

functions of the mind, organs, etc., he does not become affected.

[57] See note on p. 125.—Tr.

[58] Two ears, two eyes, nostrils, and mouth.

[59] Here Aṣṭ. reads '*tasmin brahmani*, in that Brahman'.—Tr.

[60] i.e. even while living in the body.

[61] According to the Vaiśeṣikas, everything is possessed of not only qualities but also of *antya-viśeṣa* (ultimate distinction), which is a category like substance, quality, action, etc. This distinction makes every entity different from other entities. Thus, individual Ātman(s) have their own ultimate distinctions by the very fact that they are individuals.

Vedānta denies such a category. Besides, the Self is one and omnipresent. Therefore there is nothing else from which It can be distinguished.—Tr.

[62] Those engaged in actions with a sense of agentship, etc.—Tr.

[63] Aṣṭ.'s reading is '*harsa-visādaḥ kurvāte*, cause happiness and sorrow' in place of '*harsa-visāda-sthāne*, sources of happiness and sorrow', which (latter) reading occurs in Gī. Pr. and A.A.—Tr.

[64] He has not to depend on the organs like ear etc. for acquiring knowledge.

[65] The activities of body, mind and organs.