa* (he, that) –*śabda* (word) – *artha* (meaning) -*tat-kāla* (past time) –*viśiṣṭa* (associated) –*devadattasya* (of Devadatta) – *ayam*(this) –*śabda* (word) –*artha* (meaning) –*etat-kāla* (present time) –*viśiṣṭa* (associated) –*devadattasya* (of Devadatta) *ca* (and) –*anyonya* (mutual) –*bheda* (contradiction) - *vyāvartakatayā* (restricting, qualifying) *viśeṣaṇa-viśeṣya-bhāvaḥ* (relation of qualifier and qualified)| *tathā* (even so) *tatra-api* (even in that) *vākye* (sentence) *tat* (That) -*pada* (word) –*artha* (meaning) -*parokṣatva-ādi* (remoteness etc.) *viśiṣṭa* (associated) -*caitanyaśya* (of consciousness) *tvam* (thou) –*pada* (word) –*artha* (meaning) -*aproksatva-ādi* (immediacy etc.) –*viśiṣṭa* (associated) -*caitanyaśya* (of consciousness) *ca* (and) *anyonya* (mutual) – *bheda* (contradiction) -*vyāvartakatayā* (restricting, qualifying) *viśeṣaṇa-viśeṣya-bhāvaḥ* (relation of qualifier and qualified)||152||

viśeṣaṇa-viśeṣya-bhāva 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 restrict (by removing the contradictory idea) each other so as to signify a common object, namely, Devadatta. 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 contradictory ideas but still they restrict (qualify) each other (by removing the contradictory ideas) to signify a common object, viz Brahman.

Viśeṣaṇa is a word that qualifies (in the English language we call it the adjective); viśeṣya is a word that is qualified (in the English language we call it a noun). In Sanskrit the concept is peculiar. When we say a “blue lotus”, blue qualifies lotus and restricts lotuses by removing those that are not blue. Similarly, lotus also qualifies blue (this is the peculiarity) and restricts blue things by removing those that are not lotuses. Thus the qualification (restriction) is mutual and means a “blue lotus”. Similarly, in “This is that Devadatta”, “this” restricts “that” by removing “that” entirely (because they are entirely contradictory) and so does “that” restrict “this” by removing “this” entirely (because they are entirely contradictory), so that what is left is “Devadatta”, the common object. Similarly, in “Thou art That”, the words “Thou” and “That” have the contradictory ideas of remoteness etc. and immediacy etc. which are eliminated mutually, and what remains is Brahman, the common object.

लक्ष्य-लक्षण-सम्बन्धः-तु यथा तत्र-एव स-शब्द-अयं-शब्दयोः-तत्-अर्थयोः-वा विरुद्ध-तत्-काल-एतत्-काल-विशिष्टत्व-परित्यागेन-अविरुद्ध-देवदत्तेन सह लक्ष्य-लक्षण-भावः । तथा तत्र-अपि वाक्ये तत्-त्वम्-पदयोः-तत्-अर्थयोः-वा विरुद्ध-परोक्षत्व-अपरोक्षत्व-आदि-विशिष्टत्व-परित्यागेन-अविरुद्ध-चैतन्येन सह लक्ष्य-लक्षण-भावः ॥१५३ ॥

lakṣya-lakṣaṇa-sambandhaḥ-tu yathā tatra-eva sa-śabda-ayaṁ-śabdayoḥ-tat-arthayoḥ-vā viruddha-tat-kāla-etat-kāla-viśiṣṭatva-parityāgena-aviruddha-devadattena saha lakṣya-lakṣaṇa-bhāvaḥ | tathā tatra-api vākye tat-toam-padayoḥ-tat-arthayoḥ-vā viruddha-parokṣatva-aparokṣatva-ādi-viśiṣṭatva-parityāgena-aviruddha-caitanyena saha lakṣya-lakṣaṇa-bhāvaḥ ||153||

lakṣya-lakṣaṇa-sambandhaḥ (lakṣya-lakṣaṇa-sambandhaḥ) -tu (is) yathā (just as) tatra-eva (in that same sentence) sa-śabda (the word “That”) -ayaṁ-śabdayoḥ (the word “this”) -tat-arthayoḥ (their meanings) -vā (or) viruddha (contradictory) -tat-kāla (past time) -etat-kāla (present time) -viśiṣṭatva (association) -parityāgena (by giving up) -aviruddha (non-contradictory) -devadattena saha (with Devadatta) lakṣya-lakṣaṇa-bhāvaḥ (relation of implier and implied) | tathā (even so) tatra-api vākye (in that same sentence) tat-toam-padayoḥ (of the words “That” and “thou”) -tat-arthayoḥ-vā (or of their meanings) viruddha (contradictory) -parokṣatva (remoteness) -aparokṣatva (immediacy) -ādi (etc.) -viśiṣṭatva (association) -parityāgena (by giving up) -aviruddha (non-contradictory) -caitanyena saha (with consciousness) lakṣya-lakṣaṇa-bhāvaḥ (relation of implier and implied) ||153||

lakṣya-lakṣaṇa-sambandhaḥ 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 relation of implier and implied with Devadatta which is common to both.

The lakṣya-lakṣaṇa-sambandhaḥ or relationship of implier-implied is of three types and is resorted to only when the words or their meanings do not make sense. As they do not make sense, we have to find out what is *really* implied. “The city mourned the death of the mayor” means really “The citizens mourned the death of the mayor”. Likewise, “protect the curd from the crows” implies “protect the curd from crows and other things like dogs, cats, etc. also”.

In the first type of lakṣya-lakṣaṇa-sambandhaḥ called jahat-lakṣaṇa (jahallakṣaṇa), the direct meaning of the sentence is wholly discarded in favour of an implied meaning as in the case of “the village of the cowherds is *in* the Ganges”. Here the village of the cowherds is *contained* in the river Ganges which is the *container* as per the direct meaning. This is absurd and has to be totally abandoned. What is implied is that “the village of the cowherds is *on the bank of* the Ganges”. It is *not* a case of *merely* changing “in” to “on the bank of”. On account of the absurdity, the direct meaning has to be *totally discarded*.

In the second type of lakṣya-lakṣaṇa-sambandhaḥ called ajahat-lakṣaṇa (ajahallakṣaṇa), the direct meaning of a sentence is *not wholly discarded* but hints at the implied meaning as in the Sanskrit expression “the red colour is running”. This again does not make sense as it is, for how can a colour run? What is implied is “the red colour horse is running”. By supplying the word “horse” and not discarding wholly the direct meaning we have ajahallakṣaṇa.

In the third type of lakṣya-lakṣaṇa-sambandhaḥ called jahat-ajahat-lakṣaṇa (jahadajahallakṣaṇa), one part of the direct meaning is given up and the other part is retained. The example in 153 corresponds to this. We give up the contradictory ideas in “This” and “That” or in “That” and “thou” to get at Devadatta or Consciousness. This type is also called bhāgalakṣaṇa. Curiously, the sāmāna-adhikaraṇya-sambandha and viśeṣaṇa-viśeṣya-bhāva-sambandha do the same task and appear to be confusing with bhāgalakṣaṇa!

Jahat means “to give up or to discard wholly”, ajahat means naturally “to retain entirely (and find the hint)”, jahat-ajahat means “to discard partly and to retain the other part” and lakṣaṇa means “implication”.

इयम्-एव भाग-लक्षण-इति-उच्यते ॥१५४ ॥

iyam-eva bhāga-lakṣaṇa-iti-ucyate ||154||

iyam-eva (this is also) bhāga-lakṣaṇa (bhāga-lakṣaṇa) -iti-ucyate (called) ||154||

This is also called bhāga-lakṣaṇa.

अस्मिन्-वाक्ये नील-उत्पलम्-इति वाक्यवत्-वाक्य-अर्थः न सङ्गच्छते ॥१५५ ॥

asmin-vākyaṇi nīla-utpalam-iti vākyaivat-vākya-arthaḥ na saṅgacchate ||155||

asmin-vākye (in this sentence, the great vedic dictum "thou art That") nīla (blue) – utpalam (lotus) -iti vākyavat (like that sentence) -vākya-arthaḥ (meaning of the sentence) na saṅgacchate (does not fit in)||155||

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

This is because there is nothing contradictory between the colour "blue" and the thing "lotus" unlike in "This" and "That" of Devadatta or "thou" and "That" of consciousness! The contention of the opponent is that the meaning of the vedic dictum may be established with the help of sāmānya-adhikaraṇya (a common locus or substratum in which the blue colour and the flower called lotus coexist) or viśeṣaṇa-viśeṣya (by mutually restricting lotuses to the blue colour or blue flowers to lotuses) without resorting to bhāga-lakṣaṇa. That this cannot be done similarly in the case of the vedic dictum "thou are that" or in the sentence "This is that Devadatta" (because of the contradictory terms) will be shown.

तत्र तु नील-पदार्थ-नील-गुणस्य-उत्पल-पदार्थ-उत्पल-द्रव्यस्य च शौक्ल्य-पट-आदि-भेद-
व्यावर्तकतया-अन्योन्य-विशेषण-विशेष्य-रूप-संसर्गस्य-अन्यतर-विशिष्टस्य-अन्यतरस्य तद्-
ऐक्यस्य वा वाक्यार्थत्व-अङ्गीकारे प्रमाण-अन्तर-विरोध-अभावात्-तत्-वाक्य-अर्थः सङ्गच्छते ॥१५६॥

*tatra tu nīla-padārtha-nīla-guṇasya-utpala-padārtha-utpala-draavyasya ca śauklya-ṣaṭa-
ādi-bheda-vyāvartakatayā-anyonya-viśeṣaṇa-viśeṣya-rūpa-saṁsargasya-anyatara-
viśiṣṭasya-anyatarasya tad-aikyasya vā vākyaṛthatva-aṅgikāre pramāṇa-antara-virodha-
abhāvāt-tat-vākya-arthaḥ saṅgacchate||156||*

*tatra tu (in that phrase "the blue lotus") nīla-padārtha (the meaning of the word "blue")
-nīla-guṇasya (of a blue colour) -utpala-padārtha (the meaning of the word "lotus") -
utpala-draavyasya (of the object or flower called lotus) ca (and) śauklya (white colour etc.)
-ṣaṭa-ādi (cloth etc.) -bheda (difference) -vyāvartakatayā (by excluding) -anyonya
(mutual) -viśeṣaṇa-viśeṣya-rūpa (of qualifier to qualified) -saṁsargasya (of the relation) -
anyatara-viśiṣṭasya (mutual qualification) -anyatarasya (mutual) tad-aikyasya (their
unity) vā (or) vākyaṛthatva (interpretation or meaning of the sentence) -aṅgikāre (in
admitting or accepting) pramāṇa (means of knowledge) -antara (any other) -virodha
(contradiction) -abhāvāt (on account of the absence of) -tat-vākya-arthaḥ (this
interpretation of the sentence) saṅgacchate (is admissible)||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 qualification or their unity. This interpretation of the sentence, since it does not contradict any other means of knowledge, is admissible.

What is not mentioned is that there can also be a common locus or substratum in which the blue colour and flower called lotus can coexist. Possibly, if one said

“blue milk” or “yellow lotus” there would be a contradiction with direct perception (a means of knowledge) and both these methods will fail.

What about the vedic dictum?

अत्र तु तत्-पदार्थ-परोक्षत्व-आदि-विशिष्ट-चैतन्यस्य त्वं-पदार्थ-अपरोक्षत्व-आदि-विशिष्ट-
चैतन्यस्य च-अन्योन्य-भेद-व्यावर्तकतया विशेषण-विशेष्यभाव-संसर्गस्य-अन्यतर-विशिष्टस्य-
अन्यतरस्य तत्-ऐक्यस्य वा वाक्यार्थत्व-अङ्गीकारे प्रत्यक्ष-आदि-प्रमाण-विरोधात्-वाक्यार्थः न
सङ्गच्छते ॥१५७ ॥

*atra tu tat-padārtha-parokṣatva-ādi-viśiṣṭa-caitanyasya tvam-padārtha-aparokṣatva-ādi-
viśiṣṭa-caitanyasya ca-anyonya-bheda-vyāvartakatayā viśeṣaṇa-viśeṣyabhāva-
saṁsargasya-anyatara-viśiṣṭasya-anyatarasya tat-aikyasya vā vākyaṛthatva-aṅgīkāre
pratyakṣa-ādi-pramāṇa-virodhāt-vākyaṛthatvaḥ na saṅgacchate*||157||

*atra tu (but in this sentence “thou art That”) tat-padārtha (the meaning of the word
“That”) -parokṣatva-ādi (remoteness etc.) -viśiṣṭa (associated) -caitanyasya (of
consciousness) tvam-padārtha (the meaning of the word “thou”) -aparokṣatva-ādi
(immediacy etc.) -viśiṣṭa (associated) -caitanyasya (of consciousness) ca (and) -anyonya
(mutual) -bheda (distinction) -vyāvartakatayā (by eliminating) viśeṣaṇa-viśeṣyabhāva (of
qualifier to qualified) -saṁsargasya (of the relationship) -anyatara (mutual) -viśiṣṭasya
(qualification) -anyatarasya (mutual) tat-aikyasya (the unity) vā (or) vākyaṛthatva
(interpretation of the sentence) -aṅgīkāre (in accepting) pratyakṣa-ādi (direct perception
etc.) -pramāṇa (means of knowledge) -virodhāt (owing to contradiction) -vākyaṛthatvaḥ
(meaning of the sentence) na saṅgacchate (is not admissible)*||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 (this is not possible strictly because they are contradictory unlike blue and lotus) 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.

Why is it inconsistent? The word “thou” indicates consciousness characterised by immediacy etc. and 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. Simply put, contradictory ideas cannot have mutual qualification as in the case of the blue lotus where blue and lotus do not contradict, and contradictory ideas cannot of course coexist.

तत्-उक्तं -

संसर्गः वा विशिष्टः वा वाक्यार्थः न-अत्र सम्मतः ।

अखण्ड-एक-रसत्वेन वाक्यार्थः विदुषां मतः ॥ इति पंचदशी ७ । ७५ ॥ १५८ ॥

tat-uktam -

*saṁsargaḥ vā viśiṣṭaḥ vā vākyaṛthaḥ na-atra sammataḥ |
akhaṇḍa-eka-rasatvena vākyaṛthaḥ viduṣāṁ mataḥ || iti pañcadaśī 7.75 ||158||*

tat-uktam (for it is said)-

*saṁsargaḥ vā (union of the ideas or) viśiṣṭaḥ vā (or the mutual qualification of the words)
vākyaṛthaḥ (meaning of the sentence) na-atra sammataḥ (is not acceptable)|
akhaṇḍa (indivisible) –eka-rasatvena (homogeneous) vākyaṛthaḥ (meaning of the sentence)
viduṣāṁ (according to the scholars) mataḥ (opinion)|| iti (refer) pañcadaśī 7.75 ||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 the scholars, is an absolute homogeneous principle (pure consciousness).” pañcadaśī 7.75

अत्र गङ्गायां घोषः प्रतिवसति-इति-वाक्यवत्-जहल्लक्षण-अपि न संगच्छते ॥१५९ ॥

atra gaṅgāyāṁ ghoṣaḥ prativasati-iti-vākyaavat-jahallakṣaṇa-api na saṅgacchate ||159||

*atra (here) gaṅgāyāṁ (in the Ganges) ghoṣaḥ (cowherd village) prativasati (is, exists) -
iti-vākyaavat (like this sentence) -jahallakṣaṇa-api (even jahallakṣaṇa) na saṅgacchate (is
not admissible) ||159||*

Again in the sentence (thou art That), jahallakṣaṇa is also not admissible as in the sentence “the cowherd village is in the Ganges (implied meaning on the Ganges or on the bank of the Ganges)”.

We shall see why it is inadmissible.

तत्र तु गङ्गा-घोषयोः-आधार-आधेय-भाव-लक्षणस्य वाक्यार्थस्य-अशेषतः विरुद्धत्वात्-वाक्यार्थम्-
अशेषतः परित्यज्य तत्-सम्बन्धि-तीर-लक्षणाया युक्तत्वात्-जहल्लक्षणा सङ्गच्छते ॥१६० ॥

*tatra tu gaṅgā-ghoṣayoḥ-ādhāra-ādheya-bhāva-lakṣaṇasya vākyaṛthasya-aśeṣataḥ
viruddhatvāt-vākyaṛtham-aśeṣataḥ parityajya tat-sambandhi-tīra-lakṣaṇāyā yuktatvāt-
jahallakṣaṇā saṅgacchate||160||*

*tatra tu (in that sentence “cowherd village is in the Ganges”) gaṅgā-ghoṣayoḥ (of Ganges
and cowherd village) –ādhāra (container) –ādheya (contained) –bhāva-lakṣaṇasya (in the
sense of) vākyaṛthasya (the direct meaning of the sentence) -aśeṣataḥ (completely)
viruddhatvāt (contradictory, therefore absurd) –vākyaṛtham (the meaning of the sentence)
-aśeṣataḥ (completely) parityajya (giving up, abandoning) tat-sambandhi (related to that)
–tīra (bank) -lakṣaṇāyā (by implication) yuktatvāt (being connected) -jahallakṣaṇā
(jahallakṣaṇā) saṅgacchate (is admissible) ||160||*

In the sentence (“cowherd village is in the Ganges”), as it is altogether absurd to construe the words “Ganga” 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 Ganga. Hence in this case the application of jahallakṣaṇā is admissible.

But there is no such absurdity in the vedic dictum; there is only contradiction in part.

अत्र तु परोक्ष-अपरोक्ष-चैतन्य-एकत्व-लक्षणस्य वाक्यार्थस्य भागमात्रे विरोधात्-भागान्तरम्-अपि परित्यज्य-अन्य-लक्षणाया अयुक्तत्वात्-जहल्लक्षणा न सङ्गच्छते ॥१६१ ॥

atra tu parokṣa-aparokṣa-caitanya-ekatva-lakṣaṇasya vākyaṛthasya bhāgamātre virodhāt-bhāgāntaram-api parityajya-anya-lakṣaṇāyā ayuktatvāt-jahallakṣaṇā na saṅgacchate ||161||

atra tu (but here in the sentence "thou art That") parokṣa-aparokṣa (immediate and remote) -caitanya (consciousness) -ekatva (identity) -lakṣaṇasya vākyaṛthasya (meaning of the sentence) bhāgamātre (in one part only) virodhāt (contradiction) -bhāgāntaram (the other part) -api (also) parityajya (abandoning) -anya (something else) -lakṣaṇāyā (indication, implication) ayuktatvāt (is not proper) -jahallakṣaṇā (jahallakṣaṇā) na saṅgacchate (is not amissible)||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. Hence in this case jahallakṣaṇā is not admissible.

न च गङ्गापदं स्व-अर्थ-परित्यागेन तीर-पदार्थं यथा लक्षयति तथा तत्-पदं त्वं-पदं वा स्व-अर्थ-परित्यागेन त्वं-पदार्थं तत्-पदार्थं वा लक्षयत्वतः कुतः जहल्लक्षणा न सङ्गच्छते इति वाच्यम् ॥१६२ ॥

na ca gaṅgāpadam sva-artha-parityāgena tīra-padārtham yathā lakṣayati tathā tat-padam tvam-padam vā sva-artha-parityāgena tvam-padārtham tat-padārtham vā lakṣayatvataḥ kutah jahallakṣaṇā na saṅgacchate iti vācyam ||162||

na ca (nor further) gaṅgāpadam (the word Ganga) sva-artha (its direct meaning) - parityāgena (by giving up) tīra-padārtham (the meaning of the word bank) yathā (just as) lakṣayati (implies) tathā (even so) tat-padam (the word That) tvam-padam vā (or the word thou) sva-artha (its own direct meaning) -parityāgena (abandoning) tvam-padārtham (the meaning of the word thou) tat-padārtham (the meaning of the word That) vā (or respectively) lakṣayatvataḥ (implying) kutah (why) jahallakṣaṇā (jahallakṣaṇā) na saṅgacchate (is not admissible) iti vācyam (thus be said)||162||

Nor can it be urged: Just as the word "Ganga" (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 jahallakṣaṇā?

This is the argument of the opponent.

तत्र तीर-पद-अश्रवणेन तत्-अर्थ-अप्रतीतौ लक्षणया तत्-प्रतीति-अपेक्षायाम्-अपि तत्-त्वम्-
पदयोः श्रूयमाणत्वेन तत्-अर्थ-प्रतीतौ लक्षणया पुनः-अन्यतर-पदेन-अन्यतर-पदार्थ-प्रतीति-
अपेक्षा-अभावात् ॥१६३ ॥

tatra tīra-pada-aśravaṇena tat-artha-apratītau lakṣaṇayā tat-pratīti-apekṣāyām-api tat-tvām-padayoḥ śrūyamāṇatvena tat-artha-pratītau lakṣaṇayā punaḥ-anyatara-padena-anyatara-padārtha-pratīti-apekṣā-abhāvāt ||163||

tatra (in that sentence) tīra (bank) –pada (the word) -aśravaṇena (is not mentioned) tat (that) –artha (meaning) -apratītau (being not explicit) lakṣaṇayā (through implication) tat (that) –pratīti (knowledge or ascertainment) –apekṣāyām (in expectation of) -api (even) tat-tvām-padayoḥ (of the words That and thou) śrūyamāṇatvena (being mentioned, made explicit) tat-artha-pratītau (the meanings being explicit) lakṣaṇayā (through implication) punaḥ (again) –anyatara (either) –padena (by word) –anyatara (the other) –padārtha (meaning of the word) –pratīti (knowledge) –apekṣā (expectation, need) –abhāvāt (absence)||163||

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

अत्र शोणः धावति-इति-वाक्यवत्-अजहल्लक्षणा-अपि न सम्भवति ॥१६४ ॥

atra śoṇaḥ dhāvati-iti-vākyaavat-ajahallakṣaṇā-api na sambhavati ||164||

atra (here) śoṇaḥ (the red colour) dhāvati (is running) -iti-vākyaavat (as in the sentence) –ajahallakṣaṇā (ajahallakṣaṇā) -api (too) na sambhavati (is not possible)||164||

Nor is ajahallakṣaṇā applicable in this sentence (thou art That) as in the sentence “the red colour is running”.

तत्र शोण-गुण-गमन-लक्षणस्य वाक्यार्थस्य विरुद्धत्वात्-तत्-अपरित्यागेन तत्-आश्रय-अश्व-
आदि-लक्षणया तत्-विरोध-परिहार-सम्भवात्-अजहल्लक्षणा सम्भवति ॥१६५ ॥

tatra śoṇa-guṇa-gamana-lakṣaṇasya vākyaṛthasya viruddhatvāt-tat-apatityāgena tat-āśraya-aśva-ādi-lakṣaṇayā tat-virodha-parihāra-sambhavāt-ajahallakṣaṇā sambhavati ||165||

tatra (in that sentence) śoṇa (red) –guṇa (nature, colour) -gamana-lakṣaṇasya (of the characteristic of running) vākyaṛthasya (of the meaning of the sentence) viruddhatvāt (being contradictory or absurd) -tat-apatityāgena (without abandoning it) tat-āśraya-aśva (a horse in which that is reposing) –ādi (etc.) -lakṣaṇayā (by implication) tat-virodha

(that contradiction or absurdity) –parihāra (remedy) –sambhavāt (being possible) –
ajahallakṣaṇā (ajahallakṣaṇā) sambhavati (is possible)||165||

The literal meaning of that sentence, namely, the running of the 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 ajahallakṣaṇā is admissible.

अत्र तु परोक्षत्व-अपरोक्षत्व-आदि-विशिष्ट-चैतन्य-एकत्वस्य वाक्यार्थस्य विरुद्धत्वात्-तत्-
अपरित्यागेन तत्-सम्बन्धिनः यस्य कस्यचित्-अर्थस्य लक्षितत्वे-अपि तत्-विरोध-परिहार-
असम्भवात्-अजहल्लक्षणा न सम्भवति-एव ॥१६६॥

atra tu parokṣatva-aparokṣatva-ādi-viśiṣṭa-caitanya-ekatvasya vākyaārthasya
viruddhatvāt-tat-apatyāgena tat-sambandhinaḥ yasya kasyacit-arthasya lakṣitatve-api
tat-virodha-parihāra-asambhavāt-ajahallakṣaṇā na sambhavati-eva||166||

atra tu (but here in the sentence “thou art That”) parokṣatva-aparokṣatva-ādi
(remoteness-immediacy etc.) –viśiṣṭa (endowed with, associated with) –caitanya
(consciousness) -ekatvasya (of identical) vākyaārthasya (meaning of the sentence)
viruddhatvāt (being contradictory) -tat-apatyāgena (without abandoning that
contradiction) tat-sambandhinaḥ (related to that) yasya kasyacit (any other) -arthasya
(meaning) lakṣitatve-api (even if implied) tat-virodha-parihāra (the remedy for that
contradiction) –asambhavāt (being impossible) -ajahallakṣaṇā (ajahallakṣaṇā) na
sambhavati (is not possible) –eva (therefore)||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 (which is contradictory), any other idea connected with it be implied, still the contradiction (which will continue to persist on account of not being removed) will not be reconciled. Therefore, in this case (of the vedic dictum) ajahallakṣaṇā is inadmissible.

न च तत्-पदं त्वं-पदं वा स्व-अर्थ-विरुद्ध-अंश-परित्यागेन-अंश-अन्तर-सहितं त्वम्-पदार्थं तत्-
पदार्थं वा लक्षयत्वतः कथं प्रकार-अन्तरेण भाग-लक्षणा-अङ्गीकरणम्-इति वाच्यम् ॥१६७॥

na ca tat-padam tvam-padam vā sva-artha-viruddha-aṁśa-parityāgena-aṁśa-antara-
sahitam tvam-padārtham tat-padārtham vā lakṣayatvataḥ katham prakāra-antareṇa
bhāga-lakṣaṇā-aṅgikaraṇam-iti vācyam||167||

na ca (nor can) tat-padam (the word That) tvam-padam (the word thou) vā (or) sva-artha
(its meaning) –viruddha (contradicting, conflicting) –aṁśa (portion) –parityāgena (by
abandoning) -aṁśa-antara-sahitam (with the other portion) tvam-padārtham (the word
thou) tat-padārtham vā (or the word That) lakṣayatvataḥ (by implying) katham prakāra-
antareṇa (by what manner) bhāga-lakṣaṇā (bhāga-lakṣaṇā) –aṅgikaraṇam (be admitted) -
iti vācyam (it be urged)||167||

Nor can it be urged: Either of the words “That” or “thou” may exclude that portion of its meaning (omniscience etc. or partial knowledge etc. respectively) which conflicts with the other word and imply a combination of the other portion with the meaning of the other word (“thou” or “That” respectively). Therefore, no necessity arises of admitting bhāga-lakṣaṇā.

एकेन पदेन स्व-अर्थ-अंश-पदार्थ-अन्तर-उभय-लक्षणया असम्भवात्-पदान्तरेण तत्-अर्थ-प्रतीतौ लक्षणया पुनः-तत्-प्रतीति-अपेक्षा-अभावात्-च ॥१६८ ॥

ekena padena sva-artha-aṁśa-padārtha-antara-ubhaya-lakṣaṇāyā asambhavāt-padāntareṇa tat-artha-pratītau lakṣaṇāyā punaḥ-tat-pratīti-apekṣā-abhāvāt-ca ||168||

ekena padena (the same word) sva (its) –artha (meaning) –aṁśa (part) –padārtha (meaning of the word) –antara (another) –ubhaya (both) -lakṣaṇāyā (by implication) asambhavāt (being impossible) -padāntareṇa (the other word) tat-artha-pratītau (that meaning being explicit) lakṣaṇāyā (by implication) punaḥ (again) -tat-pratīti (that knowledge –apekṣā (need) –abhāvāt (being absent) –ca (and)||168||

Because it is impossible to conceive the same word as indicating a part of its own meaning (consciousness) 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 lakṣaṇā to the first word to indicate it.

The word “That” cannot simultaneously mean pure consciousness and individual consciousness. Again since the words “That” and “thou” clearly express their respective meanings, it is absurd to try to get the meaning of one from the other by resorting to lakṣaṇā.

तस्मात्-यथा सः-अयं देवदत्त इति वाक्यं तदर्थः वा तत्-काल-एतत्-काल-विशिष्ट-देवदत्त-लक्षणस्य वाक्यार्थस्य-अंशः विरोधात्-विरुद्ध-तत्-काल-एतत्-काल-विशिष्ट-अंशं परित्यज्य-अविरुद्धं देवदत्त-अंश-मात्रं लक्षयति तथा तत्-त्वम्-असि-इति-वाक्यं तत्-अर्थः वा परोक्षत्व-अपरोक्षत्व-आदि-विशिष्ट-चैतन्य-एकत्व-लक्षणस्य वाक्य-अर्थस्य-अंशे विरोधात्-विरुद्ध-परोक्षत्व-अपरोक्षत्व-विशिष्ट-अंशं परित्यज्य-अविरुद्धम्-अखण्ड-चैतन्यमात्रं लक्षयति-इति ॥१६९ ॥

tasmāt-yathā saḥ-ayaṁ devadatta iti vākyam tadarthaḥ vā tat-kāla-etat-kāla-viśiṣṭa-devadatta-lakṣaṇasya vākyārthasya-aṁśaḥ virodhāt-viruddha-tat-kāla-etat-kāla-viśiṣṭa-aṁśam parityajya-aviruddham devadatta-aṁśa-mātram lakṣayati tathā tat-tvam-asi-iti-vākyam tat-arthaḥ vā parokṣatva-aparokṣatva-ādi-viśiṣṭa-caitanya-ekatva-lakṣaṇasya vākya-arthasya-aṁśe virodhāt-viruddha-parokṣatva- aparokṣatva-viśiṣṭa-aṁśam parityajya-aviruddham-akhaṇḍa-caitanyamātram lakṣayati-iti ||169||

tasmāt (therefore) -yathā (as) saḥ-ayaṁ devadatta (“This is that Devadatta”) iti vākyam (the sentence) tadarthaḥ vā (or its meaning) tat-kāla (past) -etat-kāla (present) –viśiṣṭa (endowed) –devadatta (Devadatta) -lakṣaṇasya (characterised) vākyārthasya (of the meaning of the sentence) -aṁśaḥ (part) virodhāt (on account of contradiction) –viruddha (conflicting) -tat-kāla (past) -etat-kāla (present) –viśiṣṭa (endowed) -aṁśam (part)

parityajya (abandoning) -aviruddham (non-conflicting) devadatta (Devadatta) -amśa (part) -mātram (alone) lakṣayati (implies) tathā (even so) tat-tvam-asi-iti-vākyaṃ (the sentence "thou art That") tat-arthaḥ vā (or its meaning) parokṣatva-aparokṣatva (remoteness, immediacy) -ādi (etc.) -viśiṣṭa (endowed) -caitanya (consciousness) -ekatva (common) -lakṣaṇasya (characteristic) vākya-arthasya (of the meaning of the sentence) -amśe virodhāt (because of contradiction in part) -viruddha (conflicting) -parokṣatva-aparokṣatva-viśiṣṭa (endowed with remoteness, immediacy) -amśam (part) parityajya (abandoning) -aviruddham (non-conflicting) -akhaṇḍa (Indivisible) -caitanyamātram (consciousness alone) lakṣayati (implies) -iti (thus)||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 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 contradiction 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".

THE MEANING OF "I AM BRAHMAN"

अथ-अधुना-अहं ब्रह्म-अस्मि वृ उ १।४।१० इति-अनुभव-वाक्य-अर्थः वर्णयते ॥१७०॥

atha-adhunā-aham brahma-asmi Br U 1.4.10 iti-anubhava-vākya-arthaḥ varṇyate||170||

atha (indicates auspiciousness) -adhunā (now) -aham brahma-asmi (I am Brahman) Br U 1.4.10 iti-anubhava (experience) -vākya-arthaḥ (meaning of sentence) varṇyate (is being described) ||170||

Now is being described the meaning of the sentence "I am Brahman"(Br U 1.4.10), expressive of intuitive experience.

एवम्-आचार्येण-अध्यारोप-अपवाद-पुरःसरं तत्-त्वम्-पदार्थौ शोधयित्वा वाक्येन-अखण्ड-अर्थे-
अवबोधिते-अधिकारिणः-अहं नित्य-शुद्ध-बुद्ध-मुक्त-सत्य-स्वभाव-परमानन्द-अनन्त-अद्वयं ब्रह्म-
अस्मि-इति-अखण्ड-आकाराकारिता चित्त-वृत्तिः-उदेति ॥१७१॥

*evam-ācāryeṇa-adhyāropa-apavāda-puraḥsaram tat-tvam-padārthau śodhayitvā vākhyena-
akhaṇḍa-arthe-avabodhite-adhikāriṇaḥ-aham nitya-śuddha-buddha-mukta-satya-
svabhāva-paramānanda-ananta-advayaṃ brahma-asmi-iti-akhaṇḍa-ākārākāritā citta-
vṛttiḥ-udeti||171||*

*evam (thus) -ācāryeṇa (by the teacher) -adhyāropa (superimposition) -apavāda (desuperimposition) -puraḥsaram (after) tat-tvam-padārthau (the meanings of the words "That" and "thou") śodhayitvā (clearing the meaning) vākhyena (by the sentence) -
akhaṇḍa (indivisible, Absolute Unity) -arthe (meaning) -avabodhite (on grasping) -
adhikāriṇaḥ (the qualified student) -aham (I) nitya (eternal) -śuddha (pure) -buddha (self-illuminated) -mukta (free) -satya (real) -svabhāva (nature) -paramānanda*

(supremely blissful) –ananta (infinite) -advayaṁ (one without a second) brahma (Brahman) –asmi (am) -iti-akhaṇḍa (thus the Absolute Oneness) -ākārākāritā (of the form) citta-ṛtṭiḥ (modification of the mind stuff) –udeti (arises)||171||

When the teacher in this way clears (by the application of bhāga-lakṣaṇā) the meaning of the words “That” and “thou” by the removal 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, pure (not associated with ignorance), self-illuminated, free (from all limitations), real (imperishable), supremely blissful (bliss absolute as different from finite and transient joy got from the performance of works), infinite (not limited by time, space, causation), and one without a second.

सा तु चित्-प्रतिबिम्ब-सहिता सती प्रत्यक्-अभिन्नम्-अज्ञातं परंब्रह्म विषयीकृत्य तत्-गत-
अज्ञानम्-एव बाधते तदा पट-कारण-तन्तु-दाहे पट-दाहवत्-अखिल-कारणे-अज्ञाने बाधिते सति
तत्-कार्यस्य-अखिलस्य बाधितत्वात्-तत्-अन्तर्भूत-अखण्ड-आकाराकारिता चित्त-वृत्तिः-अपि
बाधिता भवति ॥१७२॥

sā tu cit-pratibimba-sahitā satī pratyak-abhinnaṁ-ajñātaṁ parambrahma viṣayīkṛtya tat-
gata-ajñānam-eva bādhatē tadā paṭa-kāraṇa-tantu-dāhe paṭa-dāhavat-akhila-kāraṇe-
ajñāne bādhitē sati tat-kāryasya-akhilasya bādhitatvāt-tat-antarbhūta-akhaṇḍa-
ākārākāritā citta-ṛtṭiḥ-āpi bādhitā bhavati||172||

sā tu (that) cit (mind stuff) –pratibimba (reflection) -sahitā (with) satī (being) pratyak
(inner) –abhinnaṁ (identical) -ajñātaṁ (unknown) parambrahma (supreme Brahman)
viṣayīkṛtya (objectifying) tat-gata-ajñānam-eva (ignorance pertaining to it, i.e. Brahman)
bādhatē (destroys) tadā (then) paṭa (cloth) –kāraṇa (cause) –tantu (thread) -dāhe (on
being burnt) paṭa-dāhavat (like the cloth itself being burnt) –akhila (entire) -kāraṇe-
ajñāne (ignorance which is the cause) bādhitē (destroyed) sati (on being) tat-kāryasya (of
its effect) -akhilasya (entire) bādhitatvāt (on account of destruction) -tat-antarbhūta
(included in that) -akhaṇḍa-ākārākāritā citta-ṛtṭiḥ-āpi (the mental state of indivisible,
i.e., Absolute Oneness, also) bādhitā bhavati (gets destroyed)||172||

That mental state, illumined by the reflection of Pure Consciousness, objectifies the Supreme Brahman, unknown and identical with the individual self 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 a part of those effects, is also destroyed.

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.

Supreme Brahman cannot be made an object of experience. When it is said that the mental state objectifies the Supreme Brahman, it means that the mind is oriented towards or concerns itself with Brahman.

It is a matter of dispute and debate whether the mental state of Absolute Oneness is destroyed. In Savikalpa Samadhi, the mental state exists and is perceived while in Nirvikalpa Samadhi, the mental state exists and is not perceived. See 194 and 198.

तत्र प्रतिबिम्बितं चैतन्यम्-अपि यथा दीपप्रभा-आदित्यप्रभा-अवभासन-असमर्था सती तथा-
अभिभूता भवति तथा स्वयम्प्रकाशमान-प्रत्यक्-अभिन्न-परब्रह्म-अवभासन-अनर्हता तेन-अभिभूतं
सत् स्व-उपाधिभूत-अखण्डवृत्तेः-बाधितत्वात्-दर्पण-अभावे मुख-प्रतिबिम्बस्य मुखमात्रत्ववत्-
प्रत्यक्-अभिन्न-परब्रह्ममात्रं भवति ॥१७३॥

*tatra pratibimbitam caitanyam-api yathā dīpaprabhā-ādityaprabhā-avabhāsana-
asamarthā satī tayā-abhibhūtā bhavati tathā svayamprakāśamāna-pratyak-abhinna-
parabrahma-avabhāsana-anarhatayā tena-abhibhūtām sat sva-upādhībhūta-
akhaṇḍavṛtteḥ-bādhitatvāt-darpaṇa-abhāve mukha-pratibimbasya mukhamātratvavat-
pratyak-abhinna-parabrahmamātram bhavati* ||173||

*tatra (there, in that state of mind) pratibimbitam (reflected) caitanyam (consciousness) -
api (also) yathā (just as) dīpaprabhā (the light of a lamp) –ādityaprabhā (the lustre of the
sun) –avabhāsana (illumine) -asamarthā (incapable) satī (being) tayā (by it, the sun's
lustre) -abhibhūtā (overpowered) bhavati (becomes) tathā (even so) svayamprakāśamāna
(the self-effulgent) –pratyak (individual self) –abhinna (identical) –parabrahma (supreme
Brahman) –avabhāsana (illumine) -anarhatayā (being unable) tena (by it, the supreme
Brahman) -abhibhūtām (overpowered) sat (being) sva (its own) –upādhībhūta (associated)
–akhaṇḍavṛtteḥ (of the mental state of Absolute Oneness) –bādhitatvāt (on account of the
destruction) –darpaṇa (mirror, looking-glass) –abhāve (in the absence of) mukha (face) -
pratibimbasya (of the reflection of) mukhamātratvavat (like the face alone exists)-pratyak
(individual self) –abhinna (identical) -parabrahmamātram (supreme Brahman alone)
bhavati (remains)||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, the self-effulgent, and identical with the individual self, and is overpowered by it. And on the destruction of this state of Absolute Oneness with which that Consciousness is associated there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking-glass is resolved into the face itself when the looking-glass is removed.

एवं च सति - मनसा-एव-अनुद्रष्टव्यं वृ उ ४।४।१९ - यत्-मनसा न मनुते के उ १।५ - इति-
अनयोः श्रुत्योः अविरोधः वृत्ति-व्याप्यत्व-अङ्गीकारेण फल-व्याप्यत्व-प्रतिषेध-प्रतिपादनात् ॥१७४॥

*evam ca sati "manasā-eva-anudraṣṭavyam" Br U 4.4.19 "yat-manasā na manute" Ke U
1.5 - iti-anayoḥ śrutyoḥ avirodhaḥ vṛtti-vyāpyatva-aṅgīkāreṇa phala-vyāpyatva-
pratiṣedha-pratipādanāt* ||174||

*evam (such) ca sati (being the case) "manasā (by the mind) –eva (alone) –anudraṣṭavyam
(It is to be perceived)" Br U 4.4.19 "yat(That) -manasā (by the mind) na manute (which
cannot be thought of)" Ke U 1.5 – iti (thus) -anayoḥ (with these) śrutyoḥ (śruti passages)*

avirodhaḥ (no contradiction) vṛtti (the mental state) –vyāpyatva (the unknown Brahman is brought into contact with) –aṅgikāreṇa (by supposing, accepting) phala (fruit-caitanya) –vyāpyatva (contact of the mental state with) –pratiṣedha (keeping off) –pratipādanāt (on account of establishing)||174||

Such being the case (there being a difference between vṛtti-vyāpyatva, that is, the mental state of Absolute Oneness needed for the destruction of ignorance and its effects, and phala-vyāpyatva, that is, the mental state of phala-caitanya, i.e. the self-effulgent Brahman, is not needed at all because (1) the individual consciousness cannot illumine Brahman just as a lamp cannot illumine the sun's lustre and is indeed overpowered by that bright lustre of the sun and (2) in fact Brahman being self-effulgent does not require another consciousness to illumine It and this stand being necessary so that there is no defect of requiring yet another consciousness to illumine this second consciousness, and so on, ad infinitum), there is no contradiction between the following śruti passages: “By the mind alone It is to be perceived” Br U 4.4.19 (for the destruction of ignorance and its effects only), and “That which cannot be thought of by the mind” Ke U 1.5 (because it is beyond the power of individual consciousness to do so). We are to suppose that the unknown Brahman is brought into contact with only the mental state (for the specific task of destroying ignorance and its effects), but not with the underlying Consciousness (owing to its incapacity to illumine Brahman and its being overpowered by Brahman).

तत्-उक्तं -

फलव्याप्यत्वम्-एव-अस्य शास्त्रकृद्भिः-निवारितम् ।

ब्रह्मणि-अज्ञान-नाशाय वृत्तिव्याप्तिः-अपेक्षिता ॥इति - पंचदशी ६ ।९० ॥१७५ ॥

tat-uktam -

phalavyāpyatvam-eva-asya śāstrakṛdbhiḥ-nivāritam|

brahmaṇi-ajñāna-nāśāya vṛttivyāptiḥ-apekṣitā||iti - pañcadaśī 6.90 ||175||

tat-uktam (it is said)-

phalavyāpyatvam (revealing or manifesting Brahman) –eva (alone) -asya (of the individual consciousness) śāstrakṛdbhiḥ (by the authors of the scriptures) –nivāritam (refuted)|

brahmaṇi (in Brahman) –ajñāna (ignorance) -nāśāya (for the purpose of dispelling, destruction) vṛttivyāptiḥ (brahman associated with ignorance is brought into contact with the mental state as a mental modification) –apekṣitā (depends on it)||iti - pañcadaśī (thus it is said in Pañcadaśī) 6.90 ||175||

Thus it has been said: “The authors of the scriptures have refuted the idea that the individual consciousness can manifest 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 (Brahman)” Pañcadaśī 6.90.

स्वयम्-प्रकाशमानत्वात्-न-आभास उपयुज्यते । इति च - पंचदशी ६ ।९२ ॥१७६ ॥

svayam-prakāśamānatvāt-na-ābhāsa upayujyate | iti ca - Pañcadaśī 6.92 ||176||

svayam (self) –prakāśamānatvāt (on account of being effulgent) –na (not) –ābhāsa (reflection by another consciousness like the individual consciousness) upayujyate (necessary) | iti ca - Pañcadaśī 6.92 ||176||

And: “Brahman, being self-luminous, does not depend on the individual consciousness for its illumination”. *Pañcadaśī 6.92.*

जडपदार्थ-आकाराकारित-चित्तवृत्तेः-विशेषः-अस्ति ॥१७७ ॥

jaḍapadārtha-ākārākārīta-cittavṛtṭeḥ-viśeṣaḥ-asti ||177||

jaḍapadārtha (material objects) –ākārākārīta (assumed the form of) –cittavṛtṭeḥ (of the mental state) –viśeṣaḥ (a difference) –asti (is) ||177||

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

The difference is that the individual consciousness illumines the material object as will be shown in the following paragraph.

तथाहि । अयं घट इति घट-आकाराकारित-चित्तवृत्तिः-अज्ञातं घटम् विषयीकृत्य तत्-गत-अज्ञान-निरसन-पुरःसरं स्वगत-चित्-आभासेन घटम्-अपि भासयति ॥१७८ ॥

tathāhi | ayaṁ ghaṭa iti ghaṭa-ākārākārīta-cittavṛtṭiḥ-ajñātaṁ ghaṭam viśayīkṛtya tat-gata-ajñāna-nirasana-puraḥsaraṁ svagata-cit-ābhāseṇa ghaṭam-api bhāsayati ||178||

tathāhi (because) | ayaṁ ghaṭa (This is a jar) iti (thus) ghaṭa-ākārākārīta (which has assumed the form of the jar) –cittavṛtṭiḥ (mental state) -ajñātaṁ (unknown) ghaṭam (jar) viśayīkṛtya (making it its object) tat-gata (regarding it) –ajñāna (ignorance) –nirasana (dispelling) -puraḥsaraṁ (after) svagata (the underlying) -cit-ābhāseṇa (by the illumination of the individual caitanya) ghaṭam (the jar)-api bhāsayati (also manifests) ||178||

Because, in the case of the experience “This is a jar”, (1) the mental state assumes the form of the jar, makes the unknown jar its object, and dispels the ignorance regarding it, and, (2) the (individual) consciousness underlying the mental state manifests the material jar.

तत्-उक्तं -

बुद्धि-तत्स्थ-चिदाभासौ द्वौ-अपि व्याप्तुतः घटम् ।

तत्र-अज्ञानं धिया नश्येत्-आभासेन घटः स्फुरेत् ॥ इति । पंचदशी ७ । ११ ॥१७९ ॥

tat-uktam -

buddhi-tatstha-cidābhāsau dvau-api vyāpnutaḥ ghaṭam |

tatra-ajñānaṁ dhīyā naśyēt-ābhāseṇa ghaṭaḥ sphureṭ || iti | pañcadaśī 7.91 ||179||

tat-uktam (it is said)-

buddhi (the intellect) –tatstha (the underlying) –cidābhāsau (consciousness) dvau –api (both) vyāpnuṭaḥ (comes into contact with) ghaṭam (the jar)| tatra (there) –ajñānam (ignorance regarding the jar) dhiyā (by the intellect) naśyēt (gets destroyed) –ābhāsenā (the underlying consciousness) ghaṭaḥ (the jar) sphureṭ (manifests)|| iti| Pañcadaśī 7.91 ||179||

Thus it has been said: “Both the intellect and the (individual) consciousness underlying it come into contact with the jar. The intellect destroys the ignorance regarding the jar, and the underlying consciousness manifests the jar” - Pañcadaśī 7.91.

An example is given in the next paragraph.

यथा दीप-प्रभामण्डलम्-अन्धकारगतं घट-पट-आदिकं विषयीकृत्य तत्-गत-अन्धकार-निरसन-
पुरःसरं स्व-प्रभया तत्-अपि भासयति-इति ॥१८०॥

yathā dīpa-prabhāmaṇḍalam-andhakāragatam ghaṭa-paṭa-ādikaṁ viṣayīkṛtya tat-gata-andhakāra-nirasana-puraḥsaram śva-prabhayā tat-api bhāsayati-iti ||180||

yathā (just as) dīpa (a lamp) –prabhāmaṇḍalam (the light of) –andhakāragatam (existing in darkness) ghaṭa (jar) –paṭa (cloth) –ādikaṁ (etc.) viṣayīkṛtya (making them its object) tat-gata-andhakāra (the darkness regarding them) –nirasana (dispelling) –puraḥsaram (after) śva-prabhayā (by its own lustre) tat-api bhāsayati (illuminates them also) –iti (thus)||180||

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

CHAPTER V

THE STEPS TO SELF-REALISATION

STUDY OF VEDANTIC TEXTS

एवंभूत-स्व-स्वरूप-चैतन्य-साक्षात्कार-पर्यन्तं श्रवण-मनन-निदिध्यासन-समाधि-अनुष्ठानस्य-
उपेक्षितत्वात्-ते-अपि प्रदर्शयन्ते ॥१८१॥

evambhūta-śva-svarūpa-caitanya-sākṣātkāra-paryantaṁ śravaṇa-manana-nididhyāsana-samādhi-anuṣṭhānasya-upekṣitatvāt-te-api pradarśyante||181||

evambhūta (such) –śva (one’s own) –svarūpa (Self) –caitanya (consciousness) –sākṣātkāra (realization) –paryantaṁ (till) śravaṇa (hearing) –manana (reflection) –nididhyāsana (meditation) –samādhi (and absorption) –anuṣṭhānasya (practice) –upekṣitatvāt (being necessary) –te (these) –api (also) pradarśyante (are being explained)||181||

Till such realization of the Consciousness which is one's own Self, it is necessary to practice hearing, reflection, meditation and absorption. Therefore, these are also being explained.

HEARING

श्रवणं नाम षड्विधलिङ्गैः-अशेष-वेदान्तानाम्-अद्वितीय-वस्तुनि तात्पर्य-अवधारणम् ॥१८२ ॥

śravaṇam nāma ṣaḍvidhaliṅgaiḥ-aśeṣa-vedāntānām-advitīya-vastuni tātparya-avadhāraṇam ||182||

śravaṇam (hearing) nāma (is) ṣaḍvidhaliṅgaiḥ (of six characteristic signs) –aśeṣa (the entire) –vedāntānām (of vedanta) –advitīya (one without a second) -vastuni (reality, Brahman) tātparya (meaning) –avadhāraṇam (ascertaining, establishing) ||182||

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

The six characteristic signs will be explained next and an example is given. Further examples from other Upanishads are also being presented for the interested reader.

लिङ्गानि तु-उपक्रम-उपसंहार-अभ्यास-अपूर्वता-फल-अर्थवाद-उपपत्ति-आख्यानि ॥१८३ ॥

liṅgāni tu-upakrama-upasānhāra-abhyāsa-apūrvatā-phala-arthavāda-upapatti-ākhyāni ||183||

liṅgāni (the characteristic signs) tu (are) –upakrama (beginning) –upasānhāra (conclusion) –abhyāsa (repetition) –apūrvatā (originality) –phala (result) –arthavāda (eulogy) –upapatti (demonstration) –ākhyāni (called) ||183||

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

तत्-उक्तं -

उपक्रम-उपसंहारौ-अभ्यासः-अपूर्वता-फलम् ।

अर्थवाद-उपपत्ती च लिङ्गं तात्पर्य-निर्णयि ॥१८४ ॥

tat-uktaṁ -

upakrama-upasānhārau-abhyāsaḥ-apūrvatā-phalam |
arthavāda-upapattī ca liṅgam tātparya-nirṇaye ||184||

tat-uktaṁ (it is said)-

upakrama (beginning) –upasānhārau (and conclusion) –abhyāsaḥ (repetition) –apūrvatā (originality) –phalam (result) |

arthavāda (eulogy) -upapatti (demonstration) ca (and) liṅgam (characteristic sign) tātparya (the meaning) –nirṇaye (in ascertaining)||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.

प्रकरण-प्रतिपाद्यस्य-अर्थस्य तत्-आदि-अन्तयोः-उपपादनम्-उपक्रम-उपसंहारौ । यथा
छान्दोग्ये षष्ठाध्याये प्रकरण-प्रतिपाद्य-अद्वितीय-वस्तुनः एकम्-एव-अद्वितीयम् ६ ।२ ।१ इति-आदौ
एतत्-आत्म्यम्-इदं सर्वम् ६ ।८ ।७ इति-अन्ते च प्रतिपादनम् ॥१८५॥

prakaraṇa-pratipādyasya-arthasya tat-ādi-antayoḥ-upapādanam-upakrama-upasāmhārau | yathā chāndogye ṣaṣṭhādhyāye prakaraṇa-pratipādyā-advitīya-vastunaḥ ekam-eva-advitīyam 6|2|1 iti-ādau etat-ātmyam-idam sarvaam 6|8|7 iti-ante ca pratipādanam||185||

prakaraṇa (section) –pratipādyasya (to be revealed, to be proven, to be demonstrated, to be presented) –arthasya (of the meaning) tat (its) –ādi-antayoḥ (at the beginning and end) –upapādanam (presentation) –upakrama (beginning) –upasāmhārau (and conclusion) | yathā (for example) chāndogye (in the chāndogyā upaniṣad) ṣaṣṭhādhyāye (in the sixth chapter) prakaraṇa (section) –pratipādyā (to be demonstrated) –advitīya (one without a second) –vastunaḥ (of the reality, of Brahman) ekam (one) –eva (only) –advitīyam (without a second) 6.2.1 iti-ādau (etc.) etat (this) –ātmyam (nature of the Self) –idam (this) sarvaam (all) 6.8.7 iti-ante (thus at the end) ca (and) pratipādanam (presentation)||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 Chāndogyā Upaniṣad, Brahman, the One without a second, which is the subject matter of the chapter, is introduced at the beginning in the words, “One only without a second” etc. (6.2.1), and again at the end in the words, “All this (world) is of the nature of the Self, that is, non-different from the Self” etc. (6.8.7).

प्रकरण-प्रतिपाद्यस्य वस्तुनः-तत्-मध्ये पौनः-पुन्येन प्रतिपादनम्-अभ्यासः । यथा तत्र-एव-
अद्वितीय-वस्तुनि मध्ये तत्-त्वम्-असि-इति नवकृत्वः प्रतिपादनम् ॥१८६॥

prakaraṇa-pratipādyasya vastunaḥ-tat-madhye paunaḥ-punyena pratipādanam-abhyāsaḥ | yathā tatra-eva-advitīya-vastuni madhye tat-tvam-asi-iti navakṛtvāḥ pratipādanam||186||

prakaraṇa-pratipādyasya vastunaḥ (of the subject matter to be presented in the section) –tat-madhye (within it) paunaḥ-punyena (repeatedly) pratipādanam (presentation) –abhyāsaḥ (is repetition)| yathā (just as) tatra-eva (even in the same section) –advitīya-vastuni (in the matter of the non-dual reality) madhye (in between) tat-tvam-asi (thou art That) –iti (thus) navakṛtvāḥ (nine times) pratipādanam (presentation)||186||

Repetition is the frequent presentation of the subject matter in the section. As, for instance, in the same section, Brahman, the One without a second, is repeated nine times in the sentence, “thou art That”.

प्रकरण-प्रतिपाद्यस्य-अद्वितीय-वस्तुनः प्रमाण-अन्तर-अविषयीकरणम्-अपूर्वता । यथा तत्र-एव-
अद्वितीय-वस्तुनः मान-अन्तर-अविषयीकरणम् ॥१८७ ॥

*prakaraṇa-pratipādyasya-advitīya-vastunaḥ pramāṇa-antara-aviṣayīkaraṇam-apūrvatā |
yathā tatra-eva-advitīya-vastunaḥ māna-antara-aviṣayīkaraṇam ||187||*

*prakaraṇa-pratipādyasya (of the subject matter of a section) -advitīya-vastunaḥ (of the reality or Brahman which is one without a second) pramāṇa-antara (another evidence) –
aviṣayīkaraṇam (not the subject matter) –apūrvatā (is originality)| yathā (just as) tatra-
eva (in that very section) -advitīya-vastunaḥ (of the non-dual reality) māna-antara
(through another source of knowledge) –aviṣayīkaraṇam (being not the subject
matter)||187||*

Originality means that the subject matter of a section (relating to Brahman which is One without a second) is not the subject matter of another 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 śrutis.

Example from another upaniṣad: “I ask you to teach me about that Being who is taught in the upaniṣads alone” Br U 3.9.26.

फलं तु प्रकरण-प्रतिपाद्यस्य-आत्मज्ञानस्य तत्-अनुष्ठानस्य वा तत्र तत्र श्रूयमाण प्रयोजनम् । यथा
तत्र आचार्यवान्-पुरुषः वेद तस्य तावत्-एव चिरं यावत्-न विमोक्ष्ये-अथ सम्पत्स्ये ६ ।१४ ।२ इति-
अद्वितीय-वस्तु-ज्ञानस्य तत्-प्राप्तिः प्रयोजनम् श्रूयते ॥१८८ ॥

*phalaṁ tu prakaraṇa-pratipādyasya-ātmajñānasya tat-anuṣṭhānasya vā tatra tatra
śrūyamāṇa prayojanam | yathā “tatra ācāryavān-puruṣaḥ veda tasya tāvat-eva ciram
yāvat-na vimokṣye-atha sampatsye” 6.14.2 iti-advitīya-vastu-jñānasya tat-prāptiḥ
prayojanam śrūyate ||188||*

*phalaṁ (result) tu (is) prakaraṇa-pratipādyasya (the subject matter of the section) –
ātmajñānasya (of the knowledge of the Self) tat (its) -anuṣṭhānasya (practice) vā (or) tatra
tatra (at different places) śrūyamāṇa (mentioned) prayojanam (the utility)| yathā (just as)
tatra (in the same section) “ācāryavān (who has got a teacher) –puruṣaḥ (the man) veda
(knows) tasya (of him) tāvat (so long) -eva (only) ciram (wait) yāvat (as long) -na (does
not) vimokṣye (get delivered from the body) -atha (then) sampatsye (he becomes united
with Brahman)” 6.14.2 iti-advitīya-vastu-jñānasya (thus of the knowledge of the Self)
tat-prāptiḥ (of the attainment of that) prayojanam (utility) śrūyate (is told)||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 so long as 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 the second, is Its attainment.

Also, “The knower of the Self goes beyond grief” (Chā U 7.1.3). “One who knows that Supreme Brahman verily becomes the Brahman” (Muṇḍa U 3.2.9).

प्रकरण-प्रतिपाद्यस्य तत्र तत्र प्रशंसनम्-अर्थवादः । यथा तत्र-एव उत तम्-आदेशम्-अप्राक्ष्यः येन-
अश्रुतं श्रुतं भवति-अमतं मतं-अविज्ञातं-विज्ञातम् ६ । १ । ३ इति-अद्वितीय-वस्तु-प्रशंसनम् ॥१८९ ॥

*prakaraṇa-pratipādyasya tatra tatra praśaṁsanam-arthavādaḥ | yathā tatra-eva “uta tam-
ādeśam-aprākṣyaḥ yena-aśrutam śrutam bhavati-amataṁ mataṁ-avijñātam-vijñātam”
6.1.3 iti-advitīya-vastu-praśaṁsanam||189||*

*prakaraṇa-pratipādyasya (of the subject matter of a section) tatra tatra (at different places)
praśaṁsanam (praise) –arthavādaḥ (is eulogy) | yathā (just as) tatra-eva (in that very
section) “uta tam (that) –ādeśam (instruction) -aprākṣyaḥ (have you asked) yena (by
which) -aśrutam (that which has not been heard) śrutam (heard) bhavati (becomes) -
amataṁ (that which has not been thought) mataṁ (becomes thought) –avijñātam (that
which has not been known) -vijñātam (becomes known)” 6.1.3 iti-advitīya-vastu (thus
the non-dual reality) –praśaṁsanam (being praised)||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.

प्रकरण-प्रतिपाद्य-अर्थ-साधने तत्र तत्र श्रूयमाणा युक्तिः-उपपत्तिः । यथा तत्र यथा सौम्य-एकेन
मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात्-वाच-आरम्भणं विकारः नामधेयं मृत्तिका-इति-एव सत्यम्
६ । १ । ४ इति-आदौ-अद्वितीय-वस्तु-साधने विकारस्य वाच-आरम्भण-मात्रत्वे युक्तिः श्रूयते ॥१९९ ॥

*prakaraṇa-pratipādyā-artha-sādhane tatra tatra śrūyamāṇā yuktiḥ-upapattiḥ | yathā tatra
yathā “saumya-ekena mṛtṭpiṇḍena sarvaṁ mṛnmayam vijñātam syāt-vāca-ārambhaṇam
vikāraḥ nāmadheyam mṛttikā-iti-eva satyam” 6.1.4 iti-ādau-advitīya-vastu-sādhane
vikārasya vāca-ārambhaṇa-mātratve yuktiḥ śrūyate||19||*

*prakaraṇa-pratipādyā (the subject matter of a section) -artha-sādhane (in understanding
the meaning) tatra tatra (at different places) śrūyamāṇā (adduced) yuktiḥ (the reasoning)
–upapattiḥ (is demonstration)| yathā (just as) tatra (in that section) yathā (as) “saumya
(my dear one) -ekena (by one) mṛtṭpiṇḍena (lump of clay) sarvaṁ (all) mṛnmayam (things
made of clay) vijñātam (known) syāt (becomes) –vāca (speech) -ārambhaṇam (effort of
vikāraḥ (modification) nāmadheyam (a name) mṛttikā (clay) -iti-eva (only) satyam (is
real)” 6.1.4 iti-ādau (and other) -advitīya-vastu (non-dual reality) -sādhane (in*

establishing) vikārasya (of the modifications) vāca-ārambhaṇa (an effort of speech) - mātratve (only) yuktiḥ (reasoning) śrūyate (is told)||19||

Demonstration is the reasoning in support of the subject matter of a section adduced at different places. As for instance, in that same section, 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 is 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.

बृहदारण्यक उपनिषद्

आत्मेत्येवोपासीत अत्र ह्येते सर्व्व एकं भवन्ति १।४।७ इति उपक्रमः

पूर्णमद ५।१।१ इति उपसम्हारः

स एष नेति नेति आत्मा ३।९।२६ इति अभ्यासः

तं त्वौपनिषदं पुरुषं पृच्छामि ३।९।२६ इति अपूर्वत्वम्

अभयं वै जनक प्राप्तोऽसि ४।२।४

ब्रह्मैव सन् ब्रह्माप्नोऽसि ४।४।६ इत्यादि फलम्

तद् यो यो देवानाम् १।४।१० इत्यादि अर्थवादः

स यथा दुन्दुभेः २।४।७ इत्यादि उपपत्तिः

Brhadāranyaka Upaniṣad

ātmetyevopāsita atra hyete sarvva ekam bhavanti 1.4.7 iti upakramah

pūrṇamada 5.1.1 iti upasamhārah

sa eṣa neti neti ātmā 3.9.26 iti abhyāsaḥ

taṁ toaupaniṣadam puruṣam pṛcchāmi 3.9.26 iti apūrvatvam

abhayaṁ vai janaka prāpto'si 4.2.4

brahmaiva san brahmāpno'si 4.4.6 ityādi phalam

tad yo yo devānām 1.4.10 ityādi arthavādaḥ

sa yathā dundubheḥ 2.4.7 ityādi upapattiḥ

तैत्तिरीय उपनिषद्

ब्रह्मविदाप्नोति परम् २।१।१ इति उपक्रमः

आनन्दो ब्रह्मेति व्यजानात् ३।६।१ इति उपसम्हारः

स यश्चायम् २।८।५ इति अभ्यासः

यो वेद निहितं गुहायाम् २।१।१ इति अपूर्वत्वम्

अभयं प्रतिष्ठां विन्दते अथ सोऽभयं गतो भवति २।७।१ इति फलम्

सोऽकामयत २।६।१ इत्यादि अर्थवादः

असन्नेव स भवति असद्ब्रह्मेति वेद चेत् अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः २।६।१

को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनदो न स्यात् २।७।१ इत्यादि उपपत्तिः

taittirīya upaniṣad

brahmavidāpnoti param 2.1.1 iti upakramah

*ānando brahmeti vyajānāt 3.6.1 iti upasamhārah
sa yaścāyam 2.8.5 iti abhyāsaḥ
yo veda nihitam guhāyām 2.1.1 iti apūrvatvam
abhayaṁ pratiṣṭhāṁ vindate atha so'bhayaṁ gato bhavati 2.7.1 iti phalam
so'kāmayata 2.6.1 ityādi arthavādaḥ
asanneva sa bhavati asadbhahmeti veda cet asti brahmeti cedveda santamenam tato viduḥ
2.6.1
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānado na syāt 2.7.1 ityādi upapattiḥ*

मुण्डक उपनिषद्

अथ परा यया तदक्षरमधिगम्यते १।१।५ इति उपक्रमः

ब्रह्मैवेदममृतं पुरस्तात् २।२।११ इति उपसम्हारः

येनाक्षरं पुरुषं वेद सत्यं १।२।१३

तदेवतदक्षरं ब्रह्म २।२।२

तमैवेकं जानथ आत्मानम् २।२।५ इत्यादि अभ्यासः

न चक्षुषा गृह्यते नापि वाचा ३।१।८ - वेदान्तविज्ञानसुनिश्चितार्थाः ३।२।६ इत्यादि अपूर्वत्वम्

निरञ्जनः परमं साम्यमुपैति ३।१।३

ब्रह्म वेद ब्रह्मैव भवति ३।२।९ इत्यादि फलम्

यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः २।१।१ इत्यादि अर्थवादः

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति १।१।३ इति उपपत्तिः

muṇḍaka upaniṣad

atha parā yayā tadakṣaramadhigamyate 1.1.5 iti upakramah

brahmaivedamamṛtaṁ purastāt 2.2.11 iti upasamhārah

yenākṣaraṁ puruṣaṁ veda satyaṁ 1.2.13

tadevatadakṣaraṁ brahma 2.2.2

tamaivekaṁ jānatha ātmānam 2.2.5 ityādi abhyāsaḥ

na cakṣuṣā gr̥hyate nāpi vācā 3.1.8 - vedāntavijñānasuniścītārthāḥ 3.2.6 ityādi

apūrvatvam

nirañjanaḥ paramaṁ sāmiamupaiti 3.1.3

brahma veda brahmaiva bhavati 3.2.9 ityādi phalam

yathā sudīptāt pāvakādvīsphuliṅgāḥ 2.1.1 ityādi arthavādaḥ

kasminnu bhagavo vijñāte sarvāmidam vijñātaṁ bhavati 1.1.3 iti upapattiḥ

REFLECTION AND MEDITATION

मननं तु श्रुतस्य-अद्वितीय-वस्तुनः वेदान्त-अनुगुण-युक्तिभिः-अनवरतम्-अनुचिन्तनम् ॥१९१॥

*mananam tu śrutasya-advitīya-vastunaḥ vedānta-anuḡuṇa-yuktibhiḥ-anavaratam-
anucintanam||191||*

*mananam (reflection) tu (is) śrutasya (of that heard already) -advitīya-vastunaḥ (of the
non-dual reality or Brahman) vedānta (purport of vedanta) -anuḡuṇa (in tune with,*

agreeable) –yuktibhiḥ (through reasoning) –anavaratam (constant) –anucintanam (thinking)||191||

Reflection is the constant (the desired result is not obtained if there is interruption) thinking of Brahman, the One without a second, already heard about from the teacher, by arguments agreeable to the purport of the Vedanta.

विजातीय-देह-आदि-प्रत्यय-रहित-अद्वितीय-वस्तु-सजातीय-प्रत्यय-प्रवाहः निदिध्यासनम् ॥१९२ ॥

vijātīya-deha-ādi-pratyaya-rahita-advitīya-vastu-sajātīya-pratyaya-pravāhaḥ nididhyāsanam||192||

vijātīya (foreign) –deha (body) –ādi (etc.) –pratyaya (ideas) –rahita (exclusion of)-advitīya-vastu (the non-dual reality or Brahman) –sajātīya (of ideas of the same kind) –pratyaya (ideas) -pravāhaḥ (a stream) nididhyāsanam (is meditation)||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 etc. (which are antagonistic to that of the reality).

There are three kinds of differences: vijātīya (of a different kind like tree and stone), sajātīya (of the same kind like mango tree and apple tree both being trees) and svagata (of the parts like the branch, trunk and roots of the same tree). Correspondingly there are three kinds of attractions: miser for wealth, husband for his chaste wife, and a mother for her child. Do these not match? These attractions will remove the differences of the respective types. Did Sri Ramakrishna suggest this combination for eradication of all types of differences, none of which exists in the reality?

SAMĀDHI – ITS NATURE AND VARIETIES

समाधिः- द्विविधः सविकल्पकः निर्विकल्पकः-च-इति ॥१९३ ॥

samādhiḥ-dvividhaḥ savikalpakaḥ nirvikalpakaḥ-ca-iti||193||

samādhiḥ (samādhi) -dvividhaḥ (is of two kinds) savikalpakaḥ (savikalpaka, that attended with self-consciousness) nirvikalpakaḥ-ca (and nirvikalpaka, that without self-consciousness) -iti||193||

Absorption is of two kinds, viz that attended with self-consciousness and that without it.

तत्र सविकल्पकः नाम ज्ञातृ-ज्ञान-आदि-विकल्प-लय-अनपेक्षया-अद्वितीय-वस्तुनि तत्-
आकाराकारितायाः-चित्त-वृत्तेः-अवस्थानम् ॥१९४ ॥

tatra savikalpakaḥ nāma jñātr-jñāna-ādi-vikalpa-laya-anapekṣayā-advitīya-vastuni tat-ākārākāritāyāḥ-citta-vṛtṭeḥ-avasthānam||194||

tatra (in that) savikalpakaḥ (absorption with self-consciousness) nāma (named) jñātr (knower) –jñāna (knowledge) –ādi (etc.) –vikalpa (distinction) –laya (mergence) – anapekṣayā (without) –advitīya-vastuni (in the One without a second, Brahman) tat (that, Brahman) –ākārākāritāyāḥ (taking the form of) –citta (mental) –vṛtteḥ (modification) – avasthānam (resting)||194||

Absorption with self-consciousness (savikalpa samādhi also called samprajñāta 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.

तदा मृन्मय-गज-आदि-भाने-अपि मृत्-भानवत्-द्वैतभाने-अपि-अद्वैतं वस्तु भासते ॥१९५ ॥

tadā mṛnmaya-gaja-ādi-bhāne-api mṛt-bhānavat-dvaitabhāne-api-advaitam vastu bhāsate||195||

tadā (in that state of absorption with self-consciousness) mṛnmaya (made of clay) –gaja (elephant) –ādi (etc.) –bhāne (knowledge) –api (even) mṛt (clay) –bhānavat (like the knowledge of) –dvaitabhāne (the knowledge of duality, the perception of the relative) –api (even) –advaitam (the One without a second) vastu (reality or Brahman) bhāsate (manifests)||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.

Even while seeing the beautiful lake in a desert, the knowledge of the mirage exists, as told by Swamiji.

तत्-उक्तं -

दृशि-स्वरूपं गगन-उपमं परं

सकृत्-विभातं तु-अजम्-एकम्-अक्षरम् ।

अलेपकं सर्वगतं यद्-अद्वयं

तत्-एव च-अहं सततं विमुक्तम्-ओम् ॥ - इति उपदेशसाहस्री ७३।१०।१ ॥१९६ ॥

tat-uktam -

dṛśi-svarūpaṁ gagana-upamaṁ paraṁ

sakṛt-vibhātaṁ tu-ajam-ekam-akṣaram |

alepakaṁ sarvagataṁ yad-advayaṁ

tat-eva ca-aham satataṁ vimuktam-om|| - iti Upadeśasāhasrī 73.10.1 ||196||

tat-uktam (it is said)-

dṛśi-svarūpaṁ (the seer, the eternal witness, of the nature of consciousness, the

Intelligence Absolute) gagana-upamaṁ (formless like the sky) paraṁ (Supreme)

sakṛt (eternally) –vibhātaṁ (luminous) tu-ajam (birthless) –ekam (the One, without a

second, devoid of all differences) –akṣaram (undecaying, immutable)|

*alepakam (unattached) sarvagatam (all-pervading) yad (that which is like this) –advayan (the non-dual)
tat-eva (that verily) ca-aham (I) satatam (ever) vimuktam (free) –om (the mystic syllable)|| - iti Upadeśasāhasrī 73.10.1 ||196||*

Thus it has been said: “I am that Brahman, the Intelligence Absolute, formless like the sky, Supreme, eternally luminous, birthless, the One without a second, immutable, unattached, all-pervading, ever-free” Upadeśasāhasrī 73.10.1.

निर्विकल्पकः-तु ज्ञातृ-ज्ञान-आदि-विकल्प-लय-अपेक्षया-अद्वितीय-वस्तुनि तत्-
आकाराकारितायाः-चित्त-वृत्तेः-अतितराम्-एकी-भावेन-अवस्थानम् ॥१९७ ॥

nirvikalpakah-tu jñātr-jñāna-ādi-vikalpa-laya-apekṣayā-advitīya-vastuni tat-ākārākāritāyāḥ-citta-vṛtteḥ-atitarām-ekī-bhāvena-avasthānam ||197||

nirvikalpakah-tu (absorption without self-consciousness, nirvikalpa samādhi also called asamprajñāta samādhi) jñātr-jñāna-ādi (knower, knowledge, etc.) –vikalpa (distinction) – laya-apekṣayā (being obliterated) –advitīya-vastuni (in the One without a second) tat-ākārākāritāyāḥ (which has assumed Its form) –citta-vṛtteḥ (the mental state) –atitarām (exceedingly) –ekī (becoming one) –bhāvena (nature) –avasthānam (remaining)||197||

Absorption without self-consciousness (nirvikalpa samādhi also called asamprajñāta samādhi) is the total mergence in Brahman, the One without a second, of the mental state which has assumed Its form, the distinction of knower, knowledge, and the object of knowledge being in this case obliterated.

Savikalpa deepens into nirvikalpa.

तदा तु जल-आकाराकारित-लवण-अनवभासेन जलमात्र-अवभासवत्-अद्वितीय-वस्तु-
आकाराकारित-चित्त-वृत्ति-अनवभासेन-अद्वितीय-वस्तु-मात्रम्-अवभासते ॥१९८ ॥ ॥

tadā tu jala-ākārākārita-lavaṇa-anavabhāsenā jalamātra-avabhāsavat-advitīya-vastu-ākārākārita-citta-vṛtti-anavabhāsenā-advitīya-vastu-mātram-avabhāsatē ||198||

tadā (then) tu jala-ākārākārita (become one with water) –lavaṇa (salt dissolved in water) - anavabhāsenā (no longer perceived separately) jalamātra-avabhāsavat (like only the water is seen) –advitīya-vastu (the One without a second) –ākārākārita-citta-vṛtti (the mental modificaion which has assumed Its form) –anavabhāsenā (being no longer perceived) - advitīya-vastu-mātram (the non-dual, the One without a second)-avabhāsatē (remains) ||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.

ततः-च-अस्य सुषुप्तेः-च-अभेद-आशङ्का न भवति । उभयत्र वृत्ति-अभाने समाने-अपि तत्-
सद्भाव-असद्भाव-मात्रेण-अनयोः-भेद-उपपत्तेः ॥१९९ ॥

*tataḥ-ca-asya suṣupteḥ-ca-abheda-āśaṅkā na bhavati | ubhayatra vṛtti-abhāne samāne-api
tat-sadbhāva-asadbhāva-mātreṇa-anayoḥ-bheda-upapatteḥ ||199||*

*tataḥ-ca (therefore) -asya (its, nirvikalpa samadhi state) suṣupteḥ (deep sleep) -ca (and) -
abheda (identity) -āśaṅkā (doubt) na bhavati (does not exist) | ubhayatra (in both cases)
vṛtti-abhāne (the mental state not appearing) samāne-api (even though this similarity
exists) tat (its) -sadbhāva (existence) -asadbhāva (non-existence) -mātreṇa (by the
mere) -anayoḥ (between the two, namely, nirvikalpa samadhi and deep sleep state) -bheda
(difference) -upapatteḥ (exists) ||199||*

Therefore, there is no apprehension of its (nirvikalpa samadhi) 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 in nirvikalpa Samadhi (the mental state, though not perceived, exists nevertheless, having taken the form of Brahman) but in deep sleep state it does not (the mental state is totally absent having merged in ignorance, which ignorance alone remains).

See 172 above on the destruction of ignorance and its products. Madhusudana Saraswati and Gaudabrahmananda and others hold that there is *no* mental modification in Samadhi as in Patanjala yoga sastra; but Sadanandva-yogindra, Anandagiri, and others hold that there is a mental state of having taken the form of Brahman (which is not perceived).

THE EIGHTFOLD PRACTICE

अस्य-अङ्गानि यम-नियम-आसन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयः ॥२०० ॥

*asya-aṅgāni yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-
samādhayaḥ ||200||*

*asya (of this) -aṅgāni (the steps to attainment are) yama (general discipline) -niyama
(particular discipline) -āsana (posture) -prāṇāyāma (control of the vital force) -
pratyāhāra (self-withdrawal) -dhāraṇā (concentration) -dhyāna (meditation) -
samādhayaḥ (and absorption) ||200||*

The steps to the attainment of this (nirvikalpa samadhi) are (1) general discipline, (2) particular discipline, (3) posture, (4) control of the vital force, (5) self-withdrawal, (6) concentration, (7) meditation, and (8) absorption (with self-consciousness).

तत्र अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रहाः यमाः ॥२०१ ॥

tatra ahimsā-satya-asteya-brahmacarya-aparigrahāḥ yamāḥ ||201||

tatra (there) ahimsā (non-injury) –satya (truthfulness) –asteya (non-stealing) – brahmacarya (continence) -aparigrahāḥ (non-acceptance of gifts) yamāḥ (are yamas or general discipline)||201||

General discipline (yama) consists of: (1) non-injury (by thought, word or deed), (2) truthfulness (maintaining identity between thought, word and deed), (3) non-stealing, (4) continence (abstinence from sex relation even in thought without break), and (5) non-acceptance of gifts (of things likely to stand in the way of meditation).

Beware: To sit with a woman or talk to her a long time has also been described as a kind of sexual intercourse. There are eight kinds. To listen to a woman and enjoy her conversation is one kind; to speak about a woman is another kind; to whisper to her privately is a third kind; to keep something belonging to a woman and enjoy it is a fourth kind; to touch her is a fifth. Therefore a sannyasi should not salute his guru's young wife, touching her feet. These are the rules for sannyasis. (*Gospel of Sri Ramakrishna*, p. 701).

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।

संकल्पः-अध्यवसायः-च क्रिया-निर्वृत्तिः-एव च ॥

एतत्-मैथुनम्-अष्टाङ्गं प्रवदन्ति मनीषिणः

विपरीतम् ब्रह्मचर्यम्-एतत्-एव-अष्ट-लक्षणम् ॥ इति - दक्षसम्हिता

*smaraṇam kīrtanam kelih prekṣaṇam guhyabhāṣaṇam |
saṅkalpaḥ-adhyavasāyaḥ-ca kriyā-nirvṛttiḥ-eva ca ||
etat-maihtunam-aṣṭāṅgam pravadanti manīṣiṇaḥ
viparītam brahmacaryam-etat-eva-aṣṭa-lakṣaṇam || iti – dakṣasamhitā (Chapter 7)*

*remembrance (recollection), praise (narrating about), amorous sport, looking, speaking in private,
making a resolve, attempt or effort, and accomplishment of the act,
these are the eight-fold aspects of sexual intercourse, so say the wise,
opposed to this is continence, also of eightfold aspects.*

शौच-सन्तोष-तपः-स्वाध्याय-ईश्वर-प्रणिधानि नियमाः ॥२०२॥

śauca-santoṣa-tapaḥ-svādhyāya-īśvara-praṇidhāni niyamāḥ ||202||

śauca (cleanliness) –santoṣa (contentment) –tapaḥ (austerity) –svādhyāya (study of the scriptures)–īśvara-praṇidhāni (meditation on God) niyamāḥ (are the niyama)||202||

Particular discipline (niyama) consists of: (1) cleanliness (cleanliness of the body and the purity of the mind), (2) contentment (being satisfied with what comes of itself), (3) austerity (physical and mental), (4) study of scriptures (including the repetition of the sacred symbol Om) and (5) meditation on God.

कर-चरण-आदि-संस्थान-विशेष-लक्षणानि पद्म-स्वस्तिक-आदीनि-आसनानि ॥२०३॥

kara-carāṇa-ādi-saṁsthāna-viśeṣa-lakṣaṇāni padma-svastika-ādīni-āsanāni ||203||

kara (hand) –carāṇa (feet) –ādi (etc.) –saṁsthāna (placement) -viśeṣa-lakṣaṇāni (characterised by particular) padma-svastika-ādīni (padma-svastika etc.) –āsanāni (are postures) ||203||

Posture (āsana) means the placing of the hands, feet, etc. in particular positions, such as padmāsana, svastikāsana, etc.

रेचक-पूरक-कुम्भक-लक्षणाः प्राण-निग्रह-उपायाः प्राणायामाः ॥२०४ ॥

recaka-pūraka-kumbhaka-lakṣaṇāḥ prāṇa-nigraha-upāyāḥ prāṇāyāmāḥ ||204||

recaka (exhalation) –pūraka (inhalation) –kumbhaka (retention of breath) –lakṣaṇāḥ (characterised by) prāṇa-nigraha (control of the vital force) –upāyāḥ (means) prāṇāyāmāḥ (is called the control of the vital force)||204||

Prāṇāyāma (control of the vital force) refers to the exhalation, inhalation, and retention of breath (it can be both within and without), which are means to the control of the vital force. (Important: These should be done only if advised by the spiritual preceptor and under the preceptor's guidance).

इन्द्रियाणां स्वस्व-विषयेभ्यः प्रत्याहरणं प्रत्याहारः ॥२०५ ॥

indriyāṇāṁ svasva-viṣayebhyaḥ pratyāharaṇaṁ pratyāhāraḥ ||205||

indriyāṇāṁ (sense-organs) svasva-viṣayebhyaḥ (from their respective sense objects) pratyāharaṇaṁ (withdrawal) pratyāhāraḥ (is self-withdrawal)||205||

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

अद्वितीय-वस्तुनि-अन्तः-इन्द्रिय-धारणं धारणा ॥२०६ ॥

advitīya-vastuni-antaḥ-indriya-dhāraṇaṁ dhāraṇā ||206||

advitīya-vastuni (in the One without a second, Brahman) -antaḥ-indriya (inner instrument, mind) -dhāraṇaṁ (fixing) dhāraṇā (is concentration)||206||

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

तत्र-अद्वितीय-वस्तुनि विच्छिद्य विच्छिद्य-अन्तर्-इन्द्रिय-वृत्ति-प्रवाहः ध्यानम् ॥२०७ ॥

tatra-advitīya-vastuni vicchidya vicchidya-antar-indriya-vṛtti-pravāhaḥ dhyānam ||207||

tatra-advitīya-vastuni (in that One without a second Brahman) vicchidya vicchidya (intermittent) -antar-indriya (mental) -vṛtti (state) -pravāhaḥ (flow or resting) dhyānam (is meditation)||207||

Meditation (dhyānam) is the intermittent (because of deficiency in concentration) resting of the mental state on Brahman, the One without a second.

समाधिः-तु-उक्तः सविकल्पकः एव ॥२०८ ॥

samādhiḥ-tu-uktaḥ savikalpakaḥ eva||208||

samādhiḥ-tu (samādhi is) -uktaḥ (what has been already stated as) savikalpakaḥ eva (attended with self-consciousness)||208||

Samādhi (absorption) is what has already been described as attended with self-consciousness (savikalpa).

THE OBSTACLES TO SAMĀDHI AND THEIR REMOVAL

एवम्-अस्य-अङ्गिनः निर्विकल्पकस्य लय-विक्षेप-कषाय-रसास्वाद-लक्षणाः-चत्वारः विघ्नाः

सम्भवन्ति ॥२०९ ॥

evam-asya-aṅginaḥ nirvikalpakasya laya-vikṣepa-kaṣāya-rasāsvāda-lakṣaṇāḥ-catvāraḥ vighnāḥ sambhavanti||209||

evam (thus) -asya (of this) -aṅginaḥ (steps) nirvikalpakasya (of nirvikalpa samadhi) laya (torpidity, lapse of mental state into sleep) -vikṣepa (distraction by other things) -kaṣāya (attachment to lurking pleasures) -rasāsvāda (enjoyment of savikalpa samadhi which prevents going to nirvikalpa) -lakṣaṇāḥ (characteristics) -catvāraḥ (four fold) vighnāḥ (obstacles) sambhavanti (are)||209||

The nirvikalpa samadhi, of which these are the steps, has four obstacles: (1) torpidity, (2) distraction, (3) attachment, and (4) enjoyment.

लयः-तावत्-अखण्ड-वस्तु-अनवलम्बनेन चित्तवृत्तेः-निद्रा ॥२१० ॥

layaḥ-tāvāt-akhaṇḍa-vastu-anavalambanena cittavṛtteḥ-nidrā||210||

layaḥ (torpidity) -tāvāt (is) -akhaṇḍa-vastu (the One without a second, reality, absolute) -anavalambanena (failing to rest on) cittavṛtteḥ (the mental state) -nidrā (going to sleep)||210||

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

अखण्ड-वस्तु-अनवलम्बनेन चित्त-वृत्तेः-अन्य-अवलम्बनं विक्षेपः ॥२११ ॥

akhaṇḍa-vastu-anavalambanena citta-vṛtṭeḥ-anya-avalambanam vikṣepaḥ ||211||

akhaṇḍa-vastu (Absolute) -anavalambanena (because of the failure to rest in it) citta-vṛtṭeḥ (the mental state) –anya (some other thing) -avalambanam (resting in) vikṣepaḥ (is distraction) ||211||

Distraction (vikṣepa) is the resting of the mental state on things other than the Absolute, because of the failure to rest on It (the Absolute, the One without a second).

लय-विक्षेप-अभावे-अपि चित्त-वृत्तेः-राग-आदि-वासनया स्तब्धी-भावात्-अखण्ड-वस्तु-
अनवलम्बनं कषायः ॥२१२॥

laya-vikṣepa-abhāve-api citta-vṛtṭeḥ-rāga-ādi-vāsanayā stabdhī-bhāvāt-akhaṇḍa-vastu-anavalambanam kaṣāyaḥ ||212||

laya-vikṣepa-abhāve-api (even when there is no torpidity or distraction) citta-vṛtṭeḥ (of the mental state) -rāga-ādi (attachment etc.) -vāsanayā (owing to impressions of) stabdhī-bhāvāt (numbness) -akhaṇḍa-vastu-anavalambanam (failure to rest in the Absolute) kaṣāyaḥ (is attachment) ||212||

Attachment (kaṣāya) is the failure of the mental state to rest on the Absolute owing to the numbness brought on by impressions (the lurking desire for pleasures once experienced) due to attachment even when there is no torpidity or distraction.

अखण्ड-वस्तु-अनवलम्बनेन-अपि चित्त-वृत्तेः सविकल्पक-आनन्द-आस्वादनं रसास्वादः ।

समाधि-आरम्भ-समये सविकल्पक-आनन्द-आस्वादनं वा ॥२१३॥

akhaṇḍa-vastu-anavalambanena-api citta-vṛtṭeḥ savikalpaka-ānanda-āsvādanam rasāsvādaḥ | samādhi-ārambha-samaye savikalpaka-ānanda-āsvādanam vā ||213||

akhaṇḍa-vastu-anavalambanena-api (owing to failure to rest on the Absolute) citta-vṛtṭeḥ (the mental state) savikalpaka (savikalpa) –ānanda (bliss) –āsvādanam (continuing to enjoy) rasāsvādaḥ (is enjoyment) | samādhi (nirvikalpa samadhi) –ārambha (beginning) -samaye (at the time) savikalpaka (savikalpa) –ānanda (bliss) –āsvādanam (enjoyment) vā (or) ||213||

Enjoyment (rasāsvāda) is the tasting by the mental state of the bliss of savikalpa samadhi owing to the failure to rest on the Absolute. Or, it may mean continuing (because of not having the strength to give it up) to taste the bliss of savikalpa samadhi while taking up the nirvikalpa samadhi.

अनेन विघ्न-चतुष्टयेन विरहितं चित्तं निर्वात-दीपवत्-अचलं सत्-अखण्ड-चैतन्यमात्रम्-अवतिष्ठते
यदा तदा निर्विकल्पकः समाधिः-उच्यते ॥२१४॥

anena vighna-catustayena virahitam cittam nirvāta-dīpavat-acalam sat-akhaṇḍa-caitanyamātram-avatiṣṭhate yadā tadā nirvikalpakaḥ samādhiḥ-ucyate ||214||

anena (from these) vighna-catuṣṭayena (four obstacles) virahitaṁ (free) cittaṁ (mind) nirvāta (sheltered from wind) –dīpavat (like a lamp) -acalaṁ (steady, rests unmoved) sat (being) –akhaṇḍa (Absolute) –caitanyaṁātram (consciousness alone) –avatiṣṭhate (rests) yadā (when) tadā (then) nirvikalpaḥ (nirvikalpa) samādhiḥ (samadhi) –ucyate (it is called)||214||

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

यत्-उक्तं -

लये सम्बोधयेत्-चित्तं विक्षिप्तं शमयेत्-पुनः

सकषायं विजानीयात्-समप्राप्तं न चालयेत् ॥

न-आस्वादयेत्-रसं तत्र निःसङ्गः प्रज्ञया भवेत् - इति च - गौडपादकारिका ३।४४-४५

यथा दीपः निवातस्थः न-इङ्गते स-उपमा स्मृता - इति च - गीता ६।१९ ॥२१५ ॥

yat-uktaṁ -

laye sambodhayet-cittaṁ vikṣiptaṁ śamayet-punaḥ

sakaṣāyaṁ vijānīyāt-samaprāptaṁ na cālayet||

na-āsvādayet-rasaṁ tatra niḥsaṅgaḥ prajñayā bhavet - iti ca - Gauḍapādakārikā 3.44-45

yathā dīpaḥ nivātasthaḥ na-iṅgate sa-upamā smṛtā - iti ca - Gītā 6.19 ||215||

yat-uktaṁ (for it is said)-

laye (when torpid) sambodhayet (rouse) -cittaṁ (the mind) vikṣiptaṁ (when distracted)

śamayet (bring it to calmness) –punaḥ (again and again)

sakaṣāyaṁ (when attached) vijānīyāt (be aware of it) -samaprāptaṁ (when established in equipoise) na (do not) cālayet (disturb it)||

na (do not) –āsvādayet (linger) -rasaṁ (on the bliss) tatra (coming from savikalpa

samadhi) niḥsaṅgaḥ (be unattached) prajñayā (through discrimination) bhavet (be) - iti

ca - Gauḍapādakārikā 3.44-45

yathā (just as) dīpaḥ (a lamp) nivātasthaḥ (in a windless place) na-iṅgate (does not flicker)

sa-upamā (that simile) smṛtā (is recalled when talking about samadhi)- iti ca - Gītā 6.19

||215||

Thus it has been said: “When the mind is torpid, rouse it; when it is distracted, bring it back to calmness (by perseverance and renunciation); when it becomes attached, be aware of it (and of its evil results); when it is established in equipoise, do not distract it any more. Do not linger on the bliss that comes from savikalpa Samadhi, but be unattached through discrimination” (Gauḍapādakārikā 3.44-45).

“As a lamp in a windless place does not flicker, so is a yogi’s mind; this is the simile of nirvikalpa samadhi.”

THE JĪVANMUKTA

THE CHARACTERISTICS OF THE JĪVANMUKTA

अथ जीवन्मुक्त-लक्षणम्-उच्यते ॥२१६॥

atha jīvanmukta-lakṣaṇam-ucyate ||216||

atha (now) jīvanmukta (a man who is liberated-in-life) –lakṣaṇam (characteristics) –ucyate (are being described) ||216||

Now are being described the characteristics of a man who is liberated-in-life.

The blessed soul whose ignorance has been destroyed by the realization of Brahman in nirvikalpa samadhi becomes liberated at once from the body if there is no strong momentum of past actions (prārabdha karma) left. But if there is, it can only be worked out. Such a man is called a jīvanmukta 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 as it is called) comes with the destruction of the body.

There are three kinds of actions: sañcita or accumulated and stored up, a veritable huge mountain of fruits of actions; āgāmī or yet to come, actions performed in the current life which will get stored up; and prārabdha or actions already bearing fruit in this life. This last is that part of the accumulated actions which has brought about the present life and will influence it till its close. The knowledge of Brahman destroys the fruits of all accumulated actions and makes the current work abortive. But the actions which have already begun to bear fruit must run out its full course, though the balanced mind of a liberated person is not affected by it. This last mentioned action is like an arrow that has been released from the bow; there is no stopping it until it falls to the ground having lost its momentum.

जीवन्मुक्तः नाम स्वस्वरूप-अखण्ड-ब्रह्मज्ञानेन तत्-अज्ञान-बाधनद्वारा स्वस्वरूप-
अखण्डब्रह्मणि साक्षात्कृते-अज्ञान-तत्-कार्य-सञ्चितकर्म-संशय-विपर्यय-आदीनाम्-अपि
बाधितत्वात्-अखिल-बन्ध-रहितः ब्रह्मनिष्ठः ॥२१७॥

*jīvanmuktaḥ nāma svasvarūpa-akhaṇḍa-brahmajñānena tat-ajñāna-bādhanaadvārā
svasvarūpa-akhaṇḍabrahmaṇi sāksātkṛte-ajñāna-tat-kārya-sañcitakarma-saṁśaya-
viparyaya-ādīnām-api bādhitatvāt-akhila-bandha-rahitaḥ brahmaniṣṭhaḥ* ||217||

*jīvanmuktaḥ (one liberated in life) nāma (is) svasvarūpa (one's own self) –akhaṇḍa (non-
dual, One without a second) -brahmajñānena (by the knowledge of Brahman) tat-ajñāna
(ignorance pertaining to It) -bādhanaadvārā (by dispelling) svasvarūpa (one's own self) -
akhaṇḍabrahmaṇi (in the nondual, One without a second Brahman) sāksātkṛte (realising
it) –ajñāna (ignorance) -tat-kārya (and its effects) –sañcitakarma (accumulated past
actions) –saṁśaya (doubts) –viparyaya (errors) –ādīnām (etc.) –api (even) bādhitatvāt*

(because of destruction) –akhila (entire) -bandha-rahitaḥ (being free from all bondage) brahmaniṣṭhaḥ (established in Brahman)||217||

One who is liberated-in-life is a person who by the knowledge of the Absolute Brahman, his own Self, has dispelled the ignorance regarding It and has realized It, and who owing to the destruction of ignorance and its effects such as accumulated past actions, doubts (whether the individual Self is identical with Brahman or not), errors (the idea of reality about one's relative existence such as the body, etc.), etc. is free from all bondage and is established in Brahman.

भिद्यते हृदय-ग्रन्थिः-छिद्यन्ते सर्व-संशयाः ।

क्षीयन्ते च-अस्य कर्माणि तस्मिन् दृष्टे पर-अवरे ॥ इति-आदि-श्रुतेः - मुण्ड उ २ ।२ ।८ ॥२१८ ॥

bhidyate hṛdaya-granthiḥ-chidyante sarva-saṁśayāḥ |

kṣīyante ca-asya karmāṇi tasmin dṛṣṭe para-avare || iti-ādi-śruteḥ - Muṇḍa U 2.2.8 ||218||

bhidyate (broken asunder) hṛdaya (heart) –granthiḥ (the knots of) -chidyante (are solved) sarva (all) –saṁśayāḥ (doubts)|

kṣīyante (are neutralised) ca (and) -asya (of one's) karmāṇi (past actions) tasmin (He) dṛṣṭe (is realised who is) para (high) –avare (and low)|| iti-ādi-śruteḥ (from such śruti passages) - Muṇḍa U 2.2.8 ||218||

Witness such śruti passages as: “The knot of the heart is broken asunder, all doubts are solved, and one's past actions are neutralised, when He who is high (cause) and low (effect) has been realised” Muṇḍa U 2.2.8.

अयं तु व्युत्थान-समये मांस-शोणित-मूत्र-पुरीष-आदि-भाजनेन शरीरेण-आन्ध्य-मान्द्य-अपटुत्व-आदि-भाजनेन-इन्द्रियग्रामेण-अशना-पिपासा-शोक-मोह-आदि-भाजनेन-अन्तःकरणेन च पूर्व-पूर्व-वासनया क्रियमाणानि कर्माणि भुज्यमानानि ज्ञान-अविरुद्ध-आरब्ध-फलानि च पश्यन्-अपि बाधितत्वात्-परमार्थतः न पश्यति । यथा-इन्द्रजालम्-इति ज्ञानवान्-तत्-इन्द्रजालं पश्यन्-अपि परमार्थम्-इदम्-इति न पश्यति ॥२१९ ॥

ayam tu vyutthāna-samaye māṁsa-ṣoṇita-mūtra-purīṣa-ādi-bhājanena śarīreṇa-āndhya-māndya-apaṭutva-ādi-bhājanena-indriyagrāmeṇa-aśanā-pipāsā-śoka-moha-ādi-bhājanena-antaḥkaraṇena ca pūrva-pūrva-vāsanayā kriyamāṇāni karmāṇi bhujyamānāni jñāna-aviruddha-ārabdha-phalāni ca paśyan-api bādhitatvāt-paramārthataḥ na paśyati | yathā-indrajālam-iti jñānavān-tat-indrajālaṁ paśyan-api paramārtham-idam-iti na paśyati||219||

ayam tu (such a liberated man) vyutthāna-samaye (while he is not in samadhi, while he has come out of the state of samadhi) māṁsa (flesh) –ṣoṇita (blood) –mūtra (urine) – purīṣa (excreta) –ādi (etc.) -bhājanena (while experiencing) śarīreṇa (by the body) – āndhya (blindness) –māndya (weakness) –apaṭutva (incapacity) –ādi (etc.) –bhājanena (while experiencing) –indriyagrāmeṇa (through the sense organs) –aśanā (hunger) – pipāsā (thirst) –śoka (grief) –moha (delusion) –ādi (etc.) –bhājanena (while feeling) -

antaḥkaraṇena (through the inner instrument or mind) ca (and) pūrva-pūrva (earlier, past) -vāsanayā (owing to impressions) kriyamāṇāni (bearing fruit) karmāṇi (actions) bhujyamānāni (being enjoyed) jñāna (knowledge) –aviruddha (unopposed to) -ārabdhaphalāni (fruits that have begun to bear effect) ca (and) paśyan (seeing) -api (though) bādhitatvāt (having known their nothingness) -paramārthataḥ (as real) na (does not) paśyati (see)| yathā (just as) –indrajālam (magical performance) -iti (thus) jñānavān (who knows) –tat (that) -indrajālam (magical performance) paśyan-api (though seeing) paramārtham (as real) –idam (this) -iti na paśyati (does not see)||219||

Such a liberated man, while he is not in samadhi, sees actions not opposed to knowledge (a man of knowledge does not take a false step – Sri Ramakrishna) taking place under the momentum of past impressions – actions that have already begun to bear fruit, which he experiences (as a witness merely) through the physical body composed of flesh, blood, urine, excreta, and other (disagreeable) things; through the sense organs affected by blindness, weakness, incapacity, etc. (which do not belong to the Self), and through his mind subject to hunger, thirst, grief, delusion, etc. (which do not touch the knower of Brahman) – yet he does not consider them as real, for he has 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. (The magician alone is real and not his magic. Sri Ramakrishna)

सचक्षुः-अचक्षुः-इव सकर्णः-अकर्णः इव इति-आदि-श्रुतेः ॥२२० ॥

sacakṣuḥ-acakṣuḥ-iva sakarṇaḥ-akarṇaḥ iva iti-ādi-śruteḥ||220||

sacakṣuḥ (though endowed with eyes) -acakṣuḥ-iva (as without eyes) sakarṇaḥ (though endowed with ears) -akarṇaḥ (without ears) iva (as) iti-ādi-śruteḥ (as in śruti passages)||220||

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

उक्तं-च -

सुषुप्तवत्-जाग्रति यः न पश्यति

द्वयं च पश्यन्-अपि च-अद्वयत्वतः ।

तथा च कुर्वन्-अपि निष्क्रियः-च यः

सः आत्मवित्-न-अन्य इति-इह निश्चयः ॥ इति - उपदेशसाहस्री ५ ॥२२१ ॥

uktam-ca -

suṣuptavat-jāgrati yaḥ na paśyati

dvayam ca paśyan-api ca-advayatvataḥ|

tathā ca kurvan-api niṣkriyaḥ-ca yaḥ

saḥ ātmavit-na-anya iti-īha niścayaḥ|| iti - Upadeśasāhasrī 5 ||221||

uktam-ca (for it is said) -

suṣuptavat (as in deep sleep) -jāgrati (in waking state) yaḥ (one who) na (does not)

paśyati (see)

*dvayam (duality) ca (and) paśyan (seeing) -api (even) ca (and) -advayatvataḥ (sees only the One without a second, the Absolute) |
tathā (even so) ca (and) kurvan-api (even while performing work) niṣkriyaḥ-ca (is really inactive) yaḥ (one who is such)
saḥ (he is) ātmavit (knower of the Self) -na-anya (not any other) iti-iha niścayaḥ (this is the truth)|| iti - Upadeśasāhasrī 5 ||221||*

It is further said: “He who does not see anything (as apart from Brahman) 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 work (meant for the good of the world, to set an example to others, being unattached) is really inactive; he, and none other is the knower of the Self. This is the truth. Upadeśasāhasrī 5.

अस्य ज्ञानात्-पूर्वं विद्यमानानाम्-एव-आहार-विहार-आदीनाम्-अनुवृत्तिवत्-शुभ-वासनानाम्-
एव-अनुवृत्तिः-भवति शुभ-अशुभयोः-औदासीन्यं वा ॥ २२२ ॥

*asya jñānāt-pūrvam vidyamānānām-eva-āhāra-vihāra-ādīnām-anuvṛttivat-śubha-
vāsanānām-eva-anuvṛttiḥ-bhavati śubha-aśubhayoḥ-audāsīnyam vā || 222 ||*

*asya (in the case of such a liberated person) jñānāt-pūrvam (before the dawn of knowledge)
vidyamānānām (existing) -eva (only) -āhāra (eating) -vihāra (moving) -ādīnām (etc.) -
anuvṛttivat (like his habits, tendency) -śubha (good) -vāsanānām (desires) -eva (only) -
anuvṛttiḥ (tendency) -bhavati (exists) śubha-aśubhayoḥ (between good and evil) -
audāsīnyam (indifference) vā (or) || 222 ||*

In the case of such a liberated soul, only good (because evil desires have already been eradicated) desires persist, as do his habits of eating, moving, etc., which existed before the dawn of knowledge. Or, he may become indifferent to all good or evil.

“Indifferent to all good or evil” has been 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.

तत्-उक्तं -

बुद्ध-अद्वैत-स-तत्त्वस्य यथा-इष्ट-आचरणं यदि ।

शुनां तत्त्व-दृशान्-च-एव कः भेदः-अशुचि-भक्षणे ॥ इति - नैष्कर्म्यसिद्धिः ४ ।६२

ब्रह्मवित्त्वं तथा मुक्त्वा सः आत्मज्ञः न च-इतरः - इति च उपदेशसाहस्री ११५ ॥२२३ ॥

tat-uktam -

buddha-advaita-sa-tattoasya yathā-iṣṭa-ācaranam yadi |

śunām tattva-dṛśān-ca-eva kaḥ bhedaḥ-aśuci-bhakṣaṇe || iti - Naiṣkarmyasiddhiḥ 4|62

brahmavitotam tathā muktvā saḥ ātmajñāḥ na ca-itarāḥ - iti ca Upadeśasāhasrī 115
||223||

tat-uktam (it is said)-

buddha (one who has known) –advaita (Oneness) -sa-tattvasya (of the Truth) yathā (as) –
iṣṭa (he likes) -ācaraṇam (acts) yadi (if)|

śunām (a dog) tattva-dṛśān-ca (and a knower of Truth) -eva (between) kaḥ (what) bhedaḥ
(difference) –aśuci (impure food) –bhakṣaṇe (in eating)|| iti - Naiṣkarmyasiddhiḥ 4|62

brahmavittvam (conceit that I am a knower of Brahman) tathā (so, thus) muktvā (being
free from) saḥ (such a one) ātmajñāḥ (a knower of the Self) na ca-itarāḥ (and not others) -
iti ca Upadeśasāhasrī 115 ||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?” Naiṣkarmyasiddhiḥ 4|62. (contrast Sri Ramakrishna seeing a realized soul sharing food with a dog and his own apprehension whether such a state will also come to him.)

Further, “One who has given up the conceit that he has realized Brahman, is alone the knower of the Self and none else” Upadeśasāhasrī 115.

तदानीम्-अमानित्व-आदीनि ज्ञान-साधनानि-अद्वेष्टत्व-आदयः सत्-गुणाः-च-अलङ्कारवत्-
अनुवर्तन्ते ॥२२४ ॥

tadānīm-amānitva-ādīni jñāna-sādhanaṇi-advēṣṭatva-ādayaḥ sat-guṇāḥ-ca-alaṅkāraavat-
anuvartante||224||

tadānīm (after realization) –amānitva (humility) –ādīni (and other attributes) jñāna-
sādhanaṇi (which are steps to the attainment of knowledge) –advēṣṭatva (non-injury) -
ādayaḥ (such) sat-guṇāḥ (other virtues) –ca (and) –alaṅkāraavat (like so many ornaments)
–anuvartante(persist, follow him)||224||

After realization, 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. (The Holy Mother referring to Sri Ramakrishna said, that renunciation was his ornament. Mahendranath Gupta, the author of Sri Sri Ramakrishna Kathamrita writes in Sri Ma Darshan that the assets of Sri Ramakrishna which one inherits, even as a son inherits his father’s wealth, are jñāna, bhakti, viveka, vairāgya, śanti, sukha, prema, and samādhi. Speaking on the importance and relevance of meditating on the Incarnation of God, Swami Ranganathanandaji says that it provides a tremendous spiritual nourishment which enables spiritual development of the aspirant.)

तत्-उक्तं -

उत्पन्न-आत्म-अवबोधस्य हि-अद्वेष्टत्व-आदयः गुणाः ।

अयत्नतः भवन्ति-अस्य न तु साधन-रूपिणः ॥ इति - नैष्कर्म्यसिद्धिः ४ ।६९ ॥२२५ ॥

tat-uktam -

utpanna-ātma-avabodhasya hi-adveṣṭatva-ādayaḥ guṇāḥ|

ayatnataḥ bhavanti-asya na tu sādhana-rūpiṇaḥ|| iti - Naiṣkarmyasiddhiḥ 4.69 ||225||

tat-uktam (thus it has been said)-

utpanna (arisen) –ātma (Self) -avabodhasya (of the knower) hi (indeed) –adveṣṭatva (non-injury) -ādayaḥ (and other such) guṇāḥ (virtues)|

ayatnataḥ (spontaneously) bhavanti (come) -asya (to him) na tu sādhana-rūpiṇaḥ (these have not to be sought after)|| iti - Naiṣkarmyasiddhiḥ 4.69 ||225||

Thus it has been said: “Such qualities as non-injury etc. spontaneously come to a man who has got Self-knowledge. They have not to be sought after”

Naiṣkarmyasiddhiḥ 4.69.

THE ATTAINMENT OF KAIVALYA OR ABSOLUTENESS

किं बहुना-अयं देह-यात्रा-मात्रार्थम्-इच्छा-अनिच्छा-परेच्छा-प्रापितानि सुख-दुःख-लक्षणानि-
आरब्ध-फलानि-अनुभवन्-अन्तःकरण-आभास-आदीनाम्-अवभासकः सन्-तत्-अवसाने प्रत्यक्-
आनन्द-परब्रह्मणि प्राणे लीने सति-अज्ञान-तत्-कार्य-संस्काराणाम्-अपि विनाशात्-परम-
कैवल्यम्-आनन्द-एकरसम्-अखिल-भेद-प्रतिभास-रहितम्-अखण्ड-ब्रह्म अवतिष्ठते ॥२२६॥

*kiṁ bahunā-ayaṁ deha-yātrā-mātrārtham-icchā-anicchā-parecchā-prāpitāni sukha-
duḥkha-lakṣaṇāni-ārabdha-phalāni-anubhavan-antaḥkaraṇa-ābhāsa-ādīnām-avabhāsakaḥ
san-tat-avasāne pratyak-ānanda-parabrahmaṇi prāṇe līne sati-ajñāna-tat-kārya-
saṁskārāṇām-api vināśāt-parama-kaivalyam-ānanda-ekarasam-akhila-bheda-pratibhāsa-
rahitam-akhaṇḍa-brahma avatiṣṭhate||226||*

*kiṁ bahunā (what more, in short) -ayaṁ (this person) deha-yātrā-mātrārtham (for the
mere maintenance of the body) –icchā (by his own will) –anicchā (against his will) –
parecchā (by another’s will) –prāpitāni (been brought on) sukha (happiness) –duḥkha
(misery) –lakṣaṇāni (characterised by) –ārabdha-phalāni (the results of actions which
have begun to bear fruit) –anubhavan (experiencing) –antaḥkaraṇa (the mental states) –
ābhāsa-ādīnām (consciousness reflected in them) –avabhāsakaḥ san (being the illuminer)
–tat (that) –avasāne (on being exhausted) pratyak (Inward) –ānanda (Bliss) –
parabrahmaṇi (in the Supreme Brahman) prāṇe (vital force) līne (absorbed) sati (being) –
ajñāna (ignorance) –tat (its) –kārya (effects) –saṁskārāṇām (impressions) –api (also)
vināśāt (on the destruction of) –parama (Supreme) –kaivalyam (Isolation) –ānanda (Bliss)
–ekarasam (embodiment) –akhila (all) –bheda (duality) –pratibhāsa (idea) –rahitam
(without) –akhaṇḍa (One without a second, Absolute) –brahma (Brahman) avatiṣṭhate
(remains)||226||*

In short, such a man’s soul remains as the illuminer (Witness of everything) of the mental states and the Consciousness reflected in them, experiencing (without attachment), solely for the maintenance of his body (not for any sense gratification), happiness and misery, the results of past actions that have already begun to bear fruit (Prārabdha work) and have been brought on by his own will, by that of another, or against his will. After the exhaustion of the Prārabdha

work (through enjoyment and suffering), his vital force is absorbed in the Supreme Brahman, the Inward Bliss; and ignorance (the little trace of ignorance which makes possible the working out of the Prārabdha work) with its effects (the sense objects) and their impressions is also destroyed. Then he is identified with the Absolute Brahman, the Supreme Isolation (the One without a second), the embodiment of Bliss, in which there is not even the appearance of duality.

न तस्य प्राणाः उत्क्रमन्ति बृ उ ४ ।४ ।६ अत्र-एव समवनीयन्ते बृ उ ३ ।२ ।११ विमुक्तः-च विमुच्यते
कठ उ ५ ।१ इति-आदि-श्रुतेः ॥२२७ ॥

*“na tasya prāṇāḥ utkramanti” Bṛ U 4.4.6 “atra-eva samavanīyante” Bṛ U 3.2.11
“vimuktaḥ-ca vimucyate” Kaṭha U 5.1 iti-ādi-śruteḥ ||227||*

“na (does not) tasya (his) prāṇāḥ (sense organs) utkramanti (depart elsewhere)” Bṛ U 4.4.6 “atra-eva (in him) samavanīyante (they are absorbed)” Bṛ U 3.2.11 “vimuktaḥ (already a liberated soul) -ca vimucyate (he is freed from further births)” Kaṭha U 5.1 iti-ādi-śruteḥ (and such other śruti passages)||227||

Compare such śruti passages as: “His sense organs do not depart elsewhere (for transmigration)” Bṛ U 4.4.6; “They are absorbed in him” Bṛ U 3.2.11; “Already a liberated soul, he is freed (from further rebirths)” Kaṭha U 5.1.

The essence of Vedanta is this: The embodied soul is none other than Brahman and as such is always free, eternal, immutable, the Existence-Knowledge-Bliss Absolute. Because the embodied being does not know his own nature, he thinks of himself as 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 embodied being) there is neither destruction nor origin, neither bondage, nor aspirant (after breaking it), neither anyone hankering after liberation nor a liberated soul” (Gauḍapāda Kārikā 2.32).

हरिः ॐ तत् सत् । श्री रामकृष्णार्पणम् अस्तु ॥

Hariḥ om tat sat | Śrī Rāmakṛṣṇārpaṇam astu ||

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