

VIDYARANYA

With English Translation, Explanatory Notes

and Summary of each Chapter

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1 SRIRANGAM

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DEDICATED

TO

ALL LOVERS OF TRUTH

PREFACE

« In the earliest philosophical works of the

Hindus, namely the Upanishads, we meet with two schools of thought, the one taking its stand on Reason and universal Experience, the other laying stress on certain practices that enable the seeker after Brahman to have an immediate foretaste of the bliss of

Self. Both believe in the oneness of existence, but the followers of the latter, avoiding the labours of reasoning, aim at controlling the activities of the mind, which after a long and steady course of practice, they expect to lead to a direct realisation of Brahman. Pure reasoning, these hold, leads to nothing tangible, while meditation of the Adhyatmic kind opens the Path to Brahmic Bliss. Thus while the rational school

Acknowledges the absolute sovereignty of reason the other unfurls the standard of Imagination

In course of time these two elements noticed above have become hopelessly mixed up and most Upanishadic works contain a tincture of

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mysticism, side by side with abstruse reasoning

Doctrines of the most extravagant kind are authoritatively laid down and are unhesitatingly accepted. Untenable dogmas are invested with a peculiar sanctity by unquestioned tradition and an atmosphere of mysticism is thereby created

The fair name of Vedanta as a Science has

consequently suffered and it is the duty, we conceive, of those who would stand up for its reputation to distinguish the rational from the so-called practical side and point out the bed-rock of reason upon which the world-renowned system is built

The object we have had in view in bringing forward this translation is two fold First, to present the naturally unattractive subject of Vedantic philosophy in clearer and simpler language than is to be found in the translations already extant, and secondly, wherever statements are made in the text in a crude, dogmatic or unconvincing form, to endeavour to provide explanatory notes appealing to minds trained in the modern methods of scientific reasoning and

comparative criticism The justification a procedure is left to the judgment of thoughtful

Some scholars

imagine

that

trusting to

reason alone will lead but to dry abstract conceptions, while the occult practices will enable the devotee to 'Vision' the 'Substance' This is to condemn reason without fair trial Vedanta is no speculation It is the Science of the Self which is no mere abstract idea or figment of fancy, and reason fulfils her function, only when she has landed the enquirer on the shore! of Truth, the realisation of the one only existence

Sri Vidyananda the greatest modern exponent of Vedanta since Sri Sankara, is an undisputed authority accepted by all Indians His Panchadasi is an invaluable epitome of Vedanta, written in an easy intelligible style and calculated

to readers desiring to

on the intellectual side If this translation

should help in any way to satisfy the cravings
of the anxious enquirer, our dearest wish will
have been fulfilled and labours rewarded

study the subject

is our pleasant duty to offer

our grateful

thanks to Mr B Somanathiah for having placed
at our disposal all the documents he had collected
with infinite patience and true historic insight,
bearing on the life of Sri Vidyanaraya

Any errors of thought or of representation,
will, when brought to our notice by kind
critics, be thankfully acknowledged

Bangalore,

September 1912

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K A K

INTRODUCTION

The gist of the Vedanta is given in the
oft quoted half of the verse which says
“Brahman alone is real the world unreal and
Jiva is identical with Brahman and no other”
The innumerable sastras (scriptures) that have
been written on Vedanta are intended to expound
the nature of Brahman, of the world, of the Jiva,

to show the unreality of the world and to lead
one to a conviction of the oneness of Jiva with
Brahman The Vedas, especially the Upanishadic
portions and the Brahma Sutras with Sri

Sankara's commentaries are the fountain-heads of our knowledge on this subject of perennial interest to the human race. Any one wishing to obtain a perfect realisation of Vedantic truths must dive deep into the expositions of the Upanishads and Sutras. Others who have neither the time nor the opportunity to do so may get glimpses of the lofty ideals of Advaitic thought from such works as Panchadasi which gives a

A neglect of

connected and reasoned account of the Vedanta,

creating in the minds of the readers a desire to resort to the more authoritative and exhaustive

scriptures

In handling any metaphysical question, the point in dispute ought first to be established by reference solely to human reason and experience. Quotations of authorities either personal or scriptural however great or respectable would be appropriate then and not before. This elementary principle of procedure especially in religious or metaphysical controversies leads to endless confusion and fanaticism. The rule laid down here whichever of the two disputants, first invokes the aid of God, Vedas, inscrutable mysteries of Providence, the written dicta of ancient preceptors or of their modern Avatars will have to confess himself discomfited. An appeal to miracles is particularly out of place, for it is not the mention of names however formidable or of incidents however extraordinary, that can serve to decide a point but only in immediate appeal to reason and experience. Nevertheless after a point has been satisfactorily established, quotations of authorities though

According to

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adding nothing to the weight of the argument will be self-viceable by way of removing the sting of personal discomfiture, on the part of the vanquished, the victor appearing only to participate in the views of other great thinkers

We should not have taken any pains at all to translate a Vedantic work like Panchadasi if Vedanta could not have been established on the basis of pure reasoning from experience. In fact, the one excellent feature of Panchadasi

is, that Vidyanaraya, himself conscious of the proper canon of discussion has begun his

treatise with no dogmatic assertion or assumption, neither with a cool quotation from scriptures. We only wish that other writers on Vedanta had followed the same strictly rationalistic method of Vidyanaraya. Hence the claim of Vedanta to the unquestioned rank of a science

Vidyanaraya, the learned author of Panchadasi divides his work into three sections, each section containing five chapters. The first section deals with the investigation into the nature of Brahman, of Atma, and of the world,

the unreality of the world and the oneness of Atma with Brahman. The second section treats of the enlightenment derived from the course of enquiry and the third of the bliss obtained from enlightenment.

Some Account of the Life of

Vidyanaraya.

Vidyanaraya is the reputed author of 'Panchadasi'. The word "reputed" is used advisedly, for there are some who believe that

Vidyardnya could not have written a work of this kind Others however, while accepting the first five chapters as having been written by him profess to think that some pandits of the court of Vizianagar completed the work and gave the credit of it to Vidyardnya It is no part of our business to engage in a controversy of this character, for we think that the work is more important than the author and are content to let things stand as they are The works attributed to Shakespeare lose none of their worth, even though some are anxious to make out Bacon to be the real author Such controversial points have a peculiar charm of their own, but our appreciation of Hamlet, Lear, and Othello is none the less, for want of a final pronouncement on

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the subject of the author's reputation is a great man, scholar and statesman rests on too solid a foundation to be affected by any doubts cast on his authorship of

4 Panchadasi '

The following account of the life of Vidyardnya does not pretend to be a complete or even a critical one The reader is at perfect liberty to reject or accept as much as he chooses of this

short biographical sketch Any faults of commission or omission will in no way affect the

truth of the teachings of Panchadasi

Vidyardnya is but a title, his real name being Madhava All accounts that we have of him are tinged with mythology, so much so, that it is a difficult matter to distinguish it from history Current traditions are utterly unreliable and we have eschewed them altogether, leaving the curious-minded amongst our readers to refer to such works as "Manunjan Bhedini", Mr G S Ramamurti's "Life of Vidyardnya" and Mr Subba Row's article on Vidyardnya in "The Theosophist"

In a vein given at the end of cc Vedabhashya"

his parents' names are given as Mayanna and Srimati respectively But this is open to doubt, as this verse appears to us to be a subsequent interpolation The Skikaipur Taluk inscription

Uo 281 of 1368 A C clearly states that his father's name was Chamundayya or Chamundabhatta A Goa inscription gives it as Chanda-bhatta and his mother's name as Mfichambika

The Shikarpur inscription is very reliable as it was inscribed on a rock at the time of and under

the orders of Madhava himself. From this we

also learn that his gotra was " Anguasa " His ancestors were the family gurus of Sangama the father of Bukka and Hanhara under whom

Madhava served as minister, general and Viceroy As Sangama was a Raja of Anegondi of some importance, Madhava's ancestors could not have been the poor and helpless brahmins which they are represented to be according to tradition Madhava himself could not have passed his youth in poverty European scholars have

tacitly assumed Madhava and Sayana to be the names of one and the same person, but the Bitigraha inscription of Sangama II conclusively disproves this theory Sayana and Bhoganatha

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appear to have been his two brothers, the latter being the court jester of Sangama II in 1356. Madhava was born, probably in or slightly before 1314. His early teacher was Sarvagnavishnu, the son of Sarangapam, whom he salutes at the commencement of

"which along with "Soota Samhita Yyakhya" appears to be one of his earlier works. His two brothers also were very learned scholars, having received the same educational advantages as Madhava.

From a study of a number of inscriptions it may be concluded that Madhava helped Bukka and Hanhara to found the empire of Vijayanagar, acting as the commander-in-Chief of the army sent to relieve Goa. He also acted as their minister and subsequently as the Viceroy of the "Western Districts of the newly-founded empire, with Chandiyakuta now known as Chandragutti as his capital. At Baimasi, he built or restored a temple of Madhukeshwara in or about 1365 or 1369 A.C. At Goa a temple of Saptanatha was also constructed. From the Shikarpur inscription of 1365 noted above we see that during his

Viceroyaltj, Madhata peifounded a Sana Viati

“ Sarvadarsana Sangraha

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and at the completion of it gave away to the learned brahmins from Kashmere whom he had sent for, a large village Palaspalli, renaming it Vidy es warapura and dividing it into SO vntfcis Madhava was very grateful to his teachers and collaborators both liteiary and philosophical He built a fine and costly monument in the form of a temple in memory of one of his Gurus Vidya Sankara at Sungari When he was a powerful mimstei and Viceroy, he encouraged •scholars find gave a fresh impetus to Yedic learning

There is nothing to support the traditional account that he first became a Sanyasm and while leniammg such, sei ved Bukka as a minister It is opposed to the mles of Sanyasa Asrama, foi one to engage m woildly pursuits and to pei foi m Yratas (religious ceremonies) Similarly the Uaduion of his having once been the head of Snngeri Mutt, lests on no lehable basis In all extant mscnptions Madhava is known as Madhn- ^ Amatya, Manta or Sachiva and nevei Acharya

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a householder still and had not become a Sanyasm. Moreover he could not have become a Sanyasm in his extreme old age as he wrote

many excellent works after he entered into Sanyasa Asrama. The verses written at the beginning of "Sankara Vijaya" show that

Madhava must have spent a large part of his life in Royal Courts either flattering others or being flattered by them and that feeling sorry for such a misuse of life, he retired from court and turned his attention to a study of Vedanta. His salutation addressed to Sri Sankarananda at the beginning of "Panchadasi" shows this work to have been taken up after his retirement from the duties of his Viceroyalty and after his initiation into Sanyasa Asrama by Sri Sankarananda. His renunciation of the world must have therefore taken place some time after 1368 the date of the Bhikarpur inscription when he was about 54 or 55 years old. The Guru that admitted him into the order of sanyasins conferred on him the title of Vidj aranya (forest of learning) not so much as a compliment to his erudition as because

Aranya is one of the ten recognised titles which a Sanyasm can assume at the time of initiation

XV

In the case of Madhava the title happens to be a most appropriate one, as is evidenced by his

monumental work "Yeda Bhashya" or commentaries on Yeda for which all the succeeding

or

generations ought to be profoundly grateful. We are ignorant of the exact date of Vidyaranya's death, but from a grant of 1381, it appears that he was alive at that date and gave away a village naming it Madhavapura. Tradition says that he died aged 90 or 120 years, but we can safely assume that the death of Vidyaranya took place long after 1381. It is

not known whether his body was buried at Hampi or Sringeri. We have unfortunately no data on this point, neither on others such as, who his wife was, whether he left any children to perpetuate his family and if any representatives

exist at the present day

or

Madhava

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SECTION 1

CHAPTER 1

TO I

11 \ \

1 I bow down at the lotus like feet of my master Sri bankarftnanda whose sole function consists in devouring the cocodile of primal ignorance, with its effect (the phenomena), universe)

Spraisrro arTOt fovftqg n ^ \

2

2 This work teaches how to discriminate truth (legardmg Biahman) for the ease of comprehension of those whose hearts are purified by a course of worship of the lotus like feet of bn Sankarananda

The object of the author is to show that what is described as Brahman in the Vedas is identical with the self known to all of us intuitively! This would clearly establish the authenticity of the Vedas, as their teachings are simply an expression of the facts of our experience

itejr 5 ^ 1

rrer wsrer 11 ^ 11

3 The objects we perceive in the wakeful state, e.g., sound, touch etc., are distinguished from one another by their characteristic properties "When considered apart from the multiplicity of percepts, the perceiving consciousness is found to be one and the same

4 The same is true of the dreaming state, the only difference between it and the waking

state being that in the former, the percepts, are associated with (a notion of) transiency and in the latter with (a notion of) relative permanency. But the perceiving consciousness which persists in both states is one and the same.

*

HI HrT^r 5R || H ||

5 To a person waking from a dreamless sleep there comes a remembrance of ignorance (i.e., of not having perceived anything during sleep). Remembrance implies a previous act of experience. Therefore we conclude that a consciousness persists experiencing ignorance during sleep.

H ^P-TI H |

6 This consciousness is distinct from its percept (ignorance) and does not, as consciousness, differ from itself but is identical with consciousness in the dreaming state (because one and the same individual refers the experiences of all the three states to himself). It is therefore esta-

4

blished that consciousness is one and the same in all the three states. And so on from dawn to dusk.

differ from each other in no way.

7 It also continues unbroken through the different months, years, ages and cycles past and future. (Unlike the sun of the universe which depends for its light on an extraneous source,) the consciousness self-luminous and neither rises nor sets.

It will be generally admitted that this

objectless consciousness persists only during the life time of a man but it may not be conceded that it persists forever. But all destruction can refer only to objects of perception while that which always exists as the basis of perception and never becomes an object of perception cannot be conceived as ever liable to destruction. This is the only conclusive proof of the immortality of

consciousness

For 155 Jprawfir srwrfrEFTff ii c ii

8 That (ever existing consciousness) is known as the Atma (Atmu). It is a matter of common experience that everybody manifests his love for self by saying "May I never cease to be but may I continue to exist always." Therefore the Atma being the object of absolute love (i.e., being beloved for its own sake) is said to be of the nature of supreme bliss.

What is it?

5) Even the love which one bears towards others (e.g., wife, children &c) is not for their sake but for his own sake, whereas love towards one's own self is never for the sake of others. The self being beloved must be said to be of the very nature of highest bliss.

%!& srfeqrgrgj g aram aqrTfat-r^\

^ 2T1T Wish F^T 11 ^ o II

10 Reasoning has thus established that Atma is of the nature of existence, consciousness and bliss. Parabrahma is likewise of that nature. Its identity is taught in the Upamshads

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vmth m wrch ftre*r v&t |
arat T^R^aiw* n U II

11 ((it mtii)); tii it the Ahni is of the
 nituic of supicmc bliss it nny ho isked whether
 this bliss is or is not mmifestcd) If it is not
 manifested this lbsolnte love foi self is moxplie
 ible If it be manifested, one uumotke itti leted
 b> ex ten'll objects (e g, wife ind elndien)
 (To this wo leplj) tint tin supicme bliss of
 A tin a though evei manifesting itself is nol
 diblmctly recognised \s such

ink wro irRnr^i n ^ n

L2 ^ lieu i nmnlur ofbo>s ui toother
 chanting the \ wins, the voice of a»\ pututilit
 hoy is on!) goner ill\ md not spot mil\ and
 dtstmctly audible. I lie fmltne to recognise it,
 is explained b> the* prose nee of nn obsrmlo

ft?<rwrw*sfg*w 11 ^ it

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13 The super-imposition of non-existence

and non- himmonsness o n self which pre-eminently
 deserves to be recognised as existing and

shining is said to be the obstacle_to its-,

reco gniti on

^RTi^IMNr smHtt^rcspsRq; II ^ II

14 In the illustration given ibove) the
 obstacle to the distinct audibility of the \ oice of
 one bov is the simultaneity of the chanting

v ^ r#

by sevenl boy& And m the present case (i.e ,
 the obstacle to the manifestation of the supreme
 bliss of Brahma) is begmnmgless Avid ya
 (ignorance) winch is the sole cause of
 illusion

What follows is the Vedic explanation of the

process of creation To the Indian mind this appears to be the least objectionable of all conceivable theories To the real Vedantist, this is as unreal as Vedas themselves Cf Bhagavad-Gita n 45

It is a process of evolution, not a process of creation

It is a process of evolution, not a process of creation, and Prakriti is known as Prakriti. It is always associated with a reflection in itself of Brahma which is of the nature of consciousness and bliss

The potential condition of matter is postulated as Prakriti. When creation takes place it becomes Kinetic, differentiating itself into the so called Gunas, the constituents of primordial matter

It is a process of evolution, not a process of creation, and Prakriti is known as Prakriti. It is always associated with a reflection in itself of Brahma which is of the nature of consciousness and bliss

If) When it is of the nature of pure Satva it is called Sattva. When the Sattva is impure (being mixed with Rajas and Tamas) it is known as Avidya. The inflection of Brahman in Maya is known as Isvara who himself is under his control. He is Omniscient

It is a process of evolution, not a process of creation, and Prakriti is known as Prakriti. It is always associated with a reflection in itself of Brahma which is of the nature of consciousness and bliss

J7 The reflection of Brahman in Avidya is known as Maya who is subject to illusion

Dependant on the different degree of maturity of Rajas and Tamas with Sattva there arise

different grades (Jivans - eg, Devas, men, lower animals &c), This Avidya is spoken of as the causal body (because of its being one of the states of Prakriti and body (richa) because of its liability to destruction when there arises knowledge of the reality of Brahman) When the Jiva identifies himself with the causal body and develops the idea of egoism, he is known as Pignu

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r\ A S

T^q^nFm^TTS^g^TT ljpR «U|R (I \C (I

18

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oidarned by Iswnra, Piaknti,
with Tam as piedommating, gave rise to the five
elementary principles ether, air, fire, water and
earth to evolve Pngnas m a subsequent stage ot
evolution to experience pleasure and pm

s?t5t^PT^TO^snoii^!igq3Ti«ra n \

^ 1<> From the Satvn put of the fh e

el ementary principl es, tlieie respectively arose
the five subtle sensory organs of hearing
touch, sight, taste and smell

1") i ^afe n\ uju ihbnuin of Satva, Rajas,
and Tama** i* known a^ Prakrit! ** It is always
associated mth a reflection in u-elf of Brahma
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the constituents of primordial matter

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16 When it is of the nature of pure
Satva it is called Maja and when the *featva* is
impure (being mixed with *Raja* and *Tamas*) it
is known as *Avidya*. The reflection of *Brahma*
in *Majava* is known as *Jiva*. *Jiva* who has *Maya*
under his control and is Omniscient

*JT

II II

17 The reflection of *Brahma* in *Avidya*
is known as *Jiva* who is subject to *Avidya*
Dependant on the different degree of admixture
of *Raja* and *Tamas* with *Satva*, there are

different grades of *Jivas* (eg, *Devi*, men,
lower animals etc.) This *Avidya* is spoken of
as the *causal body* (causal because of its being
one of the states of *Pankti* and body (delta)
because of its liability to destruction when there
arises knowledge of the reality of *Brahma*)
When the *Jiva* identifies himself with the
causal body and develops the idea of egoism,
he is known as *Prigraha*

sjjtvft «rrlrc ii \c n

18 *Yama* is governed by *Isvara*, *Prakriti*,

with *Tamas* predominating, gave use to the five
elementary principles ether, air, fire, water and
earth to evolve *Pranata* to a subsequent stage of
evolution to experience pleasure and pain

^ I I > From the *Satva* part of the five
elementary principles, three respectively arose
the five subtle sensory organs of hearing,
touch, sight, taste and smell

far T ?rf?T% crffm i

\wedge rgT% n qo n

20 From a combination of the Satva portions of the fhe elementary principles, there arose the internal perceiving organ (antdh - larana) which fion its dual faculties of doubt

and certitude i& divisible into mind (manas) and intellect (buddhi} respective!}

sri \wedge qnorqT \wedge qi \wedge qwrnTKrrTnR *ntrc: n q \wedge n

21 From the raja& pait of the fiie elementaiy principles there respectnelj aro&e organ of speech, hand, foot, anus and genital

organ

I ef srn\$ qion q-snrri

qwrsqpr =q \wedge grr n qq it

22 From a combination of the rajas portion of the fi\ e elementaiy principlet there arose Prana (utal air) which fion it \wedge fnefold function became known n* Prana, Apana y Samana, Udana and Vyana

\wedge nffc w 1 >i \wedge 11

23 The five sensory organs, the five organs of action, the five Pranas, mind and in- tellect, all the 17 together form the subtle bod} known as Sookshma or Lmga Sanra

5?Ttrrararfa*rc*r lvmr i

24 When Pragna on the one h ind and

Iswara on the other form attachments to the Linga Sarna, they come to be known as Tarjasi and Hiranyagarbha the former name being given when the attachment is to a single discrete body and the latter when the attachment is to all subtle bodies collectively

g u \^\\

25 The name Hiranyagarbha is given to him on account of his having the knowledge of the identity of his own self with the self of all the subtle bodies collective!} Through what of

12

such knowledge (of identity) the individual living is known as Tanasa

»*

rrsmr^r i

ftwrftwr M II

2b For < 4-1 vin<^ Jivas, objects of enjoyment and bodies by means of which they could be enjoyed, Im\iri mtd each of the five

elementary principles partake of the nature of all the five(ie, Quinuplicated diem)

ffcwr r%«rr«r ^«rr sj*w 3^ 1

T^tRt%a'i?rr^ 5 nfnrT- , *a' s 11 11

27 After dividing each principle into 2 halves and one half of each into four parts again, he compounded the elementary principles in •such a way that each composite element would contain one half of its own proper principle and one eighths of each of the other four

fee**** gw A^nJmrwfiw i

i%r»?rn« ^ n r <; n

28 From these (composite principles)
Bmhamd'i (Univenal egg) From this

arose

h

were evolved all the worlds, all enjoyable things
and bodies in which to enjoy them Hiranya-
garbha attached to the gross bodies collectively
came to be known as Yaiswanaia

29 Tayas i becoming attached to indivi-
dual gross bodies came to be known as Viswa
These Devas, men, lower animals &c hate
their senses naturally directed outwards and are
divested of the true knowledge of their inner
self

^4 4rr es4 ^ g'srer i
toi tfrei a i

sTspar sfjrt spjt Rfi%q; u 3 0 n

30 These act for the sake of enjoyments

and they enjoy to be able to act again Thus

without ever enjoying supreme bliss, they pass

on rapidly from one birth to another, like a

worm which (having fallen into a stream) is

forcibly carried on, from one whirlpool to
another

12

such knowledge (of identity) the individual Ji' *
is known as** Tan im

V

rTSPTW I

wr^srsH> ti ii

2fi For giving Jivis, objects of enjoyment and bodies by means of which they could be enjoyed, Isuari made each of the five elementary principles part like of the nature of all the five (i.e., Quinhiplicated them)

fs^rr ftwnr ^g«rr m g* 1

27 After dividing each principle into 2 halves and one half of each into four parts again, he compounded the elementary principles in such a way that each composite element would contain one half of its own proper principle and one eighth of each of the other four

2S From these (composite principles) BrilunSnda (Umveisil egv) From this

\rose

u

were evolved all the worlds, all enjoyable tinned and bodies in which to enjoy them. Hmmya* garbha attached to the gross bodies collects it) came to be known as? Yaiswanarn

*rai i

3 M^cTr^r^qff§T3I || !!

2D Taijasa becoming attached to individual gross bodies came to be known as Viswa

These Devas, men, lower animals &c have their senses naturally directed outwards and are divested of the true knowledge of their inner self

SFSFdt 5FTOT 3FW ^*T5=a &T II 3 o II

30 These act for the sake of enjoyments
and they enjoy to be able to act again Thus
without ever enjoying supreme bliss, they pass
on rapidly from one birth to another, like a
worm which (having fallen into a stream) is
forcibly carried on, from one whirlpool to
another

frara<rfi:<Tra»r% q^onffrfajrrsfrr i

c

#Rft?F9raT £r«n«rfer it

31 As i 1 (M\ ml for good deeds pei formed
m pieMDus incmutions, when i kind hearted
pei son rescues the worm from the stream and
lends it under the shade of i nee on its bulks,
the worm finds rest

ii \ \ II

-ii bimil irlly the person (caught in the
whirlpool of Sunsu i) receiving suitable initiation
in the hands of i teacher who has localised

Bi ihmii in md differentiated Atini from its

five sheaths obtains supreme bliss

otvT srr°ir *tth i

^Rrr^Tfcr fk^i ^ ii

The five sheaths are those of food,
Prana, mind, intellect and bliss (Mind is used
here in the sense of the faculty of doubt and
intellect as the faculty of certitude) The Atom

n

being imested with these fi\le sheaths forgets its
own leal nature and gets caught in the c)de of
births and deaths

TC|f § *i°r ^ II

34 The gioss body which is the pioduct
of quintuplicated elementary pnneiples is the
sheath of food The Piamc sheath is that
portion of the subtle bodj which is composed

of the five Pranas and the five organs of action
representing the lajasic piopertj' of Prakiiti

35 The mental sheath is made up of
mind the faculty of doubt and the five organs
of sense which paitake of Satva The sensory
organs combined with intellect the faculty of
certitude foim the sheath of intellect

14

31 As a reward for <food deeds performed
in previous incarnitions, when a kind hearted
person rescues the worm from the stream and

lea\ es it under the shade of a tree on its banks,
the worm finds rest

«s*n% ft |f?r qscrq; u ^ n

person (caught in the
whirlpool of Samsara) receiving suitable initiation
at the hands of a tpacher who has realised
Brahman and differentiating Atma from its
five sheaths obtains supieme bliss

9T5T JTTofr *T?TT <jr^H;=<?ajref 7^ ?T f

sran^tarirr wsrr it

33 The five sheaths are those of food,
Prana, mind, intellect and bliss (Mind is used
here in the sense of the faculty of doubt and
intellect as the faculty of certitude) The Atma

being lined with these five sheaths for its

own ideal nature and gets caught in the cycle
of births and deaths. ^o

55 $\frac{1}{2}$ of the 5 m^{re},

the 3 s^{rrnr} shot [^]

u

The gross body which is the product

of quintuplicated elementary principles is the
sheath of food The P^{iamc} sheath in the G

portion of the subtle body which is con-
tained

of the five Pranas and the five organs of [^]
representing the lajasic property of p^r ^{^o} n

I

fawiferr

11

35 The mental sheath is made
of mind the faculty of doubt and the five [^] [^]
of sense which partake of Satva The ^o [^] ai,s

organs combined with intellect the facul[^] 0 [^]
certitude form the sheath of intellect [^] [^]

36 The causal body formed of impure Satva with its latent functions, is known as the sheath of bliss Atma becoming attached to the various sheaths and identifying itself with each, comes to be known by their respective names

37 By properly differentiating Atma from the five sheaths by making use of the principle of the determination of the invariable and the variable, one can draw out one's own self from the five sheaths and attain to the state of Parabrahma

38 The gross body present in the waking state is absent in the dreaming state while the Atma is present as a witness of both states. This is spoken of as the invariable presence so far as Atma is concerned. In the same dreaming state when the Atman is present is a

witness, the gross body does not appear and is here the variable factor

raTTOfT §3\$ i

T5\$jf*JWTiTg**ra n ^ it

39 The subtle body is absent in the state of dreamless sleep while the Atma is present as a witness (as is shown by the statement made by one after waking "I enjoyed sound sleep")

This is the invariable presence as regards Atma. While the Atma is present in the dreamless state, the subtle body is absent and is the variable factor

*3 RTUTTOIf^T J

^ to iprraw n »o n

40 By the understanding of the nature of the subtle body, it has been possible to differentiate the Frame, mental and intellectual sheaths from Atma The three sheaths above named differ from each other only on

account

the different degrees of rajas and safcva and the

different

P 2

18

“ State of consciousness * is a loose term, as consciousness is ever uniform and admits of no Change Changes are only m the percept In the absence of better terms, we are obliged to make use of what we possess

41 In the state of enlightened reflection (Samadhi), Avidya m the form of causal body does not manifest itself but the Atma is present This is the imaiiable presence for Atma When Atma is manifesting itself the causal body (Avidya) disappears and is the vanable element

sfsrc ^ h ich r g*gn t

5r^i%p=rr^it: "R srlhr srrcrar ll vr ii

42 In the “ munja” glass the delicate in teinal pai t can with caie be extiacted from its coaise external covering Simlailly, if the Atma be differentiated from the tlnee bodily

sheaths by persons who have undergone the necessary mental training, the Atma is seen

to be Parabrahma

19

sn capra ii ^ n

43 By re isomng, the oneness of Brahm.ui

The same is taught m

and Jiva is established
the sacred texts eg, "That thou ait " by
making use of the logical ptocess of rejecting
the incongiuittes

tot *rFTT*rr^re TOrcftq; i

ftfire ^ng^Rt to u w \

44 Brahma, who when associated with
Maya m which Tanias and Satva predominate
becomes the mateual and instrumental cause
respectively, of the universe, is what is indicated
by the term "that" (in the text "that thou art")

3TtT3 35<rc m 53^3 3^Pe*T3 11 u

45 When the same Biahman imposes on
himself Avidya (i e, Satva mixed with Ra^as
and Tamas) which incites one to desires and
activities, he is known by the term "thou"
in the above text

20

m g*F?=rr i

tr^r^i^rR- ^pra- II n

46 By setting aside the three mutually conflicting varieties of Maya referred to above, there remains the one indivisible Brahman of the nature of existence, consciousness and bliss as denoted by the sublime text “ that thou art ”

ms*rftciiN'^ra : \$g f^d'TiTr^nfri

9TI7R *ruTtn^fr arrsnir ?i«rr n #v9 n

47 In the common forms of speech as “ that is this ” (Devadatta) we reject the conflicting conditions of “ that ” and “ this ” (referring to times, places and circumstances) and take into account the common basis (Devadatta)

trnnfeii f^fT^g'nfri qrsfhret i

aTtgtr? II II

48 By necessarily giving up the contradictory associates of Maya and Avidya in the case of such identical propositions as the present one referring to Brahman and Jiva, we find the text denoting the nonpartite Brahman of the

21

nature of existence, consciousness and bliss

?r is * ^ n II

49 (An opponent may here ask) “ Is the Brahman denoted by the saying “ that thou art ” one with associates (e.g., name and form) or one without such associates ? It cannot be the first, as on your own theory all that has associates must be unreal. It cannot be the second either, as denotation of a thing without associates is neither seen nor possible ”

50 (The Vedantm meets this by a counter query) “ Does an associate that you speak of, mheie in a thing with associates or m a thing without associates ? If the latter, your

proposition is self conti adicto^y and if the

former it is open to the logical fallacies e g ’

“ self-dependance ” “ mutual dependance

“ i easomng in a circle ” and “ Regress without end ”

20

f onfwfa <rr q^mfrafsprfrq; i

*n%?TST?f ^ra- II 5? 5 11

46 By setting aside the three mutually conflicting satieties of Maya referred to above,

there remains the one indivisible Brahman of the nature of existence, consciousness and bliss as

denoted by the sublime text “ that thou art ”

*Ts^T%rTT?*n^S 1

9^ arrsr^T wr 11 tf vs 11

47 In the common forms of speech as “ that is this ” (Devadatta) we reject the con flictmconditions of “ that ” and “ this ” (lefer 11D0 . t0 times, places and circumstances) and take into account the common basis (Devadatta)

ra?r^3«nsfr q^fr^rr 1

48 By necessarily giving up the contra

dictory associates of Maya and Avidya in the of such identical propositions as the present

one 1 efen mg to Brahman and Jiva we find the
text denoting the impartite Brahman of the

21

nature of existence, consciousness and bliss

WivitgBTT I

faptq^qCT ^8^5* H 1 SWR u II

49 (An opponent may here ask) "Is
the Brahman denoted by the saying "that thou
art" one with associates (e.g., name and form)
or one without such associates? It cannot be the
first, as on your own theory all that has asso-
ciates must be unreal. It cannot be the second
either, as denotation of a thing without
associates is neither seen nor possible"

3Tl£r || \ o II

50 (The Vedantin meets this by a
counter query) "Does an associate that you
speak of, inhere in a thing with associates or in
a thing without associates? If the latter, your

proposition is self contradictory and if the

former it is open to the logical fallacies e.g.,

"self-dependance" "mutual dependance",

"reasoning in a circle" and "Regress without
end"

22

55 g*rranrmr fr i

m an 11 w u

51 Similar fallacies may be shown to

•*

exist in the notion of anything having quality, action, genus, substance, relationship &c As it is futile to raise such objections, quality &c must be simply assumed to exist as such in the very nature of things

^

qn^Ttn u u

52 Associates, connotations, relationship &c are merely superimpositions on Atma who is unaffected by doubts about the presence or absence of Associates

«re°T I

*rr?r g ^ H ii

53 Finding out the real meanings of sacred text is designated “ Enquiry ” (Sravana) Pondering over what is heard and subjecting it to the process of reasoning is known as “ reflection ” (Manana)

23

fafipaiWIS^RT || ||

54 When by these (enquiry and reflection) the mind is freed from all doubts, becomes firmly fixed and comes to dwell continuously on Atma, it is said to be “ unbroken contemplation ” (Nididhyasana)

ipiri^WTHreq; t

55 When the mind becomes steady like
the flame of a lamp in a place free from winds,

loses all thoughts of the subject and the act of
meditation and merges them in the sole object
of meditation (i.e.,) the self, it is said to be
“enlightened reflection” (Samadhi)

5r?rsftairRrr snsiTwfrw |

56 Although during Samadhi there is no
consciousness of mental operations having Atma
as object, we infer such mental activity from
the recollection after awakening from Samadhi

24

This is the only way in which we can speak of
Samadhi in the waking state. It must be remembered
that the persistence of mental operations in Samadhi as
in Sushupti (dreamless sleep) is purely illusory

vqroy h> i n «\s n

57 Although during Samadhi there is no
continuous exertion of will power to keep the

mind fixed on Atma, still as a result of repeated
efforts to enter into Samadhi and as a result of
such efforts in previous births, one effort of will
prior to entering Samadhi is enough to keep the
mind in that state for a length of time

The comment made under stanza 56 applies here
as well

fin* raw swrwrV*?rewr i

58 Sri Krishna taught his disciple
Arjuna, the same thing repeatedly in the various
passages in Gita in which the steady mind is

it

compared to the flame in a place devoid of winds

fesnr ?riR«r gsi srof RrSrt 11 ii

59 By Samadlu are destroyed the effects of crores of actions done in the present and past births having no beginning It causes the

growth of pure virtue (which leads to a direct cognition of Brahman)

sng i

?rtrr srgsrer. ti u

60 Knowers of Yoga compare this pure objectless consciousness to a rain-cloud of virtue since it pours down myriads of streams of undying virtue

•/ O

arijm srreRFsnis fa *pt stfasifati i

61 During Samadhi the multitude of egoistic instincts are destroyed and heaps of actions good and bad are rooted up (and

26

rendered incapable of producing their effects subsequently)

5r*j?re u 5* n

62 Sacred texts are understood without any obstacles to a complete comprehension and the previous second-hand knowledge of Brahman is replaced by a direct cognition as clear as the perception of the fruit of *Phyllanthus Emblica*

held in the palm of one's hand

TO-aj- srsrpTfTR sri®? i

'Tf'T || 53 ||

3TTO8JI?fff9T^R srr®? i

^t€TC^R;onirRcrtr?rsr^»TR^: u 5» II

63 & 64 Direct cognition of Brahman
obtained after due initiation into the meaning of

the sacred texts, by a teacher, burns up all sms,
even those committed knowingly and like the

27

rstr sewtstr i

f^fegs^Kr^sr

snn'rfir <k gfr g t%tr ii ^ n

65 By distinguishing the five sheaths

from Brahman, by steadying the mind in accor-
dance mth scriptural lules and by thus casting
off the bonds of repeated buths and deaths, man
attains to the state of supreme bliss immediately

SUMMARY OF CHAPTER I

After offering profound salutations to hie spiritual
teacher, Vidyaranya at onoe proceeds to establish the
subject of his discourse, Brahman, by appealing to
human reason and experience In the Wakeful state,
objects having varying properties are perceived
They are known as percepts When the percepts
are considered apart from the consciousness which
perceives them, the latter is seen to be one
and the same always In the dreaming state, there
are also percepts perceived by a consciousness which
undergoes no change The percepts of the dreaming
state differ from the percepts of the wakeful state in

being associated with a notion of transiency—whereas the latter are associated with a notion of relative permanency. The same consciousness also persists in dreamless sleep as is seen from the assertion of one who wakes from sleep and says “I knew nothing in my sleep.” That is to say, consciousness perceives transcendence which becomes the percept. This consciousness in no way differs in identity from the consciousness of wakeful and dreaming states, because one and the same individual refers the experiences of all the three states to himself. The consciousness of one day is the same as that of another day. It likewise continues unbroken through

29

ages. So it is without origin and without end (1 e) eternal and ever existing, for death cannot be predicated of it. Percepts only arise and are destroyed and the consciousness that witnesses the origin and destruction of percepts can never be said to die. For to do so, it must become a percept which is unthinkable. The only thing therefore that is immortal is consciousness. This ever-existing consciousness is the Atma.¹¹ Objects of percepts are loved not for their sakes but for the sake of one's own Self. The Self is loved not for the sake of anything or any body else but for its own sake. Being beloved for its own sake, it is necessarily of the nature of bliss. Reasoning thus from facts of universal experience, we establish the Self to be of the nature of existence, consciousness and bliss. This Self is identical with Brahman or Paramatma as taught in the Upanishads. We may observe, in passing, that this is the one and the only one method by which Brahman can be established. We would request our readers to become thoroughly familiar with this method as we have to refer to it over and over again in the subsequent pages. This is the key which unlocks all the doors in the citadel of Vedanta. With the help of the Avasthātṛaya method one can comprehend numerous points which would otherwise remain inexplicable. The I Self which as proved above is one with Brahman, does not recognise itself to be Brahman, simply through ignorance of its own real nature. The conscious Self runs as a continuous thread through the three states of

waking, dream and dreamless sleep In sleep as we showed before, there is Self plus the percept nescience, in dream, Self plus the dreaming world, and in the waking state, the Self plus the world as commonly understood The Self is common to all the three states, the percepts only varying When a person passes from sleep into the dreaming condition, where does the dreamy world he is conscious of, come from? Its origin could be only from nescience the percept in the dreamless sleep, or when a man passes from deep sleep into the waking condition where does the waking world come from? The only source of it would be nescience Therefore it is plain that the nescience alone is the cause of both dreamy and wakeful worlds It is possible to construct any number of theories to account for the origin of the world but all conceivable theories must end in positing nescience to begin with Experience does not contradict reasoning We are conscious of our nescience and consciousness in no way contradicts the experience of nescience Indian Philosophers call this nescience 1 Prakriti and construct an elaborate explanation of how this world came to be what it is The vedic exposition of the process of creation is given by Rgveda in stanzas 15-36 of the 1st Chapter To the Indian mind this appears to be the least objectionable of all possible theories But after all is said and done to the real Vedantin this is as unreal as the Vedas themselves Lord Sri Krishna tells Arjuna that the Vedas treat of the three gunas The three Gunas

referred to here are the Sattva, Rajas and Tamas which are the constituents of primordial matter or Prakriti The Gunas by themselves cannot be properly understood but it is possible to have some idea of what they are by the effects they produce Sattva leads to calmness, renunciation generosity uprightness etc v Rajas to

activity, desire, passion attachment to objects, greediness etc and Tamas to sloth, fear ignorance etc Where there is a preponderance of Sattva Guna, prakriti is called Sattva and when the other two Gunas predominate it is known as Avidya This is the proper

significance attached to each of these three words, but

this is often lost sight of and the words Prakriti Ma\ a and Avidya are used indiscriminately to mean the same

thing The reflection of Brahman in Maya becomes Iswara and in Avidya Ji\ a The Jn a is credited with

three bodies, the Karana (causal), the Sookshma (subtle) and the Stboola (gross), or with five sheaths viz , Ananda (Bliss) Buddhi (Intellect), Manas (mind), Prana (Yital airs) and Anna (food) The causal body also known as the sheath of bliss is nothing more than Avidya The term causal is appropriate because of its being Prakriti in the undifferentiated state , so also the term body (deha) on account of its liability to destruc

tion when Brahman is realised The subtle body is made up of the three sheaths of Prana (vital airs) Manas (mind) and Buddhi (intellect) The sheath of Prana is composed of the five Pranas or vital airs and the five organs of action e g , organ of speech, hands,

3 2

feet, anus, and the genital organ The sheath of mmd is made up of mmd, the faculty of doubt, combined with the five sensory organs The sheath of intellect is formed of intellect the faculty of certitude, combined with the five sensory oigans The gross body is the sheath of food All embodied beings have their senses naturally directed outwards and are devoid of the true knowledge of their inner self They act that they may enjoy and in enjoying become attached to the objects of enjoyment, which incites them to action again, Thus without ever enjoying supreme bliss they pass from one birth to another till they receive initiation at the hands of a true teacher who has himself realised Brahman Then differentiating A.tma from the five sheaths they attain supreme bliss By making use of the principle of the

determination of the invariable and the variable, we

can see that the Atma of the Self is the only invariable element in all conditions or states of sleep dream, waking and enlightened reflection (samadhi), while all

\ the sheaths are variable, being present only under
\ p ar fc ic ular conditions Therefore 4tma is one with

! Brahman as taught in the holy text " that thou art
(Tat tvamsi) Brahman who when associated with
Maya, is the material and the instrumental cause of

this world is denoted by " that and the same Brahman
Tchen associated with Avidya, which incites one to desires
and activities is denoted by " thou By setting aside

the conflicting varieties of Maya and Avidya, there

34

remains the one indivisible Brahman of the nature of
existence, consciousness and bliss Enquiry, reflection
and unbroken contemplation are the means by which

one can attain to samadhi or enlightened reflection,
when the supreme bliss of Brahman is realised
Samadhi destroys the effects of action in present and
past births and enables one to have direct cognition
of Brahman

CHAPTER II

- 0 -

W^TSicTT^TOSWIT^H 11

*T^tcT «T I

sfr| sshft tot ^q«^nr 11 < n

] A knowledge of Him in himself is direct
gained in the scriptures > secondly's existence
can be impaired by the process of differentiating
from the five elements which are therefore
now discussed

sisr^qsff *f£f q'fflw s* i

1^1513^ n * II

2 bound, touch, colour, taste and smell

are the cbaracteustic pioperties of the five

elementnr) principles, Ak is i or Ether having
one quality, an two, lire three, u'ntei foui and

Earth five

35

srRaK*iR\$re=e^r zrvt efrcfh% i
vgmmifrzmw q#r £g§ip«rft III n

3 Akasa has one property, sound, as
shown by its producing an echo Air makes a
rustling sound, when it bkms and is perceptible

to the sense of touch being neither hot nor cold
Fire makes a crackling noise (when it burns

with a flame)

stria m 'r^wraij n « ti

4 Feels hoc and has a led colour Water
makes a uppling noise when it flows, feels cold,
has a white coloui and sweet taste

3t®H%5B to 11 q. ii

i Eaith emits a rattling sound, has a

hard feel, shows black and other colours, has
taste e g, sweet, sour &c

§roraTO?iqr sr aprr «*?rfcrtfr%gr i

site fsrfr snai II ^ n

CHAPTER II

- O -

11

«rt i

^j?ppt ?rm Jj^q^qi qrsrf^ra- n \ n

1 A knowledge of Brahman that is described in the scriptures as secondless existence can be imparted by the process of differentiating from the five elementals which are therefore now discussed

^pcstt ^crrroir \

T^Qcrn n R 11

2 Sound, touch, colour, taste and smell

are the characteristic properties of the five

elementary principles, Akasa or Ether having one quality, air two, fire three, water four and

Earth five

35

^|r ggjujwrBr 11 3 11

3 Akasa has one property, sound, as shown by its producing an echo Air makes a lustling sound, when it blows and is perceptible to the sense of touch being neither hot nor cold Fire makes a crackling noise (when it burns

with a flame)

smi^q 5T@ psfgwrfa 1

srtct otst tot 11 « 11

4 Feels hot and has a led colour Water makes a rippling noise when it flows, feels cold, has a white colour and sweet taste

T3ET 11 u, it

5 E.uth emits a lattbng sound, has a

hard feel, shows black and other colours, has
taste e g , sweet, sour &c

tir^ tqq? grot 'qf^qq^q^ p ^ (j

*6

() And gne* off pans of odouis pleasant
and otherwise The qualities have thus been
well differentiated (To perceue these qualities)
there are the five sensor) oigans of hearing,
touch, sight, taste and smell

This classification of matter into the five
elementals is founded on a Psychological basis and does
not in any way conflict with the teachings of etnperical
sciences The elementals are postulated meily accord
mg to the senses they affect Hence no discoveries of
science can in any way clash with this classification
By ether is meant that portion of matter which can be
perceived by the sense of hearing, air b 3 hearing and
touch, fire by bearing, touch aud sight, water by
hearing, touch, sight and taste and the earth by all the
five senses This classification steers clear of both
realism and Idealism

sresmr h h

7 These have for their sphere of action

the following gross organs e g, ear, skin, eye,

tongue and nose respectively As the sensory
organs are subtle, their piesence can be mfeired
from their several activities They are general-

37

ly duedcted outwards in the performance of
then functions

a

snor^fr ^rramfr ^Tiffs^^rarot n (. li
5^!% ^rrs^^T wrr ura? ^rserc <m i

5C€iTT?v^r ^STs^ramTFcr^ n uj

8 and 9 They can also be perceived in the body as for instance when the ears are stopped a buzzing internal noise is heard, as well as the sounds caused by inspiration and expiration Food and water are felt when they are being taken into the stomach Absence of light is perceived when the eyes are shut

During belching, odours and tastes are also perceived

This is possible because the faculty of vision is an active operation even when the eyes are shut This is strengthened by the scientific facts relating to persistence of impressions Flashes of light are also seen

when the optic nerve is stimulated by an electric shock or by mechanical means

T3R?rr i

f>T%Tif5j3*rcNr?n n ^ 0 „

10 The various actions performed fall into the five groups of speech, prehension, progression, excretion and enjoying pleasure (in sexual acts) All other actions e.g., agriculture, trading, service &c, are included in one or other of the above five groups

ll \$ \$ n

11 The above five functions are performed by organs of action which are respectively located in mouth, hands, feet, anus and genitals

12 Mind which is the master of the ten organs of sense and action is situated in the lotus of the heart (This is in accordance with the popular belief that the heart is the seat of the mind) As it cannot operate on external objects except through the organs of sense and action, it is said to be an internal organ (Antah-karana)

39

jjoit ffc l || \ \ u

13 When the sensory and functional organs are operating on objects, the mind will enquire into their good or bad nature The mind will be passing through numerous modifications as it has for its qualities Satva, Rajas and Tamas

As the gunas e.g., Satva Rajas and Tamas cannot be precisely defined attempt is made here to explain them by their effects

^srerrrearer 11 ^ v li

14 Desirelessness, foigneness and liberal mindedness are the products of Satva Desire, anger, miserliness and striving for objects are caused by Rajas

stiM? 3°^qfrT qtq v Rqr%J5 U3rl u 3MI

15 Laziness, illusion and drowsiness &c ,

10 The various actions performed fall into the five groups of speech, prehension, progression, excretion and enjoying pleasure (in sexual acts) All other actions e.g., agriculture, trading, service &c, are included in one or other of the above five groups

11 The above five functions are performed by organs of action which are respectively located in mouth, hands, feet, anus and genitals

ॐ त्रं प्रणम्य नमः

12 Mind which is the master of the ten organs of sense and action is situated in the lotus of the heart (This is in accordance with the popular belief that the heart is the seat of the mind) As it cannot operate on external objects except through the organs of sense and action, it is said to be an internal organ (Antah-

karana)

39

सर्वं भूतं तन्मयं

13 When the sensory and functional organs are operating on objects, the mind will enquire into their good or bad nature. The mind will be passing through numerous modifications as it has for its qualities Satva, Rajas and Tamas

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ॐ नमः शिवाय

15 Laziness, illusion and drowsiness &c ,

40

arise from Tamas. Satvic acts give rise to

merit and Rajasic to demerit

am&r fw f% § f«rrg aj^ur i
ar^rff srsnft srefchr 11 ? 5 11

16 And Tamasic to neither The last
causes a wastage of lifetime The idea of egoism
begets the idea of agency

When egoism or personality becomes attached
to Buddhi or intellect it is the usage of the world to
connect all acts with agents

9T8jr^ft 11 ?» 11

17 Objects having sound or other

qualities are plainly recognised to be composed
of the elemental By the help of scriptures
and reasoning we can infer the sensory organs
and mind to be also composed of the same five
elementary principles

^M^TrJ^ fl ll

41

18 Everything that is perceived by the
sensory organs, organs of action, mind, reasoning
and scriptures, we speak of as this universe and
is denoted by the word “ Idam ” (this) (in the
text “ Sadeva &c ”)

19 “Before the creation of all this,
there existed the only one without a second

” Thus spoke

was

There

Uddalaka

no name or for:

faaTP^H^TTTrTT^r T%*5TT?<T It Ro ||

20 There are three varieties of distinctions first, the distinction between the members

leaves,

roots, fruits of a tree, and second, there is the distinction between the individuals of the same class e.g., that between one tree and another

and third, there is the distinction in kind as between a tree and a stone

of one body, e.g., that between the stem,

42

<wr *r5«§*r sttr ffRRW i

^rrr^ ti » \ n

21 The absence of these three distinctions is denoted in the only existing substance Brahman, by means of the text of three words which affirm its oneness and denies its duality

fTR^ ^ II II

22 As no parts have been declared in the text in regards Brahmin which is pure existence, no predication can be made of any such parts. Even name and form do not constitute its parts as they had no existence prior to creation

wz&it&j'kz 3*r i

h mm fkm u ii

21 The origin of nunc and form alone is creation and they therefore cannot have originated before creation and consequently Brahman, like ether, is devoid of all parts and cannot manifest such distinction as exists between the

members of the same body

43

strata * few TC & fH i

t^rt ^ srt n*<?T it it

24 It cannot have any distinction as between the individuals of the same class, because there is no existing object other than Brahman. Beyond the distinction due to name, form and associate* no distinction can be made between one thing and another.

But prior to creation names etc did not exist and therefore in the absence of all differentiation Brahman alone could have existed.

fosrrtfaitrcrere ^ i

V»

WWW flftRtlfocei fU II II

25 There cannot also be distinction in kind. As Brahman is existence, something different in kind from it is non-existence, and existence cannot of course be predicated of it. Therefore nothing different in kind from Brahman can be predicated.

ii it

42

warr srss§5TT srm i

$\wedge 11 = \setminus 11$

21 The absence of these three distinctions is denoted in the only existing substance Brahman, by means of the text of three words which affirms its oneness and denies its duality

* rauft || rr ii

22 As no parts have been declared in the text as regards Brahman which is pure existence, no predication can be made of any such parts Even name and form do not constitute its parts

as they had no existence prior to creation

smrofarefo g*r 1

$\wedge ?n!n^r \wedge \text{wir}\%3:5T \text{ srerar } n \ 11$

26 The origin of name and form alone is creation and they therefore cannot have originated before creation and consequently Brahman, like ether, is devoid of all parts and cannot manifest such distinction as exists between the

members of the same body

43

few \wedge wt m^r u Rtf n

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qrcim sftreftRs re*TRffan\$^T \$cr u ^ u

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44

26 Thus* is established the text " The one only without a second " But a few deluded people describe " Asat " (1 e,) as nothing " as having existed prior to creation

«T^rrajTf&r ftfBrft wr* 4t i

ft srsrrcr ftStercr ir u

27 They are afraid of hearing of the one without a second, like persons who having fallen into the sea are bereft of their senses and full of fear

II R6 II

28 Goudapadacharya also speaks of those who meditate on a personal God, being unreasonably afraid of meditation in which the difference between the subject and object

disappear*

aK'j&nm tnhnrnrir i

jfmnfi ii ^ ii

29 Many Yogis seeing fear where there

is fearlessness and measurably afraid of inedita-

45

tion in which there is no subject and object,
which is impossible of attainment by the
majority of Yogis

\\o\\

30 When dwelling on the subject of the
ever-existing Brahman who is unthinkable, Sri
Sankaracharya speaks of the Madhyannkas

as being deluded by the dry ver-
biage of logic

Rest #gr?cfITT%;r i

n 3 \ II

31 The Bouddhas merged in darkness,
obstinately neglecting Vedas and depending
solely on inference, came to believe in the
existence of “ nothing”

m sren*r sir |

32 (The Vedantin may ask a Bouddha)
“ when you say “ nothing exists ” is “ nothing”

united to existence or is it itself of the nature of
existence ? ” As it is a contradiction in speech
neither position is admissible ”

Him nnft nmmr

I

•s rvf

33 “ As the sun can neither be united to

darkness nor be of the nature of darkness, so
existence and non existence being contradictories

cannot coexist

but tell me how nothing exists”

*

in the same way as the

^ ^fr^crr t1 n

44 (But the Buddha rejoins) “Accoi

dins: to you the names and forms of derivative
principles e.g., ether, Ac, (which are themselves
unreal) are creations of Maya, so let Maya give
name and form to ‘nothing’ (nonexistence)”

(To this the Vedantin says) “Bless your

innocence

Because ether and other elements which

are illusory cannot exist without the substratum
Brahman and if our ‘nothing’ is also as unreal
those, it must also presuppose a real substratum

of

as

smrsfa srnr^r l ttkk sp? i

T^rcfagRf si spr- n ^ n

35 If you say that name and form attii
buted to the existing thing are also creations of
Mayi (thus reducing Brahman to non-existence)
we ask you tell us in what, as basis, Maya
creates names and forms, for illusion without a
substantium is not here seen

ai^ 35151% 5 ?r% *ftqoi 3 .u u

36 (The opponent then asks) 14 In the
Vedic text 'Existence was', if the two words
refer to different things, you destroy the con-
ception of one without a second, if they
refer to the "same thing, there is tautology"
(The Vedantam says that) the two words certainly
refer to the same thing but that such identical
statements* are sanctioned by usage

f53 2TI5FT 3% qKfftq; |

SsnfcprreRjfag srenstewftftaoin. n ^vs \

4b

united to existence or is it itself of the nature of
existence? "As it is a contradiction in speech
neither position is admissible"

rrmtrq- i

33 u As the sun can neither be united to
darkness nor be of the nature of darkness, so
existence and non-existence being contradictories
cannot coexist tell me how nothing exists"

firawW *rr*roT i

Trw^qr er«rr im tfii

•*4 (But the Bouddha rejoins) “Accoi

dinsr to)ou the names and forms of elementary principles e g, ethei &c , (which are themselves

unreal) aie creations of Maya, so let Maya give name and form to ‘nothing’ (nonexistence)”

(To this the Vedantm s lys) “ Bless your

innocence ”

11 Because ether and other elemen fcals which ar e illusory cannot exist without the substratum of Brahman and if >our ‘nothing’ is also as unreal as those, it must also P re 8 U PP° se a roal substratum *

47

f%r% h snr ii ^ u

35. If you saj that name and foim attn buted to the existing tiling are also creations of Mayi (thus reducing Biahman to non-existence)

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5T5?I^ I

3551% aSfojarm n n

36 (The opponent then askb) “ In the Vedic text ‘ Existence was’, it the two words refer to different things, you destroy the con-ception of ‘ one without a second ’ , if they refei to the "same thing, rhere is tautology ” (The Vedantin says that) the two words certainly refer to the same thing but that such identical statements are sanctioned by usage

*b§s*t 55 % 3% *rr%w msTJtq; i

37 Eg, that which is to be done is done, speech is spoken, burden borne The text of existence was 'i' used for the comprehension of persons who are fettered by the faculty of memory and its content

toww 3^31% garq; 1

sr^sr rstffrr * ff *rf«r*r 11 \e 11

38 Even the use of the tetra i Before creation * in the case of Brahman who is timeless, is simply to enable the pupil to understand the meaning of the text, as (in the pupillary stage) he cannot think and speak without reference to time, space &c This does not imply the existence of a second thing

<srer *r tawmr i

sisrami =#r?r siiftj ?rrfa 11 3 \ 11

39 Bringing forward objections and answering them are possible only in the language of duality In the language of non duality there

can

be neither objecting nor answering

\ *

a<rr n enretaqj

^fiNn^rennra l) » « n

40 In the real state of things, we have
just something left which is stable, profound
(beyond thought), self luminous not dark,
immanent, unspeakable, imperceptible and which
is not non-existence

*3 m ^jqwwRRwa. i

*e«t h fswssrrw ^ n u

41 (The opponent asks here) Earth,
water, fire and air may be admitted to be non-
existent prior to creation, as they can all be
reduced to atoms but how does your intellect
rise to the conception of the non-existence of
ether (Akasa) prior to creation

3T?r^r w if^rrra^ j

42 (To this the Vedantist replies) "If
your mind can conceive of the existence of
ether (Akasa) without the rest of the creation

P 4

IO

(prior to creation) why should it not also con-
ceive of the non existence of ether prior to
creation

ftiwn? fer^rr i

5 r% ^ a w ^ srsraj r%2Tc^g n #3 »

43 If it be said that ether (Akasa) can be
seen in the absence of the rest of the world, we
ask "how is it seen apart from light and dark-
ness?" Moreover according to our own doc-

trines, ether (Akasa) cannot be grasped by the
senses

rgofi f%araV * i iv * II

4:4 (If it be objected that Brahman of the
nature of pure existence, is by a part of reason

ing, inconceivable) (we reply that) we experience Brahman in that state of realisation in which

the mind is quiescent (i.e.,) (when there is no idea of the subject and object as separate entities) In that state what we experience is not “ nothing ” as we are not conscious of the perception of ‘nothing

51

hence it

governs the

45 If you object that the idea of existence is also absent in such a state, We say that it is not, for Brahman is self-luminous and is the witness of the quiescence of mind (mind being absent no ideas can emerge either of existence or non-existence) It can be easily realised by all men is pure existence

FTOFVF'iff F*TO^5q II y S, II

46 When mental operations are absent, the witness alone exists, undisturbed Similarly before the operation of Maya (i.e., before creation) Brahman alone existed undisturbed

tstqTT^ret srfaflfaFiireifa&rrt i

*r T§; 5 rra> 5?:r n n

47 Just as burning power exists in fire, so a power known as Maya exists potentially in Brahman, having no existence independent of

52

it, and capable of being inferred only by its effects Previous to the appearance of an effect, the power to give rise to it cannot be known by anybody anywhere

* srssg erf ^5rr%cr i

48 Just as the burning power of fire is not the same as fire itself, so Maja w r hich is the power of Brahman is not the same as Brahman (The opponent strikes in here with the following) " If Maya is diffeient from Brahman what is its nature ?"

3Ef^mr% Rrqr^r^rircfrKrTq; i

nrfq n 11

49 "If you ^ay it l s ? nothing, the effects of nothing are also nothing" (To this the Vedantin replies) that Mo\ i is not non existence it , a min's hoin,) noi is it of the n iture of

existence (like thit of Brahman) In other woids its nature cannot be defined in teims of existence and non existence

53

srsfunTWH St* w ^wtwTvrVwwrrf u <^o ||

50 (The \ edas also declare that) Maya ' is not of the natiue of absoulte non-entity, nor is it of the nature of absolute entity (similar to Brahman) Before creation, it must be con- ceived to be of the nature of profound dark- ness associated with Brahman, md only on account of its supposed association with Brah- man, is existence predicated of it It has no independent existence apart from Brahman

«r fetswa 11 ^ it

51 As it is not possible to predicate existence to 'nothing' beside Brahman, so it is impossible to conceive Maya as an independent entity We cannot assign different periods of existence to a man and to his vital powers

sresnftnra' sftfaa ^saa aw i

51 ?rr %5 f% § a^si?? awr it it

52 If you say that an increase of one's

54

power lengthen* one** lifetime,

power does not necessauly do

we reply that
so Power of

man useful m currying on wni, agucultuial

operations &c

Tho figure in stan/a 01 is rather looso ami
inapt and tho sentiment expiossed in 52 is ooncoived m
a apLit of fatalism It is tho result of undoi taking tho
impossible task of explaining the origin of Maj a which

is causeless The system can safely steer dear of all
those fanoios

srfrtranwi h gjferf i

fgtfhr qysrq; \\ *\ n

53 Nowhere is power bj itself considered
is having sep irate cMsience Neithei did the
effect of powei exist before cicition How then
can there he my suspicion of i second tiling
before ere itiou ?

srr stRr f% i

^ 11 ^ h

54 Ju-C »s the (ipihit) of being

moulded into i pot exists only in i parti ulai
kind of softness and not in ill kinds of earth

55

so Maya cannot be said to exist in the whole of
Brahman but only in a portion of it

See note below stanza 52)

srar 3j5irRr ssmsra i

55 The Veda also says that the whole
universe evolved out of the fourth part of

Brahman in which Maya exists, while the other
three-fourths remained self illumined and un-
differentiated

fNrat srnri i

?r% ^TJ || ||

56 Sri Krishna also teaches Arjuna that
The whole world lives and moves in one small
part of Brahman in the passage "I stand
sustaining the whole by one part of myself 37

The conception of Brahman as partible is a
concession to the beginner The authorities quoted
simply mean that Brahman always remains pure and
unaffected all the while that Maya operates and that
Maya has no substratum other than Brahman *

?r fEnjctr fr^rr i

fr^rcnrr^ ^nmscr «i%gsr^^ n K« li

.57 Tilt' \edi (Sinti) 1 K 0 fetches thnt
(tho Mipiommo henu>) peri ides (ho mmerso on
ill sides uni In os hoi and it to the extent of ten
niches (This is i u',ilistu \vi\ of cvpliniinj

tint Brilini in is hoi oml spiee) The Snti is
il«o refer to the fiet of Rrilimin hing beyond
the differentnfed world

I

58 The scriptures desnons of henefittni"
the raiders jfiie the slioi e uisiieis m the lim»n
^ of dmlitv to sitisfv the eneputer who,

superimposing p\rts on pirtless Rnlnmn, tshs
whether Mm opentes m the whole or pirt of

■Rrihni in

5 rra> fer%*rr i

^ BrftriiHT ftrsst PT=t 5TRm»? mrr ii il

.50

drm n on

,I U st is i vtriety of pictures nny be

i -v\ ill by the use of various colours,

57

so Maya cieates ill the obiects in the umveise
having Bi ihman as their basis

3trjt arrersr ^TSw^r^qsrR; I
an^rssrrsw'rra li s. o u

60 The fiist modification of Maya is
Ethei (Akasi) ind it is of the nature of space

When we say that Akasa exists we mean that it is the existence of Brahman, that accompanies Akasa as its basis

sra^Hiefrsrr l

gra 5^U5T a 4^r?fq gvr feiaq- h

61 Brahman is of the nature of existence only and is spaceless whereas Akasa involves the ideas of both existence and space

jpfr ht^tV Harder i

u ^ ii

62 It may also be said that Akasa has the property of producing sound which does not occur in the case of Brahman Therefore Akasa

may be conceived to have two qualities sound and existence and Brahman only the latter

58

m sira wMhr hi i

e*V3OTnTO9q*h[|| \$\$!

6 S The same Maja which caused the

evolution of Akasa from Brahman first made them look non-different from each other (as in the form of speech 4 space exists ') and then caused the real existence (which is Brahman) to appear as a mere attribute having Akasa as its basis (as when we say) Space has existence 1)

sqftrawnm sqrsr srar g #n%^r i

64 Brahman has the existence of Akasa superimposed on it and has become 4kasa All men including even logicians ^peik of Akasa as having the property of existence This is the

peculiarity of Ma\ a

nzpn ^ <r*nw mRr mm |
ar^?w& wrurfr mrttsv *rr#crir%^ n JI

65 When a substance (e sr , mother of
pearl) appear- as such, it is cdlul true percep-

tion When it appears another substance
(e g , silver) the f il&e appearance is admitted by
all to be justly due to illusion

t\$cr ?TT%r>*rR:rcqF*mr i

>0

fk'sikw feq^r% n \\\

66 Before a piooper course of enquiry

brahman appears a& the phenomenal universe

When after a ^tudy of the Veda** the illusory
natuie of the phenomenil universe is recognised
Brahman comes to be known as the real basis
Therefore Akasa should be enquired into

fa* wirow i

'O

^ic^TT?^ 5 fTr *r* 3 sqfafcr *r^4r || ^v 9 n

67 On iccount of the different names
which denote them and on account of the
different meanings convened to the intellect by
these name*, Brahman and Akasa are to be
considered different Our notions of Brahman

and ether totally differ While Brahman or
existence is the inseparable accompaniment of
all things e g , air, ether (Akasa) is not such

«rr sira; ^T^rsfir fir srsfrsrrcfawq; i

arrerer vrifafifeT oq-?i?r^r=r^'rafi; u u

63 The same Maja which caused the

evolution of Akasa from Brahman first made them look non different from each other (as in

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frar sqrtr^frrqfT 5 ^5r srar g #n%^r i

*?r?rr«rr 7ra?r f| ii^an

64 Brahman his die existence of Akasa superimposed on it and has become 4kavi All men including even logicuns speik of Akasa as having the properly of enstence This is the peculiarity of Alava

mfrtr l

wroft «rrars* r%^ n it

65 When a substance (e g, mother of pearl) appear-* as such, it is called true percep

59

tion When it appears as another substance (e g , silver) the false appearance is admitted hj all to be justly due to illusion

fgni^Rr <TcreerT%?sreT 11 ^ 11

66 Betore a piooper course of enquiry, brahman appears as the phenomenal universe When after a study of the Veda*, the illusory nature of the phenomen il universe is recognised Brahman comes to be known as the real basis Therefore Akasa should be enquired into

f*r£ i

qt^rf^gfTr ww § *r?vfr || ^ n

67 On account of the different names which denote them and on account of the different meanings conveyed to the intellect by these names, Brahman and Akasa are to be considered different Our notions of Brahman

and ether totally differ While Brahman or existence is the inseparable accompaniment of all things e g , air, ether (Akasa) is not such

60

ftwT art; 5«im %*TRinpq: n \c n

68 Existence pervades ever} thing m the universe While ether (Akasa) is one of the things pervaded by it If existence be separated m thought from \kasa what is left of Akasa?

f^rrrrq* i

ott ssre lre wftr n ll

69 If after existence is separated from Akasa, you say that space is left, we reply that in that case it must be of the nature of non-existence If you say that Akasa is distinct from existence and yet not of the nature of non-existence,, you will be contradicting yourself

*rrn% %rg *r*r qwn tnftro as* i

^SOTjfli^qr^ ll vs>o ll

70 If it be said that Akasa is manifested we say that it is so much to the credit of the magician The appearance of an object which

does not really exist i« '-aid to be illusion, like an elephant seen in a dream

ft^Td«A<TFrg *T«nF* II VI? II

71 A distinction is commonly recognised between a class and a member of the class, a living person and his body, an attribute and the possessor of an attribute. A similar distinction may be made between Akasa and Brahman (existence). AVh\ should this be considered strange?

f®rsfq fairs' ^trt i

3Tfh>T5^T^5nTT?:T ^ ^ II II

72 If it be said that though one may perceive by intellect the distinction between

Akasa and Brahman, one cannot feel convinced of the truth of the difference, it may be asked in reply whether this want of conviction is due to want of concentration or lingering doubt.

*TcTT ^Scf?TT ||

62

73 In the first case fix your attention and ponder over the matter. In the second case make a discrimination by the help of evidence and reasoning. Then conviction will follow.

'O

H ^ II s9tf II

74 When once with the help of meditation, evidence and reasoning Akasa and Brahman are differentiated from each other, one will not confound Akasa with the real entity nor Brahman with Akasa characterised by space.

§rnr wrt *r?r f

t%iwc^3?: mrj n v\$»^ ii

75 To the enlightened, Akasa always
appears as the product of illusion and Brahman
a* bein^ unas«sociated w ith the attributes of

^ ^ G

Akasa

^nar^rugfB ^ I§ T &***& I* H II

G-5

7(j The man whose belief in the unreality
of Akasa has been strengthened by constant
meditation wonders at those who argue that
Akasa is areal unit) and at those who have

no conception of the teal entit\ aputfiom the
idea of space Ac

u \su» n

77 Attei establishing the unreality of

Akasa and the leihty of the only entitj, a
similar line ol muument will differentiate
Bialiman ol the iirtue of existence from an
and othei tdementaiy pnntiples

*tnrr ?r^5UTq^ I

313 sra>T%<T?r 11 u>c n

78 While existence is unlimited, the
spheie of Mi) 1 ib conceived to he hunted, that
of Akasn moie limited still and that of air \et
more so

srmRijff ^ irar 1

sR ?T?tTRT^T5n ^ rtsfa WTgTTT ||

79 The properties of air are absorbing moisture, capability of affecting the sense of touch, motion and speed The threefold characteristics of Existence, Maya and Atma also occur in air

wrg^«frr% *rg;ro *ror error 2«nF^?r l
^rox^Tar rrrorrorrow^T sqrrror terro n <i° n

80 The use of the term 'air exists' is due to the principle of universal accompaniment Existence The unreality of air when the idea of existence is taken away from it, shows* that it is of the nature of Maya The ability to

produce sound which is characteristic of Akasa is also found in air

srorsgffxT srosr s^mr hrt i

s^rmsffxr^rr ?t» «r ?r surfer n u

81 (The opponent now says) 'jousaid

that the real entity was the concomitant of everything in this world and that Akasa was not, and now you say that the latter is a concomitant of air Is there no contradiction in

what you say "

wii wn^ft §* u t* u

b2 ^The Vedantu replies as follows) " It was said on a previous occasion that the spatial attribute of Akasa which was its special characteristic, was not present in air, but what is now said is that the sound producing character of Akasa is present in air , so tell me where the contradiction lies "

*3 ^fg'nssNpn^fS' i

?n u c\ 11

83 (A second objection is now brought forward) u If you infer the unreality of air from its being different from real entity, why

should you not also assume its difference from a seeing that an is perceived by the senses and Maya is not ”

immediately from its

^TT t&cc(|| (y

84 (It is answered in the following way)

P 5

air,

unreality

the nature of Maya

unreality

III ti

on

to Maya and its effects, as both differ from Existence, notwithstanding the fact that Maya is imperceptible while its effects are perceptible

r^Tcnrq; i

grrerr rerq; \cv\

85 Let us moreover confine oursehes to the consideration of the point at is^ue, \iz , the

difference between the real and unreal What is the good of digressing to discuss the difference between the perceptible and the imperceptible both of which are due to the unreal Maya ”

mzg ^ rargkfr srrgwssrr fk*t11

m 11 c\ n

86 Therefore know that the real entity in air is Brahman, the rest as in the case of Akasa being simply illusory Realising the unreality of air, give up the idea of its reah}

67

87 Fire whose sphere is more limited than that of air should be similarly considered A like consideration will point to the relative limitation of the spheres of the other sheaths of the universe (1 e,) water and earth

gnurhfi rrrcgrq n cc ll

88 Fire was formed from air and consists of only one tenth part of it It is stated in the Puranas that each elementary principle is only one tenth as extensive as the preceding one (This numerical limit is altogether fanciful)

sret^nwr 'jfrgm'rrcir i
arret ft ftretr? ii ^ \

89 Fire is of the nature of heat and light The attributes of its causes are also inherent in it, as its being spoken of as existing, its unreality apart from Existence, its ability to affect organs of sound and of touch

jjoj |

tre ii \o ti

b8

90 These are respectively due to leal
entity (Brahman), Maya, Akasa and air The

specific quality of fire is colour. It is a process
of reasoning, Existence which is the basis of all
properties of fire has to be differentiated from
them

€<rr srfr fasarar nr% ?rn%?r i

ari'fr ?snsim ^r^r?ri gr% ii<Ull

91 After reabsorbing the unreality of fire
when considered apart from Brahman, we can

proceed to a consideration of water which is

evolved from fire and consists of only a tenth

*>

part of it

sr^r'rrs^ q?*RrwT j

tot 30? n n

92 The properties of water, e.g., Existence,
unreality apart from Existence, and the
ability to affect the organs of sound, touch and

sight, are due to its association with Brahman,
Maya, Akasa, air and fire respectively. Its own
quality is its power of exciting the sense of

taste

srar ^ srrra^r i

*%r[\ qJi*q<nT%ra fipg^ n<^n

93 Having realised the unreality of water apart from Existence, we can consider about earth which arises from water and forms only one-tenth part of it

@r% ^srri^SrSRRr sr^wsff wr#r i

»F«n R5 t n ll

94 The properties of earth e g, Existence, unreality apart from existence, and its power to appeal to the organs of sound, touch, sight and taste are due to its causes Its own attribute is the power to excite the sense of smell

sjq^nsrat ^ jjftrotamq; 11 it

95 Earth also should be differentiated from Existence and its unreality realised In the midst of the earth one-tenth part of it is differentiated as (manifested universe known as) "Brahma's Egg"

70

The five elements hitherto treated of are the primal constituents of the phenomenal universe and as such they can never be perceived, though they contain in them the possibilities of becoming manifested

Rrgfor gsRrfr /

5nr&%r ottor; ii ii

96 In the midst of 'Brahma's Egg'

reside the fourteen worlds containing living creatures suited to each world

This is a Puranic classification of all possible kinds of worlds suited to be the abodes of all conceivable

varieties of living beings

^5% ajfer ll^ll

9 / By separating the real entity under
limg the 4 Brahma's egg' (as a whole) or the
worlds and the various bodies (individually),
they are all reduced to unreality (r lhc
opponent 11113 w) "Ye s, but they still
appear" "Let them " (replies the Veda n tin)
"their appearance is no guarantee of their
reality and the appearance of an unreal thing

71

cannot constitute a claim for the existence of
a second thing by the side of the secondless
Brahman

r:

<r i

tnww ^ wnn 11 ^ c 11

98 When, with regard to unreality, the
elements, the results of their combination and
Maya are realised to be on an equal footing,
nothing will ever affect the comprehension of

the secondless One

sst atte st 11 | i

99 Even after the world with its appearance of duality, is differentiated from the secondless Existence, worldly objects will continue to appear to have the same uses and properties (to the knower) as they were previous to the dawn of knowledge

tt«rr u ^ o o n

100 The dual conception of the world

72

established by the reasonings of Sankhyas, Kanadas and Bouddhas are all acceptable to the Vedantin in the ordinary affairs of life

Whatever be the changes that might occur in our conception of the world owing to the ever progressing Science, they will in no way affect the position of the Vedantin as they lie altogether outside his sphere. The Sankhyas and others were the logicians and scientists of ancient India and hence the direct reference made to them

issr set amrwinn n ? © \ n

101 Those that reason otherwise, recklessly disregard the real entity, the One without a second (which has been established by evidence from Vedas, reasoning and experience). Being convinced of the unreality of all dual conception, how can it at all injure one's position ?

terrain «fr rW '

error g*TFra sfrarff sEr?ra 11 {oR II

102 When once the intellect is weaned from the notion of duality, it becomes confirmed in the conception of the secondless One. The

person who has such a firm conviction is known
as one liberated in this life

snsft 'tt*t %ht sri^ faprt i

S5T u \ o^n

103 Sn Kushna tells Arjuna that one
who is established in this Brahmic state is never
more subjected to delusion IE one attains to
this state even at the end, one attains the bliss

of Brahman

n \ o a n

104 The phrase “ at the end ” does not
mean “dunng the last moments of life” but
refers to the time when one gets rid of the
mutual supenm position on the real secondless
One, of the unreal duality by which the one is
wrongly identified with the other and under-
stands the true difference between the two

This intellectual new birth deals the death
blow to the previous wrong notion of duality and marks
the cessation of all illusion

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Kanadas ind Bouddhas arp all acceptable to the
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Tpr 11 u

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t<*Twr gremr «fr rera i

cthtt 5^^ srhpggr stfhHr ti ? o ^ 11

When

from the notion of duality, :t becomes confirmed
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73

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w mvft ferft W 5n<sr fegirfit i

^ fofoiqpvft u^ o^u

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*vqtfrs3<il£r jorq; i

ii ii

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stands the true difference between the two

This intellectual new birth deals the death blow to the previous wrong notion of duality and marks the cessation of all illusion

74

*T5r??Pi>r«5 snores re*n»rr.sqj Rilrf^r i
^r%F^rasror ^ r?ljWrr <j^:fht 11 ^o'mi

105 The term “at the end ” may also be

•/

taken to mean “ during the last moments of life”
as commonly understood for even if the
illusion disappears at the dying hour, it returns
no more

5fRFT OTRET 3T Voir 3r I

3J%rTT 3T 5TTOFWrf?cR II ? II

106 To him there is no delusion of
duality, whether in his dying moments he is
healthy and sitting up or ill and rolling on
ground or unconscious

A real Vedantist cannot be said to die for to
him death is a term having meaning only in the objective
world To one that identifies himself as the perennial
stream of consciousness, it is void of any significance
Vedanta is the only school of thought that through a

rigid course of reasoning from which there is no escape,
supplies this consolation, after which every other school
has been dreamily hankering

q^Htaisfhr wirnrffen *r ii ? o* ii

75

107 During sleep and dreaming state,
day by day, the knowledge of the Vedas

which have been learnt is not lost After
awakening a man remembers what he has learnt
Likewise a man in an unconscious condition
while dying does not lose the knowledge of
Brahman he has realised in the waking state

srorofarfarr fan otto sot fan i

*T 11 ||

108 Conviction of the Vedantic doctrine
of Brahman arising from the evidence of the
Vedas cannot be destroyed unless some stronger
evidence is brought against it and we can find
no stronger evidence than the Vedas

D

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

the evidence of such experience All knowledge of the
infinite Self can proceed from the self, therefore the

source of Vedas must be identified with the self This
is what is meant by Veda apaurusheyatva (i.e. the
fact of the Vedas having no personal author Cf Sri
Sankara's commentary on Prasnopanisad, 6th Prasna
and third Verse

76

109 Even during dying moments, the
knowledge of the only real entity established by
Vedantic evidence is never affected Therefore
a study of the nature of the five elementary
principles and their differentiation from Brah-
man leads to moksha (i.e.,) final emancipation
(from the sorrows of life due to illusion which
leads to the ever recurring series of births and
deaths Since it is illusion that leads to
repeated births, transmigration of souls from
Vedantic point of view, is just as illusive as
this world)

SUMMARY OF CHAPTER II

-0-

Knowledge of Brahman described as secondless Existence, can be got by differentiating it from the five elementals* Akasa, Air, Fire, Water and Earth This classification of matter into the five elementals is founded on a psychological basis and does not in any way conflict with the teachings or discoveries of empirical sciences They are postulated merely according to the senses they affect Akasa or ether is that portion of matter, the effects of which appeal to the sense of hearing, air to hearing and touch, fire to hearing, touch and sight, Water to hearing, touch, sight and taste and earth to all the five senses The five elementals are the primal constituents of the phenomenal universe and as such they can never be perceived, though they contain in them the possibilities of becoming manifested Each of the perceived elementals contains one half of its own proper principle and one eighth of each of the other four

The five organs of sense and the five organs of action are controlled by the internal organ or Antahkarana which is divisible into two portions, mind (manas) the faculty of doubt and intellect (buddhi) the faculty of certitude The Antahkarana is made up of the three gunas satva, rajas and tamas, the effects of

78

which are given in the summary of the first chapter The Antahkarana will consequently be undergoing modifications Satvic acts give rise to merit, Rajasic to demerit and Tamasic to neither Tamasic acts cause wastage of life time Idea of egoity begets the idea of agency When egoity or personality becomes attached to buddhi (intellect) it is the usage of the world to connect all the acts with agents Everything that is perceived by the sensory organs organs of action, mind, reasoning, scriptures etc, we speak of as this universe and is denoted by 1 Idam in the text 44 Sadeva Soumida idam agra asit' (there was only Existence before

creation) To say that 1 nothing existed prior to creation is contradiction in speech, as * nothing cannot be united to existence, nor can it be of the nature of existence Even the use of term 'before creation' is merely a concession to the beginner, as in the pupillary stage he cannot think and speak without reference to time and space In the real state of things we have just something left which is stable, profound, beyond thought, self luminous, immanent, unspeakable, imperceptible and which is not non existence We experience that Brahman in a state of realisation in which the mind is quiescent, that is when there is no idea of subject and object as separate entities Mind being absent, no ideas can originate either of existence or non existence It can only be realised as pure Existence A power known as Maya is supposed to exist in Brahman It has no independent existence

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apart from Brahman It is not non existence like a man's horn, nor is it of the nature of existence like Brahman In fact its nature cannot be defined in terms of existence or non existence Maya is supposed to operate in a part of Brahman but the conception of Brahman as partible is a concession to the beginner Brahman remains pure and unaffected while Maya is operating and Maya has no substratum other than Brahman The first modification of Maya is Akasa (ether) of the nature of space The saying * Akasa exists means that the existence of Brahman accompanies Akasa as its basis But Maya which evolved Akasa from Brahman, made Akasa and Brahman look non different from each other as when we say Akasa exists and then caused the real existence of Brahman to appear as a mere attribute having Akasa as its basis, as when we say ' Akasa has existence Before enquiry, Brahman appears as the phenomenal universe but when after enquiry, the illusory nature of the universe comes to be known, Brahman is recognised as the real basis Existence of Brahman is the inseparable accompaniment of all things and Akasa is not If existence is separated in thought from Akasa, nothing of Akasa is left The appearance of an object which does not

really exist is simply illusion like an elephant seen in a dream A conviction of the truth of the

difference between Brahman and Akasa will come about by proper discrimination and cogitation A similar line of argument will differentiate Brahman of

78

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been in a dream. A conviction of the truth of the difference between Brahman and Akasa will come about by proper discrimination and cogitation. A similar line of argument will differentiate Brahman of

is simply illusion like

line of argument

80

the nature of existence from air and other elementals. In a portion of the elemental earth is manifested the universe known as 'Brahmanda' (Brahma's egg) containing all possible kinds of worlds suited to be the abodes of all conceivable varieties of living beings. By separating the real entity underlying the Brahmanda as a whole and the various bodies individually they are all reduced to unreality. But their continuing to appear real, even after one is

convinced of their unreality is no guarantee of their reality and the appearance of an unreal thing (as for instance in a dream) cannot constitute a claim for the existence of a second thing beyond the side of the secondless Brahman. When the elemental*, the results of their combination and Maya are realised to be on an equal footing as regards their unreality, nothing will ever affect the comprehension of the secondless one. Therefore whatever be the changes that might occur in our conception of the world owing to ever progressing science, the) will in no way affect the position of the Vedantin, for they lie altogether outside his sphere. Discoveries of science can still be described in terms of perception or phenomena. When once the intellect is weaned from the notion of duality, it becomes confirmed in the conception of the secondless One. The person who has such a firm conviction is known as one liberated in this life (Jivanmukta). A real Vedantin can never be said to die, for to him death is a term having a meaning only in the objective world. It has no significance to one

81

{

who identifies himself with eternal consciousness. The

study of the nature of the five elementals and their differentiation from Brahman leads to final

\

emancipa

tion from the sorrows of life due to illusion which leads

\ one to ever recurring series of births and deaths. Since it is illusion that leads to repeated births, transmigration of souls, from the Vedantic point of view, is just as illusive as this World.

CHAPTER III

351%r m i

*■5 to qstar'Pro srftffcqft n ? n '

1 Th.it Biahinan who is (descnbed in the Taittiriya Upanisliid as being) hidden in a cavern, can be properly apprehended by differen tiating it from the five sheaths Therefore the five sheaths aie now discussed

srr*r to i

to *ror tot ww jj^r to ll * u

2 B) the teiin ' cavern ' is meant the

series of sheaths, beginning w ith that of food which contains withm it that of Prana, which encloses that of mind in which is included that of intellect (the actor) which m turn holds in itself that of bliss (the enjoyer)

I

63

^ ffrsHSratSfflSn sn^it 3 ll

3 The body which is derived from the sperm and ovum produced m the bodies of parents as a result of their taking food and which grows in consequence of food being taken

is spoken of as the sheath of food It cannot be Atma as it is absent bekoie birth and after

death

tffaaq; n y it

4 (If the Atma is identified with the body then) on account of the non existence of Atma pi ioi tobuthj this inclination should be described as a result without a cause, which is a logical fault, also on account of the non existence of Atma after death, good and bad deeds performed in this incarnation would be left without a proper recompense (in other words causes would operate without producing effects, which would be another logical fault Therefore Atma cannot be described as the body)

84

'jpif ll w® w^rsrmr W l

wig. wiirnwrr wremmwrr ^w^wsfwr^ li K ll

5 That Prana which pervades the whole body, gives it strength and enables the senses to operate, is known as the Pranic sheath Neither is this, Atma, as it is devoid of consciousness

3T^rr *r*rar ^uRr *r f

wrorowrr srr?<rt n 5 n

6 That which produces the ideas of ' I ' and { mine * in the body and houses &c respectively, is the sheath of mind As it is swayed by likes and dislikes and has no stability it cannot be Atma

35faT §#r wgwfw swrawnfrwiwriRT i

rwfrrcwwsrs?*!^ n * li

7 That intellect which is associated with reflection of supreme consciousness, which becomes latent during sleep and pervades the whole body up to the tips of the nails, during waking state, forms the sheath of intellect Neither can it be Atma (as it is subject to

modifications)

sr^lrMrs it d ll

8 As the one internal organ manifests itself in two phases of Agent and Instrument, it is differentiated into the sheaths of intellect and mind, which respectively operate inwards and

outwards

5<KT»TR R?T^W SR5T H « ||

9 Occasionally when experiencing joy the leeward of good actions, the intellect is directed inwards and gets the bliss or Atma reflected in it and when enjoyment is over becomes latent in the form of sleep This constitutes the sheath of bliss

rawRjat r 3tr^ ariRier ^stfonir n \ o \\\

10 Though a reflection of bliss, it is occasional and therefore cannot be Atma Therefore that bliss which is eternal and never changing and which causes a reflection of itself in intellect is Atma

5T3 i

JTT ?T ll U ll

11 (An opponent now says) "We are ready to admit that the sheaths beginning with the body and ending with the sheath of bliss are not of the nature of Atma But there is nothing else that is experienced" (Therefore ^on end in positing nothing)

tr ^rr u u

12 (To this we reply) "True, the five sheaths are experienced by some one, but that which is not of the nature of the five sheaths is not the subject of experience. That by which the five sheaths are experienced is itself the Atma, And who can get over this fact?"

srnRrrm^wrrer^fr * c^TH^rr n ? 3 n

13 As Atma is of the nature of experi-

ence at first hand, it cannot be experienced by

anything else. It is not known because it

87

cannot become the object of experience in the

absence of another knower and knowledge and not because it does not exist (For if Atma did not exist at all, no one can possibly experience

the five sheaths as such)

11 ?» 11

14 Just as sugar possesses the power of imparting sweetness to other substances when mixed with them, but does not require any substance to impart sweetness to itself. Nor is

there any such substance

ttt *m«ug*Tr53T53- ^rqrrw 3 11 \\\

15 Though there may be no other substances to which sugar can impart its sweetness, still it always keeps its own sweet nature. Similarly though there may be nothing else which can be experienced by Atma, Atma itself

does not lose its nature of consciousness

3^1 S^ISI<^sf%Sfc£ |

88

16 The Vedas also declare that Atma is self-luminous The self alone was shining before the evolution of all these worlds The manifestation of the universe is dependant on

f ^ ma "which is self luminous The whole universe derives its manifestability from the self-luminous Atma

sR? 5TT«rer ^TR^rrq; i

fkm^K 3R R*?7J^Tb eHrj g «TSRq[II II

1/ How can anything else know that by which the whole universe is known ? By what

can the knower be known (Mind) the instrument (of knowledge) can only operate on percepts

^ srra i

f^%rri%%rr«n 11 n

18 The Atma knows everything that can be known There is no other knower than Atma That Atma which is of the nature of

consciousness is distinct from the known and the unknown

u ??)3T qwmfrfaq; ii n

89

19 Persons who perceive things and yet complain that they do not experience them are merely lumps of clay in human form (for experience underlies all perception) How can scriptures teach such persons ?

f*rgr *rsi%r ^ i

i

20 (Not reflecting that without tongue one cannot speak) if one says u Have I or have [J not a tongue " he has reason to be ashamed of \himself Similarly also if one says 41 I don't know consciousness, it must be taught me again '* \That is to say, without consciousness one cannot say that he knows*, or does not know Both perception and knowledge presuppose experience

or consciousness)

sfTwfasre ii ^ ? ii

21 In this world, whatever object you come to have a knowledge of, give up the idea of object in it and what remains is pure consciousness This is what is known as determining Brahman

90

^ qq wi^wreq q*q %\$&i ii H

22 Similarly in the knowledge of the five sheaths give up the objective element, viz, the sheaths and what remains is the witness, the self, of the nature of pure consciousness If on existence cannot possibly be predicated of it

qrqesqq qre faqt^rrqqqcqq I

^[%T5rfq fqqT^c5n%qrq^r sar || II

23 For, the fact of one's existence cannot

form the subject-matter of dispute for any body If one begins to have doubts of one's own existence who can be the disputant

It is not open to any body to doubt his own existence, for the very fact of doubting presupposes his existence

^TTsrt^ g q fqsrc fhn i

qq graqfa qq *qraTqqn%q w KM u

24 Unless one is unde i delusion,
nobody would like to argue, that he lmnself l s
non-existent Theiefoie \ edas decline the

91

untenability of the position of one who argues
the non-existence of self

The un ten ability of position arises from its
being immediately contradioted by the fact of

consciousness

sw *r ijprer ii ll

25 If one denies the existence of Brah-
man then he himself becomes non existent (as
Brahman and Self are identical) Theiefore it is
impossible that Atma can ever become the
object of knowledge So let the existence of
Self be first ackno^i 1 edged

qtftoraic're n ?^ ||

26 If you ask us “ What is the natuie of
Atma P” we leply that its nature n> such that it
cannot be described as this oi that Therefore
the nature of Atma is neither such nor such

arSTTorr i

Bre4r ^risnw q^rsjerr u ® vs w

srrrsjsrhrqspra l

s ^ vfrrg-'- r tf zw gk% n W 11

22 Similarly in the knowledge of the five sheaths give up the objective element, viz, the sheaths and what remains is the witness, the self, of the nature of pure consciousness Non existence cannot possibly be predicated of it

3rfr crasTO srrn ftenvrfratTC i

23 For, the fact of one's existence cannot form the subject-matter of dispute for If one begins to have doubts of one's own existence who can be the disputant

Ifc is not open to anybody to doubt his own existence, for the very fact of doubting presupposes his existence

aw qq gr%rfa ^ srmT?wrr%H n n

24 Unless one is under a delusion, nobody would like to argue, that he himself is non-existent Therefore \ edas declare the

91

untenability of the position of one who argues the non-existence of self

The untenability of position arises from its being immediately contradicted by the fact of

consciousness

araWr ht it ||

25 If one denies the existence of Brahman then he himself becomes non-existent (as Brahman and Self are identical) Therefore it is impossible that Atman can ever become the

object of knowledge So let the existence of
Self be first acknowledged

qqftemi&n fsrrarlgrg n ?s, n

26 If you ask us u What is the nature of
Atm a P" we iepty that its natuie is such that it
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the nature of Atma is neither such nor such

^aj^rr it ^ vs u

90

srrfajqNrmspm i

*r q*r ?«rp 5 ^«RSf gsfcq; n qq 11

22 Similarly in the knowledge of the five
sheaths give up the objective element, viz, the
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existence cannot possibly be predicated of it

arim »rm TararqTi%tm5«m i

t3T%rerfa mtanfshsrraarrera m sraq; it ^ n

28 For, the fact of one's existence cannot
foim the subject-matter of dispute for anybody

If one begins to have doubts of one's own exis-
tence who can be the disputant

It is not open to anybody to doubt bis own
existence, for the very fact of doubting presupposes his

existence

strsvsr 5 * i

am qtr =3TOT^rr%r u <2 n

24 Unless one is under a delusion,
nobody would like to argue, that he himself is
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91

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The untenability of position arises from its
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consciousness.

aratsw trr wist** srwjWrq; n r<\ 11

25 If one denies the existence of Brah-
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object of knowledge So let the existence of

Self be first acknowledged

26 If you ask us " What is the nature of
Atma ?" we reply that its nature is such that it
cannot be described as this or that Therefore
the nature of Atma is neither such nor such

92

27 Any object that can be grasped by
the senses can be described as 'this' Any
object that cannot be grasped by the senses (e.g. >
Virtue) can be described as 'that' But the
knower cannot be the object of the senses and
being the Self of every being, it cannot be the
object of mediate perception

VKOTFa EffTOGjaiq; II 11

28 Though beyond the reach of the intellect, it is still immediately experienced, for it is self luminous Existence, consciousness and infinity are given (in Vedas) as indications of Brahman

srqrrrtw ^ngrrWsr rrspjr i
r% ^rfaj^r snff ?r u ^ u

29 Existence is defined as that which is not liable to destruction How then can destruction be predicated of Atma who is the witness of the destruction of the objective world (during the states of sleep, enlightened reflection (samadhi) etc) And who witnesses

93

the destruction of Atma 0 To speak of destruction occurring without there being a witness to it is untenable

arqrftag 3^5 i

^ n ^ o 11

30 After the destruction of all objects having shape what remains is the shapeless space (Akasa) Similarly what remains after name and form are got rid of from the objective world, is to be understood as the indescribable * that 5 (Parabrahma)

flfefcwrfar ^ i

TOT 1WT5T f| II \ % II

31 if it be objected that nothing remains after the destruction of names and forms, we reply that the very consciousness which enables you to say that nothing remains is Brahman.

breaks down in describing
Brahman but the indestructible Brahman remains all the same

^ 5TTTTOT |

^ Iflrl<f U U

94

32 Therefore Vedas describe Atma in such words as “ not this ” “ not this ” After -excluding dll objects having name and form, as being not Atma, what remain* as being im- possible to be excluded is pure consciousness or Brahman

3T5re*fr sr an wr qmGk* r 11 ^ 11

Everything peiceptible to the senses can be given up (a* being not Atma) It is impossible to exclude the witness who cannot be the peicept (but only the perceiver) Therefore that which I* indesti uctible Brahman

res g i

r\

ii w ii

34 Thus is established the eternal exis- tence of Brahman as also his pure consciousness from the texts quoted above regarding Brahman being of the nature of existence

rt osnfacST^RTts^r i

q graarsfa srsrfor rar«rr ii^ii

35 As he is all pervasive, he is not limited by space As he is eternal he is not bound by time As he is of the nature of everything in the universe, he is not limited by any object Therefore in all the three respects Brahman is infinite

This is the exoteric description of Brahman

h qgs \\\$\\

36 As time, space and objects are figments of illusion (Maya) Brahman cannot be limited by any of the three Therefore thus also is established the infinity of Brahman

This is the esoteric description of Brahman

era ^ i

I'ffRer ^ II ^ vs II

37 That which is indicated by existence, consciousness and infinity is Brahman The ideas of Omniscient Lord (Iswara) and the Senscient soul (Jiva) are superimposed on Brahman by the two illusory associates Maya and Avidya respectively!

32 Therefore Veda* describe Atma in such words as "not this" "not that" After excluding all objects having name and form, as being not Atma, what remains as being impossible to be excluded is pure consciousness or Brahman

5? ^ ssrqRirsftjreq; i

3Tsnpfr awwr toi%t II H II

Every thing perceptible to the senses
can be given up (as being not Atma) It is
impossible to exclude the witness who cannot
be the perceptor (but only the perceiver)
Therefore that which is indelible is

Brahman

faith is

in

34 Thus is established the eternal existence
of Brahman as also his pure consciousness
from the texts quoted above regarding Brahman
being of the nature of existence

hence

95

35 As he is all pervasive he is not limited
by space As he is eternal he is not bound
by time As he is of the nature of everything
in the universe, he is not limited by any object
Therefore in all the three respects Brahman is
infinite

This is the exoteric description of Brahman

* motto of the

36 As time, space and objects are fig-
ments of illusion (Maya) Brahman cannot be
limited by any of the three Therefore thus
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^T^T *J]£\$T TO ^ |

fwr ^ n ^ n

37 That which is indicated by existence
consciousness and infinity is Brahman. The
ideas of Omniscient Lord (Iswara) and the
Sensient soul (Jiva) are superimposed on Brah-
man by the two illusory associates
Avidya respectively

Māya and

96

3tR^rwRwr qj^r ^tjgg 11 \c 11

38 Associated with Iswara, there is a
certain indefinable force having the power of
directing

latent in all objects beginning with the sheath
of bliss

The notion of force implies some resistance to
be overcome and cannot be conceived unless in relation
to the muscular system of man. As such, force, energy,
power &c are bereft of any signification in the real state
of things (1 e ,) independently of the human constitution.
Therefore all these notions are purely anthropomorphic.

i i ^ 11

39 If this force did not operate in nature
determining the specific properties of things,
there would be chaos resulting from the absence of
demarcation of individual properties of things.

40

This Mayic force appears as if it were

everything in this universe. It is

97

active only because of its
a reflection of Brahman And Brahman becomes
the Omniscient Lord only when united with
this associate force

srtr* i

t^Tctt 3^«ft4r «t«tt sn% n v? n

41 The same Brahman becomes the
Senscient soul (Jiva) when associated with the
five sheaths Just as one man is simultaneously
the Father and the grandfather when considered
in relation to his son and grandson respectively
(so the same Brahman becomes Iswara and
Jiva at one and the same time when associated
with Maya on the one hand and the five sheaths
on the other)

?! Prar tt fagms; i
hiR ^ra^rsiforajor n u

42 Just as apart from the considerations
of son and grandson, a man is neither father
nor grandfather, so also Brahman when con-
sidered apart from Mayic force and the five
sheaths is neither Iswara nor Jiva

P 7

being associated with

98

v srsr srthr «r*rq; i

wrer snwref gcR* h *mrir i i 5? 5 11

43 He who in the aforesaid manner
realises Brahman, himself becomes Brahman As
Brahman is without birth, the person who
realises Brahman is not subject to birth

SUMMARY OF CHAPTER III

Taittiriya Upamshad describes Brahman as being hidden in a cavern of five sheaths of food, prana, mind, intellect and bliss. Atma is not to be identified "with any of the five sheaths. It is the witness, and the experiences of all the five sheaths are to be referred to the principle of egoity superimposed on the witness. As Atma is of the nature of consciousness, it cannot become an object of experience. If Atma did not exist at all, no one can possibly experience (i.e.,) be conscious of the five sheaths as such. Brahman may be determined by giving up the idea of object in all the percepts and taking the objectless consciousness which remains left in the knowledge of five sheaths, you give up the objective element (i.e.,) the sheaths, what remains is the witness, the Self of the nature of pure consciousness. Non-existence cannot be predicated of it as it is not open to anybody to doubt one's own existence. If one denies the existence of Brahman, he denies his own existence, for Brahman is no other than the Self. Existence, consciousness and infinity are given in the Vedas as indications of Brahman which is beyond the reach of words or intellect. Existence is that which is not liable to destruction. If names and

100

forms are got rid of from the objective world, existence alone remains. The objection that "nothing" remains when names and forms are destroyed, is overcome by saying that the very consciousness which enables one to say that nothing exists, is Brahman besides even that "nothing" cannot be predicated unless as "known" which implies again consciousness. As Brahman is beyond speech and can never be handled as the object of knowledge, Vedas describe it as "neti" "neti" (i.e.,)

"not this" "not this." Every percept can be given up but it is impossible to exclude the witness who can never become the percept. Therefore that which is indestructible is Brahman. An exoteric way of proving Brahman to be infinite is to say, that he is not limited by space, as he is all pervasive; that he is not limited by time as he is eternal; that he is not limited by

objects as he is of the nature of everything in the

universe The esoteric way of doing the same, is to say that as time, space and objects are figments of illusion (maya), Brahman is infinite The idea of Jiva and Iswara are superimposed on Brahman by the

associates Avidya and Maya respectively That is to say, the same Brahman becomes Jiva when associated

with the five sheaths caused by Avidya and Iswara when associated with Maya When Brahman is considered apart from Maya and the five sheaths, there is neither Iswara nor Jiva Brahman is thus to be realised

CHAPTER IV

1

1.1

1.1.1

1 In this section 1.1 is considered the world of duality created by Iswara and Jiva By such discrimination the bondage of duality which is to be given up by Jiva is made plain

1.1.2

2 The Svetasvatara Upanishad says that Maya is to be known as Primordial nature (prakriti) and that Brahman associated with Maya as Iswara, who creates all the universe

1.1.3

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3 The Aitareya Upanishad says that before creation, there was Atma alone and nothing else, that he thought of creating

the worlds and then created them

w°r«f^ñ|rT5TTfrFiTjfrsr%5r u # n

4 Taittereya Upamshad says that from
Brahman alone arose in due order all this, vu ,
Ether (Akasa), air, fire, water and earth, herbs,
food and bodies

5T5TT^I% I

htw 1 fararc n ^ ii

5 And that desirou- of assuming
numerous forms, he meditated and then created
the worlds

^ nr*mr n 5 n

G The Chhandogja Ujum^had sajs that

before creation, there na« onl) Brahman of the
nature of existence and de«irin£ to become

103

many he created all such things as file, watei,
food and creatures born from eggs &c

The -word "Ikshafca" occurring in

the texts quoted in stanzas 3 and 6 has to be carefully
noted We have not given a literal rendering as the

language does not permit it But the import of the
word must not be ignored lb means 11 he saw " and
refers to the first stage of creation which was made

possible only through the pure consciousness objectify
mg itself This objectifying is spoken of as 1 Maya '

The question of when and why this objeotification
arose is inadmissible for we are here explaining the
origin of the world which includes time, space and

causality Hence there cannot be a point of time when the objectification came about as time itself owes its birth to the objectification in question Neither can

there have been a cause of the origin of the world, in the sense in which we understand the word cause \ vi 7 , a thing operating in time linking one prior event with a subsequent one

*nrr i

mm *1% ti v> n

7 Mundakopamshad says that all animate and inanimate objects arose from Brahman, just as innumerable sparks are given off from a roaring fire

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The Vedantin is warned here not to infer too much from the figure Though the sparks are part of fire, the Jiva can, only from the lower point of view be looked upon as part of Brahman In fact Brahman is partless and is identical with Jiva The above is a mode of explanation suited to the comprehension of a beginner

8 The Bhadaranyakopamshad says that before creation the worlds existed in Brahman in an unmanifest condition and that afterwards everything from Virat downwards became manifested assuming names and forms

11 s 11

9 Such as Virat, man, human beings, cows, horses, asses, goats down to ants. All of both sexes

The theory of latency of the world in Brahman before creation should not be taken to mean its real existence As the second locus of Brahman has been established this is only a concession to the beginner

who cannot conceive the world or avidya to be causeless

ar sprā 5n|5ff^ sroitqRtiiTfj; || \o u

10 Vedas declare that having transformed himself into Jivas, Brahman entered into the bodies. The state of Jiva is due to his being the support of the Pranas

*r s?t i

11 The pure consciousness which is the basis for the superimposition of the subtle body, the subtle body itself and the reflection of pure consciousness in the subtle body, all together constitute what is known as Jiva or Sensient

Soul

This is an explanation of the origin of Jiva on the analogy of reflection. To facilitate the understanding there are many such analogies drawn upon by the Upanishads. The causal body is Avidya but it has to develop into the subtle body before the Jiva could act. Therefore the reflection of pure consciousness in the

subtle body gives rise to Jiva, as otherwise the sense of individuality would not have arisen, for in the state

The Vedantin is warned here not to infer too

much from the figure. Though the sparks are parts of

fire, the Jiva can, only from the lower point of view be

looked upon as part of Brahman. In fact Brahman is

partless and is identical with Jiva. The above is a

mode of explanation suited to the comprehension of a
beginner

zzsran Hrwsroarr ^ n c u

8 The Bnhadaranyafeopamshad says that
before creation the worlds existed in Brahman
in an unmanifest condition and that afterwards
everything from Virat downwards became
manifested assuming names and forms

itr- j

fa«ftT3 5 FRra3r5:foRr mSRRRJ T II ^ II

9 Such as Virat, man us, human beings
cows, horses, asses goats down to ants &c of
both sexes

The theory of latency of the world in Brahman
before creation, should not be taken to mean its real
existence As the secondlessness of Brahman has been
established, this is only a concession to the beginner

105

who cannot conceive the world or avidya fco be
causeless

5r*i || qifasTfi'src i

fit STflR sripffsrE^ RTOI«IRnn^ It \$ o II

10 Vedas declare that having transformed
himself into Jivas, Brahman entered into the
bodies The state of Jiva is due to his being
the support of the Pranas

rag|??«rr 5ft? \ \ ^ n

11 I he pure consciousness which is the
basis for the superimposition of the subtle body,
the subtle body itself and the reflection of pure

consciousness in the subtle body, all together

constitute what is known as Jiva or Sensient Soul

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subtle body gives rise to Jiva, as otherwise the sense of individuality would not have arisen, for in the state

104

The Vedantins are here not to infer too much from the figure Though the parts are parts of the Jiva can, only from the lower point of view be looked upon as part of Brahman In fact Brahman is partless and is identical with Jiva The above is a mode of explanation suited to the comprehension of a beginner

twelve

8 The Bhagavadgita says that before creation the worlds existed in Brahman in an unmanifest condition and that afterwards everything from the highest downwards became manifested assuming names and forms

9 Such as Virat, man, human beings, cows, horses, asses, goats down to ants &c. of both sexes

The theory of latency of the world in Brahman before creation, should not be taken to mean its real existence As the secondlessness of Brahman has been established this is only a concession to the beginner

who cannot conceive the world or avidya to be
causeless

srrfasrfr'BrC l

51k ar STTpffarT 5ITD|«IRonil. II \$ o II

10 Vedas declare that having transformed
himself into Jivas, Brahman entered into the
bodies The state of Jiva is due to his being
the support of the Pranas

3?r 1

r?nest*rr i%iif???@it cTcHfff affa *= 5 ?^ 11 n II

11 I'he pure consciousness which is the

basis for the superimposition of the subtle body,

the subtle body itself and the reflection of pure

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develop into the subtle body before the Jiva could act
Therefore the reflection of pure consciousness in the

subtle body gives rise to Jiva, as otherwise the sense of
individuality would not have arisen, for in the state

of sound sleep when Jiva is shrouded in Avidya, the
principle of individuation is not seen to operate

faqfr <r sfr# qtgqsret n n

12 The Mayic force associated with
Iswara has the power of creating the worlds as
well as the power of causing illusion This
latter power deludes the Jiva (and makes hi
forget his real self)

msr?*r*rerr vm jtot ^gr* «rrercr i

f5T^5W? trf ?mr¥TH || \$3 II

13 The Jiva coming under the power of
illusion believes himself powerless and identify-
ing himself with the body is immersed in
sorrow This in short is the world of duality
created by Iswara

Individuation always presupposes differentia-
tion Since all that comes within the sway of the
individual soul can have originated after individuation,
the effects due to primal differentiation must be attri-
buted to a cause different from the individual soul
This cause is denoted by the conventional term

Iswara

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WRrsrarsr&r l<r RRI^rq; i

3T5rTR SRfTfR ^WaTJRI^r || \ » ||j

14 In the Saptanna Brahmana (a portion
of Chhandogya) is fully described the creation of
the duality by Jna Jiva is there said to create
seven kinds of food by meditation and works

R3fm«*F ^TTsT | 'STjfforq; 1

3T?«n%fr«7tncfnafR5TiRT RRqrsrfru a ^ u

15 Of these one is intended for men, two
for Devas (beings of a higher order), the fourth

for animals and the remaining three for Atma
itself

sNnf^s aft?: <rsn *r i

^pfirnim «gR*T5iTffm^R?T«frq; n \ 5 n

16 Wheat and other grains are for men,
sacrifices at Fullmoon and newmoon for Devas,
milk for animals and mind, speech and prana
for Atma

\

TOmr \ \& \

108

17 Though these in their real nature as
creations of Iswara are indifferent in themselves,
yet Jiva has selected them for his own enjoy-
ment, through his knowledge and works (and it
is in relation to him that they are known as
' Anna " or food)

sffcrwrq- 5T?TfT«?r i

n \c ll

18 These seven kinds of food though
created by Iswara, are used for enjoyment by
Jiva and are thus related to both, just as a
female born of her parents and enjoyed by the
husband i& related to both

^rrfr^Tcn^r fNrawr stter i

sfhrcn^qr wranr^rq; 11 H n

19 The Mayic force of Tswara has for its
aim the creation of these worlds which are of the
nature of Maya The mental opeiations of
Jiva have for their aim the enjoyment of the

objects created bj lsi\ur«i

20 The objects created by Iswara e.g., a-gem always preserve the same nature but according to the varied mental states of the enjoyer, the same gem may affect different men in different ways

^SfecTT §reWrT I

\kv£\S% ^ H ^ \ II

21 One man may rejoice at his having obtained the gem, another who did not get it may feel vexed while a third who does not care for the gem will neither be pleased nor vexed

misfire sqs?*rareiq;w *narerere i
m «i*n m t% 3 11 ^ R u

22 The three feelings of pleasure, pain and indifference in relation to the gem are all created by Jiva whereas the gem itself, the creation of Iswara remains unaffected all the time

^ *rrei i

23 From different points of view, one

and the same woman may stand in the relationship of a wife, daughter-in-law, sister-in-law, cousin and mother to different persons though she herself remains unchanged

* ssr *rhrRfifa n Ry n

24 It may be objected that the relationships above mentioned are obviously different in notion and the form of the woman in them

unchanged 1 he special ti uts fancied by the
Jiva are not observed to exi^t m the body

tna*i!fr i

f«?i3 wr*r*fr n ^ n

25 (To this w r e re pi}) that the objection
does not hold good A female lias a gross body
ade up of flesh <ic and a subtle body due to

ental conceptions

Though no

change

is

obsei rafale m the gross body , there is a change
in the mental conceptions

5Tf5i?tTi^ *i*Twr * ii ii

III

26 (Another objection is brought for-
ward) In hallucinations, dreams, creations of
imagination uni acts ol memory, let mental
operations prevail, but mental conceptions
cannot apply in the case oE objects perceptible
to the senses in the wakeful state

§ to qVn<**rrT5TOt??rsf i

27 (To this we leph) “Tme, when the
mind becomes conjoined with an external object,
it assume *5 the form of that object (and modifies
its own conception of it to snit its own prepos-
sessions) This l** acknowledged by great

commentators eg, Sri Sankaracharya and others

qqi am dim WT I
^tfiss?nspn%Tr n ^ n

28 Sri Sankaracharya says that just as melted copper assumes the shape of the crucible in which it is placed, so the mind also assumes the form of the objects it perceives

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^ra^r^^rearr^Rr src^ra ti ^ 11

29 Or just as sunlight assumes the shapes of those it illumines, so the mind by which external objects are perceived, assumes the forms of those objects

vpnfawiz ^ sprere ii ii

30 The Vartikakara also says that cognition proceeds only from the cogniser Cognition becomes associated with the cognised object Such cognition when perceiving objects is united with them and assumes their shapes

The Indian Psychology of perception is explained here The senses which alone come into

contact with objects e g Rays of light &c carry feedback impulses to the mind which then assumes the form of the object and in conjunction with the perceiver, is said to perceive it

H^ra raw sr jjtnrawrar I
^oji^ Jrra^r wRrmrsrrra^ sfmra n 31 f

31 Such being the case, in the perception

iu

eg, a pot, there are two factors one earthy and the other mental The

earthy portion of it is cognised by the mind
and the mental portion of it by the witnessing
consciousness

This is not to be too literally understood In
modern language, the internal organ is made up of two
departments, the faculty of perception and the faculty of
understanding The former deals with the perception
of objects as such and the latter imposes on them
notions due to its own egoistic predilections, while
what is known as the witness is absolutely unaffected
by them Of " Sakshi, cheta kevalo nirgunasoha 1

32 By making use of the principle of
presence and absence, we see that it is the
operations of understanding that lead to the
bondage of Jiva When they are present,
pleasure and pain their effects are present
In their absence neither exist

tion of an object

II U II

P 8

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33 In dreams, though external objects
are not present, mental operations bind one to
pleasure and pain But in the state of enlight-
ened reflection (Samadhi), of dreamless sleep
and of fainting, though external objects may
be near, one is not bound by pain or pleasure
(as mental operations are absent)

A better case in point is that of one emancipa-
tated in life (Jivanmukta) His perceiving faculty
continues to operate but owing to cessation of
the operation of the egoistic portion of the
faculty of understanding, the percepts do not affect
him by way of causing pleasure or pain

34 Though the son may be alive in a distant country when the father hears from a liar that his son is dead, he believing that his son is dead, feels grief

Jjg'sfir sTTWraRfraWSTrTraT |

3T5T ^ II

So On the other hand, though the son

is really dead, if the father does not hear of

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his death, he will feel no grief Therefore to

all living creatures, the mental world in which each lives is the cause of bondage

* f?rrqjrOTi^ig srurwreraj^ijr n 3511

36 If it be objected that the whole thing is reduced to pure idealism, as the external objects are rendered useless, we reply that our argument does not tend to idealism as external objects are necessary as the basis of the mental world

tfarcbreg Ennr * i

5Ri3R^raj^r * *Ti«rr*ftRT if %r% n 3« n

37 Though admitting the purposeless nature of the external objects we are unable to dispense with them altogether As a matter of

fact, cognition is concerned with the existence of things and not with their uses

qwrjawnsraltf trrerfrqrc srpqrir i

3T*aT^gpT«^tri 5T5t?rreiT f% || s ||

(An opponent now says) “ If the

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nominal world created by mind is the (cause) of bondage, it will disappear with the control of the mind One should therefore practice control of mind (Yoga) and what is the use of knowledge of Brahman ? Tell us ”

_rv ^ ^ ^

11qrr^crr^wrrnrriT^rrfr^ i
^irfTR f^rr srrr^ftr \ n

39 (To this we reply that) though mental control may cause the disappearance of the duality of the world for the time being yet the destruction for all time, of mental creation cannot happen without a knowledge of Brahman All Vedantas proclaim this by drum-beat (as it were)

f wjs fir ^rwrrrq; i
mwvi ll Vo ii

40 Though the duality of Iswara’s creation is not destroyed, the non-dualist convinced of the falsity of this duality can obtain the knowledge of the secondless one

* shrt engross n * ? n

117

41 When all duality disappears at the time of the dissolution of the universe (as in

dreamless sleep) it is not possible to know the secondless Atma in the absence of a teacher and

the Sastras, though there may be no impediment of duality

An unenlightened man going to dreamless sleep cannot hope to come back from it enlightened, as no means of instruction shall have been left, when the teacher and the Sastras (Scriptures) have been bundled away with duality, as they are in dreamless sleep

42 The duality of Iswara's creation is

not an obstacle but a direct help to our obtaining the knowledge of the secondless one. Moreover we are unable to destroy Iswara's creation. Therefore let it be, what is the use of being annoyed at it ?

afraid of Sri

3 Hi < s < f r s r T i

43 The duality of mental creation of

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nominal world created by mind is the (cause) of bondage, it will disappear with the control of the mind. One should therefore practice control of mind (Yoga) and what is the use of a knowledge of Brahman ? Tell us "

31 c* 1^r^r 3 ^r 3 rr 3 *TT 3 aj 3 i

3WT3 T33r 3 ^rrr^Rf u ^ u

39 (To this we reply that) though mental control may cause the disappearance of the duality of the world for the time being yet the destruction for all time, of mental creation cannot happen without a knowledge of Brahman. All Vedantists proclaim this

it were)

S3 3*3 ^3Tc33Tq; I

_ v rv

3STT53 3R| 5133 3*3*333333 II tfo ||

40 Though the duality of Iswara's creation is not destroyed, the non dualist convinced of the falsity of this duality can obtain the knowledge of the secondless one

5js5»3 3r^f£r^ g JJ^I 133 I

ft^3T3I3Sft 3 ST33 3Tf353*I II tf ? II

by drum-beat (as

117

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anRfpTCnRT ^IR5TT ?rrt«re' §5 II II

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Moreover we are unable to

destory Iswara's

creation Therefore let it be, what is the use of

being annoyed at it ?

sfats 3 rt*n i

STNSfcmi II II

43 The duality of mental creation of

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Jiva is of two kinds (1) that which is in conformity with Sastra (Scriptures) and (2) that which is prohibited in Scriptures The fact should be accepted till one obtains a knowledge of the nature of Brahman

ft <Tx3r i^irimr f argsrr^JTq; 11 vv n

44 Enquiry into the nature of Brahman, is the mental world sanctioned by the Scriptures The Vedas themselves declare that even this should be given up after Brahman is realised

srrernHTHfrsr tqrCr 3 tv*tpt ^ i

trc;jr fern? n n

45 The wise man after studying Vedantic

Scriptures, after repeatedly practicing it and after reaching Parabrahma, should throw away the , scriptures as one would throw away a torch light (after one's destination is reached)

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46 The wise man desirous of mastering

the scriptures and of experiencing the truths contained in them, should after studying them, discard them 'altogether just as one desirous of grain, throws away the husk

urt Terror srnr i

TOTH %

47 When a spiritual hero seeking after final liberation, obtains a direct experience of

Brahman, he must keep it up Let him not afflict himself with a multiplicity of words as either uttering them or thinking of them is merely a waste of energy

unr n n

48 Vedas plainly direct us to know the

secondless one and to give up all talk of anything

else A wise man should get his speech lost in the mind

arsn^fiimfq 1 st ms* irarwwr nruT i

120

49 The duality of mental creation opposed to scriptures, is of two kinds sharp and dull That in which desire and anger become manifest, is the former and that which is conjured up by the mind in the form of day-dreams, is the latter

smrrttTc? ^ spr «t<t ii <\o ii

50 Both should be overcome before enquiry into Brahman is begun , for then only

one gets two of the four preconditions for the
study of Brahman, viz, mental calmness and
power of fixing attention

gxFsr * f| g^rr n m 11

51 Even after the direct cognition of
Brahman, desire and anger should be avoided in
order to have fixity of the liberated state
during lifetime, for no one bound by sorrows of
desire and anger can hope to become liberated

This appears to be a needless injunction, as
real knowledge precludes all delusion and in the absence

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of delusion, no one will come under the power of
passions and conversely lie in whom desire and anger
are still active, cannot possibly have reached Brahman

forGfa it kr it

52 (The opponent now says) " Well,

I don't care for liberation in this life, it is

enough for me if I am freed from future births"

(To this we reply) " In that case you cannot be
freed from rebirths but will have to be content
with a heavenly state as your summum bonum of
happiness" (for if you don't care for liberation in
this life for fear of losing your pleasures, you
will have to be born again to enjoy the rewards
for your acts in this life)

^*TT f^TT 35[t I

*nr ?i«ra*nsJFT f% ^ H W II

53 While even heavenly pleasures are to
be given up on account of their being at best
temporary, much more should these desires &c
be given up as they are of the very nature of

evil

?i^gr^:0T ?r ^ic^qsn^rfci^Tf^ II W n

54 If even after knowing Brahman, j t ou cannot completely give up desires &c , you will be transgressing the moral laws and be enslaved by your will (being undei the false impression that you are not bound b}> works as you are a knower of Brahman)

=lw ti \ w

55 Suiesvarichaiya sa'is that if a knower of the secondless nature of Brahman, begins to act as he pleases without any soi t of restraint and eats unclean things, there will be no difference between him and a dog

See note under Stanza 51

2rr<*R3*T i

arsrccJPFft^T =^ 3 r£r ?r gtetbrijq; 11 n

5G Before cognition, }Oti suffered onty from the effects of 3 our desires and anger, but now after cognition, 3011 have acquired 111

addition the censure of the whole wagjtt and this is the glory of your enlightenment

«j3?ra || (\s n

57 Being aknower of Brahman, you should

not desue to be put on a level with dogs or
pigs By giving up all evils arising fro;
mental creation you should become worthy of
being worshipped as a divine being

srasr Jrrajstrete cTRfosq- ^fr \\ w

58, The scriptures dealing with emancipa-
tion proclaim that a close enquiry into the
fettering nature of all objects of desire, is one
of the means by which they may be given up
Therefore make use of all such means and
become happy

sjt% i

59 If (it be said that) passions and
desires may be given up but that it would do-

1 22

* *rfira ^ i

W8RW ^ n h» n

54 If even after knowing Brahman, you
cannot completely give up desires &c , you will
be transgressing the moral laws and be enslaved
by your will (being under the false impression
that you are not bound by works as you are a
knower of Brahman)

rTx^TT =t^ ^s§jr%*rajw n u

55 Suresvaracharya says that if a knower
of the secondless nature of Brahman, begins to

act as he pleases without any sort of restraint
and eats unclean things, there will be no
difference between him and a dog

See note under Stanza 51

56 Before cognition, you suffered only

from the effects of your desires and anger, but
now after cognition, you have acquired m

123

addition the censure of the whole world and this-

is the glory of your enlightenment * 4

\\ <\v* 11

57 Being a knower of Brahman, you should
not desire to be put on a level with dogs or
pigs By giving up all evils arising from
mental creation you should become worthy of
being worshipped as a divine being

srmsr <TRiN«r ^ n \c \ i

58 The scriptures dealing with emancipa-
tion proclaim that a close enquiry into the
fettering nature of all objects of desire, is one
of the means by which they may be given up
Therefore make use of all such means and
become happy

g 3>r 8jfc r i

59 If (it be said that) passions and
desires may be given up but that it would do

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no harm to indulge in daydreams, (we reply
that) this mental cogitation on objects is at the

very root of all evil Lord Sri Krishna says in

Gita

sjrrawreir qjnr n s © n

60 That if the mind of a man dwells too long on any objects of sense, he will form an attachment to them from attachment arises desire and from (the thwarting of) desire arises anger

61 It is possible to overcome the mental creation by means of meditation on attributeless Brahman which again is gradually and easily acquired by meditation on Brahman with

associates

smgww *T5TRT5*r rrsrfom n tl

62 (If unable to practice the meditation

125

above referred to) one who has really understood the nature of the secondless one, who is freed from desires &c, who lives by himself in a lonely place, can overcome mental creation practising the pronunciation of Pranava (Om) for a prolonged period

fair hjfr* i

qfqfoq; ll \

63 When the mind is conquered and its operations are stopped it will keep quiet like a dumb person It was about this state that Vasishtha taught Sri Rama in various ways

JTRrfTRr *TTTCTT |

bw to RrqmRffh n n

64 When the world as a percept has been wiped out by the knowledge of the non-existence of all phenomena, there arises the profound bliss of emancipation

r^rri^Tira siw i

«n^Trtr H u

65 After a wide study of scriptures,.

126

and prolonged disputations between master and pupil, it has been settled that there is no higher state than silence devoid of even the last remnants of passion and desires

3 * CTnrcar *rr || ^ 11

66 If as a result of works (performed in previous births) the mind of such a person becomes attracted by external objects, it can by constant practice be brought again to a quiescent state

feajqr srsrr%r* * i

jTshrrsfrrfa rngjiT* ll q*s u

67 When the mind of a man never becomes distracted, he is not to be called a

knower of Brahman but he becomes Brahman himself, as declared by sages versed in Vedantic

scriptures

Tfc3T |

*rfargr?r 5 5TSR ll \$t'\

68 Vasishta says that he who giving up

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all ideas of knowing or not knowing Brahman,
realises that absolute state of the secondless one,
becomes Brahman, and is not to be spoken of
as a knower of Brahman

smpgiii TO S5TW *fNfftT%5F5Tf1Tq[I

69 Liberation during life is the final step
resulting as a consequence of giving up of the
mental creation by Jiva Therefore the duality
created by Jiva is differentiated from that
cieated by Iswara

126

and prolonged disputations between mastei and
pupil, it has been seeded that theie is no higher
state than silence devoid of even the last
remnants of passion and desires

^rf^gr *rfrgr%rr I

srr II ^ U

66 If as a result of works (performed in
previous baths) the mind of such a person
becomes attracted by external objects, it can by
constant practice be biought again to a quiescent
state

r%%*rr vw q i

urfg^ qr^%r II II

67 When the mind of a man never
becomes distracted, he is not to be called a
knower of Brahman but he becomes Brahman
himself, as declared by sages versed in Vedantic

scriptures

zrrcaBra* sr § stsf* && * ^rf^c^q; ii % 6 \\\

68 Vasishtha says that he who giving up

all ideas of knowing or not knowing
realises that absolute state of the second *, s
becomes Brahman, and is not to be .y „,*
as a knower of Biahman

69 Liberation during life i S the final
resulting as a consequence of giving U p 0 * ^
mental creation by Jiva Tk ^c._ . JI v '

created by Jiva is
cieated by Is war a

., T1 «*»
dfaentuurt ttom

SUMMABY OF CHAPTEB IV

Duality is of two kinds, one, created bj Iswara and
the other created by Jiva One may remark 11 where is
the necessity for predicating Iswara at all ? This may
be answered as follows Individuation always piesup
poses differentiation Since all that comes withm the
sway of the individual soul can have originated after
individuation the effects due to primal differentiation
must be attributed to a cause different from the mdivi
dual soul This cause is denoted by the conventional term
Iswara who is nothing more than Brahman associated
with Maya The origin of Jiva is explained on the

analogy of reflection The causal body is Avidya but it
has to develop into the subtle body before the Jiva
could act Therefore the reflection of pure conscious
ness m the subtle body gives rise to Jiva in the active
state, as otherwise the sense of individuality would not
have 'arisen , for in the state of sound sleep when Jiva

is shrouded in Avidya, the principle of individuation is not seen to operate. The Mayic force associated with Iswara creates the universe and gives rise to illusion by

Jiva forgets himself. Jiva coming under the

making J J Va iorgeo uxujbou -- —■

we r of illusion believes himself powerless and

identifying himself with the body becomes immersed in sorrow. Objects created by Iswara preserve the same

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nature but according to the varied mental state* of the

enjoyer, one and the same object may give rise to

pleasure or pain or indifference. The Antahkarana or

the internal organ is made up of two departments, the

faculty of perception and the faculty of understanding.

The former deals with the objects of perception as such

and the latter imposes on them notions due to its own

egoistic predilections. In the case of Jivanmukta, the

perceiving faculty continues to operate but owing to the

absence of the egoistic portion of the faculty of unde-

standing, the percepts do not affect him by way of

causing pleasure or pain. To all living creatures the

mental world in which each lives is the cause of

bondage. To break the bonds of Samsara, it is not

necessary that the duality of Iswara's creation should

be destroyed, but one should be convinced of the falsity

of this duality by knowing the nature of the second less
 Atma When all duality disappears as in the case of
 dreamless sleep it is not possible to know the second
 less Atma That is to say, an unenlightened man going
 into dreamless sleep cannot hope to come back from it
 enlightened as no means of instruction should have
 been left, when the teacher and the scriptures have all
 been bundled away with duality as they are in dream
 less sleep Therefore the duality of Iswara's creation
 is not only no obstacle to obtaining true knowledge but
 it is a direct help to it The duality of mental creation
 of Jiva is of two kinds, that which is in conformity
 with scriptures and that which is prohibited in them

P 9

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The first should be accepted till knowledge of Brahman
 arises and then thrown away It consists in enquiry
 into the nature of Brahman The second is of two
 kinds, sharp and dull The former is that in which

desire, anger etc, become manifest and the latter is
 that conjured up by mind in day dreams Both kinds
 of duality prohibited in the scriptures should be
 overcome before enquiry into Brahman is begun, as there
 by, mental calmness and power of fixing attention are
 obtained Enquiry into the fettering nature of all
 objects of desire, is one of the means of giving them
 up Indulgence in day-dreams should likewise be
 given up as attachment to objects is caused thereby
 (Vide Gita II 62) Mental creation should be overcome

by meditation on the attributeless Brahman, by practising the pronunciation of Pranava (Om) realised as the symbol of the Self persisting through the states of waking, dream and dreamless sleep When the world as a percept has been wiped out by the knowledge of unreality of all phenomena, bliss of emancipation arises When the mind of a man is never attracted by objects, he is not to be called a knower of Brahman but becomes Brahman himself

CHAPTER Y

- 0 -

qrrajer faErra «rraitRr ^ i

arasn^ wwsnft* ^cRin^gfrfterq; 11 ^ 11

1 The Aitereva Upamsbad says that that which is the basis of the operation of the organs of sight, hearing, smell, speech and taste—the last of which perceives sweets and bitters, is consciousness

In common parlance man is said to be conscious when his intellect is operating In Vedanta, this has to be taken as intellectual consciousness only, while pure consciousness is to be identified as existence running like a thread through all the three states of wakefulness, dream and dreamless sleep This is Atma and it never is absent even when a man is commonly said to be unconscious and asleep

?rsn<T RSIR H5T || ^ ||

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2 The consciousness which pervades the bodies of the four-faced Brahma, Indra, men, horses, cows &c, is one and hence is Brahman and that consciousness is in me also

qfcjpr rNnpwrftfiir i

gs Hrfsj^r T&csrr 4% n 3 II

3 The infinite Brahman becomes known as “ I ” when manifesting himself as the unchanged witness of intellect in the human body and this embodiment is necessary for acquiring the knowledge of Self

Here Brahman investing himself (even illusorily) with the human body was necessary as the highest step in evolution, since it is only when united with human intellect, that it can acquire a knowledge of its own nature The reason why evolution even

began is explained by the hypothesis of the causeless Avidya Avidya embraces the whole of the phenomenal world which is characterised by time, space and causality Cause as known to us is only the antecedence of one event to another Hence causality is restricted

purely to the sphere of time and space To speak of the cause of Avidya is to abuse our causal faculty

^cf *5^ TOOTRf 1

ii v ii

133

4 That is known as Brahman which by its own nature is unlimited and infinite The word “ am ” in the text “ I am Brahman ” in the Brihadaranyakopaniṣad denotes the identity between the two Therefore the purport of the text is “ I am Brahman ”

SB u ^ ii

5 That entity which before creation was without name and form and which was the one without a second and which now to the enquirer remains invariably the same, is denoted by the

word 'that' in the text "that thou art" in Chandogya Upanishad

W^ssfira n 5 n

6 That entity which transcends the body and senses of the enquirer is indicated by the term "thou". The word "art" shows their identity. May every one try to experience it.

Kilq^kd Rrsint^rfh n v* u

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7 The word "Ayam" (demonstrate this) in "Ayam Atma Brahman" (This Atma is Brahman) of Atharvana Veda, must reasonably be taken to mean this self-luminously experienced intelligence. It is called the innermost principle (Pratjagatma) as everything else beginning with egoity and ending with the gross body is external to it.

agsr n c ll

8 The basis of all this visible universe is known by the name of Brahman. That Brahman is identical with the self-luminous Atma.

SUMMARY OF CHAPTER V

Four holy texts are chosen, one from each of the four Vedas. The Aitereya Upanishad of the Rig Veda says "Pragnanam Brahman" (consciousness is Brahman). This consciousness, considered apart from all percepts, is common to all embodied beings and hence one and the same. The Bnbadaranyaka Upanishad of Yajur Veda says "Aham Brahmasmi" (I am Brahman). The infinite Brahman becomes known as "I" when manifesting himself as the unchanged witness of intellect in human body, this embodiment being necessary to overcome illusion and acquiring the knowledge of Brahman is that which is naturally

unlimited and definite The identity of "I" and Brahman is taught in the text "I am Brahman" The Ghandogya Upanishad of Sama Veda says "jFat Tw apoasi" (That thou art) ^ "That denotes the entity which before creation was nameless, formless secondless, and which remains the same to the enquire "Thou" denotes the entity which transcends the senses of the enquirer The identity of 41 % ^

and "thou" is taught in the Upamebad Tot /

\ana Veda teaches M Ayam Atma Brabro ^? *

Atma is Brahman) M This * refers to the fact .

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directly experienced inner consciousness * Brahman refers to the basis of all this visible universe The identity of Brahman with this self-luminous Atma is taught in the text

CHAPTER V L

11

?i«n mgqs I

q^RJTR fkm ^siiiq^l^3S^R \ \ II

1 Just as we observe four stages in the drawing of a picture before it is finished, so four modifications may be conceived in Paramatma

vtrar Tfssrer qs i

{^r^qrqt fere =qiwr ?i«ra?r nH.II

2 In the former we have the canvas as the basis, stiffening (with stai ch), drawing of the outlines and filling in the colours and in the

'Chit' (pure

consciousness), internal ruler (Antaryamm), the
aggregate of all subtle bodies in the universe
(Sootratma) and the aggregate of all gross
bodies (Virat)

latter there are the corresponding

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^i+^i^jfi^jrr fqr^Rsr^fr ^tfocorr^ n \ n

3 In a picture, the piece of pure white
canvas is the basis it is stiffened with the
smearing of starch , outlines are drawn with a
black pencil and the finished picture comes out
when the colours are appropriately put in

qstrwr ^yethr i%[rr%c3^ra- «n; ii # n

4 Similarly Brahman of its own nature
is* Chit 9 (pure consciousness) , when associated
with Maya it becomes 1 Antaryamm ' internal
ruler when associated with all subtle bodies it
becomes ' Sootratma ' and when associated with
the gross bodies in the aggregate constitutes

“ Virat ”

srvtfrfusr arfa i

q*R^fr ii ^ n

5 Just as in a picture, Inporent, middling
and unimportant objects are distinguished by
their positions, so in Pambinliman, all animate

things from four-faced Brahma down to a
blade of grass and all inanimate objects are
distinguished as of high, middling and low
grades

ii 5 ii

6 The human forms drawn on a picture
are represented as wearing clothes which are
made to appear as real as the cloth which is the
basis of the picture

11 \» u

7 To the various forms that are super-
imposed on Brahman (of the nature of Con-
sciousness), are assigned separate reflections of
the consciousness which are known as Jivas
These go through their individual series of
births and deaths

^ *jiiiflraiwd i«tuTiy*ni^nTTi<N^ |

fcfjj: || d II

8 Ignorant people impute the colours-

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PTTjBsRrt ^fjcorrfj; 11 \$ II

3 In a picture, the piece of pure white
canvas is the basis it is stiffened with the

smearing of starch , outlines are drawn with a
black pencil and the finished picture comes out
when the colours are appropriately put in

fj^Rtnr sj33g«hr rsrcn'icfs^ II n

4 Similarly Brahman of its own nature is 'Chit' (pure consciousness), when associated with Maya it becomes 'Antaryami' internal ruler when associated with all subtle bodies it becomes 'Sootratma' and when associated with the gross bodies in the aggregate constitutes

"Virat"

smoRrs^i

qar^it ^n

5 Just as in a picture, important, middling and unimportant objects are distinguished by their positions, so in Parabrahman, all animate

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things from four-faced Brahma down to a blade of grass and all inanimate objects are distinguished as of high, middling and low grades

fanrfe w g wn mt *rarnirer. i

^%T5IT II \$ II

6 The human forms drawn on a picture are represented as wearing clothes which are made to appear as real as the cloth which is the basis of the picture

«frRinrat ^rg^r «*rc?3i*fr 11 v® 1 1

7 To the various forms that are superimposed on Brahman (of the nature of Consciousness), are assigned separate reflections of the consciousness which are known as Jivas. These go through their individual series of births and deaths

sftarcrrc n c n

8 Ignorant people impute the colour

propel ly pertaining to the representations of
nloths to the canvas which is the basis of the
picture So they attribute the transmigrations

of Jivas to Parbrahman (on whom are superun
posed the Jivas)

fc?rare«rar * fit u s ii

9 As the hills &c,m a pictuie aie not
represented as wearing clothes, so the inanimate
objects m creation, e g, eaith &c, are not
endowed with a reflection of consciousness

Here an attempt is made to account for the
creation of animate and inanimate nature To the
Vedantin everything other than self h e ,) all percepts
including human bodies is other than consciousness and
hence unreal The real element in every individual
can never be seen and is one secondless consciousness
admitting of neither division noi distinction

^rrf^r^rr foras n ?» 11

10 To considei that the pleasures and
pains of this world are real and that they
actually affect Paramatma is an illusion due to

ignorance which can only be removed by a tiue
knowledge

11 Pleasures and pains of this worldly
life can affect onJ) the Jiva a reflection of Atma
and never the Atma itself This is true know
ledge and can be acquired by enquiry

rci«*ra 11 ^ ||

12 Therefore we must always be engaged in an enquiry into the nature of this universe,, the Jiva and Atma When the notions of reality of the world and Jiva are destroyed, what remains is pure Atma

5R i i \ 11

13 The destruction of the world and Jiva does not mean that they should become imperceptible to the senses, but there should be a determination of their unreal nature for

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if that were not the case people may find emancipation without any efforts on their part a^ during dreamless sleep and fainting (when precepts altogether disappear)

* *pristgfcfr IM# n

14 That Atma remains as the sole real factor, means that there should be a realisation of Brahman as the sole entity and not a mere absence of the cognition of the world otherwise there would be no such thing as emancipation in this life

No other system of religion or philosophy holds out the possibility of transcending evil in this life The existence of evil is piously believed by all

others to be more than counterbalanced by a reward in the Hereafter To the rationalist, this sort of consolation is both dubious and childish The uniqueness of Vedanta consists in offering by rigid reasoning, a positive solution of the problem of evil and appealing to experience restricted to this life alone for its

correctness

TOajr ftsrr ih*r i

fasroft i^rrcrs* wwz n n 11

15 Knowledge arising from enquiry is of two kinds, ' indirect ' and ' direct ' Enquiry only ends when there is direct knowledge

arfa \

16 The knowledge that " Brahman exists" is indirect The knowledge "I am Brahman " is direct

^TajT^r*ra;g;«t?bn5fraTq i

*rst*rerrcic*rci u \s n

17 Now is described in detail the nature of Atma by a direct experience of which one becomes at once freed from all fetters of mundane existence

l>ss*fr sfrasTrfqgN i

«r«rr n \c n

18 The absolute consciousness is differentiated into Kootastha (the unchanged) Brahma, Tiva and 1st, just as Akasa (Ether) is differentiated through its associates into Ether in a pot (Ghatakasa), the all-pervading ether, Ether in

water (Jalakasa) and Ether in a cloud (Meghakasa)

arrerrr sfHrer n Hu

19 The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as "Ether in a pot (Jalakasa)

JTfrerrRrw i

^ Jhrrrrsfr rwer n *o ll

20 The sky reflected in water and tides forming a cloud suspended in space is known as “ Ether in a cloud ” (Meghakasa)

^5rr%f^T5^ ll Rt ll

21 As a cloud is composed of water in a particulate condition we are justified in inferring the reflection of “ Ether in a cloud ”

arfaBMtPn i

|| n

U5

22 The consciousness limited by a reference to gross and subtle bodies and forming a basis for them never undergoes any change and is hence known as Kootastha

This is analogous to the ether limited by a pot

^<T5TT T^resrfciff^ I

moTRr 3^ 11 11

23 On it is superimposed “ Buddhi ” (intellect) (‘ Intellect is here to be taken to mean the Primal Avidya or Mula Avidya) The reflection of Kootastha in intellect bears “vital airs” (Pranas) and comes to be known as Jiva who is subject to transmigrations

The doctrine of Transmigration is based on the eternity of consciousness As consciousness cannot originate or end, its existence through all past time must be conceived as repeated acts of embodiment Similarly also in the future, until the realisation of Brahman takes place It is therefore to be conceded to be as real as the rest of our worldly experience This compares favourably with the illogical conception of the unaccountable birth of souls, believed in by the

followers of other religions

P 10

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24 Just as the 4 Ether in a pot ' is hidden
by Jalakasa when the pot is filled with water,
so Kootastha is masked by Jiva This masking

is known as mutual superimposition

sv qdrftilft n^rrq; u ll

25 The Jiva never realises his distinction
from Kootastha This want of discrimination v> Inch
is beginningless is said to be primal ignorance

fcsftri f&rsfkm i

* wi% snfer 5czrrrT^rtr% n »*

26 The ignorance has two phases,
"Yikshepa" (power of manifestation) and
' Avarana " (power of concealment) The
latter is the cause of one's saying that Kootastha
does not exist and is not manifested

This twofold nature of Avidya is comparable
to the centripetal and centrifugal forces which are in an
sense to in the same process of rotation

^ mrfer 5% n il

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27 Being asked by a wise man about
Kootastha, an ignorant man will reply that
there is no Kootastha and that he does not
manifest himself He feels so and speaks so

Thereby he implies the positive experience of
Avidya in himself

\$msi%sn ar i%*r 4*131% • '1

2S This experience common to all, confutes all such questions as the following which are mere logic il quibbles “ How did the self-luminous Kootastha become covered by ignorance ■**” “ If there is no ignorance how did the concealment come about ?**

These questions themselves presuppose ignorance on the part of the questioner, which is what is known as Avidya

^*1 ^ \ 11 ^ ^ 11

29 If one is not to trust to one's own experience and as one argument is overcome by another without end, how can the logician attain

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to the truth regarding anything by mere reasoning?

Mere reasoning warrants no finality

wrr srr% i

«ngagigsri*or m sswriam u 5© n

30 As logic is of use in helping one to understand things better, let it be used in conformity to one's own experience Let not logic be

misused

Logic that ignores experience is mere verbal play and can lead to no result

prrg>gjrrcrasji*TPTTf#T =*r sr?i%fu i

sra sixain it \ \ n

31 It has been shown that with regard to ignorance and its power to veil truth, we have actual experience in ourselves Therefore let us infer that the co-existence of consciousness

known as Kootastha and of ignorance is not

incompatible

This is to say no one can deny that he is
conscious or that he is ignorant at the same time

crafty and wise

being and non-being

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32 For if it is opposed to ignorance, by
■whom is the ignorance to be experienced? It is
knowledge that is opposed to ignorance as may
be seen in one who has realised the truth

That which is not is not

33 The superimposition of Jiva with
gross and subtle bodies on Kootastha covered
by ignorance, like the superimposition of silver in
mother of pearl, is what is known as Vikshepa

Superimposition simply means mistaking one
thing for another

That which is not is not

with the same

(In an instance of false

perception, as

when one mistakes mother-of-pearl for silver,
he says "this is silver") Here "this" refers to

the thing perceived and "is" implies its reality
But it is the mother of-pearl that deserves the
demonstrative pronoun "this" and the verb "is" »

whereas by mistake these are transferred to silver Similarly the ideas of “self ” and

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“ entity ” belonging to Ivootnstlm me rcferied

to J IVft

*rar Rrcrfifrq; i
SJarwsfir riwufrq; n *\ u

^ Just iu dining the supenmposition of
sihei the othei chu icteis of the shell such ns
blue colour, outci suifnce, ind the timngulm
fonn aie not taken notice of, &o the uiMbsoeintcd

ness and the blissfulness of Ivoot istha become

\eiled

arr^for^zr reiser qr*r uqr i

Ih In the example gnen, sdvci is the
n une of tint wlmh is supci imposed Sinnlmh
m tins cise, tint which is superimposed on
Root istha is known is the 10go

^jrr & ** w ll ^ n

,i7 In the instance of fnNe perception
gnen abme, “this 11 is wiongh coordimuJ

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with silver So in the case of self-perception,
the self is mistaken for the ego

fa* |

38 The notions of ‘this’ and of silver

are distinct So also the notions of ' self ' and

* I * In both cases there is a common element
and a differentia

39 In common parlance we say " Deva-
datta himself goes ", " You yourself see this ",
" I myself am unable "

amt troftrafttratr u y o n

40 Just as " this " is commonly applied
to all percepts as in " this is silver ", " this is

cloth " &c , so " self " can be commonly applied
to all persons denoted by " He, You or I "

lr i% ^ |

?T || ||

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" entity " belonging to Kootastha are referred
to Jiva

rercr%rq; i

sTtfsTH^qr^sr £?&sft r'crcrfifrq; t| \ \

35 Just as during the superimposition of
silver the other characters of the shell such as
blue colour, outer surface, and the triangular
form are not taken notice of, so the unas- sociated-
ness and the blissfulness of Kootastha become
veiled

?rra «r«rr rfsrr i

ftara n 35 ii

36 In the example given, silver is the name of that which is superimposed Similarly in this case, that 'which is superimposed on Kootastha is known as the Ego

w«rr ft ^ wi u 3* n

37 In the instance of false perception given above, u this " is wrongly co ordinated

151

with silver So in the case of self-perception, the self is mistaken for the ego

f*T5T I

stotwt ^ || \c n

38 The notions of 'this' and of silver are distinct So also the notions of ' self ' and

' I ' In both cases there is a common element and a differentia

€ia^sr w* h«tt i

915 sigcuik ll ^ li

39 In common parlance we say " Deva-datta himself goes ", " You yourself see this ", " I myself am unable "

^ 3T5?I^ <T*TT 1

3T3t srafSrerfiwwra n «o u

40 Just as " this " is commonly applied to all percepts as in " this is silver ", " this is

doth " &c, so " self " can be commonly applied

to all persons denoted by “ He, You or I ”

%xh jt n \

150

“ entity ” belonging to Kootastha are referred to Jiva

radffaq; i

fjewsfa || ^ u

35 Just as during the superimposition of silver the other characters of the shell such as blue colour, outer surface, and the triangular form are not taken notice of, so the unassociatedness and the blissfulness of Kootastha become veiled

arrdrfcrer ?rw wr ?r«rr i

36 In the example given, silver is the name of that which is superimposed Similarly in this case, that which is superimposed on

Kootastha is known as the Ego

cT?rr *ar ^ ll ^ n

37 In

given above,

the instance of false perception
“ this ” is wrongly coordinated

151

with silver So in the case of self-perception,
the self is mistaken for the ego

fair |

$\wedge *1*\wedge || \sqrt{6} ||$

38 The notions of 'this' and of silver
are distinct So also the notions of 'self' and

'I' In both cases there is a common element
and a differentia

saw 7T^5 t5T 3*IT I

39 In common parlance we say " Deva-
datta himself goes ", " You yourself see this ",
" I myself am unable "

5? VTOftl? ^5^: 5ISIT I

mrawiRra h »o n

40 Just as " this " is commonly applied
to all percepts as in " this is silver ", " this is
cloth " etc , so " self " can be commonly applied
to all persons denoted by " He, You or I "

*5R5T tR f% I

tc^r ^si ^rer ?r JT^ri; || ||

150

" entity " belonging to Kootastha are referred
to Jiva

*t«tt Utp) radf|?rq; i

fjzwsfq' TTO r%?rq; || u

35 Just as during the superimposition of
silver the other characters of the shell such as
blue colour, outer surface, and the triangular
form are not taken notice of, so the unassociated-
ness and the blissfulness of Kootastha become
veiled

arrermr esrer urn ?r«rr i

f^rasr«r 11 3 5 n

36 In the example given, silver is the name of that which is superimposed Similarly in this case, that which is superimposed on Kootastha is known as the Ego

qFF^ra?TtWc(l

tr*rr & ^ wa «T?iT5rfr%?ir5T*T^ ll 3* n

37 In the instance of false perception given above, “this” is wrongly coordinated

151

with silver So m the case of self-perception, the self is mistaken for the ego

fa* i

aroint ^ ll ll

SD

38 The notions of ‘ this 1 and of silver are distinct So also the notions of L self ’ and

5 1 ’ In both cases there is a common element

and a differen tia

wff i

afij otp u u

39 In common parlance we say u Deva

datta himself goes ”
u I myself am unable ”

, K You yourself see this ,

arm mfWtaFira ii tfo il

40 Just as “this” is commonlj apphed
to all percepts as m “ this is silver ”, “ this is
cloth ** &c, so “ self ” can be commonly applied
to all persons denoted by “ He, You or I ”

^ il ^ i

WR^tir q^t ir *&ti || Il

152

41 It may be asked u Let the idea of ‘ I ’
be different from that of the ‘ self ’ What
advantage do you derne from this as regards
Kootastha ?” To this we leply that that “ self”
denotes the very Kootastha

*FF§\kgfc[H[|| R ||

42 If it be objected that “ self ” merely
excludes the idea of another and does not say
anything about Kootastha, we say that as
Kootastha is Atma and c self * excludes the
notion of another, ‘ self’ can indicate onl) r
Kootastha

wfrft jfa ster aw i

ST^rhTTT ?TTtST<r 'STF^R^q- 11 3 Il

43 In common usage self and Atma are
synonymous and so botli terms are never used
together Therefoie both terms exclude the

idea o£ another

tfj ^ h sTtHfifrcSrcr «r?r%5 l

^3 ZZ ^rpwrmrwwraa || y» ||

153

44 If it be objected that the word ' self '

is used in connection with inanimate objects,

e g,apot (-nwhich has no consciousness) a'- m
the sentence " A pot itself does not know ", we

say that its use is justified as Atma forms the

basis of all objects both animate and inanimate

{% 3 it h'a n

45 The difference between animate and
inanimate objects is not made by the unchanging

Atma but is to be understood as being made by
Jiva who is the reflection of Kootastha m the
intellect (i e , Avid ya)

srrmsr i

ar^Rpr am n u

46 Just as the conscious Jiva is created
in the unchanging self by the illusion of
ignoiance, so also are the inanimate objects, e g,
the pot cieated in the same way

an mfcammtifr ^ n n

154

47 If it be objected chat the ideas of
' that ' and * this ' are common to " you and I "
just as the idea of self is, so you must grant

that the thing denoted bj ' this and that ' is also

Atma

|sr <r*CT || \}£ ||

48 (We reply that) it is not so « That' and 6 this 9 are used not only with 4 3 ou 9 and T but also with Atma which is common to 1 you ' and 4 1 1 Therefore they axe of the natuie of adjectives hke 4 good 9 and 1 bad 9 and so cannot be synonjmous with Atmi (While Self and Atma are substantives, 4 this ' and (that * are only adjectives)

srfusf^rr h ^ h

49 Moreover the ideas of 1 this 1 and 'that'

are opposed to each other just as the pans of ideas 44 Self and another ,f " You and I " <Lc As this usage is common there can be no doubt about it

WWTOT Rr%SrST I

wwn ^i%rt n h* w

50 The idea of " Self " of the nature of the unchanging Atma is opposed to that of another and the egoism oE Jiva opposed to the idea of u Youis superimposed on the unchang- ing Atma (1 e ,) Kootastha

W 8 sre ws sirred 11^ u

51 As in the case of silver and ' this \ so the difference between the ideas of 6 1 1 and 1 Self 1 is plain , but people overcome by illusion identify ' I ' and the unchanging self

Id the universal usage of the word 1 self \ there is a linguistic evidence of an instinctive recognition on the part of man of a something existing beyond the ego and the objects of perception, as their basis

si^Rwnwrra «jsffasri%sr?rT i

52 In this section is treated the mutual

superimposition which has been created by
ignorance. It leads to illusory knowledge.

156

When the ignorance is dispelled its result (i.e.,)
mutual superimposition with its illusory know-
ledge also disappears.

Therefore, the

g ST^8j*mraj*r WWW

53 The veiling power and mutual super-
imposition which are products of ignorance are
destroyed by a knowledge of the self. The
effects of the creative power, viz, the phe-
nomenal world being the manifestation of the
causes that have been operating during a series

of births can end only with the exhaustion of

•/

the particular Karma that has already begun to
fructify in this life.

This alludes to the commonly accepted theory
of Karma according to which every man starts his life
with a store of Karma at his credit, a portion of which
begins to fructify in that life, the rest accompanying
him through all the future births determining their

character, till he realises Brahman. Then, while that
portion of the Karma which has already begun to
fructify, will have to be completely exhausted in that

life the rest of the store will disappear without ever
going through the process of fructification. This is not
in conflict with the theory of causality as no cause can

operate in the presence of an obstacle and enlightenment
being the most powerful of such obstacles, the unex-
hausted store of Karma cannot in its presence even

operate

^isrfr T^rijsfa am srEfrjlr i

r% ^ srwrarf n <\% u

54 The logicians say that though the
material cause is destroyed, its results persist
for a short time afterwards Why should not
this hold good in our case also ?

f^isresrrar % srrs:^ arcjr i

am h ll

no According to the logicians the doth
keeps its form for a second or so when the
threads of which it is made are destroyed, as
the life of the threads is measured by days
On the same reasoning the body may persist for
a proportionately long time when its cause the
ignorance of countless ages is destroyed

tW afcajtr trre %|qr qf^ww i

q^ffj i% jj jg ll ||

oG The persistence for a short time of

When the ignorance is dispelled its result (i.e.,)
mutual superimposition with its illusory know-
ledge also disappears

firmer i

feajvm g ll ^ 3 ll

53 The firing power and mutual super-
imposition which are products of ignorance are
destroyed by a knowledge of the self The

effects of the creative power, viz, the phenomenal world being the manifestation of the causes that have been operating during a series of births can end only with the exhaustion of the particular Karma that has already begun to fructify in this life

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begins to fructify in that life, the rest accompanying

all the future births determining their

him

through

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in the presence of an obstacle and enlightenment

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54 The logicians say that though the material cause is destroyed, its results persist for a short time afterwards. Why should not this hold good in our case also ?

in the presence of an obstacle and enlightenment

I

^TT^T W'JT || ^ ||

00

According to the logicians the cloth

keeps its form for a second or so when the threads of which it is made are destroyed, as the life of the threads is measured by days On the same reasoning the body may persist for a proportionately long time when its cause the ignorance of countless ages is destroyed

^ *TT»T 1

^cn f% 3 <r 5i^ ii ii

oG The persistence for a short time of

the results after destruction of its cause, is

simply assumed by the logicians without any proof But it is not impossible to the Vedantm as he is supported by Veda*, reasoning and experience

fagiHfc* n <\vs> n

57 Let us put aside the disputations with unreasonable logicians The fact is?» the identification of the unchanging Atma expressed by * Self' and Jiva with the idea of egoism, is due to illusion

nip c^rfWrrW i

awrssr «tr<r m&tkbf&r grwfsrar n \<c n

g

58 The worldly wise logicians believe
themselves to be very learned, become subject to
illusion holding fast to their unaided reasoning
and disregarding the Vedas

3if3jTwretp*sreFTaj' r it ^ u

59 A few of the above class profess to

159

take the Vedas as their authority but become
confused being unable to harmonise the meaning
of what has gone before with what follows
They, shamelessly try to maintain their own
views on the authority of isolated passages which

when considered a part from their context appear
to support them

rawrewr stij i

qr*rcna srewmrewrfirer 11 n

60 Lokayatas (Atheists) and vulgar

persons relying only on the evidence of the

senses, consider the whole aggregate from the

unchanging self down to the gross body as the
Atma

mw ir a*rr i

srqrir aRfirt^ n \$ ^ n

61 To make their own opinions conform-
able to the Vedas, they quote passages to

show that the gross body is the Atma, which is the doctrine of Virochana

^rtotsira i

lbO

62 Others say that when life passes out of the body the latter undergoes death and decay Therefore Atma must be something different from the gross body

ixxmvfc-Fmtm g^rsm%srobTer \ u

63 Others, taking the evidence of the senses and because the intellect enables one to say "I am speaking" &c declare that the sheath of the intellect with the various senses, apart from the gross body, forms the Atma

«n*n^rfafhprroT ^35 gT%g gcf \
a* 5TCT ^ T% II 5 # II

64 They say that as the Vedas declare in

some place that the various senses e.g., those of speech &c, quarrelled among themselves and to do that they require to be endowed with consciousness which is a sign of Atma, therefore the senses may be said to be Atma

qgoiradftsft 3 H ^ 11

161

65 Others known as Hairanyagarbhas, argue that Pranas alone are to be considered as Atma, as even in the absence of the senses e.g. that of sight, a man is said to be alive only so long as pranas are in the body

Wr 3n*n1i gfrsfa i

srror*T«r qqfN-sr u \$\$ u

66 Pranas persist in states of wakefulness
and of sleep The Vedas declare the pre-eminence
of the Pranas and describe the Pranic
sheath in detail

m iff* *Rr i

sqgr tfrxjpr uskrcRt n n

67 Devout people believe that the mind
is Atma, as it is plain that the Pranas have no
power of enjoyment and mind has

^ *igwu*n i

I 68 “ Mind alone is the cause of bondage

or freedom to men ” The Vedas speak thus of

P 11

162

the mental sheath and therefore mind alone
is Atma

ratrR*n?irRr ^ an§ i

*rar *r?ror H ^ n

69 The Idealists (Buddhists) say that
intellect is Atma as it is the basis of the mind
and enables it to grasp things fully

fs^rr r

[%nr vkri a sso u

70 The internal organ is of two kinds,
that whose operations cause the idea of ego and
that whose operations give the idea of the
external world as “ this and that 9 The former

is intellect (faculty of certitude) and the latter

is mind (the faculty of doubt)

71 As, without having the idea of egoism,

it is not possible to cognise the external world
it is plain that intellect which brings about the
idea of egoism is the cause of the mind whose

163

operations give the idea of external world

Shia is the Psychology not of the Yedantm,
but of the Bouddhas

«3\$ t s j o t i

RftR asr faa n ii

72 As the idea of egoism arises one
moment and disappears the next moment,
intellect is transitory and self luminous

fkmwFB&s* sffa 5^nm srjj 1
awaan: 5fFaat5ig??nf^ it n

73 The Vedas declare the sheath of in-
tellect to be the J 1 va who alone is affected by
births and deaths, pleasure and pain &c

Jtiwt ftsrswmtreg; i

mwifopi 11 vsy 11

74 Others known as Madhyamikas
(Agnostics) say that as intellect is transitory
like flashes of lightning in clouds, it is not Atma
and as we know of nothing beyond intellect,
Atma is mere nothing '

gg gg- i

smgifcrsnirf^Ttnj; n w\ n

75 To support then position, they quote a passage m Vedas which says that tl before creation there was nothing ” and that cognition and cognisable objects are merely creations of illusion

^^r^wir^Trqrr^rc^rsReRrr i

5Bf*TRifa ssnr%5gr^*rr grr^rcfg ir n n

76 (Here the Vedantin breaks in, saying) this cannot be as there can be no illusion without a basis of reality Therefore the existence of Atma has to be admitted Even “ nothing ” requires a witness as otherwise it would not be

2 ven possible to say “ there is nothing 91

errin' i«nrr»r?nT5r i

frar n wv» n

77 The Vedic doctrine is that there is the heath of bliss, beyond that of intellect as mentioned m Vedic passages

wgi^ifnsrat Irehi i

1^5% T% gT%5fg55RTSPn^ U \3<! II

78 Others conforming to the teachings of Vedas regarding Atma, still dispute variously as to whether the Atma is atomic in size or all pervasive or of medium size

fo'JI p^Tli 5T^r5J?m u VSS n

79 Of this class of disputants, some

known as Antaras say that Atma must be

atomic in size, as he is declared to pervade

capillaries which are as fine as 1/1000th part
of a hair

ferRr i

I) Co ||

80 They adduce in support of their

arguments hundreds and thousands of Vedic

passages which declare that " Atma is atomic in

size, more minute than an atom and finer than
the finest material, J

166

encyWSRPTTTra 3TCPTT =*T I

wnr sfNr sr fatra - \$Rr ■qr^TO aft n c\ ||

81 They quote another Vedic passage
which says that "the Jiva is to be known who is
1/100th part of the end of a piece of hair which
has been divided into 100 parts "

Il cR. n

82 Others known as Digambaras assign a
medium size to Atma as he animates the body
from top to toe, quoting a Vedic passage which
says that " the Atma pervades the body up to
the tips of the nails"

83 They also say that the Atma becomes
subtle and pervades the fine capillaries, as the
arms enter into the sleeves of a coat

s^rhsfa i

?r«Rfsr n <;« n

167

84 They establish the medium size of Atma by sa) mg that it adapts itself to a body of any size, by enlargement of or diminution in the size of its parts

stow srs^STrsfr 3*n *n% i

85 This position is untenable because if

Atma is ciedited with organs or parts, he must be subject to destruction like a pot If Atma be admitted to be capable of destruction, the logical faults arise of causes being left without their subsequent effects and of effects arising without previous causes, (as individual pleasures and puns experienced m one life cannot be

accounted for)

^rnnsprsa^rar smterea n <:\$ n

86 Therefore Atma is neither atomic nor of medium size but without any parts and of unlimited size, all pervasive like ether, this doctrine being acceptable to the Vedas

553^1 g ctgv*r to* *Tg |

*P*5jsir ^fq u ** \

168

87 Similarly as regards the nature of Atma, there are numerous disputes some attn buting want of consciousness, others conscious→

ness and others again a mixture of the two

smTPKrc5rrf%«RTa& snf^rr%?rfjr?rrn; i

88 Prabhakaras and logicians say that Atma by itself is unconscious, that it is a substance like Akasa (Ether) and as sound is a property of ether, so consciousness is an attribute to Atma

i

?Rww»n:rsj- ajwrrajilrwfrferr n ii

89 They predicate other properties besides consciousness e.g., Desire and hatred, efforts, pleasures and pains and the power of having

them in a latent condition

zwttsv srafMr II II

90 They say that when as *the effect of

16<1

previous Karma, there is union of Atman and mind, the various properties manifest themselves. When the Karmic causes do not operate there is dreamless sleep and then these properties become latent

I

wsmwn seal whfiT % n n

91 This Atma having desire and hatred and making efforts is called Intelligence (as it ■were) because he possesses it. He becomes an actor doing good and bad actions and consequently becomes an experience! of pleasures and pains

*Wra i

wr w*rir w 11

92 Just as, through performing actions,
he comes occasionally to experience happiness
and misery so when he assumes another body
in another sphere of existence, desires &c, mani-
fest themselves through the influence of Karma

Therefore desire, hatred and other properties
of Atma, although intelligence itself, are only occasional

170

^^ tf^qrfq- *r*Hhrr i

awssi swroif^RT u <\\ n

93 Though all-pervasive, Atma becomes
subject to deaths and rebirths (The Pra-
bhakaras say that) the authority for their state-
ments is found in that portion of Vedas which
treats of works and their results

3TRF?W^TT I

3T*qHHR?r arr^Nr ?r jpn 11 ^ n

94 The blissful sheath in which conscious-
ness is not found fully manifested and which

remains as the last element persisting in sleep is
the Atma of these Prabhakaras. The characters

above described are attributed to this blissful
sheath

ijp- =td *-<ETgcST8?*7 I

apcfRT §3% II II

95 The Bhattas, imagining masked or
indistinct consciousness, say that Atma is of the
nature of consciousness. The inference of cons-
ciousness is from the remembrance (of sound
'deena') on the part of one awakening from sleep

firer arrange * II ^ U

96 After waking from sleep one remembers that he became unconscious and slept. There can be no remembrance of unconsciousness unless one had experienced it.

Sgl&raiqsr ^ crsrstt i

sr^nsrspFtJETPMrwrcOT u \a n

97 The Vedas also declare that "in sleep neither the seer nor seeing is absent" Therefore like the firefly, Atma is both luminous and dark.

trqr?ffSirf SRqftqRR II II

98 The wise Sankhyas say that as Atma is without parts, he cannot be of the nature of both consciousness and unconsciousness and that he can therefore be of the nature of consciousness only.

snsnqr stfitr Thrift rajjar ^ I

fefr tfrnPTtmrsr s^ra nr 5Ra?r n n

' 99 Unconsciousness is the nature of prakriti

which is made up of three Gunas Satva, Rajas and Tamas and is changeable. The operations of Prakriti are to enable Atma to be the enjoyer and to release him from the worldly

bondage

awf rajr i

'jwwr ii \oo u

100 It is only through the non-comprehension of the distinction between Purusha and Prakriti that Purusha who is unassociated and pure is said to be subject to bondage and emancipation To account for the different individuals having different lots in this life and to account for individual release as the result of individual knowledge, Sankhyas, like the previous disputants, admit the plurality

of Atmas

Of Atmas

o

101 They cite the Vedas which say that a para nti (undifferentiated and potential matter)

173

is other than Mahat (differentiated and kinetic matter) and is unmanifested and that also Purusha is unattached and pure

Of Atmas

Of Atmas

102 Yogis predicate Iswara (Lord) who controls the Prakriti which is operating in the presence of Atma They say that he is superior to Jivas

Of Atmas

Of Atmas

103 The Vedas say that "Iswara is the Lord of Prakriti and of Jivas having the three Gunas (Satva, Rajas and Tamas) under his control In the Aranyaka is described the internal controller Through fear of him all natural agencies operate

smPIFSfa WSTst If II ? 0 5? II

104 Even in the case of Iswara, there are a number of disputants who wish to maintain

174

their own view*, quoting in support, various Vedic passages which they believe to be in their favour

ijfNNI il \ oU * II

105 According to Patanjali, there is a superior Purusha who is unassociated with miseries, works, births and deaths and their latent impressions (earned on from birth to birth) This Iswara, like Jiva, is unattached, is of the

nature of consciousness and a special person

crsrrfa grMNCgrgCTsw i

rtstt 11 ? o 5 n

106 Still, being a superior Purusha, he has the power of controlling the universe If there were no controller bondage and emancipation will fall into confusion being unregulated

act wrawaiw n n

o 'a

107 The Vedas say that “ the forces of nature operate through fear of Iswara who him-

175

self is pure and unattached' His controlling power is suitably vested in Iswara as he is not affected by misery, works &c

gsRWTft Jnpjffor^ 11 \ ° t II

10S (Pro per) speaking) misery and works do not also affect the Jivas because they are unattached like Iswara But as said before, through the want of comprehension of their real nature of unattachment, they are affected by misery, works etc

?

109 The Logicians deny the controlling power to Iswara as he is unattached but invest him with the attributes of permanent knowledge, effort and desire

The logicians who predicate to Jiva, consciousness, only as an attribute occasionally manifesting itself, suppose the Jiva to be essentially unconscious To escape from this position, they, in defining Iswara, invest him with the attribute of permanent consciousness*

176

ness, but this device does not help them, for at best, it can only be a dogmatic assertion, since reasoning from the known nature of Jiva in whom consciousness is supposed to be present only during wakeful and dreaming conditions and absent in that of dreamless

sleep, the conclusion is inevitable that consciousness wherever it is an attribute can come into play only occasionally This would make Iswara as much subject to ignorance as Jiva himself

g

110 The Lordship of Iswara is due to his having these three attributes and to nothing else They quote the Vedas which declare « him to have pure desires and intentions »

w

As Iswara permanently possesses

knowledge and other properties he must be constantly engaged in the act of creation (Such creation is only periodical) It is only a being who is associated with the subtle body that can be considered to be Iswara Since

177

Hiranyagarbha is such a being he alone must be the Iswara (Lord)

*iOwiwor asr m ct w wftfa saq; i
ftjRrwsfit ara n u

112 His worshippers saj that a detailed account of Biranjagarbha is given in Udgitha Brahmana Though he foims an aggregate of subtle bodies he does not become a Jiva as he is not bound by woi ks

ftar l

t^rrscT srlffr ll H

113 Worshippers of Virat or Viswanara say that Yirat consisting of an aggregate of gross bodies, possessing head and other organs

Is the leal Iswara, as a subtle body is not seen apart from the gross one

sprrirengrfasr]l u

114 They constantly quote the Vedic passage which describes Yiswarupa as consisting of innumerable heads, eyes in all directions &c

P 12

178

'Trmq^r ffRnt^rqr %sr?^{rr} i
<r<rsrg|psrr ^ g^{rr} W 11 UK II

115 Otheis objecting that even worms
would have to be invented with divinity, if Virat
the aggregate of gro^s bodies possessing all
hands, feet and other organs, is taken to be
Iswara, declare that no “other person than the
four-faced Brahma alone is Iswara

gsrr[^] ergHreftor sr^fr^{rr}er i

irarr 3T?j3T\$?rrfcsrt?^r it { U »

1] 6 bo say persons who worship Brahma
for obtaining children and quote passages in
which Brahma is declared to be the creator of

the worlds

fgroiRTO wg^{rr} sf^{rr} ^r[^]ertrrrr i
faro[^]r mt rerrr snrr u U » u

117 Bhagavatas say that \ ishnu alone is
the real Iswara as creator Brahma arose from the
navel of Vishnu

118 Saivas aKo lelying on Vedas s «*y
that Sin onh is Lima and not Vishnu, as the
lattei is declaied to have been unable to discover
the feet of (all peivasive) biva

»isar[^]w«i; i

srifCto monrcwr Km w \^ n

119 Worshippers of Gane«a say that he
alone n, to be considered is Iswara, since Siva
worshipped him to enable Imn to overcome the
demons of the three cities

120 Smululy numerous other sects try

to establish the overlordship of the deities for whom they have a predilection by quoting Vedic hymns of praise, local traditions &c, in support of their opinions

Piom the internal

controller down

inanimate objects all are considered to be

180

Iswara, for we find that trees e g, Ficus Religion, Asclepias gigantea and the Bamboo are taken by various people to be their family deities

tc&r srRprfo CTicaprur ^3^ w 11

122 Those who study the Vedas and logic with the intention of determining the real truth, come to the conclusion that Iswara is one only and that is plainly described in this section

srefrwn\$r*g &rm vzfo? srnrj; u ||

123 The Vedas declare that Maya should be known as Praknti (material cause of the universe) and that Atma associated with Maya as the great Iswara and that the whole universe is pervaded by animate and inanimate objects which are parts of that Iswara

ffcT ^ 1

124 Regarding Iswara this is the proper

conclusion in conformity with the Vedas

tins point of view the worship of trees &c,
becomes reconcilable with the Vedic teachings

<rer^rr mwra ^koirq; t
argijft 99 *r *r% ***** II W ii

125 Tapamya Upamshad says that the
Maya is of the nature of ignorance The Veda
itself declares the universal expet lence to be the
evidence of the nature of Maya

^nsrtsim asr 11 \$ ^ 11

126 The Vedas point to the universal
experience of the unintelligent and illusory
nature of Maya, as displayed by pel sons of
lower orde of undeist inding, e g, children and
shepheids

srfoqn n ^vs \

127 The nature of pots and other in-
animate objects is Jada (le) absence of
intelligence Worldy wise men say that where

182

the power of intellect becomes futile, that is the
sphere of Maya

The sphere of intellect is with regard to all
emperical sciences, circumscribed by Maya Everj fact
of phenomenal experience can be connected with its
cause only up to a certain point beyond which the
greatest scientist or the wisest philosopher must confess
his ignorance Maya thus sets a limit to the enquiry
into the causes of things and seems to lay down the rule
“ thus far and no further For instance in Chemistrj,
we know that Hydrogen and Oxygen combine to form
water but why they should do so and in certain propor
tions only and why the result could not be otherwise,
are beyond the ken of human intellect Any and every
topic of discussion will be found to be enshrouded in

this ultimate mystery which the human wit can never pierce This occasion may incidentally be taken to prove the absurdity of the enquiry into the cause of Avidya (ignorance) For the sphere of intellect being limited in all directions by Avidya the notion of a cause which is derived from intellectual experience and is therefore legitimately restricted to it cannot overstep the bounds of the intellect itself The expression, 'the cause of Avidya' is therefore as meaningless as the expression "I died yesterday Although the form of such an expression is possible by usage, the relation between cause and Avidya is unthinkable Therefore the expression has no content and 'the cause of Avidya' is causeless*

183

franj 5 «TT c^fN-i^ Ht^mn^;t% sit w ^ c \\\

128 Thus the primal ignorance is admittedly experienced by all people From a logical point of view Maya becomes indefinable as described in Vedas that it is neither existence (like Brahman) nor non-existence (like a barren woman's son)

torri \

miwi m aw H u ^ u

129 As the effects of Maya's operations are manifest it cannot be said not to exist As it is destroyed by knowledge, its real existence cannot be predicated As it constantly suffers destruction whenever viewed with the eye of knowledge, it must be mere illusory appearance

l^rsfMNsfor ^ ram i

ltct urar ramsfra it^ou

,130 Therefore from the point of view of knowledge it is unreal from that of reason (restricted to empirical sphere) it must be said

184

to be indefinable from that of the unenlightened people, it must be assumed to exist

aw ^ 5mm (

smROTrg r^mqswsrr n ^ ? u

131 Maya exhibits the appearance (as in dreams and the wakeful stites) and disappearance (as in sound sleep) of the world, just as a piece of painted camas when unrolled exhibits the picture and when rolled tip causes its disappearance

r% kwt fafan f

CTrarft ^n^Hjrwr^raTfpar n MR II

132 As in the absence of consciousness the effects of Maya cannot be cognised, so it has no independent reality But masniuchns it makes the unattached Atma appeal as if it were attached, Maya appear^ to posset* (astounding

independence

t5pt*t u M3 II

133 This Maya makes the unchanging

185

and unattached \tra.i assume the form of the universe It creates Jivas and Iswara through a reflection of Atma in itself ^Maya)

Since what is not attached oan never become attached the action of Maya in making it seem so, is all

the more wonderful In fact it is impossible and hence unreal

to =sro?\$f?r n {\<g \\\

134 Though unable to affect any change m the unchangeable Atma, Maya creates the world How skilful must this Maya be, which is capable

of doing the most impossible things

*nmrr ^ sw ftrofcr u^mi

135 As wetting is natural to water, heat-
ing to fire and hardness to stone, so effecting

impossibilities is natural to Maya
else has this powei

qsrrr trittfagwi^rra ii ^ ^ n

136 As long as the magician is unper-

186

ceived, people look upon his magic as wonderful,
but when once they perceive the magician, they
cease to wonder at his magic

srcrcfar if j

^ trniRi ^isji0wt5T ii ii

137 It is only to those who consider the
world as real that the effects of Maya appear
wonderful But as Maya is of a wonderful
nature, one need not wondei at its power

qrcfRr 5itrajRi t? gn srrlr^Ritrrq; it n

138 If you object to this wonderful
Maya, I can also bring counter-objections to
your objections By a course of enquirj ire
must try to rid oursehes of Maya, further
arguments being useless

fareR^RRRiT mzTPnsfra^Ttr i

3T^tnt TRfRrs^ir grssrr?; swsrt 11 ? 3 n

1S9 As Mata itself is an embodiment of
wonder a wise man must nnke peisistcnt effort-.

to overcome it

qrrararar firramra ftrkrgr i

sajni *iTr<frcpram n ^v® n

140 If you sny that before trying to overcome Ma'a, we must know its real nature, do so and find out whit its nature is See what the commonly accepted definition of Maya is in this world and consider if it is not applic-able to Maya

q smi f^qg *rra?r ^ *n i

m qrrq?(T??5rrat5r n n

141 People understand that to be Maya which while being plainly visible is at the same time incapable of exact determination as to its nature as m the ca*>e of magic

*15 i

11 * tf R 11

142 This world is cleailv manifested but it is impossible to define its exact nature There-fore considei impartially and look upon the universe as the product of Maya

anmr *rrra <prgr%?i; n \»? n

143 AH learned men undertaking to determine the nature of this world, have been confronted at etery step with ignorance bring mg them to an impasse, whatever might be the various views held by them

This is no more unreasonable than the modern theories of cosmic evolution. Evolutionists posit an original nebulous condition from which the whole of the present state of things has gradually developed. The

notion of gas in an incandescent condition militates against every possibility of living germs. The problem ever remains unsolved as to how life can have originated at all. The scientists will have to take refuge in a supplementary dogma of spontaneous generation of life, an altogether meaningless expression and a doctrine opposed to every day experience. Thomson remains impenetrable. Even should it be proved that hydrogen atoms originate from non-life, the introduction of the new element of consciousness which in its nature is diametrically opposed to all matter must remain an inexplicable enigma. From the psychological point of view we challenge the possibility of establishing any

1C" / i

genetic relations between the subject and conscious and object (matter). Again the fundamental doctrine of evolution, viz., the derivation of heterogeneous multipli

189

only from homogeneous unity is altogether inconceivable.

Homogeneous unity must mean a conglomerate of

numberless things all of the same kind. This knocks

the doctrine of scientific monism on the head. The aim

of philosophy is to reduce a number of phenomena to one principle, hence any theory that does not tend

towards this unification, is a long way from the philosophic ideal.

era II *yy n

144 Suppose we question you in our turn, to explain how the various solid organs of the body arise from the ovum and sperm and how the body came to have consciousness, what

would you say ?

afl vroj eft srroicfijHr II It

145 If you say that it is the nature of

the sperm to do so we ask you how you came to know that If you say that a sperm always

we point

gives rise to a body with its organs,

out that it does not do so when shed into a

barren woman

190

The position of the antagonist is perfectly logical, his statement being that the sperm is the invariable antecedent of the formation of the foetus The author has altogether blinked the point His position however can be defended by showing that we are in utter ignorance as to why the sperm should lead to the formation of the foetus or why theie should be generation at all Thus our inability to answer the ever recurring whys points to primal ignorance at the back of all phenomena That such is the author's meaning is clear from what follows

3TcT q;sr irgraisw rr^frr^ 11 ? y5 it

146 So ultimately, you will be obliged to -Air e refuge in confession of join Ignomnce Therefore we say that great men declare this world to be like the result of magic

5@m?r^q?st'r^cr5TnTT|Ti3: i

q^T 5 if% ^tn% r%rr% wr rn^rar 11

147 What magic can be more wonderful
than the sperm entering into the uterus, develop

191

mg into a conscious individual with head, hands,
feet and other organs, who passes through the
stages of childhood, youth, old age etc and sees,
eats, hears, smells, comes and goes ?

^ gi ftrag m»<:ii

148 Similarly consider the development
of a large Ficus tree from its tiny seed What
comparison is there between the tree and the
seed from which it springs Therefore determine
all this to be Maya

St ^St i

3 \$t%r«raT n \)j\ n

149 The learned logicians may feel satis-
fied with explanations provided by the science
of logic (Science of determination of things)
Their position has been refuted by Harshamisra
and others in the work known as "11 Khandana "

sttrctsg it n

150 Things that are unthinkable should

190

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am u 11

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snw ig^q; i

^irr% fiisrft wr n

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WiSCTRifr i

^ 9RT ^ 31 II? «dll

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fowsflrfiroR 3r ?*rir srif%«r?*f i

55W*g gfafajar II \

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o£ logic (Science of deteiminatation of things)

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150 Things that are unthinkable should

192

lot be subjected to canons of logic and this world is one such, for the mind cannot conceive of the very mode of its creation

*mrr«fr3T <rMNI> n ? ? m

151 Know for certain that to be Maya which is the cause of the creation of an unthinkable thing (such as this world) In deep sleep we experience the sole Maya which is the cause of this world

OTJTcsrartTsr *fR sffr)

^T^Famrr *rrcnm?r\$r sn%mr n \i

152 Just as a tree is latent in the seed so is the world of the wakeful and the dreamy states latent in sleep Therefore all the impressions of the whole world are latent in Maya

li ii

153 In those mental impressions is dimly reflected, the unchanging consciousness, which reflection has to be inferred like the sky

193

reflected in the water particles of a cloud

The analogy is not strictly true One that wakes from sleep remembers having experienced the sole existence of self without any percept Even his declaration of ignorance is necessarily couched in the language of the intellect It is only by contrast with the world that he now perceives, that he talks of its non perception during sleep

3Tcir fSf *TT\$TT II ? \\\

154 The Maya associated with the partial
ly visible reflected consciousness, becomes evol-
ved into intellect in which the reflected cons-
ciousness is rendered plainly wsible in the form
of the individual ego

afresh ?raq; i

IRN.[^T3I55I^I5TTf3^ HT || |(

155 The Vedas declare that Mayic power
creates Jiva and Iswara though causing a reflec-
tion of Atma in itself (Maya) Jiva is a dim
reflection like the reflection of sky in the water

particles of a cloud and Iswara is a clear reflec-

P 13

192

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*rraRr i

irrefsfrsr n * n

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bJh 4 ter ^ g*r i

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It is not a reflection of the self in the world.

It is a reflection of the self in the self.

154 The Maya associated with the partially visible reflected consciousness, becomes evolved into intellect in which the reflected consciousness is rendered plainly visible in the form of the individual ego.

155 The Vedas declare that Mayic power creates Jiva and Iswara though causing a reflection of Atman in itself (Maya). Jiva is a dim reflection like the reflection of sky in the water

particles of a cloud and Iswara is a clear reflection

P 13

m

tion like that of the sky in water. These are thus distinguished.

156 Maya is like a cloud; the mental impressions are like the particles of watery vapour forming the cloud, and the reflected consciousness is like the sky reflected in the watery particles of a cloud.

WTr«ft^r%?T^rT€r gar wfr i

sraraffr <smh% sr m % u n

157 The Vedas declare that the consciousness reflected in Maya is Jna under the control of Maya The great Iswara the internal controller has Maya under his power He is omniscient and is the cause of the universe

^ # srter || ll

]o8 Referring to the sheath of bliss of

deep sleep the declares it to be the lord of all This is the Iswara mentioned in the Vedas

1<J5

The sheath of bliss referred to beie as Iswara is the consciousness reflected in all the blissful sheaths collectively

159 As every tiling is possible to Maya and as Tedic assertions are not to be aigued about, the possession of omniscience and other properties by the sheath of bliss should not be

disputed

m sparer ft* g*rra; i

n ^rrsro srgpsR ^cfrfer u u

160 As it is not possible for anybody to alter the world of the wakeful and the dreamy states created by the sheath of bliss, it is said to be the Lord of all

r irn frer n lt

161 In tins blissful sheath are latent all the mental impressions of all living beings The whole world becomes manifest only through

m

those impressions maturing in time Therefore
is the blissful sheath said to be Omniscient

af§r TORreijtfwi* || \ 5 * »

162 If it is objected that the omniscience
is not manifested as the impressions are only
latent, we reply that it has to be inferred by
seeing their operations in all intelligent beings

163 As Iswara (of the nature of the
sheath of bliss) is found in all the sheaths begin-
ning with that of intellect and stimulates them
to action, he is known as the Internal Controller

164 The Vedas declare Iswara to be
seated in intellect, within the intellect, to have

the intellect as its body, yet not grasped by it
and to control the intellect internally

to be known as

165 Just as the threads are in a piece of
cloth, forming its material cause, so the internal
ruler remains in all this universe, forming its
material cause

rarwFH^srraragifnTmq: 11 n

166 Just as the threads are subtler than
the cloth and the threadlets than the threads and
so on, similarly the internal controller being so
extremely subtle as to pass beyond the limits of
perception, can only be inferred

sfapre ?rar gnfigrai-quar ftfor n n

167 Being subtler than the subtle things
of the second or third degree, he is unseen He

reasoning and Vedas

can be ascertained only by

*r?«n5Uc5r4Tra 11 \^c 11

198

lb8 In a wo^en fabric the body of the threads becomes the body of the cloth So Brahman is the body of the universe

169 Whatever motion is imparted to the threads they necessarily communicate it to the cloth which has no independence of its own

mrarafara' *r=r wn w i

170 Similarly all the objects in this world assume the forms given to them by the internal ruler in accordance with their mental impressions and necessarily remain ->uch There can be no doubt of thi«

(m «4^rrm prsrs^ r%si% i

171 Sri Krishna tells Arjuna that the Lord remaining seated in the hearts of all beings and by his Mayic power, makes them all revolve as if mounted on a wheel

199

fa(%*ra ^ il ?»R n

172 By the term “all beings ” in the above passage is meant the sheaths of intellect situated in the hearts The Lord who is their material cause appears to undergo changes there

ft%5rfirfat3 stsra^w n n

173 By the term “wheel” is meant the various bodily sheaths By “mounting” is meant having the idea of egoism in that body “Revolving” means being engaged in the performance of good and bad deeds

RrirTJTO*r?N0T ?Rsrit%*^ra i

sthot r| wvn

174 The Lord by his own power becomes evolved in the form of sheath of intellect By the operation of that intellect he appears to

undergo changes, that is what is meant by “makes them revolve by his Maya”

m

168 In a woven fabric the body of the threads becomes the body of the cloth So Brahman is the body of the universe

^*qqq *rqrq q ^rqpsq qa* qqr^j u ? 5<ui

169 Whatever motion is imparted to the threads they necessarily communicate it to the cloth which has no independence of its own

qq qqr qm qqr qqr l
ftfeqq *fq^rq q H5fq ll ||

170 Similarly all the objects in this world assume the forms given to them by the internal ruler in accordance with their mental impressions and necessarily remain such There can be no doubt of this

^Jjjrrfrr rersrer >

WJrqpfHbjjnrfr ?r?3rr^gTr% *nw n ?»? it

171 Sri Krishna tells Arjuna that the

Lord remaining seated in the hearts of all beings
and by his Mayic power, makes them all revolve
as if mounted on a wheel

fMrr;ra*ri?ir ffcrrar i

faf%*RT ^ II \$vsR It

172 By the term “all beings” in the
above passage is meant the sheaths of intellect
situated in the hearts. The Lord who is their
material cause appears to undergo changes there

^1% l'ssr: ^ a^rcTtsrSTOTTTraT i

Sira'SROT II \<*\ \

173 By the term “wheel” is meant the
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meant having the idea of egoism in that body

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WiwNft feri^T^r tort ^rrcrar ^ u^vs^u

174 The Lord by his own power becomes
evolved in the form of sheath of intellect. By
the operation of that intellect he appears to
undergo changes, that is what is
“makes them revolve by his Maya”

meant by

*r#sr *n^rcrr fa?rr n^vsmi

175 The same meaning is expressed by saying that he is the internal controller By one's intellect one must infer this principle in the case of elemental, e.g., Earth &c

5n?rrw h ^ tr srffa-

ff ^ Jr r%ff% j

t^r sfk wv*

zrw Rfrprs^r am srtw it ?vs^ u

176 (Dhntarashtra say *) " I know what is right but do not perform such acts I know what is t\ i ong but do not refrain from such act* I only act in whatever way I am prompted by the Lord who is seated in my heart "

arl gwsRoicJr? m 5if^i *r?r i

^wmr rWsr n ?wv» u

177 From the above one must not think that individual efforts are of no use because those individual efforts themselves are due to the

Lord's operating in that form

20)

Therefore no contradiction is involved in a man's making efforts all the same Vedanta must never be quoted as an authority to justify inaction (See Gita II 47)

asnq'isrer wt«r ^-TWT?r^r«fr5TR 11 \

178 By such knowledge one does not see any conflict with the idea of an internal ruler By knowing Jswaia. to be such, there arises a knowledge of Anna being unattached

araai grafting igw i

179 A edas «id Snitis declare that final emancipation is obtained br such knowledge (i e , of Atma being unattached) The Lord says that both Vedas and Srutis are his own

commands

II 0 11

ISO In the Vedas we hear of natural forces operating thiohgh fear of Lord This is

1 02

said only to differentiate the Lord of all from the internal controller

W ?rr srsnsre |t% w% |

srr%g sTreus* sHrarfarct ^ «ti% u ? t ? II

181 One Vedic passage says that “all the suns and stare more only under the orders of the Lord ” Another says that “ the Lord entering the body controls it ”

SHTgrttW^fcTcr /

9Tn%«kr%?wrwif?Tf%jr^rr jt^h n

182 The Lord is said to be the cause of

this universe as he both creates and destroys it

Creation and destruction mean, becoming manifest and remaining unnm imfest respective!}

rer *rs:<sr?m% ri n

! 1S3 When the cam as is unrolled, the

picture becomes visible Simitarl}, the universe Which remains latent in the Lord, He make*

Manifest in accordance with the works of the
'various beings in their previous lives

20*

*rer n \c% u

184 When the canvas is rolled up the
picture disappears from view Similarly when
^ the effects of works wear out, the Lord renders
latent in himself the whole universe with all
beings in it

^hiRnrat^fw 5 ^ afewiftA 11 \c\ n

185 The creation and destruction of the
universe are like day and night, wakeful and
sleeping states opening and closing the eyelids*
play of imagination and absence of mind

respectively

It does happen that sometimes we have
such an experience as not having attended to anything
It is this mental quiescence that is referred to above by
the expression " absence of mind This peculiar state*
is a positive evidence of consciousness continuing
without any objective representation

3 T^m<ui pttK-J renm ?nsr swr 11 q c 5 11

204

186 As creation and dissolution of the
world simply mean manifestation and non-man-
ifestation, the objections that lie against the
holders of the atomic and evolutionary theories do
not apply in this case

sfeRr u ? ew u

18? The inanimate nature of objects is due
to Prakriti and not to Iswara who is the cause of
reflected intelligence in Jivas

sreiH \$r^jarr r%ctRRr»?RRiq; i

<n: n \cc ll

tottcjr T&im k&t&rm ^-^uj n u

188 & 89 It is now objected that according to Surest aracharya, Paramatma with a pseudo romance of Taraab is the cause of the body and

with a predominance of intelligence the cause of Jiva and that Paramatma alone is the cause of the animate and inanimate objects, In accordance with their mental impressions, knowledge and

205

works and that the cause of the universe is not assigned to Iswara

lw^sroTr fas fi^h grsrc u n

190 (To this we reply that) Sureswara-charya attributes the causation of the universe to Paramatma, presupposing the common supreme position of the attributes of Iswara upon Brahman and Vice Versa, just as there is mutual superimposition of attributes of Jiva and the unchanging self

9re«rsRr i

*ir rs gr% n \

191 (In support of the author's interpretation he quotes) Veda (which) says that from Brahman who is of the nature of existence, consciousness and endlessness are derived Ether

(Akaasa), air, water, fire, earth, herbs, food, bodies &c

i

srepjfr wrrre i

srsrar stare n \ u,

206

192 The unenlightened superimpose the
•causation of this world on Brahman (who is without attributes) and they transfer existence characteristic of Brahman to Iswara the creator

*r*rr i

sri|ir&p?rTm% asgr-cWfT mi n ii

193 Just as a piece of cloth stiffened with a coat of starch becomes one with the starch so also by mutual superimposition, Iswara is through illusion conceived to be one with Para

matma

'mfsn'mrsfsnr n ll

194 As ignorant person* cannot distinguish the cloud enclosed Ahasa (Ether) from the general body of Ether, so men of slight discrimination look upon Brahman and Iswara as one

f^rrtoTRj; i

m nnmt it S S'* »

195 By proper enquiry into the main-

0 l y e dic passages and by an application of

207

rules of interpretation (explained in Purva

Mimamsa) Brahman may be known to be unassociated and Iswara associated with Maya, to be the creator

1% Beginning with a description of Brahman as being of the nature of existence, knowledge and endlessness, and ending with a declaration that the nature of Brahman cannot be grasped by speech and other organs, the Vedas teach his nature to be without associates

trikut 3 ? irruqi i

saw n { % \ \$ j |

197 Another Vedic passage says that

Iswara associated with Maya creates the universe

and that Jiva is bound by Maya. Therefore the creator of the world is Iswara

ASTT TOT ^ II II

*0b

198. And that just as profound sleep passes into dreamy state, this Iswara of the nature of the 4 sheath of bliss ' intending to become many became transformed into

Hiranyagarbha (i.e., became associated with i totality of subtle bodies)

sfwr 3 » wt * r T O r g f t i

II it

199 In one place gradual evolution is described and in another creation all at once Both are in conformity with Veda Moreover we experience a gradual evolution of a dream and also of a sudden creation of it from deep

sleep

rara-rn Roo n

200 Hiranyagarbha is known as the

possessor of subtle body as he penetrates all
bodies like thread in a piece of cloth, as he is
the aggregate of all Jivas and as he identifies

himself with all subtle bodies He is therefore
endowed with the power of acting, knowing Ac

209

srr ?rr wr trtttqqq; i
*rrra w tjsqs'tg ii q o ^ ii

201 (At this stage of evolution) in
Hiranyagarbha this world is indistinctly observ-
able just as it would appear when covered
with partial darkness either in the early
morning or dusk

giT s^a r *rrer re i

35 srer @nsg?rq; n n

202 On a stiffened piece of canvas, out-
lines drawn with a black pencil appear rather
indistinctly So in Hiranyagarbha outlines of
subtle bodies are indistinctly perceived

qr strasrrtr qi ^errsjRct qsri i
<rg;l\$q snrqsp: n n

203 Just as in a tender bud, delicate leaves
and stalks are very faintly seen, so in Hiranya-
garbha, the whole world may be said to be in
a partly developed and indistinct condition

m ret qr \

P 14

20b

198* And that just as profound sleep passes into dreamy state, this Iswara of the nature of the ' sheath of bliss ' intending to become many became transformed into

Hiranyagarbha (i.e., became associated with a totality of subtle bodies)

^r^rr^rra* i

NO

199 In one place gradual evolution is described and in another creation all at once Both are in conformity with Veda Moreover we experience a gradual evolution of a dream and also of a sudden creation of it from deep sleep

it Roo ii

200 Hiranyagarbha is known as the possessor of subtle body as he pervades all bodies like thread in a piece of cloth, as he is

the aggregate of all Jivas and as he identifies himself with all subtle bodies He is therefore

endowed with the power of acting, knowing &c

209

stare wfa aa<?*vg srofUpfe 11 h°S 11

201 (At this stage of evolution) in Hiranyagarbha's world is indistinctly observable just as it would appear when covered with partial darkness either in the early morning or dusk

^3 11 11

202 On a stiffened piece of canvas, out
lines diawn with a black pencil appear rather
indistinctly So in Hiranyagarbha outlines of

subtle bodies are indistinctly perceived

4

*ti srrasrra CTraTsgfcr w 1

203 Just as in a tender bud, delicate leaves
and stalks are very faintly seen, so in Hiranya-
garbha, the whole world may be said to be in
a partly developed and indistinct condition

*n?rararera&^t qr qit gr |

@rr <Ef^r qs^srr *7533^13 n n

p u

no

204 Just as the world appears clearly
when the sun is shining or the figures in a
picture are distinctly seen n hen properly and
fully painted or fruits &c, are well seen on fully
developed trees, similarly Virat includes the
aggregate of all plainly seen gross bodies

205 This Virat is well described in
Viswarupa Adhyaya and Purushasukta From
(the four faced) Brahma downwards to a blade
of grass ever) thing in the universe forms

part of Virat

f A 4rfg wp i

*raj*rajHr n *05 n

206 Iswara, Hiranyagarbha, Virat, Brah
ma, Vishnu, Siva, Indra, Agni, Ganesa, Bhaira
ya, Myrala, Marika, Yakshas, Demons,

n«rr il Row II

207 Brahmanas, Kshatnyas, Vaisby# 6

211

Sudras, cow*, horsey other quadiupeds, birds,
Ficus, Banyan, Mango and other tiees, wheat,
nee and other grains and grasses

f'ERT qler <jj3raT \ \ ?oc 11

20S Water, srones, eaith, sticks, chisels,
axes and other implements, all these are mani-
festations of Iswara When worshipped as such,
they yield good fruits

§ <J^<J3n3SRcT || ^o\ ||

209 In whatever way Iswara is wor-
shipped the worshippers get suitable rewards
The high and low degree of rewards depends
upon the conception of the attributes of the deity
worshipped and the method of worship

giWa srrrtRsr r =Ri»i*rT i

Rresnvr trri R*n n n »\$ o 11

210 Just as a dream does not end unless
ie dreamei gets into the waking state, so final
emancipation can never be obtained unless a

212

person comes to know the real nature of
Brhaman There is no other wav

^fr^rf^qor II R M II

211 In the light of the real entity of the
secondless Brahman, this whole universe com-
posed of animate and inanimate nature created
by Iswara and Jiva is as (unreal as) a dream

ft«i l

mmr mwi *Hr 5ran%ra*{ iR ? *if

212 The sheaths of Bliss and of Intellect are respectively Iswara and Jiva both being creations of Maya The whole visible world has been created by them

5fr5T?rr%rWr^r srcrrcr srfcraflqcr inw li

213 From the determination of Iswara to create, down to his entrance into created objects, forms Iswara's creation From the wakeful condition down to final emancipation, the whole

213

series of pleasures and pains (Samsara) is Jiva's creation

The system of Vedanta is often stigmatised as pessimistic Even Schopenhauer is held up to contempt because his views are Vedantic That Vedanta is not pessimistic will follow from a consideration of the

following Firstly, A person waking from dreamless sleep does not point back to a painless nothing but to positive bliss that he experienced Secondly, The kind of pleasures and pains that are condemned by Vedanta as leading to bondage are only such as spring from egoism Besides positive pain in this life which every one would like to avoid, the pleasures which appear as such only when restricted to individual experience are themselves sources of pain and therefore a form of pain since their cessation or diminution leads to misery But the higher pleasures which we all experience on rare occasions such as when surrounded by beautiful scenery or in the presence of a beautiful painting or sculpture, being not tinged with individuality, partake of the nature of that inconceivable bliss which the emancipated both here and hereafter, ever experience Prof Beussen in his "Elements of Metaphysics" says "that positive delight of Aesthetic contemplation is to us a warrant that beyond individuality there is not a painless nothing but a state the exuberant bliss of which

cannot be compared to any earthly feeling of delight 1

214

35T srnr^T i
^3f gg 11

214 Disputants do not understand the
real nature of Brahman who is unassociated and
secondless. They fruitlessly argue about Jiva
and Iswara who are the products of Maya

tir^Rgr *3 1

argsir^riT u ^ ^ II

215 We who know the truth and have it
as our eternal basis do not rejoice in their
ignorance but feel pity for them. We do not
argue with those who are overcome by illusion
(as we know that it is useless)

gmrwr^ntrrRtr f'gr wr£?wrfarrr 1
sr^r^crr^etr^rr^r srft r^srrfom&rerr n

216 From the worshippers of grass etc,
to the followers of Yoga, all have false notions
regarding Iswara. From the Lokayatas down to
Sankhyas all have false notions regarding Jiva

grfs^msmr? * zrnrfaw a?r 1

trgrR4c4f?tl^7 *f> 3f^> 6

215

217 As long as they do not know the
real nature of Brahman, so long are they entangle-
d in error. How can such people have eman-
cipation or even happiness in this world?

mwinwajivn JT «p: ^ IK* dll

218 If you say that they represent all grades of intelligence from the highest to the lowest, we reply “ What does that signify ?” A man in his wakeful state derives no good from the dreams in which he may have played the part of a king or a beggar

Wi f% i snrm ^ ^ 11

219 Therefore those desirous of emancipation should not waste time in enquiring into the variety of disputes concerning the nature and relation of Iswara and Jiva They ought rather to enquire into and realise the nature of

Brahman

216

220 If you say that you will enter into those disputes as a means of understanding Brahman, well and good, but take care not to be drowned helplessly in that sea of confusion

?p*r *rrr%Rr n \\\

221 (An opponent now says) “ The doctrine of Sankhya that Jiva and Iswara are

mi

unattached, of pure intelligence and eternal and the doctrine of Yogins that Jiva and Iswara

denoted by the terms Tvam (thou) and Tat (that) are of a pure nature, must be acceptable

to the Vedamins”

*rr ^an n rrr ii

222 (To this we reply that) it is not so

The Sankhyas and Yogins say that there is a real difference between Jiva and Iswara, whereas we do not make any distinction between 8 that and 'thou 1 but make use of these terms in teach

ing the secondless one

>17

srtrtr^rt vn's=crr sfresrr gfegwoft i

*tr:% «T55j?TfrR sttvr ?mr n 3 n

'O

223 Under the influence of beginningless Maya people believe that Jiva and Iswara are really different one from the other It is only to remove this belief that we enquire into the meaning of 1 that ' and 1 thou '

arcr i

224 It was with that purpose that we

described before the example of Akasa in a pot,

unlimited Akasa, Akasa in water and Akasa in cloud

^rsri<Tr«TOR ir otV t

5 ^r^T5m^raT5n gfr^ n ^u, u

225 In the case of the last two, water and cloud are the limiting adjuncts But their basis

the Akasa in a pot and unlimited Akasa are pure and unaffected

^tTR«fTirfTR*R*r *TRnRR3TT I

^rcrfasra^awsrsroft g grw® u u

226 Similarly the sheaths of: bliss and of intellect are limited by Maya and intellect (which is the modification of Maya), but their bases, the unchanging One and Atma are pure

trari

u^s ii

227 For purposes of explanation we may make use of the doctrines of Sankhyas and Yogins as examples, just as we make use of the sheath of food but it does not mean that we accept the sheath of food as one with Atma

228 If the Sankhyas and Yogins give up the three doctrines of distinctions in Atma, the reality of the world and the existence of a separate Iswara, then they become acceptable to the Vedantins

ffirca n^II

229 If you wish it a person may obtain

emancipation only he knows of the an-

attached condition of Jiva we reply that he may

just as well do so by fancying that the pleasures derived from gratification of the senses (by the use of flowers, sandal &c) are also eternal

*WT g OTTO I

* OTTO II J |

230 Just as it is impossible to establish the eternal existence of pleasures derived from

gratification of senses so it is impossible to establish the unattached condition of Atma as long as the world and Iswara are believed to be realities and ever existing

I

*r% \\\\\\\

231 According to bankhya*, as Praknti
la indestructible, it will continue to keep up the
idea of attachment to Purusha, even after the
dawn of true knowledge of the unattachedness
of Purusha Iswara will also continue to control
Purusha How then can Purusha ever attain
to emancipation ? (for if the world were real T
bondage of Jn a would also be real and real

220

bondage could never be overcome Reality and
eternal existence are synonymous terms)

^r^nrirRfr htotwt? 11 11

232 If you say than the idea of attach
ment to bod} and of control are due to ignorance,
you will thereby forcibly compel him to accept
Maya aud its effects, which is against the

doctrine of Sankhyas

11 R33 II

233 If >ou that plurality in Atuv*

has to be formal lted for establishing bondage
and release we say that it is not necessary a R
Maya has the power of establishing them

jgsTC qCTpftft fkt 1% * TOW I

tccHtt 3 fra* ^ 3 «ni; 11 11

234 Is it not well known that Maya lw
thepowei of effecting the impossible? Vedas
can ne^er iccept the reality of both bondage

and release

ff ftrctvj^r ^ srsi ^ I

*» §3g[^] I gr& rcsnsfar ii =U»a ii

235 Yedas declare that as a matter of fact there is neither death nor birth, none subject to bondage and nobody trying for release, none desirous of emancipation and nobody emancipated

WTHjqTOT qjUrasTT[^]HT I

*t«N[^] fagaT 1 st II II

23G Maya the celestial cow having the power of granting all desires, has two calves Jiva and Iswara It gives plenty of milk in the form of duality Drink it to your heart's content But unity is the truth

«nwii bire% ^ ff |

237 It is only in name that a difference is made between the unchanging one (Kootastha) and Brahman There is none in reality The Akasa in the pot and the unlimited Akasa are never distinct from each other

bondage could never be overcome Reality and eternal existence are synonymous terms)

*rsjr fwrafa i

^r[^]Tqf[^]ft 11 11

232 If you say that the idea of attachment to (body) and of control are due to ignorance, you will thereby forcibly compel him to accept Maya and its effects, which is against the doctrine of Sankhyas

ffa \$ 5 r *rai *nqr snrr 11 ll

233 If ^ ou sa) that plurality in Atma
has to be formulated for establishing bondage
and release we say that it is not necessary as
Maya has the power of establishing them

gro qCTttfrfcr r% * qrwr% 1

<n*5F?r ^rifralr § sirr s^&rcrq; n i'

234 Is it not well known that Maya has
the power of effecting the impossible ? Veda
can never accept the reality of both bondage

and release

221

h sgg;? l grjj twurar u ^ 11

235 Yeda declare that as a matter of
fact there is neither death nor birth, none
subject to bondage and nobody trying for
release, none desirous of emancipation and
nobody emancipated

*TPTHs*rmr i

forar l?r c 5 rt?r^ fl u n

236 Maya the celestial cow having
the power of granting all desires, has two
calves Jiva and Iswara It gives plenty
of milk in the form of duality Drink it to
your heart's content But unity is the truth

h f 5 ujfcni; n n

237 It is only in name that a difference is
made between the unchanging one (Kootastha)
and Brahman There is none in reality The
Akasa in the pot and the unlimited Akasa are-
never distinct from each other

bondage could never be overcome Reality and eternal existence are synonymous terms)

sift ^hrfT I

TOffrqam u II

232 Tf you say that the idea of attachment to body and of control are due to ignorance, you will thereby forcibly compel him to accept Maya and its effects, which is against the doctrine of Sankhyas

fRr *rer mm \$nrr n II

233 If you say that plurality in Atma has to be formulated for establishing bondage and release w r e say that it is not necessary as Maya has the power of establishing them

gsis qzTOftt fires r% h i

stnsrer ^nfrajr 3 grlre 11 n

234 Is it not well known that Maya has the power of effecting the impossible ? Vedas can never accept the reality of both bondage

and release

* rw a sr® * ^ si«rc> |

h ^ 5 ^» ??RT 're^israT 11 ii

235 Vedas declare that as a matter of fact there is neither death nor birth, none subject to bondage and nobody trying for release, none desirous of emancipation and nobody emancipated

*n*rn?*rraT ^nr«Rrlc«r sfHhrog*?r i

*r*N® ftraaT 15 11 11

236 Maya the celestial cow having the power of granting all desires, has two calves Jiva and Iswara It gives plenty of milk in the form of duality Drink it to your heart's content But unity is the truth

«rwwraiss jt 1

* f? II ||

237 It is only in name that a difference is made between the unchanging one (Kootastha) and Brahman There is none in reality The Akasa in the pot and the unlimited Akasa are not distinct from each other

222

*r^1hr «r?r srar^rrer *tptr i
grBr^fq- f«rr *rrar wnr«r3Tr%3r < srJTt^ iR^ii

238 The Secondless one declared in the Vedas, which existed before creation, is existing now and will continue to exist in future even after emancipation Maya alone, in vain deludes all people

^ r%q; \

* ^TF^^rri; 11 * II

239 If you object that a knowledge of Brahman serves no purpose, as even those who say that this world is caused by Maya, are also

“ true but not

likewise they are not deluded like others ”

* wfo ^rrar rarrftrafrsrc n ^90 11

240 An ignorant man will be involved in worldly affairs with a firm conviction that the happiness and misery of this world and of the next are quite real, that there is no non-duality

and that the secondless one is not manifesting

itself

engaged in worldly affairs, we say

223

^rwir l

gws? ^rer **?*& ii ^ v ? n

241 The wise nun will be an entirely

different conviction Ant] thus by their own

•/

mental conviction*, the one is bound and the other Free

*ihw»Td8? %5i f^or torki i

3 fa i% vrratsfwq; 11 ^ * 11

242 It is not light to say that the secondless one is not manifested, as he is always manifesting himself in the form of consciousness
If you say that Atma is not wholly manifested we reply that even the world is likewise not manifested in its entirety

t%vtr § s^rcfa H?r l

* feq; n u

243 Duality and non duality are alike in

their partial manifestation If this experience

suffices to infer duality is it not enough to infer non-duality ?

Prof Denssen in his “ Elements of Metaphysics ”
sa * 8 The product arising from the continually exerted

reaction of the intellectual forms upon the thronging affections is actually in each moment limited to a narrow circle of ideas, but potentially, it constitutes the whole aggregate of empirical reality, this itself being nothing more than the consciousness (accompanying all my representations) of that which can be represented, beside that which actually is represented

trTSTR *B*T I

tswratsfm sir n ii

244 (An opponent now says) “ Duality is opposed to non-duality and therefore while there is a manifestation of duality, how can you establish your non-duality? Consciousness is obviously not opposed to duality and so my position is stronger than yours ”

gif ^ i

245 (To this the Vedantist replies) “ If it is so, your duality being a product of Maya, has no real existence. Therefore the only true remaining thing is non duality which is

manifested ”

Consciousness which is the element of unity in us is really opposed to all duality but only things of the

22d

same grade of reality can act upon each other. Therefore this duality which is the result of illusion can be destroyed only by a notion of its falsity and the notion and the duality must be of the same grade. According to Vedanta there are three grades of reality, the highest pertaining to Brahman (called Parmarthika Satta), the

second being the experience of the waking state and the third the experience of the dreamy state and of the illusions of the wakeful state. It is evident that a tiger

which one meets with in a dream can be killed only with a spear seen in the dream also Any number of spears lying by the side of the dreamer, although they belong to a higher grade of reality, can never help him in an encounter with the tiger in the dream Similarly Pure Consciousness or Brahman which is the highest reality can never affect anything else because in the light of Brahman there can be nothing else for if it were able to affect anything else, there would be a relation established between them which again would lead to duality So the argument is not valid

to? I

that's all

246 All the world is the product of unthinkable Maya Being sure of this, what remains is non-duality

P 15

226

*nr% 5T«n 3^ 1
«st jrsrafo g- ^ n ^»\s n

247 If the idea of duality recurs again and again think as before and overcome it What is the trouble that you undergo ?

^rafrcr \$;dr^is*r l«r 1

3 r|?r 5 ?r gsRrtor ^forr^rcorrct 11 wc ti

248 If you ask how long this enquiry is to go on we reply, as long as the misery of duality lasts As all miseries are destroyed in non-duality misery is incongruous to it

ljfmraT^nr ^gr srsrnjf Tr*m% ^ 1

249 If you say that even after enlightenment I feel hunger and thirst as before we reply u Who says no ? For, they are due to egoism which is denoted by the “ I ” that you use ”

f5rg^rwT?F^Tr^rrau[i
Ttrt^m f%3 ^ srsr^r it 3^0 ||

250 If you say that through mutual

227

superimposition, these miseries appear attached to the unchanging one (Kootastha) we reply that you should not give room for this superimposition to occur but that you should always discriminate things properly

Hfiswra 3TRm% BFrrsrc^fii ^ i

* €5* «fRrfira n \\\ \

251 If you say that through beginning-
's association (of duality with Jiva) superimposition recurs frequently, we ask you to start

b y

constant reflection

new association of non-duality with Jiva,

Wife g?3Hh% ff i

252 Doat suppose that the unreality of duality is established only by reasoning because we actually experience the fact that the nature of the ■world passes our understanding

*rr?? qr i

2oS If you say that this unthinkable

228

nature also characterises consciousness (Chit), we reply well and good, we don't assert that consciousness is of a thinkable nature, seeing that it is ever existing

The author apparent}} means that with regard to self, we have a totally different kind of evidence proving its absolute reality, since as consciousness it is tuneless, while the manifestation of the world is only contingent on the existence of a perceiving subject. Hence the world cannot claim the same kind of reality as the self (See Berkley)

254 Consciousness is eternal as its non-existence can never be experienced. But the non-existence of duality before its manifestation, is experienced by consciousness (as in dream*

less sleep)

5TPT¥r!43^ ^ r? 1

255 The phenomenal world including objects, e.g., a pot, is a created thing having •

229

previous non-existence. Still its nature is un-thinkable like the product of magic

srifc nrcto sw wq, u ii

256 If you admit that consciousness is

immediately experienced, as also the unreality of the world, then you would be contradicting yourself if you still maintain that non-duality is not experienced

'wraWil Is; ^ ii n

257 [£ you ask why those who know the

Vedanta are not satisfied with it, we ask you to turn to tell us why Charvakas and others, though learned, believe the body to be Atma

stress \$Tim i

mfacr u u

25b If you say that the Charvakas &c through some defect in their intellect have not properly understood we say that those persons

230

also who are not satisfied with \ edanta have not comprehended the truth sufficiently well

nif Srs w f r? rSrerr i

sg hrt II II

259 The Vedic statement that when, from the heart all desires have been shaken off, such a person attains deathlessness*, is not a mere statement resting on Vedic authority but is actually experienced

srir srftip% i

i otrT^TRfr mwvm* IR5*H

260 In the passage which describes the loosening of all the 'fetters of the heart (when true knowledge arises), the term 'fetters of the heart' has been commented upon to mean 'Li Desires' as supported by the context

261 By the term 4 desires 1 i* meant the use of the terms "may this be mine" &c after

231

identifying egoism with Atma, through want of discrimination

H 57I«m^T II II

282 Separating egoism, and looking upon
Atma as unconnected with egoism, a man may

desire a crore of things and his heart will not be
hounded by them (But will he desire them?)

5^ifr ww ii * 5 \$ II

263 Though knowing the meaning of the
Vedas, you are not satisfied with Vedanta on
account of the immensity of your past sins So
though a Vedantist by his true knowledge has
got the knots of his heart cut asunder, still may
entertain desires as the result of his past Karma
having already commenced to fructify

264 Just as a man does not feel pleasure
or pain when some tree in the forest either grows

O

232

or dies, so the enlightened person, identifying
himself with the changeless consciousness and
being able to overcome egoity will not feel pleasure or

account

body due to diseases &c

That is to say, he comes to look upon his body

as alien to himself as we look upon a tree or any other
object of perception

ITOT* I

^ snort n n

265 If you say that before dawn of

knowledge the unchangeable Kootastha was
absolutely unconnected with desires, we ask you

That is what is known as
By such a knowledge, you

not to forget that
breaking the knot

ha ye attained your aim of existence

^ sniper ^qr i

266 If ^ ou *a> that ignorant persons do
not understand this, we say that it is that and
nothing else that constitutes the knot The
difference between an ignorant man and a wise

one, is the existence of doubt in the former and
its destruction in the latter

SfxTT 5TT I

267 In the performance of actions or in

the abstention from them, there is not the

slightest difference as regards body, senses, mind

and intellect between an ignorant and a
wise man

^T^r^Tsrr% srrs*r n

268 Between one who has not been
invested with sacred thread and one who has
been, the difference lies in the fact that the
former does not repeat the Vedas and the latter
does There is no difference between them so
far as taking food or other actions are concerned
Apply this example to the above case

* q>T§i% i

269 Gita describes the destruction of

or dies, so the enlightened person, identifying himself with the changeless consciousness and hating overcome egoism will not feel pleasure or pain on account of change of condition in his body due to disease- <£c

That is to say, he comes to look upon his body as alien to himself as we look upon a tree or any other object of perception

265 If you say that before dawn of knowledge the unchangeable Kootastha was

absolutely unconnected with desires, we ask you not to forget that That is what is known as breaking the knot By such a knowledge, you have attained your aim of existence

for perfect

just as the sun is

266 If you say that ignorant persons do not understand this, we say that it is that and nothing else that constitutes the knot The difference between an ignorant man and a wise

33

one, is the existence of doubt in the former and its destruction in the latter

stagnant water is

q II II

267 In the performance of actions 01

in

the abstention from them, there is not the

slightest difference as regards body, senses, mind

%

and intellect between an

ignorant

and

wise man

qr§;rc;r^Tqi% *rrsq ^rt^r^Tir h

268 Between one who has not been invested with sacred thread and one who has been, the difference lies in the fact that the former does not repeat the Vedas and the latter does. There is no difference between them so

far as taking food or other actions are concerned. Apply this example to the above case.

q Its ststfruft * ^ifRr i

^ \ it

269 Gita describes the destruction of

234

desires thus “ not hating whatever is present and not wishing for anything absent, he sits like one indifferent ”

Like one indifferent does not mean pretending

indifference A man who has overcome desires appears to others like an indifferent man

270 Indifference is not enjoined, for if so the word * like * would be useless If you say that he is unaffected because his bodily organs cannot act then you would reduce him to the level of a sick man

*irrrcrfew irer % sra *5 11 11

271 Those learned people who can mistake a man who has realised Brahman, for a consumptive, are indeed remarkable for the clearness of their intellect What is not possible for such people ?

TOfftoiffa 3^T%r% 3rr?r 1

aqafrraft r% frfH it W H

235

272 If you say that ancient history depicts Jadabharata and other wise men as not being engaged in the performance of actions, we reply 44 Have you not heard Vedas themselves declaring that other wise men were engaged in eating, playing and enjoying pleasures ”

* *rorwn fawn \

g cnrtfav ii ii

273 Jadabharata and others were never like sticks and stones giving up food and sleep Being afraid of forming attachments, they

behaved as if they were quite indifferent

SffT SfTft HJf I

274 One who is attached to objects is troubled by people An unattached person

enjoys happiness Therefore attachments should be given up by those desirous of happiness

275 Ignorant people not understanding

236

the purport of scriptures express various opi-

nions Let them say what they like We shall

give expression to our conviction in conformity
with Vedanta

armor of ignorance

276 Desirelessness, knowledge and absten-
tion from actions generally help each other

Ordinarily these three exist together in a person
but in some cases one or two alone may be
found without the third

Refrain from

277 Their cause, nature and result are
different An enquirer into the meaning of
scriptures should know the real distinction
between them

^ 3?tvffn^hRTri

aRn*rc*rs\$*rar tourer in u

278 The three special causes of desireless-
ness are (1) a perception of the essentially false

and impermanent nature of pleasures derived
from external objects, (2) a feeling of repugn-
ance to them and (3) not being enslaved by
them

sarar *rar 11

279 The three special causes of knowledge are (1) enquiry into Vedanta, meditation, and steadiness of thought on Vedantic truths, (2) differentiation between the real and the unreal and (3) the not giving room for any fresh doubts to arise

smtT^vnfjRitrai *raj*r i

r |rvt ii *co h

280 The special causes of abstention from actions are (1) possession of forbearance &c, (2) control of the will and (3) not engaging in worldly affairs Thus then* differences are described

238

281 Of these knowledge is the most important, being directly conducive to emancipation The other two are helpful accessories

282 When all the three are found in a man, it must be understood to be the result of good actions performed in countless previous births The absence of one or more in any person is due to some sin

ij?f sfh-rcg i

^ ^rofrsfta n

283 The complete possession of desireless

ness and abstention from action cannot, in the absence of knowledge, lead to one's emancipation, but may lead a man to be reborn in a superior world (or station of life)

<jof srrvr sr srra^sr w ?r?r i

jTwr f% g ircsh

284 A person who has complete knowledge without the other two may be sure of

239

emancipation But he may appear to be undergoing misery due to the commencement of fructification of past Karma

285 Absolute indifference to heavenly

pleasures considering them to have as much

value as a bit of grass is the height of desire-

lessness The highest limit to knowledge is

reached when one as instinctively recognises his oneness with Parabrahman as an ordinary man

instinctively feels his oneness with his body

286 The highest limit to abstention from

action is the forgetfulness of all worldly affairs as during sleep The various intermediate gradations can be ascertained by actual observation

The inaction referred to here, particularly applies to those from whom all desires are uprooted Such enlightened men should necessarily be above all

240

codes of duty But no one that is conscious of the

feeling of any want in him can humbug himself by choosing inaction in imitation of the enlightened. Such a one admittedly is in the sphere of action and he can never escape the consequences of neglecting his duty.

N3

it n n

287 As the nature of past Karma that has begun to fructify (i.e., develop into action) in the lives of the enlightened differs with different individuals, there is great difference in the behaviour of the enlightened men. This need not perplex the learned.

w grafft %r% w\66\\

288 Enlightened people may behave differently in accordance with the differences of their Karma which is fructifying. But their knowledge is one and therefore their emancipation is also one.

wife? fevfemw&i l

241

289 Just as a picture is drawn on the canvas, so the picture of the world is drawn, as it were (i.e.,) superimposed by Maya on Brahman. When we ignore this unreal element, what remains is Brahman the only reality.

a n 11^0 u

STcT II

290 Those learned people who constantly study this section and meditate on it properly, will not be deceived by the appearance of this wonderful world, as they used to be previously.

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SUMMARY OF CHAPTER VI

The attempt made in the first nine stanzas to account for the creation of animate and inanimate nature on the analogy of a picture should not be understood too literally. To the Vedanta anything other than the Self (i.e.,) all percepts including human bodies is other than Consciousness and hence unreal. The real element in every individual can never become a percept and is the one secondless Consciousness and admitting neither division nor destruction. The Jivas which are merely reflections of Brahman's Consciousness in Avidya are superimposed on Brahman and the pleasures and pains of this worldly life which can only affect the Jiva⁸ are ignorantly attributed to the Self. True knowledge which dispels this ignorance can be obtained by an enquiry into the nature of the Universe, Jiva and Atma. When the notions of the reality of the world and Jiva are destroyed, what remains is pure Atma. The destruction of the world and of the Jiva does not mean that they should become imperceptible to the senses but that there should arise a notion of their unreal nature. Otherwise people ought to find emancipation by going into dreamless sleep when all percepts disappear. The saying that Atma remains as the sole factor, means that there should be a realisation of Brahman as the sole

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entity and not a mere absence of the cognition of the world. Otherwise there would be no such thing as emancipation during life. Vedanta is thus unique in offering by rigid reasoning, a positive solution of the problem of evil and appealing to experience restricted to

this life alone for its correctness

Knowledge arising from enquiry is of two kinds, direct and indirect. Enquiry can come to an end only when direct knowledge is obtained. The knowledge that Brahman exists is indirect. The knowledge I am Brahman is direct. The absolute Consciousness is differentiated into Kootastha, Brahman, Jiva and Iswara. The Consciousness limited by a reference to

gross and subtle bodies forming a basis for them and never undergoing any change is Kootastha. On it is superimposed Buddhi (intellect) the counterpart of Avidya. The reflection of Kootastha in intellect bears vital airs and is known as Jiva subject to transmigration. The doctrine of transmigration is based on the eternity of Consciousness. As Consciousness has no origin or end, its existence through all past time must be conceived as repeated acts of embodiment. Similarly also in the future till the reabsorption of Brahman takes place. It is therefore to be conceded to be as real as the rest of worldly experience. The masking of Kootastha by Jiva is known as mutual superimposition. The Jiva never realises his distinction from Kootastha. This want of

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discrimination which is beginningless is said to be Avidya or primal nescience. This nescience has two phases: Vikshepa or the power of manifestation and Avarana or the power of concealment. The latter is the cause of one's saying that Kootastha does not exist and is not manifested. Commonly people admit their ignorance and also their being conscious of it. Therefore the co-existence of Consciousness as Kootastha and of

nescience is not incompatible. Vikshepa is the superimposition of egoity with gross and subtle bodies on Kootastha covered by nescience, like the superimposition

of silver on mother of pearl The ideas of * self and * entity belonging to Kootastha are referred to the ego and the unassociatedness and blissfulness of Kootastha become veiled In the universal usage of the word 1 self there is a linguistic evidence of an instinctive recognition on the part of man of a something existing beyond the ego and the objects of perception as their basis The veiling power (Avarana) and mutual superimposition (Vikshepa) which are the products of nescience are destroyed by a knowledge of the Self The effects of the creative power viz, the phenomenal

world, being the manifestation of the causes that have been operating during a series of births, can end only with the exhaustion of the particular Karma that has

already begun to fructify in this life According to the theory of Karma, every one starts his life with a store

of karma at his credit, a portion of which begins to fructify in that life, the rest accompanying him through

all the future births, determining their character till he realises Brahman When enlightenment comes, while that portion of the karma which has already begun to fructify will have to be completely exhausted in that life, the rest of the store will disappear without ever going through the process of fructification This is not in conflict with the theory of causality, as no cause can operate in the presence of an obstacle and enlightenment being the most powerful of such obstacles, the unexhausted store of karma cannot in its presence ever operate This is the exoteric view

Numerous sects try to establish an Iswara to suit their own particular predilections (vide stanzas 60] 19) but as declared in the Vedas, Iswara is only Atma associated with Maya and the whole Universe is pervaded by animate and inanimate objects which are parts of that Iswara From this point of view the worship of any object becomes reconcilable with Vedic teachings This Maya is of the nature of nescience as testified to by universal experience The sphere of intellect is circumscribed by Maya Every fact of phenomenal experience can be connected with its cause only up to

a certain point beyond which every one is bound to confess his ignorance Maya thus sets a limit to the enquiry into the causes of things It is absurd to enquire into the cause of Maya or Avidya , for the sphere of intellect being limited in all directions by ignorance, the notion of a cause which is derived from

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intellectual experience and is therefore legitimately restricted to it cannot overstep the bounds of the intellect itself This Maya or Avidya is admittedly experienced In all people Therefore from the point of view of unenlightened people, it must be presumed to exist It is not of the nature of existence such as

Brahman, nor of non-existence like a barren woman's son Therefore from the point of view of reason it must be said to be indefinable As Maya and its effects are destroyed by true knowledge its real existence cannot be predicated Therefore from the point of view of knowledge, it must be said to be unreal This Maya makes the unchanging and unattached Atma assume the form of the Universe It creates Jivas and Iswara through a inflection of Atma in itself (Maja) Since what is not attached can never become attached, the action of Maya in making it seem so is all the more wonderful In fact it is impossible and hence unreal Maya is commonly understood to be that which being plainly visible is at the same time incapable of exact determination as to its nature This world is clearly manifested but it is impossible to define its exact nature Every one undertaking to determine the nature of this world is confronted at every step with ignorance (Maja) The modern theories of Cosmic evolution are no better in this

respect Evolutionists posit an original nebulous condition from which the whole of the present state of things

is supposed to have gradually developed The notion of gas in an incandescent condition militates against every

possibility of living germs, The problem as to how life can have originated ever remains unsolved The Scientists will have to take refuge in a supplementary dogma of spontaneous generation of life an altogether meaningless expression and a doctrine opposed to every day experience Even if it is possible to prove the origin of life from not-life, the introduction of the new element of consciousness which in its nature is diametrically opposed to all matter must remain an inexplicable

enigma From the Psychological point of view, it is impossible to establish any genetic relations between

the subject I, consciousness) and object (matter) Therefore things that are unthinkable should not be subjected to canons of logic and we are bound to believe Maya ornescience to be the cause of this unthinkable universe

This Maya is experienced by everybody in dreamless sleep One that wakes from deep sleep remembers having experienced the sole existence of blissful self and even his declaration of ignorance is necessarily couched in the language of the intellect It is only by contrast to this world that he now perceives, that he talks of its non-perception during sleep The creation and destruction of the universe mean, becoming manifest and remaining unmanifest as in the wakeful and sleeping states respectively Brahmic consciousness associated with Maya is Iswara and all things from Brahma (the creator) down to a blade of grass in the universe are manifestations of Iswara All these when worshipped as Iswara yield rewards the degree of which depends upon the

conception of the attributes of the object worshipped and the method of worship Just as a dream does not end unless the dreamer gets into the waking state, so final emancipation can never be obtained unless one comes to know the real nature of Brahman Therefore those desirous of emancipation should not waste time in enquiring into a variety of disputes concerning the nature of relation of Iswara and Jiva who are the products of Maya and who in turn create the whole

visible world When the knowledge of the real entity of the secondless Brahman arises the whole universe composed of animate and inanimate nature created by Iswara and Jiva comes to be looked upon as unreal as a dream From this it should not be concluded that the

Vedantin is a pessimist The kind of pleasures and pains that are condemned by Vedanta as leading to bondage are only such as spring from egoity Besides positive pain in this life which every one would like to avoid, the pleasures which appear as such, only when restricted to individual experience, are themselves sources of pain since their cessation or diminution leads to misery But the higher pleasures which we all experience when surrounded by beautiful scenery or in the presence of a beautiful painting or sculpture, being not tinged with individuality partake of that unconceivable

bliss which the emancipated both here and here

after every experience
'Elements of Metaphysics

Professor Deussen in his
says "that positive delight

of aesthetic contemplation is to us a warrant that

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beyond individuality there is not a painless nothing but a state the exuberant bliss of which cannot be compared to any earthly feeling of delight *

An enlightened man and an unenlightened one may both be engaged in worldly concerns but the latter does so with a firm conviction of the reality of happiness and misery of this world and of the next and is consequently bound, whereas the former does so with an entirely different conviction and is therefore free The argument

that nonduality cannot be established, as we are conscious

of manifested duality, is not valid because duality being the product of Maya has no real existence Consciousness which is the element of unity in us is really opposed to all duality but only things of the same grade of reality can act upon each other Therefore this duality which is the result of illusion can be destroyed only with a notion of its falsity, and the notion and the duality must be of the same grade According to Vedanta, there are three grades of reality, the highest pertaining to Brahman called Paranirvan, the second being the experience of the wakeful state and the third the experience of the dreamy state and of the illusions of the wakeful state It is evident that a tiger which one meets in a dream can be killed only with a spear seen in the dream also Any number of spears lying by the side of the dreamer although they belong to a higher grade of reality can never help him in an encounter with the tiger in a dream Similarly pure

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consciousness or Brahman which is the highest reality can never affect anything else, because in the light of Brahman there can be nothing else, for if it were able to affect anything else, there would be a relationship established between them which again would lead to duality Therefore, all the universe being the product of unmanifest

Maya, what remains is non duality The non dual self is the only absolute reality, since as Consciousness it is timeless while the manifestation of the world is only contingent on the existence of a perceiving subject Hence the world cannot claim the same kind of reality as the self Consciousness is eternal as its non existence can never be experienced, but the non existence of duality before its manifestation is experienced by Consciousness as in dreamless sleep

An enlightened man identifying himself with the changeless Consciousness and having overcome egoity will not feel pleasure or pain on account of any change of condition in his body in other words he comes to look upon his body as alien to himself as we look upon a tree or other object of perception

Desirelessness, knowledge and abstention from actions generally help each other in bringing about

emancipation Of these, knowledge is the most essential being directly conducive to emancipation, the other two are helpful accessories, as in the absence of knowledge the* cannot lead to one's emancipation but may lead one to be reborn in a superior world or station of life

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A person who has complete knowledge without the other two may be sure of emancipation But he may appear

to be undergoing misery due to the commencement of fructification of past karma This knowledge, as the only means of emancipation, is altogether different from the state of ecstasy which some induce on themselves by drugs and bodily practices altogether reprehensible in the eye of the Vedantm Enlightened people may behave differently in accordance with the differences of their karma which is developing into action But their

knowledge is one and therefore their emancipation is also one Just as a picture is drawn on a canvas so the picture of the world is drawn as it were, that is, superimposed by Maya on Brahman When we ignore this unreal element, what remains is Brahman the only-reality

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reality.

CHAPTER VII

aiRHR ^ taRrooft r% ^ i

1 When a person (Purusha) comes to realise his own self to be 'that' (Parabrahman), wishing what and to satisfy whose desire can he be swayed by any affections in his body?

ar^{TT} f^{rro}r i

•o

m ^ n * u

I The meaning of this passage is well discussed in this section The happiness which a man who has obtained emancipation in this life, possesses, that is rendered plain thereby

jTrawreR sf^{nsfl} ^Trfri% wkw i

?5i\$rar**r ?rr»n *3 ir^{rc}?^ || 3 u

3 We learn from the Vedas that Maya, through a reflection in itself of Brahman, creates

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Jiva and Iswara who are thus created beings
The whole universe has been created by Jiva and Iswara.

nerd n # 11

4 From the determination to create the world down to his entrance into the created world, is the work of Iswara From the waking state down to the state of emancipation is the creation of Iswara

it \ u

5 The unchangeable, unattached Brahman of the nature of pure consciousness is the basis for superimposition (of body, sensory organs &c) When through mutual superimposition* he is taken to be associated with intellect, with which he has no real connection, he becomes Jiva and is known as Purusha (in the 1st

stanza)

srrfaSRt rewtaJtfr ^Tsfa^Rir ft § \

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6 The Jiva based on the unchangeable Kootastha, becomes the agent in seeking emancipation, heavenly pleasures &c Chidabhasa invariably implies Kootastha as superimposition without a basis is inconceivable

7 When Jiva having the basis of unchangeable Kootastha, wrongly identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world

8 When Jiva discards the illusory portion (i.e., the bodies &c) the basis attains to its natural predominance. He then feels himself to be of the nature of pure consciousness and unattached

iTc&t &i«i ift4frfttfkspr ii S II

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9 (If you ask) "How can the idea of T arise in Kootastha who is unattached and without egoism", (we reply) that the word 'I' has three meanings one primary and two others secondary

sTrq'r^rwrm^qoT i

II \$ o II

10 The primary meaning is that which is attached to the void by ignorant persons who though mutual superimposition identify the unchangeable Kootastha with the reflected intelligence (Chidabhasa)

qq|qor stgis^str ^ 11 U n

11 The secondary meanings of '1' refer to Kootastha and Chidabhasa as differentiated from each other. A wise man uses "I" in worldly and Vedantic parlance as respectively synonymous with Chidabhasa and Kootastha.

-pr. i

^f*n=5T fqq\$rr% n ^ n

256

12 Differentiating by his intellect, Chidabhasa from Kootastha, a wise man refers to Chidabhasa only in such common forms of speech as "I am going" &c.

43tF5*T fS^T f^r if % \$ n

13 When speaking from a Vedantic point

of view, the same wise man alludes to pure Kootastha alone in such forms of speech as "I am unattached" "I am Atma of the nature of

pure consciousness "

crsrr *r *F*r*iwra gwrani;

14 (An opponent asks) "Being wise and being ignorant can be said only of Chidabhasa and not of Kootastha (Atma). Therefore how can Chidabhasa (who is different from Kootastha) say "I am Kootastha" (as when a Vydeeka says from the Vedanta point of view "I am

Brahman")

?n*r i

srrwras®! **!' mwn^k^awrewrerqorrrj; n ii

15 (The Vedantm replies) "There is nothing wrong in this as Chidabhasa depends for his existence on Kootastha. Besides, a reflected image has no independent existence and the real factor that is left is only Kootastha."

16 If you say that the knowledge "[I am Kootastha]" is also illusory? who says "no" to it?

Motion &c is not accepted as real in the case of a snake superimposed on a rope.

One of the strong objections raised against

Advaita is that, since everything other than Brahman is

false, even the judgments of the mind supporting the

Advaitic system, such as "I am Brahman" must them-

selves be false. How can a conviction based on such

a judgment, lead to any desirable result? The answer

is that any falsity even of the operations of mind proves

the necessity of a real substratum which in the case of

the Vedantin is Brahman. And since the mental activity

presupposes differentiation of subject from object, the

falsity of mental judgments does not affect the secondless Brahman. Moreover, it is not true that such a

conviction will not lead to any result, for although false

from the higher point of view, it will be valid, so long as

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srr^rtosrfecr i

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irrfHcrrirrf a^ * ^rc^r i

<r*rr g^rq;

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* % ESRrarfts IM 5 11

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P 17

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such illusion lasts and it will enable one to overcome the pleasures and pains incidental to dualism

such knowledge

the pleasures and pains of the world are got rid of, on the commonly accepted principle that a sacrifice must be suited to the nature of the Deity to which it is offered

Even by means of such knowledge,

the pleasures and pains of the world are got rid of, on the commonly accepted principle that a sacrifice must be suited to the nature of the Deity to which it is offered

Refer to note regarding the nature of the evil
and its remedy having to be of the same grade of reality,
under stanza 245, Chapter vi

IMN A

C rs

18 Therefore Vedas say that Kootastha
who is associated with Kootastha and known by
the term Purusha (man) should differentiate
Kootastha from the element of unreality and
that then he becomes warranted in saying "I am

Kootastha"

n nil

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19 An ordinary man whenever speaking
of himself refers to his body, troubled with no
doubt whatever about the body being his self

To produce similar conviction in saying "I am

Brahman", the word 'that' in the above Vedic
passage is now explained as referring to Brahman

sn?tr^cf hN® H^rsrfq g^?r n n

20 When a person gets as firm a conviction
that he is Brahman, as an ordinary man has
when identifying himself with his body, then
that man necessarily gets emancipation whether
he seeks it or not

21 (If you object) that by the word 'that' is meant something directly cognisable, (we reply that) it may thus be described because the self-luminous Atma is ever capable of direct experience

TOaiWTOaj xr irpromqmsp? i
R?n'W8tt?gsfg s?r ttm u \\\

26 0

22 Though Atma is ever present, indirect and direct knowledge and ignorance can be spoken of it as in the case of the " tenth person"

This refers to the well known Veche story Ten ignorant persons having crossed a stream and reached

fcbe opposite bank wished to ascertain whether all of them had safeh crossed Now each began to count the lest omitting himself, and found that they were only nine They therefore began to bemoan the supposed loss of the IQfch person An intelligent wayfarer being made acquainted with their condition, informed them that all the ten were safe and that none was lost But as they could not be convinced, he began to whip each on the back, counting the numbers at the same time, till at last when he came to the tenth person he laid the whip sharp on his back saying 'thou art the tenth This is

the aptest illustration of the Vedic text "Tat twam asi (that thou art)

a ^t*tt ssftfir sfTapnousfa am* 11*311

23 The tenth person counting the other nine is deceived b) the knowledge of nine persons only being Msible and forgets himself the tenth, though all the n hile seeing himself

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g gtf a gn%t <?s?r ^ g<?r i

flcEfT g% 11 II

24 Though himself the tenth person, he says that there is no tenth person and that he is not visible. Learned people say that this is due to his being veiled by Maya (illusion).

ftsn trttR ?>w i

3TSTRfRffl^ felff nrgfwi II II

20 He weeps that the tenth person was drowned in the steam. Learned people say that this weeping is the act of superimposition

by illusion (of death on a person who is still

g ^ ^rqiswtTH i

*rei8|gig ?5r*r gi% 11 = ^ 11

26 "When a friend assures him that the tenth person is not dead, he believes that the tenth person is alive, just as he believes on authority, that there is such a world as heaven

This is what is known as mediate knowledge

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^mrs^rrer rru nrerr i

iri^r h uf?% ii ^ vp ii

27 When he himself is shown to be the tenth person by being counted along with the others he has direct cognition, stops weeping

and feels joy

HiffW I

srrenqrm z&k vfcnfwTmvi&Tft n u

28 The seven different stages consisting of ignorance, envelopment, superimposition, indirect cognition, direct cognition, cessation of sorrow and generation of satisfaction, are to be considered in relation to Atma

f£«T ^cTr^ || ^ II

29 The reflected intelligence (Chidabhasa) being always engaged in worldly concerns does not know himself to be the self-luminous

Kootastba

This is ignorance and the first stage of evolution

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H 51% I

^rr £re3r5»T?jfrfa i^ajT aRma n 50 n

30 His saying that there is no Kootastha and that he is not manifest, is the result of envelopment (Avarana, the 2nd stage) His saying that he is the agent and the enjoyer is the result of superimposition (Vikshepa, the 3rd stage)

strer lanfl qrcTaj ^r% 1

erfa tNrCs 11 \% 11

31 From the words of a teacher, he first comes to have an indirect cognition of the existence of Kootastha (4th stage) Afterwards, through a course of reasoning and enquiry, he comes to have a direct cognition that he himself is Kootastha (5th stage)

siresrra srg^Rr i

lkt qarfta sntrftafe 11 H u

32 Then he gives up the ideas that he is the actor and enjoyer, which are the sources of sorrow (6th stage) Finally he is happy that all

w** TTorfSrc^r 5r?r\$r<r i

irwr gtar?fa ^ dr?r% 11 rv* ii

2r 11 hen he 1 /umsejf r« shown to he the tenth poison h\ being counted dong with the otlioih he has direct cognition, stops weeping and feeK jo>

3TPFn*w m3pfl^rrar5-rc?Tt% n rc ii

2S The so\en different stiges consisting of ignorance, emelopmenr, Miperimposition, in-direct cognition, direct cognition, cessation of sorrow uid genet ltion of satisfaction, are to be considered in relation to Afina

^q5T^T5T^??sr ^ || ^ ||

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* *nrk ?nfer fr% i

^ xkism sftma II ii

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?3iT?r qfraj %i% ^ra?rr i
TORfjsesr srre li ^ u

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us? snqofrc jprra n ^ n

32 Then he gives up the ideas that he is the actor and enjoyer, which are the sources of sorrow (6th stage) Finally he is happy that all

J64

that has to be done has been done and that all that has to be obr uned has been obtained (7th stage)

arroaj*ifa siramaj^sfaiH^ n » 3 1 n

33 Thus Atma has to be considered in relation to the seven stiges beginning with ignorance and ending with unobstructed happiness

rWt w tWr *J=rcrr ||3tf||

34 These seven conditions affect the reflected intelligence (Chidabhasa) and are the cause of bondage and emancipation The first three are said to bung about bondage

f^R 5 trTnrr^ fcrq; n 11

35 That is said to be ignorance which is associated with non-existence of knowledge prior to enquiry into Brahmic truth, which is the cause of indifferent worldly concerns and

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which is experienced when one says "I do not know"

amFfoi smfcr 5 tt *rrfa i

feq*rcrs*rafrer?:it?r ^r£rtrar?r 11 11

36 The result of envelopment is the wrong course of action which leads one to say that Rootastha does not exist and is not mani-

fested, after an enquiry not in conformity with

scriptures

sfsrj u^»n

37 Superimposition is said to be that which appears in the form of reflected intelligence (Chidabhasa) provided with subtle and gross bodies The pleasures and pains of being engaged in worldly concerns known as Samsara and the consequent bondage are due to this Chidabhasa acting with the idea of being the actor enjoyer &c

3Tirr*mt?tcrs& fe&r'JicsuwfasjRf l

^64

that has to be done has been done and that all

that Ins to be obtuned has been obtained (7th

stage)

q^ratfr i

«rqdaj*ffa qnraw^ftf&f^rr u 3 3 u

33 Thus Atma has to be considered in

1 elation to the se\en stiges beginning with ignorance and ending with unobstructed happiness

eRmrjr ftsrer ere iWr sjerr ||3*n

34 These seven conditions affect the reflected intelligence (Chidabhasa) and are the cause of bondage and emancipation The first three are said to bung about bondage

grOTsrRtfrften^ u 3<\ u

35 That is said to be ignorance which is associated with non-existence of knowledge prior to enquiry into Brahnnnc truth, which is the cause of indifferent worldly concerns and

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which is experienced when one says “I do not know”

36 The result of envelopment is the wrong course of action which leads one to say that Kootastha does not exist and is not manifested, aftei an enqiany not m conformity with scuptures

37 Superimposition is said to be that which appears in the form of reflected intelligence (Chidabhasa) provided with subtle and gross bodies The pleasuies and pain 5 ? of being

engaged in worldly concerns known as Samsara and the consequent bondage are due to this Chidabhasa acting with the idea of being the actor enjoyer &c

awramfrerai?! i

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that has to be done has been done and that all that has to be obtained has been obtained (7th stage)

arroawra ^irawraj^f^rr 11 \$ 3 11

33 Thus Atma has to be considered in relation to the seven stages beginning with ignorance and ending with unobstructed happiness

srotNtt ff*r#r iWr f^rr ii^ii

34 These seven conditions affect the reflected intelligence (Chidabhasa) and are the cause of bondage and emancipation The first three are said to bring about bondage

*

i

II II

35 That is said to be ignorance which is

associated with non-existence of knowledge prior to enquiry into Brahmic truth, which is

the cause of indifferent worldly concerns and

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which is experienced when one says "I do not know"

wurfor Hrifcr ?rr *nm i

fgrqfrgsq^ff^rp; u 35 n

36 The result of envelopment is the wrong course of action which leads one to say that Kootastha does not exist and is not manifested, after an enquiry not in conformity with scriptures

frarcresr *n

37 Su penraposition is said to be that which appears in the form of reflected intelligence (Chidabhasa) provided with subtle and gross bodies* The pleasures and pains of being engaged in worldly concerns known as Samsara and the consequent bondage are due to this Chidabhasa acting with the idea of being the actor enjoyer <SLc

arUTTwtfgj^ t%fflqRsn^srrei«ra i
^ispiKsnmr % li n

26C

38 Ignorance and envelopment are clearly prior to superimposition and though Chidabhasa is the result of superimposition, the first two

conditions must be attributed to Chidabhasa and not to Kootabtha

As Koofciscba is unattached nothing can be attributed to him but only to Chidabhasa To the cause seeking intellect, one appears to succeed the other but

all the three factors as in the case of Kantian functions of the mind, ought to be supposed to come into play simultaneously

ii ii

39 As the germs of superimposition exist even before its origin, therefore there is nothing wrong in attributing the first two conditions to Chidabhasa alone (See note to the previous

stanza)

rtflWKIfaaBR TOraW 5T*T I

* q gtf Nr srsrrar n *o n

40 It should not be objected that these two conditions can be attributed to Brahman, as they

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are superimposed on him, because the Brahman is the basis on which all states are superimposed

As they are all alike unreal, they cannot have a real relation to Brahman In this stanza Brahman and Kootastha are used synonymously

ssrr&s; ftgdsc t% \

sftanr *rnNr ^ srsmr n \

41 It will be admitted that it is only Jna that has the right to say “I am engaged in worldly concerns”, “I have knowledge”, “I am

free from sorrow”, and “I am happy” Therefore the last four stages can be attributed only to Jiva and not to Brahman

sfhftss srsraTSwra * fi[i

arwr ^ *trrt *fhRT ^ n u

42 Similarly the two stages preceding superimposition must be attributed to Jiva who says "I am ignorant", "There is no Kootastha and he is not manifested"

5T^rfasT?i<nir i

Il s* il

1 68

43 The ancient teachers spoke of Brahman as being the basis on which the various stages are superimposed. We attribute these stages to Jiva as he identifies himself with ignorance and says that he experiences it.

JT *m% fsfccrrra f^n^rra' iitfvn

44 When through indirect and direct cognition, ignorance is dispelled, the results of its envelopment, that Kootastha does not exist and that he is not manifested, also disappear.

sroMTfratssr Il ii

45 Through indirect cognition, the result of envelopment, that Kootastha does not exist, is destroyed. Through direct cognition, the other result of envelopment, that Kootastha is

not manifested, is destroyed.

46 Consequently the superimposed idea

of Jiva vanishes and all sorrow resulting from being engaged in worldly concerns and from the idea of being the actor &c disappears.

?rr 3* 11 « « u

47 From the destruction of pains and pleasures, from experiencing the feeling of being emancipated and from the absence of fresh sources of sorrow, untrammelled happiness arises

snrcsr sfrcm srer 3 Tritpt wr% n 11

48 The scriptural verse quoted at the beginning of this section, refer* to the two conditions of direct cognition of Brahman and desti notion of sorrow as being related to Jiva

49 The dnect cognition of Biah

lan

1 eferred to as 'that' in the above verse, is of two

kinds, as Atma is self luminous md is perceived as such by the intellect

srn snr n \o u

50 As even in indirect cognition, the fact that the self-luminous Brahman exists, is cognised by the intellect, the self luminosity of Brahman remains the -arae (oi foi the mattei of that, it is not iffected by even the grossest ignorance)

TOanr^romr qr ^rrf^rorq; 11 M 11

51 Indirect knowledge bv which one does not know "U I am Brahman" but that Brahman exists, is not wiong knowledge, as it is not contradicted by the succeeding stage

?r?r gqq; i

^ %sr *rr^r q^mns^r ^ sparer n ^ u

52 If there had been evidence that there was no Brahman, then this indirect knowledge would be capable of refutation As we know of

271

no *uch strong evidence, this is not refuted

•srir?cT ir*ii

53 Indirect knowledge cannot be illusive simply because one cannot conceive the higher reality Simply because one cannot conceive heaven, an induct knowledge that heaven exists is not illusory

The pith of the argument used here is that the inconceivability of anything is no argument against its existence for as John Stuart Mill says, the sphericity of the earth was disputed by the opponents of Columbus on the ground that it was inconceivable how people in

the antipodes could walk erect with then feet towards

ours

a4 The indirect cognition of Brahman

who is fit to be cognised only directly cannot be illusory For even in indirect cognition Brahman

is not comprehended as the object of indirect cognition and our inability to cognise him

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directly is due to his nature being not descnb able as such or such

T^rw^rfa ^n5R«r B?rre?rMMT^r n ii

55 It cannot be said that because Brahman

cannot be known as a whole, the indirect cognition must necessarily be false for in that case our knowledge of a pot must also be false as we cannot know it as a whole at once Though Brahman is really without parts, we have to assume it as made up of two parts, the ignorance about which has to be got rid of

3T«=RTsn fSra&r «retojfrR?rc?r*rr i

WRRTRiftr ^rr u n

56 By indirect cognition we get rid of that portion of ignorance fay which we say that there is no Brahman By direct cognition we get rid of that poition of ignorance by which we say that Brahman is not manifested

msrRa TOajirRjrhpm i

116

67 In the example made use of above, the knowledge that the tenth person is alive is indirect knowledge and is bj no means false Similarly indirect knowledge that Brahman is, is also true In both cases, the envelopment of ignorance is similm

BTTfm st^rt 3re?rr«r rc siw m^TKrr i

*r 3 ^m?r^*ra"rsi«r 11 n

58 Just as the tenth person realises hi self to be the tenth person, so by a propel study of the sacred text "Self is Brahman", the direct

cognition arises that the enquirer himself is Brah man

gp stir top i

w n n

59 The answer to the question as to who the tenth person is, is brought home to the questioner by his counting himself along with

the others and when he comes to his own turn knows himself to be the tenth

h Jrasres wsrq u \$ 0 u

P 18

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60 The knowledge that himself is the tenth person can never be destroyed, even though he may be placed at the beginning, middle or end of the other nine A doubt as to whether he is the tenth or not never arises

This is translated in accordance with the views of the commentator The author himself makes no explicit reference to the mistake arising from the order of counting We are of opinion that the expression "in the beginning, middle or end * refers rather to the period antecedent to the origination of the mistake and to the middle and end of the same After knowledge has lighted upon the tenth person, he would never doubt that he was the tenth either before the mistake arose or when it continued or after it was corrected That is to say the mistake was one of fancy and not of fact This explanation fits in with the doctrine of Brahman, viz , that when the enquirer becomes enlightened he will never doubt his oneness with Brahman either before enquiry or during enquiry or at the moment of enlightenment His feeling would be "I was Brahman, I continued to be Brahman, I am Brahman and shall continue to be such *

61 After indirectly cognising the exist

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ence of Brahman from such holy texts as “Before
creation there was only Brahman”, one must get

direct cognition of Brahman from a study of other
holy texts, e.g., “That thou art”

whereas for

62 The knowledge that himself is Brahman
can never vary either in the beginning, middle
or end. Therefore direct cognition is established

The commentator takes the expression “in the
beginning, middle or end” to refer to the five sheaths

^3 3^r l

qrot^or jffreansr u u

h^ Formely the sage Bhrigu attained
indirect cognition of Brahman from a considera-
tion of Brahman being the cause of the evolution,
maintenance and destruction of the world and

got direct cognition from a differ-
entiation of the five sheaths*

*nsrfa wwtera tov ^fr rear i

sn^rnTTcr tsp^r ii sk h

276

64 Though Bhrigu’s father did not
directly tell him “That thou art” he pointed out
the sheaths e.g., those of food, Prana &c as
being the fit objects of enquiry

arTW5^n%Ri%c^r u §q \\\

Go After repeatedly enquiring into the sheaths of food, Piana &c he found the indications of Brahman in Bliss and thus found himself to be Brahman

^Rsrt 11 5 5 11

66 The scriptures first describe existence, consciousness and endlessness as being the nature of Brahman and then point him out as the Atma hidden in the casern of the fhe sheaths

amr^tm^sjgsrR g* n ^ II

67 Indra getting an indirect knowledge of Brahman from a study of the characteristics of Brahman went to his Guru (teacher) four tunes

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with the intention of obtaining direct cognition

sm*n rctoj to i

TOi^rsn wr?r to tot^ to ?t%^c 11 11

68 Aitereya U pain shad also first teaches the indications of Brahman and imparts indirect knowledge by means of such passages as “Before

creation, there was only Atma &c”

Then by

the processes of supenmpositton and getting rid of it, shows that Consciousness is Brahman

wiajr TO«foli?t i

II ^ ||

69 By other scriptural passages also, m-
die*ct knowledge of Brahman is gained It is
only by a study of the great holy texts that a
direct cognition is obtained

u

srumraprftraT^ n?r:nJRTW5frfcrq[i
qnroiWA % n vo n

70 Sri Sankaracharya in his “Vakya
Vritti” says that the great holy texts are
intended for a direct cognition of Brahman
There is no dispute about this point

27b

*rrm i

ara^orerfir^rMr *r ^Tfifwr 11 vs* n

71 That Consciousness which is associated
with the internal organ (intellect) and which
manifests itself as the basis for the notion of
individuality and for the expression “I” is
denoted by the term ‘thou’ in the holy text “that
thou art”

«Trct8fq3T3r3 ^StTgiW^c'T^Tfaq' II !!

72 That which being limited by Maja
and being the cause of the universe, is character-
ised by the attributes, omniscience &c This
same Brahman who is further qualified by the
attributes of being known indirectly and who is
of the nature of existence, consciousness and
bliss is denoted by the term “that” (in the above

text)

f^wrfrr «ra*crcms58Frr «*** 11 11

73 The possession by Parabrahman of
contrary properties eg, of being internal

witness of all and being known indirectly and of appearing as many and being one complete whole, is capable of being reconciled by the logical process of giving up the conflicting properties and retaining the points of community

74 In the sentence "That (Devadatta) is this" we reject the conflicting elements of past time and place and of the present time and place

Devadatta Similarly in the text "that art thou" we reject the conflicting and accidental associations e.g., Omniscience and limited knowledge, Maya and A.vidya (on the part of Iswara and Jiva respectively) and retain only the unchanged Consciousness

sretnf firfsigi trnpnsfr nra *ro?t i

and take into account only

75 The holy texts eg, "that thou art" should not be construed like ordinary sentences,

the words of which bear the relation of subject and predicate or of objects and their attributes but as implying absolute identity without any kind of differentiation

srsT^rgt ^ arwrfo ms&i i

76 The Consciousness which shines as the internal witness is identical with Paramatma

which is characterised by being secondless bliss
The Paramatma which is characterised by being
secondless bliss is identical with the internal

witness

Of Spencer who says that that which
manifests itself in the form of external world is identical
with that which wells up in us in the form of conscious

ness (See XIXth Century Vol)

araser fir ii II

77 When the essential identity of the

respective natures of the lutein>1 witness and

Paramatma becomes firmly established, then the
notion that Jiva (denoted by the word "thou")
is different from Brahman at once disappears

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^ qnchpr w f% 1

st^rtris^rasif 11 *>c 11

78 And the indirect knowledge of (the
qualified) Brahman denoted by the word 'that'
also vanishes (L£ jou n^k) "What of that" (we
reply) "then there only remains the witness in
the form of one and impartite bliss

^ siRr i

n v»s u

79 Such being the case if anybody says
that the holy texts give us only indirect know-
ledge of Brahman, (we can only say that) their
knowledge of scriptural doctrines is very shallow
indeed

sn^i g*rerr i

svfama if co 11

8C (If it be objected that) from Scriptures
(le, mere words) only indirect knowledge can

arise as in the case of knowledge arising from
statements with reference to heaven &c we
reply "not invariably so, as in the instance of the

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tenth person" (referred to above) (in which the
knowledge derived from the statement "thou
art the tenth person" is of the direct kind)

^*41 H % ^irn^cZn^T tl C \ It

81 Jiva (which here stands for the internal
witness) is admittedly known to ever
one directly (The mind and senses being organs
helping in the perception of non-self only
To argue that by identifying it with Brahman
the directness of the knowledge will be destroyed
is extraordinary reasoning indeed

5Tgri

fntf srqsr u n

82 By your favour the truth of the
ordinary proverb is exemplified that one loses
one's capital in seeking for interest

The conclusion in the knowledge derived from
the Yedic teaching that thou art is direct

sfhnsTdajmq; i
§ sngrgmfvre n ^ n

28i

83 (To another objection that) only Jiva
whose consciousness is limited by the internal
organ, can become the object of direct knowl-
edge on account of his associate and that

Brahman who has no associate cannot become the subject of direct knowledge

84 (The Vedantin replies that) Brahman cannot be said to be altogether unassociated, as long as he is the object of knowledge, this will cease to be only when Jiva obtain*-* emancipation with destruction of body

The author is very fond of insisting upon the persistence through life of the associate body and its affections by the force of fructifying Karma, even after a man has become enlightened. But this is only an exoteric doctrine. In truth, with the dawn of knowledge all nescience and with it the whole train of its effects including the gross subtle and causal bodies, even the percepts, must vanish. This is supported by Verse 37 Chapter IV of Bhagavatgita. Though Sankara characterizes in his commentary on this stanza, seems to uphold the doctrine of Prarabdha, yet that surely is not his real view is seen from Viveka Chudamam and Aparokshanubhuti

Indeed without such a result Advaita will defeat its own purpose. A popular way of exploding the exoteric doctrine above referred to, is by asking how one of the wives of a man who had married three could remain a Suvasmi (a woman with husband alive) after the other two had become widows by his death. The three wives referred to mean the three kinds of Karma, Agami, Sanchita and Prarabdha -T ** ^

*rsrar«rrsj hfw n n

So The only difference between Jiva and Brahman consists in the respective presence and absence of the associate internal organ. There is no other difference.

The distinction between Jiva and Brahman owes its existence only to the operations of the intellect. The following verse translated from the fourth chapter of Bbagavata points to the same thing 1 " Just as the distinction between an object and its reflection continues only so long as there are reflecting media e g , water, mirror etc, so also one sees the distinction between the self and the non self or between the individual self and the supreme self, only so long as the medium of

nescience (intellect) exists and not otherwise V

four

11 11

285

86 Just as the presence of the associate
the internal organ in Jiva is an obstacle, so its
absence is an associate in the case of Brahman
Just as, it does not matter whether handcuffs
are made of steel or gold, both serve the purpose
of restraining the movements of the hands

The associate here referred to acts as an
obstacle to a man's enlightenment, both because he is
bound down by the imperfections of the intellect and
because of the absence of the same on the part of
Brahman

repetition

S7 Both by negation and affirmation of
properties, Brahman has been declared by
Vedantic teachers to become the subject of
experience

O

iff i

for all n

88 (An opponent now says) Well if you give
up Kootastha denoted by "I" how can you have
the knowledge of "I am Brahman" (To this we

reply that) only the incompatible part of u 1 "
should be given up in accordance with the
logical rule of \wedge -elimination; up the incongruous parts in

identical proposition—
al ^ara3trnr^rf5rg‘ Brer fir i

3Tg- TOTH TOW II II

SO in the Atrna of the n itui e of conscious
ness which lemams aftei giving up the inteinil
organ (Minas) one lecogmses Brahmin in the
internal witness, in iccordance witli the saying
‘I am Brahman”

ws^iarrsfa wepR i

cqpr^TRT II H

90 1 lie internal witness though self'

luminous becomes pervaded by the operitions of
intellect, like other objects eg, i jar (Tin*'
is not opposed to the system) for the luthors of
scriptures have denied the perception of Kootas-
thibt Chidabhasa (and not the pervasion of
Kootastha by intellect)

and

and

In ordmarj cases of perception the notion
the object corresponding to the notion aro distinct
a notion is said to bo idle when it has no external

object answering to it But the notion of the

self which is the ever piesent subject m all mental
operations cannot have any object external to it Hence

such a notion is identical with the self and from the
nature of things cannot be treated as illusory This is
a Psychological fact disclosed bv Vedanta and not yet
recognised by the Western Philosophers

rariTR fiflFT tmSTUTHH TO II ^ II

91 The intellect and reflected consciousness both pervade a Jai The intellect removes ignorance and the pot becomes known by the Chidabhasa

In the case of Kootastba we have only to remove ignorance and therefore its perception by Ohid abhasa whose basis Kootastba is is neither necessary nor possible On the contrary in perceiving external objects as they are foreign to the ego, not only should the primal ignorance be removed but egoism must come into play for their perception as such

92 In the case of Brahman, the operations of intellect are necessary to remove ignorance

>xt>

reply that) onh the incompatible part of u I ” should be given up in accordance with the logic d rule of giving up the incongruous parts identical proposition^

wcr i

3T^ HTT^Rr* STSTc* STTfaofhp^ || II

S9 In the Atma of the nature of consciousness which remains after giving up the internal organ (Manas) one recognizes Brahman in the internal witness, in accordance with the saying ‘I am Brahman’

srswisrrsfa tmfita Crff^r I

TOW WwSrtTICT TOP[[f^IK5iq; It v II

90 The internal witness though self-luminous becomes pervaded by the operations of

intellect, like other objects eg, a jar (This is not opposed to the system) for the authors of scriptures have denied the perception of Eootastba by Chidabhasa (and not the pervasion of

Kootastha by intellect)

In ordinary cases of perception, the notion and the object corresponding to the notion are distinct. If a notion is said to be idle when it has no external

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object answering to it. But the notion of the

self which is the ever-present subject in all mental operations cannot have any object external to it. Hence

such a notion is identical with the self and from the nature of things cannot be treated as illusory. This is a Psychological fact disclosed by Vedanta and not yet recognised by the Western Philosophers.

graft spiral sreni; i

3W5R mT 1| It

The intellect and reflected consciousness both pervade a jai. The intellect removes

ignorance and the pot becomes known by the Chidabh-asR

In the case of Kootastha we have only to remove ignorance and therefore its perception by Chidabbasa whose basis Kootastha is is neither necessary nor possible. On the contrary in perceiving external objects as they are foreign to the ego, not only should the primal ignorance be removed but egoism must come into play for then perception as such

92 In the case of Brahman, the operations of intellect are necessary to remove ignorance

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As Brahman is of the nature of consciousness, the action of Chidabhasa is not needed

* «fPF?# II ii

93 To see a pot 01 other object two factors are required, the eye and the lamplight To see the light of the lamp only the eye is

needed

RsrarOT^ sr\$ n^finTW?<rcq; i

it g 5T5prcn?RHT n w n

94 L hough present m the operations of intellect Chidabhasa becomes one w ith Brahman In the case of a pot, Chidabhasa manifests the pot and remains distinct from it, but in the case

of Brahman Chidabhasa becomes merged m Brahman

arswwHrT? 'qrsra gi

mx ii ii

95 Scnptures declare Brahma to be un demonstrable and begin ningle^s Other scrip tures which say tint Brahman can be known bj

the mind, refer to the power of the intellect (to grasp it)

?fr sfta u S5 u

96 Ic is the direct knowledge of Brahman that is referied to in the opening verse of this section which say& “When a person comes to realise his own self to be Parabrahma ,J

^ *TWSTO8jrs?r i

ss sraon^temrsnf g^rconq; n ^ n

97 Though direct knowledge of Brahman is obtained by a study of holy texts, such knowledge is not established all at once

Therefore Sri Sankaracharya says that one must over and over again enquire into and ponder on this subject

it \c it

98

text

am Branman 1 * becomes firmly rooted, one must practice enquiry, meditation &c with self control

and other qualities

P 19

As Brahman is of the nature of consciousness, the action of Chidabhasa is not needed

sr?ns#?r i

* f%g ii ii

93 To see a pot or other object tiro factors are required, the eye and the lamplight To see the light of the lamp only the eye is

needed

fofwrar sru^nT^rcq; i
h § ^gp^rrer^ n <U ll

94 though present in the operations of intellect Chidabhasa becomes one with Brahman In the case of a pot, Chidabhasa manifests the pot and remains distinct from it, but in the case

of Brahman Chidabhasa becomes merged in Brahman

traitor arfit %?T5r i

sfrs?n^nrr epru <K<\ ll

95 Scriptures declare Brahma to be un

demonstrable and begin nmgle-s Other scrip
tures which say thu Brahman can be known b>

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the mind, refer to the power of the intellect (to
grasp it)

lit srhr qfrsfkfrfo 11 <{%\\

96 It is the direct knowledge of Brahman
that is refered to in the opening verse of this
section which says "When a person Comes to
realise his own self to be Pdrabrahma^

*rr\$tsqd«?rs3r i

* sraon^tamr^ gsrtcrwnt it <^vs n

97 Though direct knowledge of Brah-
man is obtained by a study of holy texts,
such knowledge is not established all at once

Therefore Sri Sankaracharya says that one must

over and over again enquire into and

ponder on

this subject

98 Until the knowledge of the text U I
am Brahman 1 * becomes firmly rooted, one must
practice enquiry, meditation &c with self control

and other qualities

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*tf*t *Rwrrar i

frqfr<rr ^ wrt ll <1^ ll

99 The obstacles to the firm establishment of such direct knowledge are, the occurrence of a number of contradictory texts, the

•/ 0

seeming impossibility of the truth and wrong conception

srn5rr^ra»w^r : sf?r JFrfsrF^r l

o

m 5r^r5Tcr wromif ? °« n

100 In accordance with the difference in the schools of Vedic thought and difference of desires, different kinds of works are enjoined. Similarly there may be different teachings about the nature of Brahman (according to the desires and the qualifications of the enquirer). Let this not therefore puzzle you but practice constant

enquiry

mnevaNr n%«fr n il

101 Enquiry consists in getting a firm conviction that the sura and substance of all

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V^dantic teachings in the beginning, middle and

concluding portions of all the Vedas is the

entity of individual self with Brahman

*pqraro for ftsfapaipr |rcetr n ^ u

102 This subject is well treated in the section on the correct conduction of the Vedic texts by Vyasa in his Brahma Sutras. The second chapter of the same work deals with reasoning (logic) by which the firm conviction is caused and the idea of the impracticability of non-duality is removed.

qfsTOtvraro \i& i i

II 11

103 During numberless prior births, Jiva has allowed his mind to indulge in the notion of the body being the Atma and the reality of the world. Hence (through force of habit as it were) the same wrong notion spontaneously reappears every moment.

WTSJ5Tg<TraQTr£ |) ^ of ||

292

104 This is erroneous impression. It is removable by mental concentration which in its turn arises from a worship of Iswara, even prior to initiation into the oneness of Brahman.

terra srsr^nsrsfq fafcrar i

sn*T5n3nre5t || it

105 It is such worship of Iswara that is dealt with in the Vedantic works. If one has not acquired the power of concentration prior to initiation into Brahmic truths, he will subsequently obtain it by continued meditation on

Brahman

The meaning of the stanzas 104 & 105 may be summed up thus By mere development of con

centration of mind, one can get rid of the notion of the body being the self and of the world being real Worship of Iswara (i.e., meditation of Brahman with attributes) as necessitating concentration will produce these results The Upasana (i.e., meditation of one thing as another e.g., the sun or mind as Brahman) portion of Upamshads abounds with methods of concentration But every Vedantic student need not necessarily go through Upasana practice as he can attain to the result, viz, concentration by direct meditation on the attributeless Brahman

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qataro ^ 3§rr«rre ra^ir n ? o 5 n

106 Wise persons describe meditation on Brahman to consist in one constantly thinking on Brahman, speaking of Brahman, and enlightening another on the nature of Brahman and thinking of nothing else

sfccr srirr f<fra srrsror i

107 The bold seeker after truth should, after acquiring proper knowledge, always fix his attention on it No word that does not connote Brahman should occupy his mind as that would be mere waste of energy

Neither should he in his speech use words not referring to the nature of Brahman, for that would be waste of breath

*?t wn i

rTOT fr^nra^BTvTT WTOT () ^ oC ||

108 (Gita also says) “To those whose

minds are ever fixed on me and who worship

me as non-distinct from their own self, will I

294

giant the accomplishment of all desires and the preservation of everything gained ”

A possible objection may be taken to this kind of meditation, viz one thinking on God as non distinct from his self and yet making him the object of thought That in all meditation both subject and object should gradually dissolve into the one secondless Brahman is the aim of all Vedantic practices Compare Bhagavad anyaka Upamishad 1 4 10 He who meditates upon

a Deity as distinct from himself is not enlightened and is as ignorant as a cow ’ Sri Krishna also says in Mahabharata ‘ Whoever, O Arjuna, wishing to please me by reciting my thousand names, knows himself to be identical with me, his praise, I accept even if he recites one verse

3rd % 2 ? fr r % q i

fe'ster fe'Rtenqr qqqqr ajmq u ? li

109 Both Siutib md bmritis. ordam the practice of mental concentration on the true nature of Brahman, only as a means of destroying the erroneous ideas

qqsn qser err* i

fsrq^gr vrrqqr n U" H

110 Being ignorant of the true nature of

295

anything and taking it to be something quite different from it, is an erroneous idea, as is the idea of a son who looks upon his father as his enemy

«r&r11 u \ 11

111 Atma is different from the body,
sensory organs &c This whole universe is un-
real The erroneous (literally topsy-turvy)
notion consists in thinking the body &c to be
Atma and the world to be real

ansrfr 3rn^rsf^rq[nn^N

112 This erroneous idea can be got rid of
only by meditation on the reality of Brahman
Therefore one must always contemplate on Atma
being different from the (triple) body and on
the world being unreal

11 ^ | \\\

113 It is now asked whether any

296

regulated course is to be followed or not as m
mental recitation of holy texts or worship of
personal Deity, m the matter of practice of
mental concentration on the distinction between

Atma and the
world

body and the unreality of the

T§r3rr«frr^ ggr&sR grasni; r

ii II

114 (The Yedantin replies that) there
are no regulations regarding it because it is a
thing directly to be experienced A hungry
man is not subject to any rules regarding eating
of food, whereas one who has to perform devo
tional exercise**, is

srerrrer *t m-wrf^r wr i

sgvmPTRjftera- u

115 A hungry man having Food with him
will eat it in whatever way he can, to appease

his hunger
resort to some

In the absence of food he may
device to overcome his hunger

So either way he is not subject to any rules
but will try to rid himself of the pain of hunger

297

f*R*R 3tt srgfqrera i

^RWDT^T'Tqqr^ || \X% II

116 Recitation of holy texts should be
performed as ordained, otherwise sin will accrue
If he does not repeat the verse according to the
proper accent &c or if he neglects any rule,
positive harm will be the result

117 Just as hunger which produces pain
directly has to be overcome somehow or other,
so also erroneous notion must be got rid of by
mental concentration, which may be practiced
without being bound by any rules

Any means may be employed tending to this
result

r fMbsn wtrto ii h

118 As already described, the practice
consists in listening to, speaking and thinking of
the nature of Brahman There is no restriction
regarding concentration, as there is in the case

of contemplation of Brahman

*3tr trarrafog**! M ^sil

119 Meditation means the constant thinking on some deity without letting the mind dwell on other things As the mind is so fickle, it is very difficult to practice meditation

f| «R shot SWTR I

RJTf STTOircsT II S^o II

120 (Arjuna told Sn Krishna that) “mind is restless, being impetuous, strong and difficult to control It is as hard to curb as the wind ”

9T<aTTssiqtfiT?*r??r i

srfq «rcrerc?TP*r rqqfijTTfaqf 11 II

121 (Sn Rama told Vasishtha that)

“control of the mind is more difficult than drinking the whole ocean or uprooting the Meru Mountain or eating fire ”

f% strasnrfeq n «

122 No restraint similar to that put on the body by chaining it, can be placed on the mind in listening to talk relating to the nature of Brahman But innumerable stories dealing with the subject amuse the mind, just as a drama does

As the mind cannot be forcibly controlled, let it be indulged in listening to the stories relating to the nature of Brahman Thus a right train of Brahmic ideas

will have been formed instead of the usual tram of
worldly associations

123 As the aim of Vedanta is to realise
Atma to be of the nature of pure consciousness
and the universe to be unreal, the hearing of
stories inculcating these doctrines, cannot disturb
the steadiness of the mind

frrajwRr irfr^rr || if

124 Distraction of the mind will be caused
by engaging oneself in agriculture, commerce,
science &c or by a study of literary works, logic

or other branches of learning as they must
necessarily prevent the remembrance of
Brahman

SPFrciricq^maj'rrwrenpfj g* u ii

125 But one, practising concentration of
mind may be engaged in such acts as taking
food &c as they do not cause much distraction
of mind and the thought " I am Brahman " may
very soon be remembered even when momentari-
ly forgotten

m'rSfg ?r ^rsr% wist grfe ?i

126 A momentary forgetfulness of the
reality of Brahman is not by itself disastrous in
its effects , but rather, the harbouring of the
erroneous notions is, viz, of the body being
Atma and the world being real As the recollec-
tion of the true nature of Brahman comes back
soon there is no time for the origin of any

erroneous notions

127 A person who is always engaged

in a study of other Sciences (sciences) has no

time to think of the nature of Brahman

Moreover such study being opposed to deep

meditation on Brahman is necessarily an obstacle
to realise the true nature of Brahman

Therefore

128 We see the sacred scriptures asking
as to know the secondless Atma and avoid dis-
putations which only pain vocal organs

Therefore

129 It may not be possible to live by
giving up food &c But is it not possible to
live without a study of sciences other than

Yedanta? Therefore why obstinately cling to
such studies?

Therefore

130 If you ask how Janaka and others

were able to exercise sovereign powers &c, we
reply that they were able to do so, because they
had firm knowledge of the identity of self with
Brahman When you attain to such a condition

then by all means engage in a study of logic or

agriculture

srśnMr ts 11 n ? 11

131 Being firmly convinced of the unreality of the world, wise men without experiencing pain, are engaged in the worldly concerns proper to them, with the object of allowing the fructifying Karma to exhaust itself

132 Wise people engaged in the performance of their respective duties, should not be judged from the standpoint of the rules and prohibitions enjoined in scriptures Moreover who can escape from enjoying the effects of his

own deeds ?

303

infMisuTfaHssrra wt grcssrafj&jft i
^ W?n ^Tfrwr **rr?*js i%**T5*t wz ll ll

133 Enjoyment of the effects of Fructifying Karma, is common to the enlightened and the unenlightened The former bears his lot without being pained and the latter loses heart and is bound down by sorrow

wf T&i tfsr sTfrar i

A

'O

H4 T wo wayfarers may be equally weary but the one who knows the goal to be near goes on boldly whereas the ignorant one sits down

disheartened

qrmrq- n \\\

135 The one who has realised Brahman

s not doubled with the erroneous notion of his

body being Atma "Wishing what and to

fratisey whom will he be swayed by the affections
if his body?"

sraight ? ^ u

304

136 From having a firm conviction of
the unreality of the world, there is neither desire
nor desirer In the absence of both these, all
pain arising from unsatisfied desire will cease
like the light of an oilless lamp

f% g ft ^ n w

137 He has no desire for any worldly
object knowing it to be like an illusory object in
an unreal city created by a magician Laughing
at its deceptive nature, he does not care for it

^Tg^rcT r% ^TFsiqegqr fr craft n ll

138 A man of discrimination does not
desire the enjoyment of objects, pleasing to the
senses But knowing their fault (of imper-
manency and falsity) he gives them up

rn\$ 5 ^ E ffrafegroTfcr n?3°Ji

139 There is sorrow in the process of
earning wealth, sorrow in maintaining it when

305

once earned and also sorrow when it is spent
Therefore what is the pleasure in hunting after

this sorrow-producing wealth ^

This is the common place sermon against wealth ascetic may be benefitted by it without the discontent which it implies among the common people

ftpr u

140 What good is there also in a woman who is made up of tendons, bones, mammary glands, and who is a mere image of flesh in a cage of restless limbs

sru&s i

fanraftro sift g^3 11 \$ n

) 141 These defects have been well pointed out and all worldly pleasures condemned in the scriptures Who knowing all this can immerse himself in sorrow?

142 Even a man suffering from pangs of
P 20

306

hunger would not eat poison knowing it to be such
Much less would a wise man whose hunger has

O

been previously satisfied with all sorts of delicacies

fsrrg^w^ II ii

143 If still, through the force of fructifying Karma, desire for enjoyment arises in a wise man

he gratifies his desires with great reluctance

and disgust

g^srrer wq g m *cs rfs f rgfcre i
^rarnr srmrq;ii\$vtfN

144 Wise people endowed with faith and having families, while enjoying the results of fructifying Karma, deplore that their period of suffering is not yet o\ei

This sponse of affliction consists in their being impatient of the continuation of the unexhausted effect of Karma

tir ^?irs=T H«Ktn«r f% g i

307

145 This is due to their renunciation of£

worldly pleasures and not simply to the sorrows arising from attachment to worldly affairs which

as described by ancient teachers arises from the eironeous notion of the reality of the world

Therefore the sorrowing condition of the wise naan b mind must be distinguished from that of an un-enlightened man inasmuch as the former ib due not to ignorance but to his anxiety to be disentangled from the fructifying Karma

f*nt limit

146 Though suffering from sonow, a wise man through discrimination is satisfied with

little An ignorant man on the other hand would not be satisfied with even endless enjoy-ments

147 The desires are never satisfied through their fulfillment but always tend to increase like flames over which clarified butter is poured

308

*rqr% gg^r i

Hiqcrsfrd Sbftfrfa h ^rrcq; n 11

148 If one enjoys objects knowing full well the impermanency of the pleasures denied therefrom, he may be satisfied Just as if a man knows another to be a thief and yet serves him, he becomes a friend and not a thief to him

149 One who has controlled his mind will be satisfied with a little enjoyment Knowing full well the fault of impermanency of pleasures and of their being associated with sorrow, he considers a little enjoyment to be more than enough for him

*rCrWr g^lr i

* UST qg ***& || ll

150 A king who has been liberated from captivity will be satisfied with sovereignty over a small village, whereas one who has not been conquered by enemies and not suffered imprisonment

309

ment will not think much of even a large

kingdom

3imt% i

amfawrfg 11 \ i

151 (An opponent now asks) "When a man in his waking condition comes to recognise the inherent faults in things, how can desire for enjoyment arise in him even as a result of fructifying Karma ? "

q^sf t ^ srn^er feRrq ll

152 (To this we reply that) "there is no inconsistency here, as the results of fructifying Karma are very various These are of three

kinds, those which produce desires, those which give use to enjoyment in spite of the absence of desire and those which give rise to enjoyment through the desire of another

*T3T?rosrr arfa i

153 Invalids who persist in eating un-

308

rg; gg^r i

148 If one enjoys objects knowing full well the impermanency of the pleasures derived therefrom, he may be satisfied Just as if a man knows another to be a thief and yet serves him, he becomes a friend and not a thief to him

f^rshr**r * i

sSfrassrfccrrc %gc^rgg^r^ n ? v ^ 11

149 One who has controlled his mind will be satisfied with a little enjoyment Knowing full well the fault of impermanency of pleasures and of their being associated with sorrow, he considers a little enjoyment to be more than enough for him

srggxpt g*n% »

5TST * KfB ***& || II

150 A king who has been liberated from captivity will be satisfied with sovereignty over a small village, whereas one who has not been conquered by enemies and not suffered imprisonment

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wfe 3mn% *rr% i

JT_{in}=5ST 11 ? h s i l

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enjoyment arise in him even as a result of
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^rtfr^T «rVssr ^ 11

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through the desire of another ”

iisTOTCvi srft i

1^3 Invalids who persist in eating un-

310

wholesome things, thieves and those who commit
adultery with king's wives, all know full well the
evil consequences of their acts but continue in

mg Karma

fructify

____ (^

iffcrsrra 11 11

154 It is not possible even for Istvara to avert the influence of such fructifying Karma Sri Krishna teaches the same to Arjuna in the Gita

\

*rrfcr vgnfa WT5 f% II ?H«MI

155 U E\ en wise men follow the dictates of their own nature All beings do likewise What can restraint do ? u

This is not meant to encourage fatalism as the entire powerlessness under the influence of Karma refers to the unenlightened in the first instance and only figuratively to the enlightened See note under sfcanra Si

arcT3?T vnfwwrami sreffarcr I

f^R 5 TOTrqgr%%^ 11 ^ 11

311

156 If there were the slightest chance of

overcoming the effects of their fructifying Karma (on the part of the unenlightened), Nala, Rama and Dharmaraja would not have been subjected to the miseries from which they severally suffered

* crism ?r?r i

faroar 11 it

157 As the necessity for enjoying the results of f l uctifying Karma has been ordained by Is war a himself, his omnipotence will m no way be lessened by the circumstance that he cannot prevent one from experiencing the effects

of fructifying Karma

ttflrercTvmiragd <Tr i

^fRtt tflTSSTwRI tt=ESUj || ||

158 From the questions of Arjuna and the replies thereto by Sri Krishna, we learn that

one has to experience the results of fructifying Karma in spite of the absence of desire on one's

part to enjoy them

312

A 159 Arjuna asks "By what is a man J impelled to commit sm even against his will and f even as if he were compelled by somebody to do so?"

frfnrwr tfturq; n if

160 Sri Krishna replies "It is desire and

anger produced by the quality of Rajas (activity) Know this which is all-consuming *nd all sinful,

to be our enemy here "

It appears at first sight that the Lord s answei

is beside the question for Arjuna's enquiry implies that he supposes some one other than himself to be the cause of his smful conduct and the Lord m reply simph refers to desire and anger to be the causes Thereby be implies that the cause of one s sinful conduct, is to be sought for in one s own internal tendencies only That desire and anger are at the loot of all evil is clear from

the fact that one desiring for external things grants their reality and theieby subjects himself to all the

pernicious consequences of the original error Similarly
no one can possibly be angry with another unless he
believes him to be distinct from one's self, a belief again
based on primeval ignorance

3 n

^°Tr i

1135*11

161 "Bound by your own Karma arising

from your own nature that which through
delusion you desire not to do, that you will be
'compelled to do even against your own will"

H <T*?iraj®*rag?ir |

§^5 r? 11 \

162 Whether desirous or not desirous of
enjoying, many people are obliged to experience
joys and sorrows for the sake of others This
is said to be reaping the reward of fructifying
Karma, through the desire of another

<rf| fcftvgftsftftrsgr i

f% fo^gnrrsfr maraeflsrari; n

163 If it is objected that this contradicts
the text which predicates desirelessness for the
enlightened man, we reply that an absence of
desires is not meant thereby, but that any desires
which may involuntarily arise, are incapable of
bearing fruit (I e, cause pleasure and sorrow)
just as roasted grain is unable to sprout

312

159 Arjuna asks "By what is a man
impelled to commit sin even against his mother and
even as if he were compelled by somebody to do

so?"

*5T*RT tTgrarar || ii

160 Sri Krishna replies "It is desire and

anger produced by the quality of Rajas (activity)
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It appears at first sight that the Lord's answer

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he supposes some one other than himself to be the cause
of his sinful conduct and the Lord in reply simply refers
to desire and anger to be the causes. Thereby he
implies that the cause of one's sinful conduct is to be
found for in one's own internal tendencies only. That
Desire and anger are at the root of all evil is clear from

the fact that one desiring for external things grants
them reality and thereby subjects himself to all the

adverse consequences of the original error. Similarly
no one can possibly be angry with another unless he
views him to be distinct from one's self, a belief again
based on primeval ignorance.

3H

*5 ^ 51 % cTTrt ii^? n

161 "Bound by your own Karma arising

from your own nature that which through
delusion you desire not to do, that you will be
compelled to do even against your own will"

JUfar^Ftr q q^T%<Jq«g?TF I

f? 11 ^ * 11

162 Whether desirous or not desirous of
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joys and sorrows for the sake of others. This
is said to be reaping the reward of fructifying
Karma, through the desire of another.

q>q sflr i

qf\$?rqfi5rq?j; ll

16d If It is objected that this contradicts the text which predicates desirelessness for the enlightened man, we reply that an absence of desires is not meant thereby, but that any desires which may involuntarily arise, are incapable of bearing fruit (i.e., cause pleasure and sorrow) Just as roasted grain is unable to sprout

314

vfSfcTiw g eforrft ^ i

ft s fo pr er^g^Hr^4T«rr5r H ? 5 * 11

164

Roasted grain

may preserve its food but cannot germinate Similarly any desires in a wise man will not fructify as he is convinced of the unreal character of all objects of desire

165 Though roasted grain cannot germinate it can serve as food Similarly the desires of a wise man may give him a little enjoyment but cannot lead to the pleasures of sorrow

^iTh^or^femnsrF^rr asr u *i

166 Fructifying deed'd come to an end when their effect* have been experienced It is only when these effects arise, through delusion,

believed to be real, char sorrow is tm^cd

m wm ^crrgTRTrf^q- |

m stRropg vr^r ii

915

167 The delusion consists in wishing the

enjoyments to continue indefinitely, to increase
as time goes on, to be freed from any obstacles
and in feeling gratified bj the enjoyments

h asrRr ^vf 3^r*rr i

?i% f^TT^ts^ sfaft vnifinfe ii \c ii

168 The knowledge that what must
happen cannot be prevented from happening and
that what is not to be cannot happen, is the
antidote to the poison of the above thoughts
produced by delusion

vtt^t i

3T\$TERn4w tf< 6 g H r g PW 5TOJT 5fg II II

169 Past deeds fructifv equally in the

<|ise of the deluded and the wise The former
is visited with sonow and the latter is not
Ais the deluded is full of desires which are im-
possible of attainment his sorrow is great

1 gfc! || \ \$o ||

The wise man knowing the unreality

U6

of objects of desires, represses desires and though experiencing the fruits of his fructifying deeds, originates no new desires of enjoyment in the future How can he have any sorrow ?

171 How can a wise man have any desires for worldly objects since he knows them to be like objects seen in dreams or produced by magic, since the nature of the world is untruthful and since the world appears and disappears continually (allowing no claim to reality)?

mfpm&Rp* Si u ?»R Ji

172 A wise man without being deluded, should constantly think that the objective world he cognises in his waking condition stands on

the same footing of unreality as the world that directly perceives in the state of a dream

A comparative meditation on the experience of the dream and wakefulness is enjoined in the Upanishads* also, as a means of realising the unreality of the world (Cf M B) which one sees both what is in the midst of

317

dream and what is in the midst of waking knowing the great and all pervading Atma the intelligent man does not grieve* Kathopamshad IV 4

fa* 3THK I

asissr ii * w 3 it

173 Dwelling always on the essential similarity between the worlds in the dreamy and waking states a wise man gives up the idea of the reality of objects in the latter condition and is not attached to them

With regard to these two states being equally unreal in all respects the following fact may be adduced There is nothing to distinguish the two states as such,

apart from a consciousness of the immediately preceding condition being dreamy or one of dreamless sleep, the present whatever it may be in itself being the wakeful

SSifirensrr 3>r sn*ssmtoiT n ^ u

174 If only one never forgets the un-
reality of the world the origin of which is
unthinkable (because the sphere of causality is
restricted to the world and cannot transcend it)
what him can acciue to the wise mm who may
be enjoying the fruits of fructifying Karma ?

aid

sfra *rNrre ^r. u N

175 A true knowledge has only one
necessary consequence viz , of making one firmly
believe in the unreality of the world and is not
opposed to experiencing the results of fructify
mg Karma On the other hand, this last (i
Prarabdha) tends only to c«ause joy and sorrow
to the Jivi and has nothing to do with gnu#
rise to the belief m the teality of external
objects

^^ It II

176 There is no neces«ary r antagonism
between true knowledge and fructifymg-Karmflt
ns they refer to different objects A person
may dcrne amusement from a magical perfor
mance though he knows that the things produced
by magic nr< unreal

feznw wmrsrrer ssrar 11 11

177 If enjoyment of the remits of fructi

319

Eying works produces at the time of enjoyment
the idea oE the reality oE external objects, then
knowledge would be opposed to it But the

mere enjoyment of the results of fructifying
Karma does not give rise to the idea of the
of the world

5«rattr ii \\\

178 Seeing that even objects created in a

dream are able to create joy and sorrow to no
slight extent, we must accept that the unreal
objects of the waking state do so likewise

mm 5 n n

179 If a true knowledge of the self were
able to destroy all the world, then it would also
put an end to the fructification of past deeds
But it only teaches the unreality and does not
destroy it

This is the exoteric view referred to in note
under Btanza 84

wrepr fkt% }

aid

srr^ssrwu^r *rrn 3?faf?r n ?*H »

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objects

h ftir flTO W i

rarsRT^T ^ !! II

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THCTTW T^TT^T Wmreir II 1** 11

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319

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under Btanza 84

that even objects created in a

3'0

180 Just as people without destroying

the objects created by magic, know them to be unreal, so it is possible to know the unreality of external objects in the world without a necessary destruction of the enjoyment or of objects

r% g?£Rr gar g gg wiforq; ll 1

181 In that state of enlightenment when one realises his own self to be the all (1 e, to be the only reality) who can see, hear, smell or

speak? (There is no peicener, perception and the perceived) So proclaim many scriptures

g-sjT ^ wri%r% 11

182 (An opponent ask^) “ True knowledge can arise only after the destruction of the objective phenomenal world and not otherwise Seeing that it is so how can there be any objective enjoyment to the wise man P ”

grarfkraT ^idter 1
m g 1 ui m 11 11

m

183 (The Yedantm ieplie*») “bcuptuie says that the text can be applied in the case of

deep sleep as well as final emancipation 15

1

Isrceaftern Rarest * znwi. u ux u

184 If it is not accepted, YagnaNalkya

and others would cease to be teachers If they know the duality of the world they cannot be said to have realized the secondless one IE they

see no duality, words cease to flow (i.e., they cannot teach)

The Scripture gives the esoteric truth but the author of this work in order to suit his doctine of Jivan mukta, gives this exoteric explanation

i VmwhlgP i

twwduWlft ^sBnnt * \c\ u

185 If it be said that there is direct

cognition in profound contemplation in which

there is no difference between the perceiver;
and the perceived and

can occur, then why

in profound slumber ?

P 21

to which no duality
to* admit the same

3 JO

180 Just as people without destroying
the objects created by magic, know them to be
unreal, so it is possible to know the unreality of
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r% T 3 rirf&> g erg n 11

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fa £fmvg&f resftffo ?? i

o

<WT ^ VTFI ^«T II^II

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tsiegra i asi^sr *r 11 u* 11

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tremrajfiigRr ^ ii UK ii

185 If it be said that there is direct cognition m profound contemplation m which there is no difference between the peiceiver and the percerved and m which no duality can occur, then why not admit the same in profound slurabei P

P 21

* 3 rmn% gnr <^r ?^rr i

sTRJHfcr r?qm sr?* ?r isfofqm n \\\

18b If it be objected that there is no knowledge of the nature of Atma in deep sleep,

then you admit that knowledge of Atma only is true knowledge and not the absence of duality

TO* firfe* fap cU? *ET?* I

snlPwmiam ?g n \c* 11

187 If a mixture of knowledge of Atma and absence of duality be considered to be true-knowledge then pots and other insentient objects which are absolutely devoid of the idea of duality must be admitted to possess half the knowledge of the enlightened

Wfnsfftgror*r f\$R\$r*mr i

f^ir tot h **i;sv\$*r sgr u \cc n

188 As you are liable to have your attention distracted by the sounds of mosquitoes, you cannot claim as much forgetfulness of duality as the pots &c can

sncW&r froft <ri| ** i

ggM* c* TOT I|?^II

323

189 Then if you say that knowledge of Atma alone constitutes true knowledge, we say " God bless you " (for we agree with 3 ^ 011) Further if you say that the fickle mind has to be controlled (in order to acquire true knowledge) we ask you to control it as it suits you

190 The control of mind is acceptable to us as by it alone we can well realise the unreality of the phenomenal world There-

fore though a wise man may have desires, they are not like those of an ignorant man Therefore the text asks u What desires can he have

<I*TT fefftlfrTOrg* I

51% HI*** 11 II

191 Such being the case there is no real contradiction between the two texts one of which asserts that the ignorant only are firmly possessed of desires and the other that the wise man

may have desires but not such as can form obstacles to his emancipation

324

grnrwra **fr Wtavraforerar /i ? u

192

4.n enlightened man has as firm a

conviction of his Atma being absolutely unattached a** of the unreality of the world and as he has no idea of himself being the agent 01 enjoyer the verse quoted at the beginning of the section says “ for whose

O O •>

gratification is he to have an\ desires

f% wrwWTr^wflr sraipf rfa*r u t ^ 11

193 Man\ ^ edic texts say “ A husband does not lose his wife for her sake nor does a wife love her husband for his sake but each does so for his or her own sake only ”

r% ?rr f% efwsraraj i

194 (An opponent hoy a&ks) Whether the unchangeable Kootastha or the reflected mteb-

trence Chidabhasa or the one united with the °ther, is the enjoyer The theoj of Kootastha .

•?25

being the enjoyer should be given up as he is absolutely unattached

fi5S«I3J 1%3)T£t 5?II5?r || \ %\ II

195 The modification arising from attach-
ment to joy and sorrow is said to be enjoyment
Is it not contradictory to attribute modification
to the unchangeable Koota^tha ?

?r If rasra u n^il

196 Being subject to the changing in-
tellect, CIndabhasa may undergo -modification
but as Chidabhasa cannot exist without the basi6

(i e , as no superimposition can occur without
the substratum) Chidabhasa by himself cannot
be considered to be the enjoyer

?nCTt5ui5nTK'«T ii ^is II

i i

II)i Theiefore m all worldly concerns,
Chidabhasa associated with liootastha, should be
considered to be the enjoyer The Bnhada-

ranyaka Upanishad begins with a similar state-
ment and (then disregarding intellect dec, as
being not Atma) concludes that only Kootastha
remains unchanged

3TT5W i

?r II II

198 Being asked bj Janaka as to the nature of Atma, Yagnavalkva taught him bj beginning with the sheath of intellect and (after pointing out its being not Atma) ended with the unchanging Kootastha

199 In fact all scriptures dealing with

the consideration of the nature of Atma, begin by an enquiry into the nature of who the enjoyer is and end with the unchangeable Kootastha

mfczrfi *n*F3<n *r^r H n

900 The enjoyer through ignoiancc superimposes the entity of KooMsth i on himself

327

and considering enjoyment to be real never wishes to give it up

sftor *Intar qfasrmifefassui i

^ sslfo^frnsa ggn u ii

201 The enjoyer desires a spouse &c, only for self gratification This well known worldly fact has been well described m Scnptures (Cf Brihadaranyaka Up ini<had)

^rhs&r R«n^tsg5t:in a i%*rwra n ^o» n

202 As the enjoyable things are for the

enjoyment oE the enjoyer, they should not be

loved foi then own r ikes , but as the enjoyer

is the most important central factor, the love

should be directed towards him So enjoin the scriptures

*r ^r?trig^r% u ^<,3 n

203 (A prayer in the Puranas runs to the following effect) “ enable me always to remember you and never cease to bear the same kind of

love to you, which ignorant people fixedly bear towards objects of enjoyment ”

ar sWa tfrawfa ii it

2 f '4 Therefore the wise man should renounce all attachment to external objects and turn such love Towards his self and try to understand the unchangeable Kootastha

I

'TW*

3rcnr?rr *r«rr ?TS5r wrerra otter u ^ot\ u

205 Just as an ignorant man keeps his mind always fixed on objects of enjoyment, e g, flowers, food, women, clothes, gold &c , so an enlightened man on the contrary will keep his attention rivetted on his own self (the enjoyer)

foratfrgSrsTr n ®o^i

206 One desirous of emancipation should always be engaged in enquiry into the nature of the self, just as the dilettante is bent on victory in disputations are always engaged in the study of poetry, drama and logic

^ornif^IS^TT ggSJ^T II ^ o vs ||

207 Jnst is one desirous of heaven is devotedly engaged in meditation, sacrifices and woi4np, so one desuuous ot leleuse should be engaged m enquiyy into the natuie of the self

r^3)T5*r *n*fr l

igsr*n ii \ot \\\

20 S Ju.t is i Yogi with gieat perseverence ind effoit obtains the powei of concentrat- ing his mind on one object with a view to acquire Mich mnaculous powers as making oneself uiLonceivibh smill or great, so one desnou^ of emancipation should by enquiry diffeienmte the si lf fiom his bodv &c

*mr n n

20 S Tust as the above described people acquire thiough const int practice, great skill in pursuit of then aims so the seeker after release will also through constant practice increase his wisdom and comes to know the self better

love to \ou which ignorant people fixedly bear towards objects of enjoyment ”

?r% i

wrm tfraSfo n ll

2 * 4 Therefore the ivi^e man should renounce til ittachment ro excelnal objects and tuin such lo\e toward- hi* self and try to under stand the unchangeable Koota'stha

<rrR i

arjnrtr Km w&z swren% wthr ii n

20 1 Just as an ignorant man keeps

is

mind always fixed on objects of enjoyment, e g,
flowers, sandal, women, clothes, gold &c , so an
enlightened man on the contrail will keep his
attention rivetted on his own 'elf (the enjoyer)

5t§r55g w n n

206 One desirous of emancipation should
always be engaged in enquiry into the nature of
the self, just as dialectician* bent on victory m
disputations are always engaged m the study of
poetry, drama and logic

329

55 ^ T H ^ ov» ||

207 Just as one desirous of heaven is
devotedly engaged in meditation, sacrifices and
worship, so one de^uoiv* ot lelease should he
engaged in enquirv into the natuie of the self

T%^3ns?T ^r«ri ^n*fr i

srformn^cFT^^ ggsroi u ^ n

JO 1 * Just is .1 Yogi with great persever-
ence and effioit obtains the powei of concentrat-

object with a view to

mg his mind on one

o

acquit e
oneself

m

ich muacnlou*

mconceivibh

powers
snn.ll

as makinsr

O

or great, so

one desnous of emancipation should by enquiry
diffeienti ite the si lf fiom his bodv &c

s&sreit'jr ?rerowrmqissn^ i

q?rr it q o g 11

200 Tust is the above described people
acquire through const int practice, great skill in
pursuit of their aims so the seeker after release
will lls o thiough constant piactice increase lns
wisdom and comes to know the self better

nrrewerr ^rr^rfqr i

it it

210 Differentiating the true nature of the enjoyer with the help of the law of the invariable and the variable, a person can convince himself that the witness of the three states of waking &c is really not attached to anything

sfsr sncWigsfog i

sotctt ii ^ ^ il

211 We all feel that the experience of each of the states of waking dreaming and sleep, is peculiar to that state and does not occur in the other states The experience remains the same in all

gOJT crq || 5 ^ II

212 The scriptures proclaim loudly that whatever objects, Atma sees in any particular state and whatever good and, evil he experiences in that particular state are not transferred to

another state

m^T *d*F§ s?? 5 ^ u ii

213 When a person comes to realise his oneness with that Brahman which causes the worlds of wakefulness, dream and sleep to appear, he becomes released from all bondages

WRsnsq^vpr ^ II II

214 Another text says that that alone is to be known who is one Atma in the condition of wakefulness, dream and sleep That Atma who transcends the three states (above named) does not know rebirths

fes wtbt wist 33\$^ I

awfr rascal ^TRft h

2 la "I am that pure consciousness, witness, Paramatma, who is different from objects

of enjoyment in the three states, the enjoyer and enjoyment "

^ ftrefMr fif^- ,

i^wrrar israro {31533 H

132

Jib By differentiating Pararaatma thus, there remains the enjoyer the reflected intelligence Chidabhasa known under the name of the sheath of intellect and liable to undergo changes

217 Both scriptures and experience teach us that Chidabhasa is unreal as he is to be included in the unreal world which itself is said to be the product of m igie

qrfawr 03^ ft 1

ij?nessr reruns 5^ 3^ 11 11

218 The disappearance of Chidabhasa in

deep sleep is experienced by the witness who undergoes no change By thus continually

differentiating, one comes to know him as unreal,

being different from Kootastha

fq fr ggr RfsjsT i

5nr^rr *pr ^rsw^rs^sflr IR \ SH

219 Differentiating Chidabhasa thus and knowing his liability to destruction, one loses

m

all desire for enjoyment, just a man lying on the ground wishing for the approach of death

does not desire for marriage &c

fsrgi% ^ 1

^fWRR I II 11

220 Then he feels ashamed of taking part as enjoyer in what only concerns as before. Feeling ashamed like one with nose cut off, he, with great repugnance, goes through the experiences of the world as the result of fructifying Karma

In the state of nescience one would feel wish complacency "I enjoy all this. In the enlightened state, on the contrary he would feel ashamed of even confessing to himself that he is the enjoyer, because it would reduce him to the level of children playing with dolls. When Ghidabhasa, as well as the objects of enjoyment, is known to be unreal, the enlightened must be ashamed of identifying himself with Ghidabhasa

wn \ \ \ \

221 When Chidabhasa is ashamed to consider himself to be the enjoyer, how can he

superimpose the idea of being the enjoyer on the witness Ivoostastha ?

334

WTfjr^TrT%q^n%5Tf^r i

OTnqft as »rtfrig«iii * r% II RRR II

222 The words "for whose gratification" in the scriptural verse, are intended to denote that in reality there is no enjoyer at all and that consequently, to the enlightened there

are no bodily miseries

The author gives here the true esoteric view

^ ftfipT OTrTq; I

wiw fetiraTssta ii rr^ i!

223 The body is of three kinds, the gross, the subtle, and the causal, and necessarily there are three kinds of miseries referring respectively to the three bodies

224 The gross body is subject to scores of diseases arising from flatulence, biliousness and phlegm &c and also to bad odours, malformations, thirst and other sources of misery

5*^r5prg7[^]_r i

*35

225 The affections of the subtle body are of two kinds (1) Desire, anger &c and (2) control of mind and of senses &c The presence of the affections of the first kind and the absence of the second kind, tend to produce misery

*3 * [^]rarr[^]TT v* [^]rot i

[^]FiFtiqi; ?sPfi*T s^ftran II n

226 In Chaudogya Upamshad, Indra is stated to have declared that when the self is in the causal body (ie, in the state of dreamless sleep), he is incapable of recognising either himself or others, and remains as if dead This causal body is the seed of future births and consequent misery

[^] drifts fas qm i

227 These various affections are said to "be natural to the three bodies i.e. free from these affections, the bodies cannot last

Although the existence of the three distinct bodies is not demonstrable, every one feels their effects in the form of defects noted above So the man who

*36

aims at release, though he cannot divest himself of the bodies directly, may endeavour to repress their effects whereby the bodies themselves will disappear This is the practical phase of the Vedanta

q£r *r*rr i

rr% ir^ii

228 The bodies cannot last without affec

tion& just as a cloth cannot be, without the

threads, blanket in the ab&ence of the wool and a pot in the absence of clay

i e, the bodies are simply the affections objectified Cf Deussen

^TSfif 35TCT *Tcrfk<r l

zb * ii u

229 There is no affection natural to Chidabhasa apart from those inhering in the bodies with which it seems to be associated, for it is a reflection of pure consciousness whose only characteristic is self-luminousness

ira i%?rqrrcfr §n%ercr ii ii

230, When even Chidabhasa is really

devoid of any affection how can any be attributed to Kootastha ? But all the same through ignorance, Chidabhasa thinks* himself to be one with the three bodies

?R«£r sreaq \ \ ^ \ \

231 Superimposing the entity of the witness (Kootastha) on the three bodies associated with himself (i e > Chidabhasa), he thinks that the three bodies constitute his real nature

232 While the illusion lasts, Chidabhasa
superimposes the bodily affections on himself
and feels that he is affected by them most as a

man with a family feels affected while his children
are affected

*** & n ^ 1,

233 Just as a man feels afflicted when

his son or wife is afflicted, Chidabhasa unreason-

S 22

m

ablj thinks himself suffering from the bodily
affections

234 Differentiating himself and Kootas-
tha from the bodies, rejecting all illusion and
knowing himself to be a mere reflection of
Kootastha and always thinking of the unchang-
ing Witness, how can a person (i.e., Chidabhasa)
feel any misery at what may happen to his
body?

ft; ^ f^w^sfr^-ffr n u

235 The false idea of a serpent m-
^ rope is the cause of one's running away
from it When the false knowledge of its
being a serpent is destroyed and a true know-
ledge of its being only a rope arises, he feels
ashamed that his fear was groundless

f^rrWtn?r«rc*r anrrkxTSTTO^r i

*m%*r n r 3 5 ll

236 Just as a person begs pardon of
another whom he has slandered through
ignorance, so does Chidabhasa of the witnessing
Kootastha

1 e, he surrenders his sense of separateness
and allows himself to be merged in Kootastha

STRAqfsR gn%q?:R<JT II II

237 Just as a person does repeated
penance in the form of bathing, meditation &c,
to expiate his daily sins, so Chidabhasa con-
stantly directs his eyes inward on Kootastha his
real substratum

?i«rT«T€ u ?.\c 11

288 Just as a courtesan with disease
private parts is ashamed to exhibit her char-
acter before a lover who knows her condition,

Chidabhasa is ashamed to consider himself
the doer or enjoyer

of

II

SO

as

^RprOTT ^1? ^grT |

^4 zw qra hwii

239 Just as a Brahmin defiled by the touch of unclean persons of [low caste, performs penance and never afterwards runs the risk of coming into contact with them, so Chidabhasa after acquiring true knowledge ceases to identify himself with the three bodies

srrerr^ts^rr i

nsrrjpjrafr wsrnT ?r«rr n if

240 Just as a king's son declared Heir-apparent, follows in the footsteps of the king with the view of his subsequent accession to the throne, so Chidabhasa keeps Kootastha in his eye so that he may become one with him

^ srfhr sraste frar sjrt i

^rr d^r%Tf it it

2 41 He who hearing the scripture that the knower of Brahman becomes Brahman, fixes his pointed attention in Brahman comes to know Brahman, and no other

srf^rsifer stsjt ^r^rr i

erifcr&sv ii ii

341

242 Just as those desirous of divinity enter fire &c , so Chidabhasa wishes to sacrifice himself with a view to become merged in the witnessing Kootastha

243 Just as the idea of being a man never disappears till the body is wholly burnt up, so the idea of Chidabhasa does not disappear until the fructescent works are exhausted

m *35 il rss ii

244 A knowledge of the rope only gradually removes the trembling fear caused by the previous false idea of the snake and again in

partial darkness the idea of the snake recurs on
seeing a lope

The illustration should not be stretched too far
In the case of the released, there will be no more falling

into ignorance, as with enlightenment, all time, space and
causality are got over

M2

245 Similarly fructescent works do not
abruptly come to an end but are gradually exhaus
ted While enjoying the fruits of such work,
thoughts such as “ I am a mortal ” occasionally
occur

ar^TR I

5ffa?gi%srer f%g srcgrwrcT ^ n ii

246 Occasional thoughts like these do not
destroy the knowledge of Brahman The state of
f emancipation during life does not consist in the
observance of any presented rules but in know
ledge of the reality underlying things

^rorsfa %*«ri¥ h ^rf^fer i

reRtewg hwh srfwiRr hi n n

247 In the example formerly given the
tenth person who may be weeping, beating his
head, ceases to weep when he knows that the
tenth person is not dead, but is caused
while beating the head may take a month's time

to heal up

gfawsrarew sircsHgrererq- n a?*' n

343

248 The joy caused by the knowledge
that the tenth person is alive, makes him forget
the injury caused to his head Similarly getting
emancipation during life makes one forget any
miseries resulting from fructescent works

«r&fr ^ vn wr 11 w u

249 As the emancipation during life does
not consist in the observance of any prescribed
rule, whenever through illusion one identifies
oneself with the body &c, one should try to
remove such illusion by a discriminating know-

as a man who is taking
a course of mercury, repeatedly takes food in the
course of a day to appease his hunger

SHTOatasRiir sen i

5 Rni^r 5 tc 5 rrc®«i 3=5??^ gsit 11 11

250 Just as the tenth person gets rid of
his injury by application of medicine, so the
released person shakes off his fructifying Karma
when its effects are worked out

^T^frTfi srrcnfigj i

armrest sretW «H*Tt u u

ledge of Brahman, just

344

251 By explaining the term “ what car)
he desire the destruction of misery is meant
That is the 6th condition of Chidabhasa Now
is described satisfaction of the 7th condition

srcfsrr 3;far%f5rr i

sTrqofra - srmr«?^ ?<an% 11 n

252 The satisfaction proceeding from the
enjoyment of material objects is defective, mas-

much as it increases desires The satisfaction now to be described is without any such defect as one feels that everything that has to be done has been done and whatever has to be enjoyed has been enjoyed

Thus all desires have been rooted out

\$*rq; i| ^ u

253 Before the dawn of knowledge one has many duties to perform for acquisition of worldly and heavenly pleasures and also with a view to obtain final emancipation But after knowledge of Brahman is got there is nothing for him to do (as he feels the satisfaction of having done all duties)

345

ftSTST II ^«0? II

254 With the feeling of having done all that has to be done, he unremittingly meditates on Brahman and thereby enjoys supreme felicity

% reRTSstr *bw gmsnajm i

255 (An enlightened man will think as follows) Miserable and ignorant people engage in worldly concerns with desire for wife, children &c With what desire should I who am full of bliss engage myself with worldly affairs ?

straws 3>Wn&t i

256 Those who desire for pleasures in other worlds perform ordained works What is

there for me to do seeing that I am one with all that exists ?

^s^ifvt^rfOTT ir §

257 Thou who art authorised to study scriptures and recite Vedas may do so I am actionless and therefore no \edic injunctions can bind me

fkzrrkaif n ^ i

f% jt *11 ii

258 Really speaking, I do not wish for foe sleep oi food I do not perform acts of bathing and cleaning If you *ay that others attribute such actions to me, what harm can such attribution do to me ?

»r3r ir ii

259 A bubh of Abrus may be supposed to be on file by a distant onlooker but there is no real burning of the tree Similarly if others attribute worldly qualities to me, I am not affected by them

*F^OTF5^unHTgg; I

^rsnrr^r * ii *5° H

260 Those unacquainted Kith the nature

347

of Brahman may enquire into the teachings of scriptures Why should I who possess self-know-ledge listen to such things Those that have any doubts may meditate on Brahmic nature but I

who have no doubts will not do so

261 He who has conflicting ideas regard- ing the nature of Brahman may have recourse to contemplation to get rid of *uch ideas What is the use of contemplation to me, free as t am from conflicting ideas? I never identify the

body with Brahman

^ fan*®, I

ftora ii ii

262 Though I am hee from such con-

flicting ideas I may
worldly affairs, from force of habitual impres-
sions of past deeds continued for a very long
time

speak of myself as a man m

JTCrofrBr sjw zvmfti R^er)

ii ii

848

263 Being concerned in worldly affairs
will cease only when the fructescent works are
exhausted But so long as the results of such
works are being
repeated a thousand times will have any
effect (in overcoming worldly transactions)

arrarfa^r qqvmrer t«w li ll

264 If you wish to resort to contempla-
tion for avoiding being engaged in worldly con-
cerns you may do so, but what is the use of
contemplation to me seeing that I am not dis-

tracted by worldly affairs

firapiT ?r srarfferererr i

fesmr «rr ^rmiVr CTriterfor

enjoyed no amount of contemp

265 I have no mental distraction and so
there is no enlightened reflection for me, both
these pertaining to the changeable mind

srmfhr srmfacSNr n ^5 n

266 Wlicn cm [have an} othei e\pen

ence seeing that I am of the nature of the sum-
total of all experience^ in this umveise I am
certain that all that has to be done has been done
and all that has to be got has been obtained

3T srrefWT m

*rsif*sqr ssRhroj 11 s ^ (1

267 To me who dm neither an actoi nor
an enjoyer, it does not mattei what fructescent
works may bring about by aj of engaging me

m worldly concerns iu accordance with or against
scriptural injunctions

WRI UTO3IT S\k |

Hintrr mr jw ajfir n n

268 Although everything that has to be

done hus been done by me, if with the intention

°E doing good to the wot Id, I choose to engage

m ways ordained by the scriptures it does' 3 no
harm to me

w^TRSTtaiSrajiti dt<jr srg i

2fi<) Let the bodj be engaged m the

worship of God, bathing, pieaseiving cleanliness
begging foi food &c , and let the organ of speech
be engaged either m reciting Pranava (0m) or
studying Vedantic worts

tfrcsr wr?? R^rTOnj; i

h ^ mfo wr it ruo ii

270 Let the intellect meditate on
Vishnu or oecorae immeised in Brahmic felicity
Being a mere witness in these matters I do
nothing whatever not cause anj thing to be done

TO r §3 *nrectfWr rm i

^PTRgTO?! II II

271 Just as there is no connection
between the Eastern and Western oceans, there
is no reason wkj theie should be an} 7 conflict
between the ictor and myself

gjjcfTTsfrs * § mrajftr i

HISFTO'TO TOR T5 II ||

272 As a doei of works is concerned with

the bod), organs of speech and intellect which
ate the instruments of fiction, it is un m itena)

351

what ideas he may have of the witness Where~
as an enlightened rr m is bound to look upon the
witnessing consciousness as not being the
enjoyer and is not concerned like the former
with the instruments of action

fe^T jfiprof 5*^* fe^FI II II

273 If without knowing their mental

differences, the) quairel with each other like
deaf persons, a man who has tue knowledge will
simply smile at them

Here the disputants are respectively those that
uphold Karma and those that uphold Gnana, that is to
say mere enquirers

h fey i Him HTfajuT ^ i

f% fe^nfe ii it

274 The witness who is not noticed by a
doer of works, is known to be Brahman by one
who knows the reality What does the doer of
works lose thereby 5

fer^ U II

350

worship of God, bathing, pieseiving cleanliness,
begging foi food <tc , and let the oigan of speech
be engaged either in reciting Pianava (Otn) or
studying Yedantic works

resuj sfresr ststr^ i

^n?pn[^rfq - *R?r 11 ii

270 Let the intellect meditate on
Yishnu or oecorae unmet bed in Brakmic felicity

Bemg a mere witness in these matters I do
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^ WTTOrfWr I

271 Just as there is no connection
between the Eastern and Western oceans, there
is no reason \\h) theie should be any conflict
between the ictor and myself

qrggfaftS * g *rrrajror i

fi? it n

272 As a doer of works is concerned with

the body, organs of speech and intellect which
are the instruments of action, it is immaterial

351

what ideas he may have of the witness Whereas
as an enlightened person is bound to look upon the
witnessing consciousness as not being the
enjoyer and is not concerned like the former
with the instruments of action

#T II ||

273 If without knowing their mental
differences, they quarrel with each other like
deaf persons, a man who has true knowledge will
simply smile at them

Here the disputants are respectively those that
uphold Karma and those that uphold Gnana, that is to
say mere enquirers

H T«f5TT*UT^ |

jwrii f% xkirih ii h

274 The witness who is not noticed by a
doer of works, is known to be Brahman by one
who knows the reality What does the doer of
works lose thereby ?

irifiransergifer i

352

275 The knower of truth gives up the
body, speech and mind being unreal, If the
doer of works makes use of these organs in doing
his works what does the knower of truth lose
thereby ?

276 If you say that being engaged in works is of no use to the knower of truth, we ask "What is the use of actionlessness to him?" If you say that actionlessness is a help to the acquisition of true knowledge, we say that if there is desire for true knowledge, even actions may help in the acquisition of knowledge

5^29** gwm sh i

277 Just as a knower of truth does not desire to know it again, so to him there is no knowing of truth again. As knowledge of reality is eternal, it does not require any help

to render it firm

353

?nrarqr nift sfra «rriSrg*ifra i
3^ st^vr strwr it *ra u Rv»c n

278 Ignorance (Avidya) and its result (duality) cannot possibly destroy knowledge, as they have already been destroyed by knowledge

5m«ra «n^rr * i

279 The duality, the falsity of which has already been established, may be perceived by the senses, but that does not in any way affect true knowledge. A lot even when alive cannot kill a cat, how I may do so when it is dead?

srfa 'HgqmiR tor: v l

fefpiqft itprftan «PT TOT || ||

280 When a person is so invulnerable as not to die even when pierced by the sharp-pointed Pasupata weapon, what evidence is there that he can be injured by a blunt weapon?

The point of the weapon here refers to the joys and sorrows caused by the objects of enjoyment. When a man is enlightened, he is no more affected by them

Hence though he may continue to perceive the world

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275 The knower of truth gives up the body speech and mind as being unreal, If the doer of works make use of these organs in doing his works what does the knower of truth lose thereby ?

^vn^f%r%ajgg?error ii ^vs>5 n

276 If you say that being engaged in works is of no use to the knower of truth, we ask " What is the use of actionlessness to him If you say that actionlessness is a help to the acquisition of true knowledge, we say that if there is desire for true knowledge, even actions may help in the acquisition of knowledge

TTT^srr g* l

^ ll Rv9v# n

277 Just as a knower of truth does not desire to know it again, so to him there is no knowing of truth again As knowledge of reality is eternal, it does not require any help

to render it firm

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srirsren HTiq sfisr i

3 ^ arreisre ^n^nr ir ii \v>6 ll

278 Ignorance (Avidya) and its result (duality) cannot possibly destroy knowledge, as they have already been destroyed by knowledge

suroHg* *rraffc sfer it \

279 The duality, the falsity of which has already been established, may be perceived by the senses, but that does not in any way affect

true knowledge. A. But even when alive cannot kill a cat, how can it do so when it is dead ?

3TH q^JTOT%*T fided* WR *T |

fq\$*iSFT q>r tot h h

280 When a person is so invulnerable as not to die even when pierced by the sharp-pointed Pasupata weapon, what evidence is there that he can be injured by a blunt weapon ?

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how could that affect his knowledge when he has also got beyond the power of joy and sorrow ?

(Mr i

3^t ^Vrs^wrssr §pr sn«rar ^srq; it

281 During the period of the acquisition of knowledge, though ignorance was at the height of its power, in many various forms and with its wonderful effects (e.g., causing the ideas of being actor, enjoyer &c.), it was overcome by knowledge. Now that knowledge has

been established in all its strength, by repeated practice, how can it be destroyed by ignorance ?

mferr i

* stfttsrifcreraistr srirtS 5Tcg?f § ij^crii

282 After ignorance and its results have
been killed by knowledge, their dead bodies
might remain. Their presence instead of
endangering the sovereignty of knowledge only
publishes its glory

scfx*TT «tt fairer ?rr ?5rrVra*rrR r%q; it

283 One who is not devoid of this all

355

powerful knowledge, cannot be injured either
by engaging in works or by actionlessness
which are mere concomitants of the body

^nk wi«rsmk gfa n n

284 As it is incumbent upon people to
seek either for heaven (temporary bliss) or
emancipation (eternal bliss,) it is but right for
ignorant (i.e., not qualified for higher know-
ledge) people to be always engaged in perform-
ing works

wiw vft&nftreer ftw

285 If an enlightened man happens to be

in the midst of persons engaged in the

performance of works, he must do all actions by

his body, mind and speech, so as to be in accord
with them

356

to acquire true knowledge, he must condemn till
actions and give them up, also, to set an example
to them and encourage them

scrawigsmpr eraer <rfr?rr 11 11

287 It is right for an enlightened man to

O

act in accordance with the ignorant men when
he happens to be with them, just as a father acts
in accordance with the wishes of his little
children

3 Trorajfram%ar trr srr\$R Rtfartr ?r?r i

* h g>R?r stcgtr n ^<:<£ it

2^S He does not feel angry or sorry when
his children either abuse him or beat him, but
on the other hand he caresses them

friF^cf S3JWRT «n rrr 1

h Rft% ttar sfRR*TRrb[iRcr^n

289 When praised or blamed by ignorant
men, an enlightened man does neither praise nor
blame them in return, but acts in such a way
to awaken a knowledge of the real entity in them

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\$Rp5r rarera ^ i

290 A wise man should adopt that course

the cognition of
Brahman by the ignorant and there is nothing
else for him to do

of action which is likely to help

«JFT 5nHRt»aT?rm 3* t

cjorlre ^WTSTT R^rcT^I II ||

291 Having done all that has to be done
and obtained all that has to be got he feels satis-
fied and is always engaged in thinking as
follows

*I^TS5 ^ATSS T^I ^RUHq-SSlsrT grqj |

f^vnra tt yqqq^ n

292 I am supremely blessed in having a
direct knowledge of Brahman and in having
Brahmic bliss plain to me

**^\$5 ^ITS^ qjrfq IRS^II

293 I am snpiemeh blessed foi T do not

358

feel the miseries of world} affairs and all ray
ignorance has fled, I know not whither

jrrRs^r srsfosr hrvtr; ir*»ii

294 [am supremel} blessed for I know
of nothing that remains to be done b) me and I
have realised all that one can u isk for

tiRrrsc ww I

«r^fr5? ^r, g^r gn*r«T it

295 I am supiemel} blessed as there is
no earthly felicity to be compared with my bliss
and a* nothing more is wanting to my bliss

ar^r gtHnrifr g 0 ^ i

are* g<R? w tot II 5 II

296 Oh, how completely my merits lia'e
nd their rich reward ? Oh, blessed me f

3t?t wrepwr g?> i

3^r *r*£t wraratf gro* gwni 11

997 Oh, scriptures how true ? Oil teacher

359

how merciful ! Oh enlightenment how blissful !
Oh Bliss how endless f

298 The learned people that are repeatedly engaged in a study of this section treating of bliss, will be immersed in the sea of bliss and will ever experience bliss

SUMMARY OF CHAPTER VII

In this chapter is given the explanation in detail of the Vedic passage " When a person (Purusha) comes to realise his own self to be * that tParabrahman), wishing what and to satisfy whose desire, can he be swayed by any affection in his body ? Intellect, sensor} organs, body &c , are superimposed by Maja on Brahman When Brahman is taken to be associated with intellect &c t with which he has no real connection, he becomes Jiva or Chidabhasa (Consciousness reflected through or associated with intellect^ and is known as Purusha When Jiva (or Purusha) based on the unchanging Kootastba (Brahmic Consciousness, the basis for the superimposition of intellect, body &c ,) identifies himself with the gross and subtle bodies, he comes to think of himself as bound by the pleasures and pains of this world When Purusha discards the illusory portion,

(i.e. intellect body &c,) the basis attains to its natural

predominance He then feels himself to be of the nature of pure Consciousness and unattached On the strong objections raised against Acharya is, that since everything other than Brahman is false, even the

judgments of the mind supporting the dualistic system

e.g. 'I am Brahman' must themselves be false. How can a conviction based on such a judgment lead to liberation

desirable result* The answer is that* any falsity even of the operations of mind proves the necessity of a real substratum which in the case of Vedanta is Brahman. And since mental activity presupposes differentiation of subject from object, the falsity of mental judgments does not affect the secondless Brahman. Moreover it is not true that such a conviction does not lead to any result for although false from a higher point of view, it will be valid so long as dualistic illusion lasts and it will enable one to overcome the pleasures and pains incidental to dualism. The nature of the evil and its remedy will have to be of the same grade of reality as stated in the previous chapter. When a person gets as firm a conviction that he is Brahman, as an ordinary man has when identifying himself with his body, then that man necessarily gets emancipation whether he likes it or not. The seven different stages consisting of ignorance, envelopment, superimposition, indirect cognition, direct cognition, cessation of sorrow and generation of satisfaction are to be considered in relation to Atma. The reflected Consciousness (Chidabhasa or Purusha) being always engaged in world-concerns does not know himself to be the self-luminous Kootastha. This is ignorance and the first stage of evolution. His saying that there is no Kootastha and that he is not manifest, is the result of envelop-

ment (Parana) the second stage. His saying that he is the agent and the enjoyer is the result of superimpo-

sition (vikshepa) the third stage. From the words of a

teacher, he first comes to have an indirect cognition

of the existence of Kootastha. This is the fourth stage.

Afterwards through a course of reasoning and enquiry

he comes to have a direct cognition that he himself is

Kootastha This is the fifth stage Then he begins to

grieve up the ideas that he is the actor and the enjoyer

which are the sources of sorrow This is the sixth

stage Finally he is happy that all that has to be

done has been done and that all that has to be obtained

has been obtained This is the seventh stage The

first three are the causes of bondage to Purusha or

Prakrit As Kootastha is unattached*

nothing can be attributed to him but only to Prakrit To
the cause seeking intellect, one appears to succeed though

otherwise but all these stages as in the case of Kantian
functions of the mind ought to be supposed to come into
play simultaneously! We attribute these stages to
Parashara as he identifies himself withnescience and says
that he experiences it When through indirect and
direct cognition the results of its development that
Kootastha does not exist and that he is not manifested,
respectively disappear Then the superimposed idea of
Tiva or Purusha, \ aniahes and all sorrow resulting from
being engaged in worldly concerns and from the idea of
being false actor and the enjoyer disappears Untrammelled
happiness arises from the destruction of pains and
pleasures from experiencing the feeling of being
emancipated and from the absence of fresh sources of
sorrow The indirect knowledge by which one does not

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know "I am Brahman but that Brahman exists, is not
wrong knowledge as it is not contradicted by the suc-
ceeding stage Indirect knowledge cannot be illusive
simply because one cannot conceive the higher reality
In other words, the mere inconceivability of anything is
no argument against its existence, for instance the
sphericity of the earth is a fact, though many cannot
conceive how people in the Antipodes could walk
direct with their feet towards ours By a proper
study of the sacred texts eg, 11 Self is Brahman*

1 That thou art &c, direct cognition arises that the enquirer himself is Brahman. When the enquirer thus becomes enlightened he will never doubt his oneness with Brahman, either before enquiry or during enquiry or at the moment of enlightenment*
 menfc Hib feeling would be 'I was Brahman' and shall continue to be such. The only difference between

In a (Purusha) and Brahman consists in the respective

presence and absence of the associate internal organ (mind intellect &c). In other words the distinction between Jiva and Brahman owes its existence only to the operations of the intellect. Just as the presence of the associate, the internal organ in the Jiva is an obstacle to the knowledge of identity so its absence as an associate in the case of Brahman, is an obstacle. That is to say the associate here interferes as an obstacle to a man's enlightenment both because he is bound down by the imperfections of the intellect and because of the absence of the same on the part of

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Brahman. In the Atma of the nature of Consciousness which remains after giving up the internal organ, one recognises Brahman as the internal witness in accordance with the saying "I am Brahman. The internal witness though self-luminous becomes pervaded by the operations of the intellect like ordinary objects. This is not opposed to the statement for what is denied in scriptures is the perception of Roofcastha (the internal witness) by Jiva and not the pervasion of Roofcastha by intellect. In ordinary cases of perception, the notion and the object corresponding to the notion are distinct and a notion said to be idle when it has no external object answering to it. But the notion of the self which is the ever-present subject in all mental operations cannot have an object external to it. Hence such a notion is identical with the self and from the nature of things cannot be treated as illusory. This is a psychological fact disclosed by Vedanta and not yet recognised by Western philosophers. The intellect and the reflected consciousness (the intellect) Chidabhasa both pervade an external object. The intellect removes ignorance and the object recognised by Chidabhasa. In the case of Roofcastha the

mtjkal witness, wo have onlj to icroovc ignorance and therefore its perception hj Chidabha^a whose l»i«H Rootnsttm is is neither necessarij nor possible On the contrary, in perconmg external objects as the> art* foreign to the ego not onK should the primal ignorance be removed but cgoitv muM. come into plaj for tbnr perception ns snch In the cw of Brahman the op'Ti

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tions of intellect are necessaiy to remove ignoiance A& Brahman is of the natuie of consciousness, the action of Chidabhnsa (i ej Jiva or Purusha is not needed Though present in the operations of the intellect, Cbidabhasa becomes one with Brahman In the case of an external obiecl, Ghidabbasa manifests it and remains distinct from it but m the case of Brahman, Cbidabha c a becomes merged in Brahman It is this direct cognition of Brahman that is leferred to in the leisc "when Purusha comes to lealise his own self to be that (Parabrahman)

Though knowledge of Brahman is obtained by a study of the holy texts such knowledge is not established clU at once Therefore one must practice constant enquiry, meditation ito, with self oontrol and other qualities The obstacles to the fiim establishment of snob direct knowledge are, the occuirence of a number of contradictory texts, the seeming impossibility of truth and wrong conception In accordance with the differ

ences in the schools of Vedio thought and differences of desires, different kinds of work are enjoined Similarly ihero nm\ bo different teachings about the nature of Brahman, according to the desires and qualifications of tbc enquirer This need not puzzle one Enquiry consists m getting a firm conviction that the sum and substance of all Vedantio teachings in the beginning

middle and concluding portions of all Vedas is the identity of the individual self (Jiva) with Brahman

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witness, we have only to remove ignorance and therefore its perception by Chidabhasa without the basis Kootastha is, is neither necessary nor possible. On the contrary, in perceiving external objects, as they are foreign to the ego not only should the primal ignorance be removed but ego itself must come into play for their perception as such. In the case of Brahman the opera-

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tions of intellect are necessary to remove ignorance. As Brahman is of the nature of consciousness, the action of Chidabhasa (i.e.) Jiva or Purusha is not needed. Though present in the operations of the intellect, Chidabhasa becomes one with Brahman. In the case of an external object, Chidabhasa manifests it and remains distinct from it but in the case of Brahman, Chidabhasa becomes merged in Brahman. It is this direct cognition of Brahman that is referred to in the verse 'when Purusha comes to realise his own self to be that (Parabrahman)',

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During numberless prior births, Jiva has allowed his mind to indulge in the notion of the body being Atma

and of the reality of the world Hence through force of habit as it were, the same wrong notion spontaneous)* appeals every moment By mere development of concentration of mind one can get rid of the notion of the body being the self and of the world being real Worship of Iswara (i.e.,) meditation of Brahman with attributes, as necessitating concentration will produce these results The Upasau portion of the meditation of one thing as another e.g., the sun or mind as Brahman) of the Upanishads abounds with methods of concentration But every Vedantic student need not necessarily go through Bhavana practice as he can also attain to the result viz concentration, by direct meditation on the attributeless Brahman Meditation on Brahman consists in one constantly thinking on Brahman, speaking of Brahman, enlightening another on the nature of Brahman and thinking of nothing else No word that

does not connote Brahman should occupy his mind for that would be mere waste of energy Neither should be in speech use words not referring to the nature of Brahman, for that would be waste of breath Gita also says "To those whose minds are ever fixed on me and who worship me as non-distant from their own self,

I grant the accomplishment of all desires and the

preservation of everything gained

A possible objection may be taken to this kind of meditation viz, one thinking on God as non-different from

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one's own self and yet making him the object of thought, That in all meditation, both subject and object should gradually dissolve into the secondless Brahman is the aim of all Vedantic practice Brihadaranyaka Upamshad (1— i— iO) says "He who meditates upon a deity as distinct from himself is not enlightened and is ignorant

as a cow Sri Krishna also says in Mahabharata "Who ever O Arjuna, wishing to please me by reciting my thousand names, knows himself to be identical with me,

his praise I accept even if he recites one verse ' In the matter of practice of mental concentration, on the distinction between Atma and the body and the unreality of the world, there are no regulations as to how it is to be done, because it is a thing directly to be experienced As the mind is so fickle and cannot be forcibly controlled, let it be indulged in listening to the stories relating to the nature of Brahman Thus a right train of Brahmic ideas will be formed instead of the unreal train of worldly associations formed by employing oneself in agriculture, commerce, service &c or by a study of literary work, logic or other branches of learning But one practicing concentration of mind, may be engaged in such acts as taking food &c, as they do not cause much distraction of mind and the thought "I am Brahman" may very soon be remembered even when momentarily forgotten Truly enlightened men may be engaged in worldly concerns proper to them with the object of allowing the

fructifying Karma, to exhaust itself Such people should not be judged from the standpoint of the renouncer and

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prohibitions enjoined in scriptures Experiencing the effects of fructifying Karma is common to the enlightened and the unenlightened The former bears his lot without feeling pain but the latter loses heart and is bound down by sorrow The one who has realised Brahman is not troubled with the erroneous notion of his body being Atma Therefore as the Yedic passage says "Wishing what and to gratify whom will he be swayed by any affections of his body ? From having a firm conviction of the unreality of the world there is neither desire nor desirer In the absence of both these all pain arising from unsatisfied desire will cease

Fructifying Karma is of the three kinds, that which produces desires, that which gives rise to enjoyment in the absence of desire and that which gives rise to enjoyment through the desire of another Sri Krishna says ' Even wise men follow the dictates of their own nature All beings do likewise What can restraint do? ' This is not meant to encourage fatalism as the entire powerlessness under the influence of Karma refers to the unenlightened in the first instance and figuratively to the enlightened It is only an exoteric doctrine that insists on the persistence through life of the associate body and its affections by the force of fructifying Karma, even after a man has become enlightened In truth with the dawn of knowledge, allnescience and with it the whole tram of its effects including the gross, subtle and the causal bodies and even the percepts must vanish This

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is supported by verse 37 chapter IV of Gita As the burning fire induces fuel to ashes, O Arjuna, so doth the fire of wisdom reduces all actions to ashes (i e ,) it renders them impotent" Though Sri Sankara in his commentary on this stanza, seems to uphold the doctrine of "Praradhya" yet that such is not his real view, is seen from a number of verses in "Vivekacudatnam" and "Aparokshamibhuti " Indeed without such a result Advaita defeats its own purpose A popular way of exploding the exoteric doctrine above referred to, is his

asking how one of the wives of a man who had married three could remain a Suvamsi (a woman with husband alive) after the other two had become widows by his death The three wives referred to are the three kinds of karma, Agatma, Sanchita, and Praradhya

To the question of Arjuna " By what is a man impelled to commit sin even against his will and even as if he were compelled by somebody to do so ?" Sri Krishna replies " It is desire and anger produced by the quality of Rajas (activity) Know this which is all-consuming and all sinful to be our enemy here *' It appears at first sight that the Lord's answer is beside the question, for Arjuna's enquiry implies that he supposes some one other than himself to be the cause of his sinful conduct and the Lord in reply simply refers to desire and anger to be the causes. Thereby he implies that the causes of one's sinful conduct are to be sought for in one's own internal tendencies only. That desire and anger are at the root of all evil is clear from the fact that one

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desiring external objects, grants their reality and thereby subjects himself to all the pernicious

consequences of the original error. Similarly no one can possibly be angry with another unless he believes him to be different from oneself, a belief again based on primal ignorance. Sri Krishna says: Bound by your own karma arising from your own nature, that which through delusion you desire not to do, that you will be compelled to do even against your own will. Therefore whether desirous or not desirous of enjoying, many people are obliged to experience joys and sorrows for the sake of others. This is said to be reaping the reward of Prarabdha, through the desire of another. Fruiting of deeds comes to an end when their effects have been experienced. It is only when these effects are through delusion believed to be real, that sorrow is caused. The delusion consists in wishing the enjoyments to continue indefinitely, to increase as time goes on, to be freed from any obstacles and in feeling gratified by the enjoyments. The knowledge that what must happen cannot be prevented from happening and that what is not to be cannot happen, is the antidote to the poison of the above thoughts produced by delusion. A wise man should constantly think that the objective world he cognises in his waking condition stands on the same footing of unreality as the world he directly perceives in the state of a dream. A comparative meditation on the experiences of dream and wakefulness is enjoined in the Upanishads also as a

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means of realising the unreality of the ■ world. Kathopanishad IV, 4 says: By which one sees both what is in the midst of dream and what is in the midst of waking,

knowing the great all-pervading Atma, the intelligent man does not grieve. * Dwelling on the essential sameness

of similarity between the worlds in the dreamy and waking states, a wise man gives up the idea of the reality of objects in the latter condition, and is not attached to them. With regard to these two states being equally unreal in all respects, the following fact may be adduced: There is nothing to distinguish the two states as such,

apart from a consciousness of the immediately preceding condition being dreamy or one of dreamless sleep, the present whatever it may be in itself being the wakeful. Seeing that even objects created in a dream are able to cause joy and sorrow, we must accept that the unreal objects of the waking state do so likewise.

In that state of enlightenment when one realises his own Self to be the only reality, there is no percenter, perception or percept. An enlightened man has as firm a conviction of the Atma being absolutely unattached as of the unsteadiness of the world and as he has no idea of himself being the agent or the enjoyer, the Vedic passage that is being explained asks 'for whose gratification is he to have desires?'

In his worldly concerns, Chidambasa superimposed on his basis Kootastha should be considered to be the agent and the enjoyer. The enjoyer through ignorance superimposing the entity of Kootastha on himself and

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In all worldly concerns, Ghidabbasa upon whom is based Kootastha should be considered to be the agent and the enjoyer. The enjoyer through ignorance superimposing the entity of Kootastha on himself and

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considering himself to be real never wishes to give it up. As the enjoyable things are for the enjoyment of the enjoyer they should not be loved for their own sakes. But as the enjoyer is the most central factor, the love should be directed towards him. Therefore a wise man should give up attachment to external objects and turn much love towards his Self and try to understand the unchanging Kootastha. One desirous of emancipation should always be engaged in enquiry into the nature of the Self and come to know the Self better. Differentiating the nature of the enjoyer with the help of the law of the variable and the invariable, a person convinces himself that the invariable witness of the three states of waking, dream and dreamless sleep is really not attached to anything. The experience of each of the states is peculiar to that state and does not occur in the other states. The experience (of the witness) remains the same in all. When a person comes to realise his oneness with Brahman which causes the worlds of wakefulness, dream and sleep to appear, he becomes released from all bindings. The disappearance in deep sleep of Ghidabbasa who is included in the unreal world the product of Maya, is noted by the witness who undergoes no change in differentiating Ghidabbasa thus and knowing his liability to destruction, one loses all desire for enjoyments and is ashamed of taking part in worldly concerns as before. In the state of nescience one would feel with complacency "I enjoy all this." In the enlightened state on the contrary, he would feel ashamed of even

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confessing to himself that he is the enjoyer because it

would reduce him to the level of children playing with

dolls When Ghidabhasa as well as the objects of enjoyment is known to be unreal, the enlightened man

must be ashamed of identifying himself with Chidabhasa Thus the words "M for whose gratification" in the scriptural verse under consideration, are intended to denote that in reality there is no enjoyer at all and that consequently to the enlightened there are no bodily miseries This is the true esoteric view of the Vedas as regards Prarabdha

As there are three kinds of bodies, gross, subtle and causal, there are three kinds of miseries referring respectively to these three The gross body is subject to numerous diseases, malformations, hunger thirst and other sources of misery The affections of the subtle body are of two kinds (1) desire, anger etc, the presence of which causes misery and (2) control of

mind and senses, the absence of which tends to produce misery When the self is in the causal body

as in the state of dreamless sleep, he is incapable of recognising either himself or others and remains as if dead This causal body is the seed of future births and consequent misery Although the existence of the three distinct bodies is not demonstrable, every one feels their effects in the form of defects noted above, So the man who aims at release though he cannot divest himself of the bodies directly, may endeavour to repress their effects, whereby the bodies themselves? will

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disappear This is the practical phase of Vedanta The bodies cannot last without their affections for as Prof Deussen says, the bodies are simply the affections objectified There is no affection natural to

Chidabhasa apart from those inhering in the bodies with which he seems to be associated, for it is a reflection of pure Consciousness or Kootastha whose only characteristic is self luminousness But all the same through ignorance Chidabhasa thinks himself to be one with them

three bodies Superimposing the entity of witness on the three bodies associated with himself he thinks that they constitute his real nature. When the illusion lasts, Chidabhasa superimposes the bodily reflections on himself and feels that he is affected by them. Differentiating himself and Kootastha from the bodies, rejecting all illusion and knowing himself to be a mere reflection of Kootastha and always thinking of himself as an unchanging witness how can a person (i.e.,) Chidabhasa or Purusha or Jiva feel any misery at what happens to the body? Chidabhasa then surrenders his sense of separateness and allows himself to be merged in Kootastha. Being thus released there will be no more falling intonescience, as with enlightenment all time, space and causality are got over. The state of emancipation during life does not consist in the observance of any prescribed rules, but in a knowledge of the reality underlying all things.

The satisfaction proceeding from the enjoyment of

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in material objects is defective, inasmuch as it increases desires. The satisfaction derived from true knowledge of Brahman is without any such defect as one feels that everything that has to be done has been done and whatever has to be enjoyed has been enjoyed. Thus all desires have been rooted out. An enlightened man having no more desires, cannot be affected by the joys and sorrow caused by the objects of enjoyment. Though he may continue to perceive the world, the perceptions cannot affect his knowledge, as he has already got beyond the power of joy and sorrow. As it is incumbent upon people to work either for heaven in which there is temporary bliss or for emancipation which is eternal bliss, it is but right for people not qualified for higher knowledge to be always engaged in performing works. If an enlightened man happens to be in the midst of such persons, he must do all actions by his body, mind and speech so as to be in accord with them. If he is in the midst of those wishing to acquire true knowledge, he

must condemn all actions and give them up also, to set an

example to them and encourage them. When praised

or blamed by ignorant men, an enlightened man does neither praise nor blame them in return but acts in such a way as to awaken a knowledge of the real entity in them. He should adopt the course of action which is likely to help the cognition of Brahman by the ignorant and there is nothing else for him to do. He will be immersed in the sea of bliss and will ever experience bliss.

CHAPTER VIII

सर्वसृष्टिर्भ्रमः परब्रह्मैवम् ।
 तत्तत्त्वमसि शरीराणि भूतानि ।
 स्वप्नो जगद्विषयश्चरितम् ॥

1 Just as a wall illuminated by the general rays of the sun, is still further illuminated by the same sun's light reflected by a mirror, so the body illuminated by the unchanging Brahman is also further illuminated by Jiva

(Chidabhasa) reflected by the internal organ (intellect)

३. अतः परब्रह्मैवम् ।
 तत्तत्त्वमसि शरीराणि भूतानि ।
 स्वप्नो जगद्विषयश्चरितम् ॥

2 When a number of mirrors reflect the light of an already illuminated wall, the spaces between the reflected images remain lighted by the general light of the sun. Even in the absence of these reflections the wall remains

illuminated

f%e[mrai%r%SRT OTiHvfavniOT i

^ ii 5t ii

3 In the intervals of time between the various internal operations associated with Chidabhasa (as in the waking state) and in their absence (as in sleep) Kootastha remains self-illuminated and should therefore be differentiated

from Chidabhasa

II tf II

4 The cognition of an external object e.g., a pot is due to the operation of the intellect which assumes the form of the pot (Cf Deussen on the problem of perception) But the notion 'I know the pot' is an illusion directly based on Pure Consciousness (Brahman) the basis of the whole universe

vrator I

srarwftsir m^r n ^ II

5 The notion "This is a pot" is preceded by a condition of the intellect in which the

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presence of the pot is not recognised The former is the result of intellectual operation leading to individual perception The latter although a state of consciousness, does not take notice of the existence of a pot as such This is the difference between pure Consciousness and intellectual

consciousness

TFwansrr fstfnsmf 11 5 II

6 Cognition is the operation of intellect ha^ ino* Chidabhasa at its end like the steel-head

n - r

of a spear Non-cognition is the absence of self
luminousness With reference to these two, *in

external object like a pot is spoken of in two
ways (as cognised and as non cognised)

anrr^T *rrwr ^ 1

11 vs> 11

7 If 1 non-cognised pot is illumined by
Brahmic consciousness, why not also the cognised
pot similarly ? When the idea "I know the pot"
arises cognition itself disappears*

sjrrg 3 >rrt*T n c ll

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8 In the intellect devoid of the reflected
consciousness (1 e , Chidabhasa) the idea "I know
the pot" cannot arise because intellect is no
better than a lump of clay subject to changes

ii s ii

9 Just as a pot is nowhere known to be
merely smeared with clay (but is of the nature
of clay) so it is impossible to conceive of a pot
being known by the operation of mere intellect

* ^ snn^ra? «f wncsrrcfa ii \o \\\

10 The pervasion of a pot by Chidabhasa
is said to result in cognition As all cognition
presupposes Brahmic consciousness it cannot be
said to be the special cause of any particular
cognition

TOn&rirag *tt t i

^ns^f 3?F£kfoil|4J|Uia ll ll

tl That knowledge which is recognised
when exteinal objects are cognised is the same as

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the consciousness that has to be enquired into
with the help of evidences derived from the
Vedas

fesrajcrq; i

fftrfiR'raraRsf? ^5r«rr rsrt n ? II

12 Suresvaracharja thus describes the
reflected consciousness (ie,) Chidabhasa The
distinction between Brahman and Chidabhasa is
described in detail in Sri Sankaracharya's
Upadesa Sahasn

srrrrer i

% 11 ? 3 11

13 Thus the cognition of an object eg>
a pot is due to that object being pervaded b)
Chidabhasa But this cognition like non-cogni-
tion depends upon the undei lying Biabnnc
consciousness

cfrfr^FWH^Rr snjjjr *rorir i

^ OTTOTT II II

14 All mtlelectuil operitions, Chidabhid
and external objects depend for their mnnife'rtfl

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tion on Brahmic consciousness Chidabhasa by
pervading the external objects eg, a pot, is able
to cognise them only

zwsq&RBww u

15 Theilore the mamtestation of a pot
is due to the two forms of consciousness (1 e ,
Brahmic and Chidabhasic) Logicians and
others descube the Biahimc consciousness as
knowledge accompanjing coguition (1 e, a
notion having another notion for its object)

ftirrat to n \\\

16 The knowlddge “ This is a pot” is due
to Chidabhasa only The knowledge u I know
the pot ” is due to Brahmic consciousness

This is a repetition of the thought contained
m stanza 4

sn^rersTsraft i

|| ^vs ii

17 Just as Chidabhasa is differentiated

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from Brahman outside the bodj, so should he
be differentiated fion the unchanging Kootastha
in the body

Hsqrrwr ots wfH«Tr ^ || \c ll

18 Just as fire perwides all thiough a
red-hot piece of iron, *o Chidabhasa pemdes all
the operations of egoism and all emotions e g*
desire, anger &c

i^raniraraifeOT % rr?r r n H H

19 Just is a red hot piece of non main
fests itself and cannot render othei objects
manifest, so only such operations of the intellect
as are pervaded by Chidabhasa become manifest
while the rest do not

r^rs^i ^xT^rrsr^cyi i

qrWJ arm n \o u

20 The various operations are destroyed and are reboi n again and again All of them become latent during sleep, fainting and a state of enlightened reflection

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^TTRT f^«T fRT II ^ % II

21 That is what is known as unchanging

Kootastha who witnesses the intervals between operations and the periods when they are absent

SRT =sf«TT 3«TtS^ I

ffrpsrfa tNisi ^Rratsfa^q; li ^ n

22 Just as there are two forms of cons-
ciousness in external objects e g,a pot, so also
m all internal operations This is well seen in
the intervals between operations

uragiitraa * 'at ^sf 5 ^ i

23 As the intellect when operating with
objects cannot cognise itself and as it destroys
ignorance, unlike a pot, it cannot become an
object of cognition and non-cognition

cT^T^ || (I

24 Of the two forms of conscious-
ness, Chidabhasa cannot be the unchangeable,

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as it experiences birth and deduction and the
other which undergoes no change is the un

o n

changeable Kootastha

3T?cr i

25 The ancient writer* declare every
where that Kootistha is the witness of the mind
and us operations

aircRwrarsrorsfc g*srrm*Tr«r?rr sr«rr i

5rT^r3RR«rrw?rwRT5j n n

26 That there is the same relation among
Kootastha, Chidabhisn, and the mind, as there is
among one's face, its reflection uul the mirror,

can be learnt from scuptures ind bj r reasoning
So say the ancient te ichers also

^ f% ^ ii u

27 (Vn opponent **)s)“As Kootastln
associated with intellect, like ether enclosed in i
pot, is cipable of passing to ind corning from
other worlds what is the use of predicating rc
fleeted Chidabhasa P”

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sRmi 'rcfgqretai'^sret ^ffaiu n c ll

28 (The Vedantin replies) “ By a mere
association with bomething, Kootastha does not
become a Jvva for if so let a pot or a wall
pervaded by Kootastha become also a Jiva

h %Ti8n i

HW v\kr£k f% wirasr || \\\

29 1£ it is objected that there is no com-

parison between a wall and intellect as the one
is opaque and the other transparent, we say that
opacity and transparency do not in any way

affect the limiting powers of the wall and

intellect

qi3f[^ |

qfttnq 1| ^ o ll

30 Just as it makes no difference in

other grain, whether the

measuring rice or

measure is made of wood or bell-metal

'rfon'mnmr.sfa Rftr^rr t

*tt? ^sr^wrmrar n ^ \ ^

P 25

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as it experiences birth and destruction and the

other which undergoes no change is the unchangeable Kootastha

25 The ancient writers declare every

where that Kootastha is the witness of the mind and its operations

3TRRwrer«T*rrak g^mqrsRrr sr*rr i

26 That there is the same relation among Kootastha, Chidabhasa, and the mind, as there is among one's face, its reflection and the mirror, can be learnt from scriptures and by reasoning So say the ancient teachers also

ffrar&r r% n n

27 (An opponent says) “ As Kootastha associated with intellect, like ether enclosed in a

to and coming from other worlds, what is the use of predicating re-fleeted Chidabhasa

pot, is capable of passing

38 s *

ar??Tsri tiEfgsirefa^fessfsr sform n c u

28 (The Vedantui replies) “ By a mere association with something, Kootastha does not become a Jiva for if so let a pot or a wall pervaded by Kootastha become also a Jiva ”

•a ^ ^xi«n i

HT?f qirsg? f% ^tPT ti ^ n

29 If it is objected that there is no comparison between a wall and intellect as the one is opaque and the other transparent, we say that opacity and transparency do not in any way

affect the limiting powers of the wall and intellect

qfonoT || 30 ||

30 Just as it makes no difference in measuring rice or other gram, whether the measure is made of wood or bell-metal

P 25

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31 If you say that though there is no

difference in measuring quality, bell-metal is capable of causing a reflection, we reply that your own argument would apply in the case of the internal organ in which Chidabhasa is reflected

II 3* (I

32 A reflection and a reflected image form but a very partial manifestation of that which is reflected As the reflected image is devoid of all the characteristics of the image itself, it only manifests itself somewhat like it

&<£ II II

33 As Chidabhasa is associated and changeable it is devoid of the characters of

Kootastha From its power of rendering objects manifest, learned men understand it to resemble

Kootastha

*fkvJU r n 11

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34. (If it be objected that) just as a pot is not different from the clay of which it is made, Chidabhasa is not distinct from the intellect, since it exists only so long as intellect exists, (we reply that) the objection is not of much force (in as much as intellect need not always reflect Chidabhasa) because we see that the intellect which is distinct from the body depends for its existence on that of the body and yet comes into activity only in certain conditions of the body

sn% i

wsrsftg it ^ u

35 IE it were again said that according to

O

sacred scriptures, intellect survives bodily death,
■we reply that according to the scriptures which
describe Atma as entering into the bodies &c ,
Chidabhasa is said to be distinct from intellect

STRUT 5&5T srfas ?RT 1TRRT || ^ ||

36 If it be again objected that the entrance
into the body is predicated of Chidabhasa united
with intellect, we say that it is not so and that
scriptures (eg, Aitereya Upanishad) describe

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31 If you say that though there is no
difference in measuring quality, bell-metal is
capable of causing a reflection, we reply that
your own argument would apply in the case of
the internal organ in which Chidabhasa is

reflected

1^5 i

* if ii H

32 A reflection and a reflected i

lage form

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^ gasft aqr *n% i

35 If it were again said that according to sacred scriptures, intellect survives bodily death, we reply that according to the scriptures which describe Atma as entering into the bodies &c, Chidabhasa is said to be distinct from intellect

vfigrBsi r%sr l

36 If it be again objected that the entrance into the body is predicated of Chidabhasa united with intellect, we say that it is not so and that scriptures (e.g., Aitareya Upanishad) describe

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Kootastha differs from intellect, entering into

the body after desiring to do so

T%fT*r srms xmxzmiz jj ? v» n

37 Aitereja Upamshad bays “Atina thought ‘how can this body, with the sensory organs live without me’ and having cleft the

iddle of the top of the skull, entered into the

bodj and expeuenced
dreaming and sleep”

the states of waking,

*n f*i< gsr ft*nsra wrarit li n

38 (If you ask) “how can the unattached Kootastha enter the body?” (we ask in return) “tell us how he created the universe?” Both creation and entrance are equally the effect of Jfaja and their destruction is brought about when Maja is destroyed

faRgmfa «riw5w fe ii h

39 Yagnavalkya told his wife Mai trey i that Atma assumes egoism when associated with

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the body made up of the five elements and gives up the egoism when the body is destroyed (once for all)

40 By the passage u This A tma is mdes-tiuctible ” Kootastha is differentiated from every-thing else Ochei passages which declare that

Atma has no associations with the bodies
establish that Ivoostastha is not attached to
anything

sfnttrta srfn: rercra r sr i

* tWajts^ *rra

41 In the passage which says that the
body when given up by the Jiva dies and that

Jiva does not die, Jiva's emancipation is not
meant but its rebirth in another world

swft l^r?r w i

^nnrwnr k ll

42 If it be objected that the destructible
Ti\ a cannot possibly cognise that he is one with

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(the indestructible) Brahman, we say no, for in
spite of the element of incompatibility (which
exists as long as Jiva remains Jiva) there is a
common basis for Jiva and Brahman (when Jiva
ceases to be such)

3Ts*r i

twx it v3 it

43 When a person is mistaken for the
stump of a tree, the subsequent knowledge that
it is really a person, destroys the idea of the
stump Similarly the knowledge of one's identity
with Brahman destroys the knowledge of
egoism

srnqrn n

44 This point of there being a common
basis between Jiva and Brahman after getting

o **

rid of the destructibility of Jiva, is well detailed in a work of Sureswaracharya named "NaiJi karmya biddhi" Therefore there is no difficulty in cognising "I am Brahman"

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srijrfr surai i

3T§; ^r% sfiita ?TRwn^in%^T^ n sn n

45 Just as in a passage 44 All (the universe) is Brahman" there is a basis common to Brahman and to this whole universe, so in the passage 44 I am Brahman" there is a common basis for Jiva also

stisnsfer i

tosrV T>^aj?rr 11 u

46 Taking "I" to mean Kootastha, in the sentence "I am Brahman", the author of 'Vivarana' altogether denies any incongruity in the thought

snftra^gqisir n fjswr ssrcjtqg-jq; |

4/ The word "thou" in the sentence "that thou art" having been found after enquiry

to refer to Kootastha, 'Vivarana' and other works

deny all differentia between Kootastha and Brahman

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3rrHrgr?rr%rer furore r^r%<rr u %c u

sriw ^fagFnftforq; i

cn??r wrgras^rraj^rq; ti *9. n

48 & 49 In the Vedantic works, Kootas-
tha is described as the Consciousness on which ab
the basis is superimposed the illusion or Chida
bhasa united with body, sense-organs &c, and
Brahman is described as the basis in which arises
the illusion of the world

irafafftv %er5\$r sr*T?rcN£ i

sfreWTOW II II

50 When the whole phenomenal world is
accepted as being superimposed on the underlying
Brahmic consciousness, it necessarily follows that
Jiva who is only an infinitesimal portion of thi*
universe is similarly superimposed on Brahman

vzh ii h? ii

51 On account of the difference in the
limiting conditions (ie,) the unncisp and ft

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particular portion of it, there appears to be a
difference between the things denoted by the
terms 'that' and 'thou' (1 e, Iswara and Jiva)
But in reality there is no difference as the under-
lying Consciousness is one

'sncwmnT i

a 2 As Chidabhasa combines in himself
intelligence the characteristic of Atma (basis of
reality) and activity the characteristic of the
intellect (the unreal element) he is a product of
illusion

fSTR&ksl SRTI* || ||

53 This illusion which has to be got over,
consists in being engaged in worldly concerns
without discerning the respective natures of
Chidabhasa, Atma, mind and the world

T^TTERR; ^Tt'TR^ |

5 ^^^1^3 Rfasg*? II ||

54 Yedantic works declare that only h e

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who has a discriminating knowledge of the real nature of mind, Chidabhasa. (Le, can be said to be the knower of truth and to be free from the fetterb of bamsara

itft>TOTO || 'A'A It

55 Seeing that both bondage and release

o ry

are only products of ignorance, the questions of sneering logicians e g , 'who is bound' have been amply refuted by the argument set forth m a work known as "Khandana"

Tbo profound reasonings of Harshamisra to which reference has been made here need not be sought to answer in the light of Vedanta, tbo idle question ns to who is bound The opponent of Vedanta natural!} expects to diivo the Vedantin to a corner by saving ** It as you say Brahman is tbo only reihty who is bound and who requires release 9 If there is nobody bound or requiring release, then the teachings of tbo UpamebndB arc in vain The Vedantm can readily reply "Do you ask tbo question 'who is bound unknowingly or know mgly? If ' ou do nob know tbo answer you confess your ignorance* that is to say you arc in a state of bondage If you know the answer, your query is impertinent Besides, if you should retort saying "I know the arumer

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but do not know what answer you would give and hence my query is not impertinent", the Vedantin rejoins "still you confess your ignorance on some point or other and what is bondage but ignorance 9 '

56 bava Purana says "Pure Consciousness exists witnessing mental operations and

their absence, the desire for knowledge and the state in which one experiences ignorance "

ll ^vs it

3TR?:q ?T5|l^nVR^?T tgur l

%rerr%<r \\ n

57 & 58 Being the basis of this unreal

w oild it is of the nature of existence

Being

able to cognise all insentient objects, it is of the nature of pure Consciousness Being the object of affection at all times, it is of the nature of bliss It is indicated by the name of Siva the infinite, being the means of manifestation of all

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objects and being related to all objects as their basis

This relation is really no relation at all being similar to that subsisting between the rope and the snake in the case in which the rope is mistaken for the snake

sffatinrfcfc fa* 11 KS ii

59 Kootastha has thus been described i*> being devoid of the characteristics of Inn and Iswara, a& being secondless, self-luminous and full of bliss

qrftvrk* *r n 5° n

60 The scriptures declare that Jiva and Iswara are creations of Maya being reflections of Brahman in it Just as a glass pot differs from an earthen jar in being transparent though both are made of clay, * «o Jivi and Iswari differ from other productions of Ma'a in being purer

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61 Mind the product of food differs from the body m being subtler and purer Similarly Jiva and Iswara though products of Ma'a differ from the rest of the gross Mayic productions m being subtler and purer

?n r % n \

62 A.s Jiva and Iswara do manifest the selves, they must be looked upon as partaking of the nature of pure Consciousness There is nothing impossible for Maya which has the power of creating everything

arwfasirfa sfrNfr =^rt i

63 Our sleep is capable of creating Jiva and Iswara in dreams Therefore why should we wonder at these two creations of the all-powerful Maya?

Vsil |

simm n \

64 The same Maya created m Iswara

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objects and being related to all objects as their basis

This relation is really no relation at all being similar to that subsisting between the rope and the snake in the case in which the rope is mistaken for the snake

travelling fish

water rises in the

59 Kootastha has thus been described as being devoid of the characteristics of Jiva and Iswara, as being seeondless, self-luminous and full of bliss

moment ^ ii 5 0 H

60 The scriptures declare that Jiva and Iswara are creations of Maya being reflections of Brahman in it Just as a glass pot differs from an earthen jar in being transparent though both are made of clay, so Jiva and Iswara differ from other productions of Maya in being purer

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61 Mind the product of food differs from the body in being subtler and purer Similarly Jiva and Iswara though products of Maya differ from the rest of the gross Mayic productions in being subtler and purer

=3 STOTSS |

62 As Jiva and Iswara do manifest themselves, they must be looked upon as partaking of the nature of pure Consciousness There is nothing impossible for Maya which has the power of creating everything

3T^Tt5i3lfa *ciwtr |

^5T5fcufa?iEa?r ^ II il

63 Our sleep is capable of creating Jiva
and Iswara in dreams Therefore why should

we wonder at these two creations of the all-
powerful Maya?

64 The same Maya created m Iswara

i98

Omniscience and other qualities and manifests
them When it is capable of creating the posses-
sor of qualities, what difficulty can it have in
creating qualities

§ swrur h % r%?ifr n Vall

65 It is wrong to regard that Kootastha
may also be a Mayic product, for there is no
evidence to consider him as being created by
Maya

3?Rrr arfa i

wtt ii 55 II

66 All Vedantas proclaim the real entity
of Kootastha and do not admit the existence of
any object opposed to it

i%=^r |

67 We are here rendering plain the
meaning of the sacred scriptures and do not
refer to logic Therefore the doubts of logicians
have no place here

499

g *iraT cfra^f sfOTxSn% sn?f|raq; It \$c \

68 Therefore one desirous of emancipa-

tion should give up logical subtleties (that very often involve latent fallacies) and depend only on scriptures which declare that Maya creates Jiva and Iswara

The method of arguing adapted by the author is fallacious See introduction on "the Canon of discussion"

69 From the formation of a wish (to create the worlds) up to the entrance (into created objects) is the creation of Iswara All worldly affairs beginning with the waking state and ending with emancipation without the body of the creation of Jiva

^ ;ttw i

U wo |t

70 Kootastha is unattached and is un-

400

doubtedly changeless Thus one ought to meditate in one's mind

?r ?r ^r?qfrnT mw* i

* gg\$pl l grfi q^rrrsfcrr ir «? n

71 In the real state of things, there is no death, no birth, no one bound, no one studying the Vedantas, no one desirous of emancipation and no one that is emancipated

sfanfro anTSrfrtr tnnfrar snhAq: 11 N

72 To enable one to realise the unspeakable and unthinkable Paramatma, the sacred

scripture bases its teachings on Jiva or Iswara

o t the. vffimrw

That is to say the exposition of an unknowable thing is given in the terms of the knowable

srnt^ rqrqVrrq^ m H

73 Sureswaracharya says that whatever helps one to understand Atma, that has been declared to be good by Vedantic works

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ra^fr <g^r ras^n^^n^r 11 It

74 A dull person wanders about in illusion without knowing the purport of all scriptures whereas a wise person knowing it remains immersed in an ocean of bliss

ft qpErarer nr m «rro 5% f&rih u

75 Just as a cloud pours down rain, Maya is engaged in creating the phenomenal world and just as the Akasa is not affected by the rain, so the pure consciousness of Brahman experiences neither loss nor gain from the phenomenal world

i

n \9^ u

76 Whoever meditates constantly on the teachings of this section dealing with Kootastha will ever remain self-luminous assuming the nature of Kootastha

P 26

SUMMARY OF CHAPTER VIII

In addition to pure Brahmic consciousness which is the basis of everything in the universe there is in all embodied beings a reflection of Consciousness in intellect. The pure Consciousness which forms the basis of the individual is Kootastha and the same Consciousness which is reflected in the intellect of that individual is known as Chidabhasa or *diva*. Kootastha is always unchanging and is the witness of the intellect, its operations, the intervals between the intellectual operations and the periods when they are absent as in sleep, fainting and enlightened reflection (*Samadhi*). In Vedantic works Kootastha is described as the Consciousness on which as basis, is superimposed the illusion of Chidabhasa united with body sense organs etc, and Brahman is described as the basis in which arises the illusion of the world. In waking and dreaming states, cognition is possible only when the operations of the intellect are pervaded by Chidabhasa giving rise to the idea of egoity. Mere intellectual operations unpervaded by Chidabhasa do not result in cognition. Therefore the manifestation of an object is due to two forms of consciousness (1 e), Kootastha and Chidabhasa. Logicians and others describe the pure Consciousness that is Kootastha, as knowledge accompanying cognition, in other words,

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a notion having another notion for its object. The knowledge "this is a jar" is due to Chidabhasa only and the knowledge "I know the Jai" is due to Kootastha. Chidabhasa should be differentiated from Kootastha in the body. Chidabhasa is changeable as it experiences birth and destruction, while Kootastha is unchangeable and unchanging. In spite of this element of incompatibility which exists so long as Jiva remains as Jiva, there is a common basis for Jiva and Brahman when Jiva ceases to be such. Just as in the Yedio text "All (the universe) is Brahman" there is a basis common to Brahman and to this whole universe, so in the passage "I am Brahman" there is a common basis for Jiva also. When the whole universe is superimposed on Brahmic consciousness, it follows that Jiva who is only an infinitesimal portion of the universe is also superimposed on Brahman. On account of the difference in the limiting conditions (1 e) the universe and a parti

cular portion of it, there appears to be a difference between the things denoted by the terms "that" and "toba (i.e.,) Iswara and Jiva But in reality there is no difference as the underlying Consciousness is one As Chidabhasa combines in himself Consciousness the basis of reality, and activity the characteristic of the intellect the unreal element, he is a product of illusion He who has a discriminating knowledge of the real nature of mind, Chidabhasa etc, can be said to be the knower of truth and to be free from the fetters of Samsara.

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Seeing that bondage and release are only products of nescience, such a question as who is bound is idle, since by the very nature of the question, the questioner betrays his own ignorance which itself is the cause of bondage In the real state of things there is no birth, no death, no one bound, no one studying the Vedantas no one desirous of emancipation and no one that is emancipated To enable one to realise the unspeakable and unthinkable Paramatma, the sacred scriptures base their teachings on Jiva, Iswara, Universe etc That is to say the exposition of an unknowable thing is given in the terms of the knowable

CHAPTER IX

LEANSR^rsT^im II

^ grossffosg ^5nmi%^Rpvrr \ \ % \ \

1 As a man may happen to draw a correct inference from insufficient data, so a Vedantin

may hope to get final release by worshipping Brahman invested with personality The various ways of worship are well described in Uttatapaniya Upamshad

This chapter is intended for those who cannot rise to the height of meditation

T^r«n^rRH%srasfa srf% it R. H

2 One man on seeing rays of light emitted by a gem thinks it to be a gem and runs after it. Another man seeing the rays of light from a lamp, thinks it to be a gem and runs after it.

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Though both are acting under the influence of mistaken notions, the results of their actions are different as the first man gets the gem and the second does not.

The inference is mistaken because the mere appearance of light does not warrant any conclusion as to its proceeding from either a lamp or a gem. Hence the inference is based on insufficient data.

smr n 3 II

3 The rays of a lamp placed in the inner room of a house may fall out of the house. Similarly from another room, the rays proceeding from a gem may do likewise.

swrg3r egr frfcfsnsfa'rraeu i

sf*roi ^ ftigfag g mwirre ii v II

4 One man may see the light in the first case at a distance and mistake it for a gem and another man may see the light in the second case and also mistake it for a gem. The notions of both the men running after the gem are mistaken.

h cT£?fH ufopfroiwi srafiTEirtmr i

snTPTT marcrrsg^ *?ioprot ii n

5 The man that is running after the light from the lamp does not get the gem, while the other who runs after the light of the gem gets it

mtfrawTToiwTrar it % n

b Inferring a gem from the light of a lamp is called incorrect inference from insufficient data Inferring a gem from the light of a gem is called correct inference from insufficient data

Since, in either case the inference is made on the strength of the light only and the data are insufficient

7 Seeing thick masses of watery vapour

, and mistaking them for smoke, if a person runs

to the place thinking that fire would be there

and if accidentally he does come across a fire his

mistake is also a correct inference from insufficient data

ufe*?uin% frarf^snrr \ c ||

8 If a person thinking that the waters of Godavery to be the waters of Ganges, sprinkles the water over him with the idea of becoming purified and finds himself purified, his case is

also one of correct inference, though still of the nature of illusion, from insufficient data

sereoTTH STRqm VTF3TI I

OTbranfrfrtr *r jtst ii n

9 If a person with typhoid fever, in his delirium pronouncing the name of Naraj'ana, die and obtain heaven, his case is also similar to the above

*rsrrf?srm *rr% % it ? o ii

10 In the spheres of perception, inference and scriptures, there are innumerable instances of correct inference from insufficient data

3T^*rr *5*r*r i

grftic^rr^mr'Tr^r ^ ?rrft^r?«r n ll

11 Otherwise, how can clay wood or stone be considered to be of God-hke nature

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(unless through illusion) ? Otherwise how can a worn m be worshipped under the idea of fire (unless through illusion)?

sns*r 11 ^ 11

12 Actions done under a mistaken notion may accidentally gi\ve use to desired lesults just as the falling of a ripe fruit of a palm just when a ciow settled on it, is attributed to the crow All such notions m e said to be coi rect inferences from insufficient data

13 A correct inference from insufficient data may give rise to a real reward so worship of the real nature ot Brahman may give rise to emancipation

14 After first acquit ing an indirect know~ ledge of the real nature of Brahman, described

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in the Vedantas as partless and secondless Consciousness, one should meditate on I am that Brahman ”

15 Instead of realising Brahman directly as one's own inner self, if one knows in a general way that there is Brahman, from a study of Sastras, just as one may form a conception of the form of Vishnu, it is said to be indirect knowledge

arij <rdajirr^Hr * m?T fer^frsm n ? ^ II

16 Though one may know from the scriptures that Vishnu has four arms &c, still as long as one has not directly seen Vishnu with one's own eyes his knowledge of Vishnu is only indirect There is thus no direct knowledge of Vishnu

jTuror&r 3irer°T ^T^pra*rr?rfirfr ii ?vs II

411

17 As the true form of Vishnu is set forth in authoritative scriptures, a knowledge of such form, though having the fault of being indirect, does not become false

srepsr htojai u ^ c n

18 Though one may conceive of Brahman as being existence, Consciousness and bliss from a study of Sastras, one cannot have a direct knowledge of Brahman unless Brahman is recognised to be the internal witness of himself,

sirerT * Timor i

* 3 wr 11 ^ n

19 The knowledge of Brahman as being if the nature of existence, consciousness and bliss derived From a study of scriptures, though indirect, is true knowledge and not false

STILTS |

ftur || n

20 Though Brahman has been described
in the scriptures and the holy texts as hanna-

M 2

one's own internal self, yet to one who makes
no use of his reasoning faculty direct cognition
of Brahman is impossible

That is to say what the scriptures declare is
established by reasoning based on one's own experience
The author may be right in attributing to the Vedas or
external suggestion, the first attempt on the part of a
man to direct his thoughts inwards, as natural!) our
senses always operate on external objects Of 'The
self-existent created the senses out going, therefore
one sees outside and not the Atma within some w
telligent man with his senses turned away from their
object, desirous of immortality, sees the Atma within
(Kathopamshad IV I) In this sense it must be uni
versally admitted that the Vedas are the only sources
of knowledge

3TrJT3TT * 5 ^ 5 ^ I

srsrTfTR^? aware n 3? II

21 On account of the strong impression
made by a long continued superimposition of
body &c on the self, a man of dull intellect
finds it difficult to have direct cognition of
Brahman till of a sudden

gfnrra gfNto i

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22 As a direct cognition of duality is not
opposed to indirect knowledge of non-duality it
is possible for a man having faith and knowledge
of scriptures, to have indirect cognition of

Biahman

sncHUT^j qr fesrRrqs nf 11 *3 11

23 A direct knowledge of stone is in no way opposed to an indirect knowledge of God whose image is made of stone When the idea of Vishnu is well established in a stone image*

the direct perception of stone does not destroy the idea of Vishnu in the mind of anybody

VN_ * A fsVrv_

srsrartq H II

24 The authority to engage in works ordained by scriptures is given only to persons

who have faith The examples given above do

not apply in the case of those who have no faith, in the authority of Vedas

^ *r 11 n

414

25 Indirect knowledge may arise by the teachings of some teacher or other For a knowledge of Vishnu's totality does not need enquiry or reasoning

fanfg srg** it ii

26 A- doubts in a rise about works and

ft/

worship, they have been dealt with in scriptures Doubts arise because works and worship have

been described here and there in so many

branches of scriptures and it is not possible for a single man to collect them all together in one place

fsr^rcn^omq srarsjBrg^'srerr n ^v* ,i

27 An ancient teacher has compiled them all together in *lvnlpa* and therefore one who has faith may perform works without any further enquiry

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28 Proper methods of worship are also detailed by ancient sages, and persons who are unable to enquire into such things themselves may perform worship after being taught by a

teacher

ipgsr 11 3 % \

29 People may desire to understand the nature of things ordained in the Vedas but it is

well known that one can be initiated into the actual methods of worship only by a teacher

re«rr gouq; i

3TTRR?5mr=r<jr ?r ^rr^t 11 u

30 But a direct knowledge of Brahman can never arise only by the teachings of a master (No mystic initiation in the repetition of formulas will be of any avail here) It can arise only by a course of enquiry into the nature of Brahman

3ir^i^rsqTT8?CT ittjtct sn%^atr^ U \$ \ n

414

25 Indirect knowledge may arise by the teachings of some teacher or other. For a knowledge of Vishnu's, faith does not need enquiry or reasoning.

26 A doubt may arise about works and

•/

worship, they have been dealt with in scriptures. Doubts arise because works and worship have

been described here and there in so many branches of scriptures and it is not possible for a single man to collect them all together in one

place.

PTomrrs^ ^ i

srarsgsigjrsrni .1

27 An ancient teacher has compiled them all together in Kalpa Sutras and therefore one who has faith may perform works without any

further enquiry.

f^nrjniTSTfsr gd n ll

415

28 Proper methods of worship are also detailed by ancient sages, and persons who are unable to enquire into such things themselves may perform worship after being taught by a

teacher.

29 People may desire to understand the nature of things ordained in the Vedas but it is

well known that one can be initiated into the actual methods of worship only by a teacher.

^ratajr^r^^ tsrt sjonq; i

h ll \o ll

30 But a direct knowledge of Brahman
can never arise only by the teachings of a master
(No mystic initiation in the repetition of formulas
will be of any avail here) It can arise only by
a course of enquiry into the nature of Brahman

af^rsrra \
otto WWW

4lb

SI Want of faith it- the obstacle to in
direct knowledge Rnd nothing else The
obstacle to direct knowledge is want of pioper
enquiry

arnTOref^r^Rc^i^r aj*fr r^rrc;^ it ^ 11

32 If you object that even after enquiry

one does not obtain direct knowledge of Brahman
we reply that a direct knowledge is our goal
Enquiry should be repeated over and over and
over again till it is obtained

f^rr^srw^r Wwrrar v&r ^5 i

srfirawrcrar srfa 11 33 11

33 If you object that one may not obtain

direct knowledge even though he be engaged

m his enquiry till his death, we reply that he

will get it m another life when the obstacles are
removed

If srr i

fsrsrftfa wr% it M

34 Vyasa the author of Sutra s iyt> that

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either in this world or in the next, they will
come to know Brahman directly A Vedic pass-
age says that though manj hear of Brahman,
they do not realise him directly

IW STOW I

11 ^ II

do As a result of practice of enquiry in
a former birth, Yamadeva came to realise Brah-
man even while lying in his mother's womb,
just as a person who has learnt to recite
some portion of N eda on the previous day,
begins the next day with a new portion,

remembering all that he had studied previously

36 A passage which a man may have
been unable to commit to memory even after
repeated trials for weeks, may of itself come

back to memory some days afterwards when he
has ceased to recite it

?TCKi5*rf^rersfq sr u ^va u

P 27

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over a gold mine without any knowledge of the
hidden gold underneath

srefRRTfa i

* wr% *mn soft** 11 v t u

41 The stoic is well known of an ascetic who was unable to realise Brahman on account of the obstacle of attachment to a she-buffalo,

formed in the days prior to his retirement from the world

wr ^zrRrl:|«r ^raj^iri n # ^ n

42 A teacher taking advantage of his attachment to the she-buffalo, taught him the nature of Brahman forming the basis of the she-buffalo. When the obstacle was thus destroyed, he realised Brahman.

\k mil h ltnorara r i

43 Present obstacles consist of attachment to objects of sense, dullness of intellect, false logic and wrong thinking of oneself as the actor, enjoyer <5lc

41 *

*57 Agnecultural operations and development of the foetus in the womb must take their own time to mature. Similarly enquiry into self will slowly and in time yield its fruit.

SF r fkwfirsFSR i

* *1% 11 II

38 Sureswaracharya in his work “Var tika” well described the three obstacles that prevent a man from realising Brahman even after repeated enquiry.

vmrmir ^ ajar wr *rrEr it H

39 He says that the dawn of true knowledge follows the removal of obstacles which are of three kinds, past, present and future.

Tf ^fsRq- || tfo ||

40 Though a man knows the Veda and their meanings, he is not freed from the bondage of rebirths. This has been illustrated by the example of people constantly talking

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over a gold mine without any knowledge of the hidden gold underneath

artificially

finger* has the same shape as a finger? 11

41 The story is well known of an ascetic who was unable to realise Brahman on account of the obstacle of attachment to a she-buffalo,

formed in the days prior to his retirement from the world

3* #r? i

sfwstsi it «^ »

42 A teacher taking advantage of his attachment to the she-buffalo, taught him the nature of Brahman forming the basis of the she-buffalo. When the obstacle was thus destroyed, he realised Brahman

*ar&TRr \

ritwirt ft'dras'cmt II n

43 Present obstacles consist of attachment to objects of sense, dullness of intellect, false

logic and wrongly thinking of oneself as the actor, enjoyer &c

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srmlr srcrorreta <T5m%a srsni; i
?ftg-sreT?sn%^?^s?r ^§rc^JT^fr ii tftf ii

44 As the obstacles are overcome one by one as they arise, by the process of self control and courses of study, one comes to realise Brahman

^mrftsrfnFW wfrfer i

spwct gfroTr ?rcrer r^sTFJTW n V*\ n

45 Future obstacles in the form of le births have been detailed by \ unadeva who overcame them all in one birth Tadablianah got rid of them in three births

P

*n*TWgsr tfhrrara'fft i

ytwz FWgn rfhw * rOTnucrofar tt ti

46 In the Gita, the removal of obstacle* after a number of births is said to take place in the case of one who has not succeeded in Yoga

Enquiring into the nature of the Brahman never returns without its due reward

P

STT^T I

wrnar n? - *nfacn*Tr.s warmer li tf>» H

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47 Having obtained the worlds of those

who have done meritorious deed*, he by force of enquiry into truth about his own self, that he

had carried on in his former births, will be born on earth, if he so desires it in a pious and rich

family

3T*rei *RT% I

|| 8 C II

48 Or if he has renounced all desires by

force of enquiry into the nature of Brahman
carried on in his past birth, he will be born into
a family of Yogis who have the intellect and
the inclination to carry on the same Brahmic
enquiry But this is an uncommonly hard
thing to obtain in this world

49 Theie he obtains complete Yoga
knowledge acquired in a former birth and makes

greater efforts towards perfection This is
harder still to obtain

422

snrersfa s i

3T??^F^r^F%g^Tcfr mfa to rnwT n n

^0 By the force of that former practice he
is led on even against his will and becoming
perfected in the course of many births reaches
the supreme goal

tk*wt wr i

«nc«n* ?t g ii m II

51 If a person with a real desire for
enjoying the pleasure** of Brahma's world,
represses such desire and makes inquiry into
the nature of the Self he will not get a direct
knowledge of Brahman

?r% srr^Rr i

^3q513) h ^TFtr sTgrorr g^r ii ii

52 Such a person, according to scripture**,
possessing a firm conviction of Vedantic know-
ledge goes to Brahma's world and at the end of
Kalpa becomes emancipated along with Brahma

forrest i

vnmimfa srffwn * ft% sail || ll

MI \iwuhn** to a Yodu passage which
deemoH that it is impossible for nmir\ people,
i urn to hear of the ideal\ of Brahman, obstacles
to n studs of Brahman anno m the nmo of some
linn insult of thou past deeds

writg;nh:m?9TtKT mm*t\ wntomifr i
*h Pmti n ts»i« tfnjftqrffler il hv \

M If a poison cannot undo take the
studs into the uative of Hiuhamun, either
thum^h u veis dull intolloot oi tlmnigh the
want of mcossoiios for such unpur\, he must. he

iouHtanth enj»aj*MI in the meditation on (atIn-

Imtolnaa) lhaluuan

n faqHawT?!' i

CTQOIRRIDftqil || \

•>. r i Thom is nothing to jnivont tlm
nuulitiitioii on uttiilnitoloos Kinhinnii, Tor it
mm«1^ U'ijinuih potntiMI ntloutiou ns m tlte enso

of mtiihtntton on lImhinim null nttubntoM

aviteiintiirrif oiTiqititfiiRT |

424

56 There is no force in the objection that
it is impossible to meditate on Brahman who is
beyond the reach of speech and mind, because if
it is so, it would be impossible to have direct

knowledge of such Brahman

sfr n n

57 If you say that it is possible to know Brahman as being beyond the reach of speech and mind then we ask why he should not be meditated upon as such

^jjor^gqRiiOT^ TOmarsfa \

to ^sajonfr^ri ^rgroroq; u ll

58 We admit th*^t by making Brahman

v n

an object of meditation, we invest Imn with some attributes capable of cognition If the «c attributes are mere indications by which Brahmic

nature may be understood, we say by all mean*^t let Brahman be meditated upon by means of such indications

to firr% ^ ^ rar? i

5 m wnz ftfas tow u H 8 ii

^ SD

425

59 If according to the passage which says “Know that alone to be Uiahman which is beyond the reach of speech and mind, and know that to be not Biahnmn which people worship” you say that meditation on attributeless Brahman is prohibited

50 (We repl) that) Brahman is not an object of cognition edic passage says “that

is Brahman which is other than what can be known " If you say that Brahman can be

known only as Vedas teach us, we reply that he is to be meditated upon likewise

^ fan j

bl If you think that Brahman as an object of cognition is unreal, (we reply that) you may just as well consider meditation on Brahman to be unreal If (you say that) reflection of anything in consciousness makes it cognisable (we reply) that this applies equally well to the capability of (Brahman) being meditated upon

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w w <{i m i

nRwm ?r sn^rssrr sfgrers ¥&nt(\ \ ^ il

h2 If you ask me why I am so fond of meditation (on attributeless Brahman), I ask 3 others in turn why you are so averse to it As many scriptures deal with the subject of meditation it is not right to say that there is no authority for it

^TST&SST *ST3% 1

m<»f<Fqi^r =q MjyTiqTrerCtRm n ti

6 d The meditation on attributeless Brahman is taught in the following Upanishads
Uttar i Tapaniya Prasna Katin and
Mandookya

mfoq; 11 11

64 The practice of meditation is said to be Panchikarana If you say that this meditation is a means of acquiring knowledge, we reply)

* who denies it " ?

^nsgErgg 1
r% 3 <ww zgwi h 11 ^ II

4a 7

65 If you sa\ that nobody practices this mode of meditation, we say let nobody do it Meditation itself cannot be found fault with for anv defects of the meditato i

V

igis'sririsro TT^T^An^TROT I

?jst 11 55 li

66 Ignorant peisons may be engaged in repetition of sacred texts (mantras) for acquiring Yogic powei over other people, thinking that to be better than meditation on attributeless Brahman btill more ignorant men may be engaged m agriculture &c

Jjsr q\$<rr RrQOTRTfenn^t i

ii ^vs u

67 Let the ignorant people ha\ their own waj Here is described the meditation on attributeless Brahman As Brahman is the sole goal of all Vednntic practices, all modes of meditation descubed in all branches of Vedas become merged in this

428

68 The multitude of indications of Brahman, e g , bliss <tc (occurring scattered in various portions of Ved is\ h i\ e to be Lombined

together in the act of meditation on Brahman This has been declared bv Vvasa in Brahma

* mf

'Mitrās (ITīrd Chapter, 3rd section, 11th verse)

r ti ^ ll

69 Vvāsa m another Sūtra details the negative indications e g, not gross &c by i combination of which Brahman lns to be mcdi t»ted upon (Vide Brahma Sūtras Chiptcr HI, section ■> and veise 33)

njjpTOSRrww r^n*rr i

sr ^ m * g n 11

70 Tf you contend tint in meditatmtr upon ittnbutele<s Bnhman, it nould be out of place to think on so rnmy imlicitiom, ("c reph that) your contention mint health Vjasu and not with us (who mereh quote his news)

erfar^s fagorafera u M

429

71 If it be said that there is no mention of the sun with the golden beard as an example \nd that it is not against the meditation on attribute's Brahman, we ask jou to be satisfied *ith that statement

There is no inconsistency here since in connec tion with the meditation on the attnbuteless Brahman, no mention is made of such specific circumstances as the possession of a golden beard &c which would be appropriate only, in meditation on Brahman with atti lbutes

72 If you say that bliss and other qualities being mere indications cannot really affect Brahman's nature, we reply "be it so" and let such nature be meditated upon

7S Scriptures *aj that the impartite
secondless Brahman indicated b\ positive and
negative attributes, e g , 'bliss 1 'not gross* &c r
should be meditated upon with the idea " that I

^§rr*r ^§5T?^3TTH5fq 11 *v ii

74 If \ou ask "what is the difference
between knowledge and mediation" we repl\
that knowledge will be detei mined by the nature
of the object to be known, whereas mediation
will be determined b\ the n iture of the

*

meditator

qr^frsnr^r n * i

7i Knowledge mses from i course of
cnquir\ md one pm suing it must irrtrve at
knowledge whetliei he likes it or not and with
the dawn of knowledge all sens* ol italit) m
the pheiiionien vl urmeisc is destiojed

mm ^isrc^tRg^in^T i

7(i The nitre diwn of knowledge gi'< s
rise to perfect conuntment in tin limn mid
makes him feel that o\crj thing has been iccom
phshed Becoming thus emmupited during

HI

life he merely await* the exhaustion of his
fructifying deeds

3T!HR^5T |

u vs vs n

77 A. man of faith believing in the
teachings of his master but without enquiring
into the nature of Brahman, should fix his
attention on some object fit to be worshipped
thinking of such qualities as bliss &c

^ 3T(q*j |

^ || \sc ||

78 One should constantly think of such
indications of Brahman as would create in him
an attachment to the object of his meditation
He should continue to do so till his death

ftf8j*riaiT 33 1

srrcfosrr n ^ „

79 A Bhramachari engaged in the
meditation of Prana as Brahman went about

begging, keeping his mind fixed upon his
identity with Prana

-43(1

sTimweTrfaim m srer i

?fg?r-gr jrejfrvr ^t?r?^g>TraiTir li v*t? M

74 If you ask "what is the difference
between knowledge and meditation" we reply
that knowledge will be determined by the nature
of the object to be known, whereas meditation
will be determined by the nature of the

meditation

&w{rmr*(iZGaik ?53Tfec5Hsr<nq; n ^ II

7i Knowledge insens from a course of

enquiry and one person using it may not arrive at
knowledge whether he likes it or not and with

the dawn of knowledge all sense of individuality in
the phenomenal universe is destroyed

<rr*aT I

5rr^8jwaj& n n

70 The inwardness of knowledge gives

rise to perfect contentment in the man who
makes him feel that everything has been accom-
plished. Becoming thus emancipated during

4-SI

life he merely awaits the exhaustion of his
fructifying deeds

u *sv* n

77 A man of faith believing in the
teachings of his master but without enquiring
into the nature of Brahman, should fix his
attention on some object fit to be worshipped
thinking of such qualities as bliss &c

areillVsr <T35Pf asNiqi% «rf^ II \ac II

78 One should constantly think of such
indications of Brahman as would create in him
an attachment to the object of his meditation
He should continue to do so till his death

majtiioiT i

«^wrrar fMi srrcftRsrr innrang n vsq n

79 A Brahm icharin engaged in the
meditation of Pi ana as Brahman went about

begging, keeping his mind fixed upon his
identity with Prana

432

^jg*T5=crsrr i

snFTPm^rcffr r?*t fwrfsrsrscsraRq; n co n

80 As meditation depends on a person's
will he may do it in one wav, or do it in
another wav, or not do it at all One should
therefore constantly exert to keep up a conti-
nuity of mental process

wrsferrc*r i

srfarr § arq^Nr mn wmrr.sfa n n

81 Just as i reciter of Vedas continues
to recite them through force of habit, during
sleep though unconscious, and one engaged in
meditation on sacred texts continues to do so
while asleep, so a meditator should strengthen

the habit of meditation so as to enable him to
continue to do it during sleep

focrftprsre 3FRcff jailor mm*: l

82 Giving up all antagonistic ideas? ^
meditator strengthens the mental impression of
the object of meditation and continue** to medi-
tate on the same even in his dreams

433

Sr# * f%; (srq«js?r*T?fr it c ^ u

83 Though enjoying the fruits of his
fi notifying deeds a meditator through twice of
habit will easily have his thought fixed on the
object of his meditation just like a man
thinking of sensual pleasures

84 A woman loving one other than her
husband will always hate the pleasurable ideas
of her intercourse with him though engaged all
the while in her household duties

to? arm- for Jipm i

Wf^q sag II ^ t|

83 Though thinking of her lover's

company her household duties are not altogether

neglected The) me Wended to just suffi-
ciently to escape blame

q^sif h intfi tissi qna^q srqqj |j ^ n

V ib

432

bO As medication depends on a person's
will he may do it in one way, or do it in
another way, or not do it at all One should
therefore constantly exert to keep up a conti-
nuity of mental process

^n%rr g sw sqrcrsre u u

81 Just as a reciter of Vedas continues
to recite them through force of habit, during

sleep though unconscious, and one engaged in

meditation on sacred texts continues to do so
while asleep, so a meditator should strengthen
the habit of meditation so as to enable him to
continue to do it during sleep

T^rcrfsrocZTO i

82 Giving up all antagonistic ideas, a
meditator strengthens the mental impression of
the object of meditation and continues to medi-
tate on the same even in his dreams

433

«ng ?rar ^ flrtqs^r^nft *nn ll <:^ n

83 Though enjoying the fruits of his
fructifying deeds a meditator through force of
habit will even have his thoughts fixed on the
object of his meditation just like a man
thinking of sensual pleasures

q*s*raf3tft ur<t 5*rarsft i

84 A woman loving one other than her

husband will always have the pleasurable ideas
of her intercourse with him, though engaged all
the while in her household duties

^T^9ir 3Tpq- ITT ^ j

85 Though thinking of her lover's

company her household duties, she not altogether

neglected. They are attended to just suffi-
ciently to escape blame

?T«TT ^ ,

Us?:?? q?n?rq *rq«r[n ^ u

V iis

4U

8 b bbe ne\ er attends to hei household duties as diligent!) as one who has nothing eW to think of

87 bimiail) one whose thoughts ire fixed on meditation, pays but little attention to world 1} concerns But r \ knowei of truth chi afford to attend to them well, as tliev are not opposed to his true knowledge

sfiqr itow n ct h

88 lo know the world to be the product

of Mava and the self to be of the Harare of pure Consciousness, how is such a knowledge on the part of the enlightened opposed to Ins world)) activities i

arqajir sjqs^rf^r qsgarqr i

wsnwsusq £qr wicRr^r? wj[fir n^Sli

89 AWorldh activities need not prestip pose an) realit) on the part of the world or

435

intellectual dullness on the part of the actor
They only require means

qifararoaipsroswr eroife arc: i
awWITOrft Rracrcu*r §rr n n

c)l) bitch as mind, speech, body and ex-
ternal objects The enlightened man cannot do
away with these mein* and therefore why should
there be no worldlj concei ns for hnn ?

f^xr ^srraisfl * § zrnfai \

?! ^%rr n m n

I)I If \ou sn\ that by ensnaring in
woildlj aftaiiN he is worrying his mind, we say
“no” It is onh the medititoi that has to
control his mind No one needs any concentra
tion of mind to cognise external objects e g,
pot

*r?r?sT?t*rom<JT i

*35(^t3TTS^*TR*tt f% H ij ^ ||

I)2 If a por urn be cognised by a spon
tnneou* mental operation, win should not the
self-luminous Atini bp simihrlv recognised 5

4d(i

gr%2j ajoRT^r% ^sr g^r srcrr^g n \ n

93 If \ou sa\ that there is no use of
bringing m the self-luminous pioperty of Attna r
*s» the knowledge ot truth is m intellectual
operation liable to destruction every moment (so
that even on the part of the enlightened, repent-
ed efforts must be made ro maintain the conti-
nuity of the knowledge) we replj that tlm
objection would also applj to the cognition of i
pot

Even the continuity of the cognition of pot
requires no intellectual eflaits but depends on the
spontaneous nature of its operation

%sr ^3 ?n?r 5 pf*t ?f% =gwfmr?*rfr n W H

4 When the know ledge of a pot i*
established, the cognition of it is destroyed And
a pot can be cognised tgam it will Similar
process ina^ lie said to hold good in the case of
Atina

raiarer H5?rctrR zr^nrnr wq i

oti «n§ WFr&cz fe nV*N

95 After having firmly determined the nature of Atma once, the knower of truth can at will speak of it, think of it and meditate on it

9b If like a meditator, a knower of truth forgets the world's concerns in his meditation his forgetfulness is due to meditation and not to knowledge

97 As knowledge at once gives emancipation, it is quite optional on one's part to meditate or not ^captures loudly proclaim that final release is due only to knowledge

*v mwsn 5T^r^ \ \

98 If you say that a knower who does not meditate, will be engaged in worldly concerns, we reply that he may please himself as engaging in worldly affairs * not antagonistic to knowledge

O

4*8

3TRrsrHff ffk ^csray msrafter i
rawr fafterTO %*r <rcraftv srt n ^ H

99 If you say that our reasoning is fallacious \we ask "what is the proper reasoning?" If you reply that the enlightened must be bound by the injunctions and prohibitions of the Vedas, we rejoin that these apply only to the unenlightened and not to the enlightened (Hence our reasoning is flawless)

^ srest arfqr || %oo n

100 All kinds of prohibitions apply only to one who is attached to his caste, station in life youth and other stages

n

tmrer qftvfarcn i

^Tc^fr z&t fkikzw u \$ o ? H

101 A known of truth knows full well tint caste &c ut products of Ma>a in the nod) ind that the> have nothing to do with Atm 1 * who of the nature of pure consciousness

otvot m q?*ig qr i

gxc tyfiT miw? ll H

4*9

102 He who has given up all attachments to object*, through a conviction of their unreality and who has the highest knowledge may or may not do work* which in reality have already

been destroyed in a state of realisation He is emancipated during life

* OTrarasraran fktRm m n ^ o \ \

103 To him who has no mental impressions of former works, no benefit accrues from performance or non-performance of works, meditation or recitation of holy text

mm *mm n \ov \

104 No impressions can remain in the mind of a person who has an unfaltering conviction that Atma is unattached and that everything other than Atma is the product of Maya,

resembling a magical performance

m *trc<r srasfrsrc i

STf'tfrtftsrreraRq' II ^ q II

440

10o To *1 knower of truth, there are no ordinances or pioInbitions Therefoie he cannot be said to go igainst scnpturil teachings Obey mg or disobeying scriptural tenets can be ^aid of one who is bound bv them

1 Ob knoweis of truth md children resemble each other m not being bound b) scrip tural oidmances md piohibitions and so thc\ cannot be Mid to go igainst scriptures

107 If \ou >a\ that the children know nothing (and thucfore cannot be guilt> of trail? gressmg scriptural liws) we teph that fin knower know** everything (and hence no law? can bind him) \l 1 rules appl} to those who know i little lo the ibsoluteh ignorant and to the ill-know mi: then are no iilc**

5tfti* rerral etrwrasn? I

<cv wraTOrr vrr iM^ 11

108 If you say chat he who has the power of effectually cursing oi blessing another is a bnower of truth, we say 4 no " £01 that power is the lesult of special culture of Yogic power and and not ol knowledge

OTTO? |

109 Ktiowers of truth e g, Vyasa md others had this power as well But it is the lesult of Yogic pi^cttce** and knowledge is the result of mother kind of practice (course of enquiry)

57 7571% 7*77 5nnS7?TR7^ra I

tW 3 77 \$7*%7i \$*7 \ II

110 On\ tno sp who had resort to both kinds of practices, possessed both power and knowledge Each kind of practice will give rise only to the result that is peculiar to it

RRI«% U \ II

111 If ^on mia that knowers of truth

442

who are not bound by scriptural rule & u d who have no power of cursing or blessing are looked down upon by ascetics, we reply that those who are engaged in enjoying worldly pleasures also look down upon ascetics

112 If you s>u\ tint these ascetics also may enjoy sensual pleasures In begging for food clothes (SLc we say that in that case the forfeit the claim to be considered is ascetics

lid If >ou sji\ tint the ascetics who

observe caste 1 rules are in no way affected by the abuse of ignorant men, v\le reph tint the knower & of truth are not affected by the opinion which men who are tied to their bodies have

of them

snecST i

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114 Therefore all the means e g, mind &c are not affected by knowledge, a knower of truth may freely be engaged in worldly concerns e g, ruling over a country

?ra=5®T snfer <nr i

115 As the knower is convinced of the unreality of the phenomenal world, it does not matter if he has no desires Whether he is engaged in meditation or worldly affairs, he merely allows his fructifying Karma to exhaust itself

116 A meditator should always be engaged in devotional exercises, to keep up the notion*

that he is Brahmi or Vishnu, since such a notion has arisen not as a result of enquiry but as a result of initiation

**nn«n5i5W r% ^nr^ i

asrar fa vrarara \ u

444

117 That which depends for its origin on the performance of certain exercises, ceases* to be, in the absence of such performance

But the true entity of Brahmin does not cease to be, in the absence of knowledge

CTrorarorr^or sr r| hst firafhw u ll

118 As Brahmic entity is eternal, knowledge only results it but does not give rise to it But the mere absence of recognition, Brahmic entity nevertheless ceases to be

*&i*nmwnFt srrftnu srsrare i
*n*rwnr (h*z\$ \ ^ ^srarr * i%q“ nn^l

ll l) If \ on object ^ajmg that nuthcr

doe* » meditator ever attempts to be Brahman w»

reph u quite no' Ignorant men tend even brutes are of Brahmic nature

t*n«f % *n**r?r ii \$» © fi

1 JO ^ince Ignoruut <oiumon to l>otfi
thf \ fail ton ilim tlu purpose #>f exisfim*

445

Devotional exeicises are bettei than other kinds
of work, m the same way as begging foi
hre id is better than starv rag

erairsrq ^gofiqn^i^joiqr^T <rar ll u

121 Peitoi mance ol scriptural ordinances
ib better than being engaged in worldly affairs*
Better than that is the worship of a personal
Deity and best of all is the meditation on the
ittnbuteless Brahman

^ SliajTtffjpnqTO* 51^ || ||

122 The importance of each of the three
modes of worship depends upon its proximity
to the knowledge of Brahman The meditation
on the attnbuteless Biahman gradually becomes
merged in knowledge

tnnftfonftr q^q>re q*rrofr i

?i«rtqvi%i3feq»T9sRniw u ll

123 Just is inference from insufficient
d it i becomes use!til if it happens to become

correct it the end m> nudiration on ittributelo*
Brahmin will when the time for ein uitiption
ripe merge into knowledge

sreiftwra 3H stfrwTr^mrTO i

smra ^i^wcerrq u n

U4r If \on tint a perton ditwing i

correct inference from liisifhi lent <i it 1 fincN out
the final result b\ other ewdetui we sit\ Mini
lir\ th it inuiit ition on itti lbuteless Brahm in
mil ho consult led to In i < nisi of lute nnimi
pit ion though not tin irnnn di ite one

HR tT3JT«ra || II

1J*) If \ou ** i\ tint personal woi-lnp
and miration nf s H ml reMsaienho c hum •« nf
direct knowledge of Hi iliimin we admit tin fmt
but *a\ that iudittutuon on tin ittihutelis**
Brahmin in ilomi pni\iinm to knowkdgi
than the other two

fsiapitawsT 'HE *7mfa I

n Run\vrf^rvirwi sj***?r II >i

1lht tmdititmn on tin iffrilmule-*

447

Brahman graduallj passes into steadiness of
thought (Samadhi) which again easily parses
into contemplation in which there is no
difference between MilrPCR and object

ffrcivrsW g^ts^?:*?# ^3 1

127 In such a condition only the internal,

unattidled self remains and by a constant con-
templation of sacred teM> eg/ 1 that thou «ut ”
the knowledge “ I am Biahman ” anses

srerraT arrcr^fNT^r 11 ^ c 11

J 28 Then, vei ^ soon arises the knowledge
of the Bnhmic indications eg, being unchange-
able, unattached, eternal, self luminous, second-
less md e\er full, as described m the scriptures

^ ^gSRTR ^ II II

129 That tiue knowledge anses through

meditation on the attributeless Brahman has
been declared in the Amntabmdu Upamshad

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correct at the end, so meditation on 1 1tribute!
Brahman will when the tune for emancipation 1 ^
ripe merge into knowledge

srtrfa II \ 5 V 11

L24 If von sa\ rhat a person diawing *
coriect infeience from insufficient d ita finds out
the final result b\ other evidence, we say sum
larlj that meditation on ittnbuteless Brahman
maj be con^ideied to be i <ause of final emanci
pation, though not the immediate one

areg ?rm cr«rr«rer II II

125 If \ou M\ th it personal worship
and recitation of sacred texts ue al*o c*uses of
direct knowledge of Bi »hman we admit the fact
but say that meditation on the nttnbutelesa
Brahman is in closei proximit\ to knowledge
than the other two

i%^rtar?T5r wife i

126 The mechtition on the ittnbuteless

447

Brahman gradually passes into steadiness of
thought (Samadhi) which igain easily parses
into contemplation in which there is no
difference between sub-jut and object

g* 3^frfa^srsT?gT^Tsrra<r n n

127 In such a condition only the internal,
unattached self remains and by a constant con
templauon of ^acied text> e g , “ that thou art ”

the knowledge u 1 am Brahman ” anses

fst sn%i% sn^rax n \kc u

128 Then, veiboon arises the knowledge of the Brahmic attributes e g , being unchangeable, unattached, eternal, self luminous, secondless and ever full, as described in the scriptures

^stf.s'pR-STi ?|<r i

129 That true knowledge arises through

meditation on the attributeless Brahman has been declared in the Amritabindu Upamshad

448

Therefore, even as a door of knowledge, meditation on the attributeless Brahman is superior to other kinds of meditation

^rf[3rm?r i

fW Wrfa ^rr^rarr u* 3 °ll

130 Those who give up the meditation on the attributeless Brahman and are engaged in pilgrimages to sacred places and in reciting sacred texts are like those who dropping the morsel of food from the hand, prefer to lick the bare hand

*fr*T fR?r H m n

131 We admit that the above remark also applies to those who engage in the meditation on the attributeless Brahman without making due enquiry into the nature of Brahman It is for that reason that meditation in the attributeless Brahman is enjoined on those who are capable of discriminating between self and non

self

*mfr il H

132 Pei son' vvho^e minds are distiacted
 l>\ too much wony and anxiety can never get
 knowledge of Brahman bv enquuy Meditation
 on the attributeless Buhman is necessary for
 such people as it tames down the intellect

rv rs a

torwi rcn®? u

133 But to those whose minds aie not
 tempted by distiactions but merel) coveted by
 ignoiance, enquirj into the nature of Brahman
 is impol tant as knowledge uises m them very

soon

STIR^ ?«TR rT^irRiq tmt? |

^ *rr*?q =q «t"r ^ q h q^rra

134 That state which is reached by those
 de%oted to know ledge (Sankh^a) is also reached
 b\ those devoted to meditation (Yoga) He sees
 properly who sees that the paths of knowledge
 and meditation ire one

sraJKOT ^rjjKRnfaiR'nqR

K*

Therefore, even as a doer of knowledge, meditation on the attributeless Brahman is superior to other kinds of meditation

^ Wrm armfr H31 oil

130 Those who give up the meditation

on the attributeless Brahman and are engaged in pilgrimages to sacred places and in reciting sacred texts are like those who dropping the morsel of food from the hand, prefer to lick the bare hand

*fNr tfer n * w n

131 We admit that the above remark also applies to those who engage in the meditation on the attributeless Brahman without making due enquiry into the nature of Brahman. It is for that reason that meditation in the attributeless Brahman is enjoined on those who are incapable of discriminating between self and non

self

^g^Tg^ferTr^rr farsrncraT^tfe i
^mfr 11 ll

449

132 Persons whose minds are distracted by too much worry and anxiety can never get knowledge of Brahman by any means. Meditation on the attributeless Brahman is necessary for such people as it tames* down the intellect

nftfr ftrfe? u

133 But to those whose minds are not

tempted by distinctions but rarely covered by
ignorance, enquiry into the nature of Brahman
is irreplaceable as knowledge arises from them very
soon

more* ggtrRfa i

134 This state which is reached by those
devoted to knowledge (Sankhya) is also reached
by those devoted to meditation (Yoga) He sees
properly who sees that the paths of knowledge
and meditation are one

i W 1% ft i

^ V©

cr srram ii^li

P U9

135 bhagavata also says that the means
to attain perfection are the same both in the Sankhya
and Yoga But when opposed to bhagavata
they become counterfeits

Cf Sri Sankaras Commentary on Brahma
Sutras IIrd Chapter, 1st section, 3rd Sutra

nrfq tot i

srtsrerq* m <Tx3r i% 5 ri?r n u

13b When meditation has not become
mature in this life, it will become so either in
death or in the world of Brahman (the creator)
where getting a deeper knowledge of Brahman,
he obtains final emancipation

v i

a airle n \s II

137 In accordance with the scriptural
passage that a man becomes that on which he

attention is fixed filita sins that i man assumes
that state on w hicli lns mind may be fixed at
the time of death

vtr&vmnii sjh otf r i

faj jomgreTsfq «magorkra^ n n

451

1 -58 From these passages we see that the
last thought** of a peison determine his next
birth Bur pist as, if a man's last thoughts are
h\ed on a personal god, becomes that, so if a
man's thought^ ne fixed on athibuteless Biah-
m hi he becomes that (i e , he obtains release)

ftwftjpnsq tftaaTRi i

ararar ura u n

H4 That Brahman is descnbed by the

teims etemil and atuibuteless, but m realm, it

' 1

is of the nature of emancipation as in the ci*e of
i couect inference ffrom insufficient data

11 \ v o 11

140 lust as personal uoiship leids to the
knowledge ot the personal god, so meditation on
the attributeless Bi ilunan has the power of giving
use to duett knowledge of Brahman uich
destrois ignorance the cause of lebngths

^isqsmi sra usifra \

to ti w{ H

4 o2

141 The Tapamya Upanishad says that the meditator on the attributeless Brahman being desirous of emancipation and of nothing else without body and sense organs, obtains final release without any fear of rebirths

142 Through the power of meditation on the attributeless Brahman, attains knowledge. Therefore there is no antagonism to the scriptural passage which says that there is no other path to emancipation

snarer too is not a snarer if he is

143 Tapamya Upanishad says that one who meditates on the attributeless Brahman without any desire, obtains emancipation. Piasna Upanishad says that he who meditates with a desire for heaven obtains the world of Brahma (the creator)

Striving to obtain release is not supposed to be actuated by any desire, for a man only regains his

45S

own self. Desire properly manifests itself when anything other than self is sought for

144 Piasna Upanishad says also that he who meditates on the means of the holy syllable "Om" (with a desire for heaven), obtains the world of Brahma (the creator), where he himself obtains a direct knowledge of the attributeless Brahman who is beyond Hiranyagarbha the aggregate of all living beings

is not a snarer; it is

145 As described in Sutra 15 and 16, Pada 3 of Chapter 1 of Brahma Sutra, one who meditates with desire gets the world of Brahma (the creator)

146 Such a person through the force of meditation on the attributeless Brahman, attains

Brahma's (creator's) work is done when he obtains a direct knowledge of Brahman. There are no rebirths for him. He attains final emancipation after the ending of the period of the world of Brahma (the creator).

swr ftgon ^ i
iegrur fk 11 ? v v* 11

147 Meditation with the word 'Om' is described in the set of practices as a meditation on the attributeless Brahman, though in some places it is also said to be meditation on a personal Deity.

gfr^r tremmra it II

148 The sage Pippalada tells Satiakuni that the word 'Om' forming the name of Brahman, when he considered to be with or without attributes,

rfhc tvtariq il ii

149 Yama also told Nishiketa that he who knowing the word 'Om' forming the name of

45 ^

Brahman, meditates on the attributeless Brahman and gets whatever he desires.

n

5T5ret8jR\$ra awpmftjjf* R^orq; II \<\ o \\\

150 A meditator on the attributeless Brahman will get direct knowledge of Brahman either in this world or at death or in the world of Brahma (the creator).

111 The same idea is fully explained in the Atma Gita which enjoins meditation on the

attributeless Brahman on those who are unable
to discriminate between self and non self

vk* gsig u u

152 I though unable to have direct know-
ledge of Brahmin, one should, without any
doubts, meditate on the attributeless Atma. In
the fulness of time he will have all his desires
satisfied and have direct realization of Brahman.

45 *

wftsfa rf«ir ^rrqi%^rr g^r ?r ^nrc n

153 Just as, to obtain deeply hidden
treasure there is no other expedient than digg-
ing, so to obtain direct knowledge of self, there
is no other course than meditation

*3Tc^t JT»fr^ 5^rr fafa g^n; 11

154 A man obtains hidden treasure by
removing all superincumbent obstacles and then
by digging with a pick axe deep down into the
mine. Similarly one must get rid of the idea of
the body being the self and then by the aid
of his intellect, meditate and finally realise the
self embedded deep in the recesses of the internal
organ

inrraffeita r%?3rarg i

vpzmKnm* urRfireror t% gp n if

155 Though one cannot realise Brahmin man
let him always think of himself as Brahmin
While by meditation one can obtain states (like
that of the Devas) which one did not possess

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before, what difficulty is there in obtaining
eternally possessed Brahman?

Recognizing Brahman is simply the recognition of the eternal possession of the same or rather eternal oneness with it

When the mind is still, it is

156 Knowing from his previous experience that meditation gradually destroys the idea of not-self in self, if he does not continue to meditate, tell me who else is a brute

*The first stage of

a

157 If through meditation one gives up his attachment to the body and perceives his own secondless self, that mortal becomes immortal even in the present life becomes Brahman

When the mind is still, it is

When the mind is still, it is

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158 The man who has studied of this, chapter treating of meditation, becomes freed from all doubts and will be ever engaged in the meditation of Brahman

SUMMARY OF CHAPTER IX

-0-

One who cannot hope to rise to the height of meditation cannot still obtain final release by worshipping Brahman invested with personality. Actions done under mistaken notion may accidentally give rise to the desired results. After first acquiring an indirect knowledge of the nature of Brahman as partless and secondless Consciousness one should meditate on it.

iro that Brahman Indirect knowledge means know
ing in a general way that there is Brahman of the nature
of Existence, Consciousness and Bliss, instead of realising
Brahman directly as one's own inner Self Though

Brahman has been described in the scriptures and holy
texts as being one's own inner Self yet to one who
makes no use of his reasoning faculty, direct cognition
of Brahman is impossible That is to say what the
scriptures declare, is established reasoning based on
one's own experience We may attribute to the agency
of the Vedas the first attempt on the part of a man to
direct his thoughts inward, as naturally the senses
operate on external objects In this sense, Vedas may
be admitted to be the only sources of knowledge

Indirect knowledge may arise In the teachings of
some teachers only other but direct knowledge can never

458

15<S The man who makes a deep study of
this chapter by eating of meditation, becomes
freed from all doubts and will be ever engaged
in the meditation of Brahman

SUMMARY OF CHAPTER IX

-0-

One who cannot hope to rise to the height of medi-
tation may still obtain final release by worshipping
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Brahman has been described in the scriptures and holy
texts as being one's own inner Self yet to one who
makes no use of his reasoning faculty, direct cognition

of Brahman is impossible. That is to say what the scriptures declare, is established by reasoning based on one's own experience. We may attribute to the agency of the Vedas the first attempt on the part of a man to direct his thoughts inwards as naturally the senses operate on external objects. In this sense, Vedas may be admitted to be the only sources of knowledge.

Indirect knowledge may arise from the teachings of some teacher or other but direct knowledge can never

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arise that way. No mystical initiation or the repetition of formulas will be of any use here. It can arise only

by a course of enquiry into the nature of Brahman. Want of faith is an obstacle to indirect knowledge but want of proper enquiry is the only obstacle to direct knowledge. Enquiry should be repeated again and again till a direct knowledge is obtained. If it is not got in this life it will come in the next birth. We have the example of Yama-deva who as a result of the practice of enquiry, came to realise Brahman while lying in his mother's womb. The three obstacles that stand in the way of one's realising Brahman are past, present and future. Past obstacles are attachment to objects in past times or prior births. Present obstacles consist of attachment to objects of sense, dullness of intellect, false logic, and wrongly thinking of oneself as the actor, enjoyer. All future obstacles are rebirths. The only way to overcome these obstacles is a persistent course of enquiry into the nature of Brahman possibly con-

tinued through a series of incarnations. A man of dull

intellect or one who has no accessions for enquiry should be constantly engaged in the meditation of the

attributeless Brahman. If it is possible to know Brahman as being beyond the reach of speech and mind, it is also possible to meditate on Brahman as such. By making Brahman an object of meditation we no doubt invest him with some attributes. But as long as these so-called attributes are mere indications by which

Brahmic nature is understood, Brahman may be meditated upon by such indications as Existence, Consciousness and Bliss. One should constantly think of such indications of Brahman as would create in him an attachment to the object of meditation. He should continue to do so till his death. His meditation depends upon a person. So will he may do it in one way, or in another way or

not do it at all. One should therefore exert to keep up a continuity of mental process so that he may do it even during the dreaming state. Though enjoying the fruits of his fructifying deeds, a meditator, through force of habit will come to have his thoughts ever fixed on the object of meditation and pay little attention to worldly concerns. But an enlightened man, knowing the world to be the product of Maya and the self to be of

the nature of pure Consciousness can afford to be engaged in worldly affairs as they are not opposed to his true knowledge. Worldly activities need not presuppose any reality on the part of the world or intellectual dullness on the part of the actor. They only require means e.g., mind, speech, body and external objects. The enlightened man cannot do away with these means and so there is nothing to prevent his taking part in worldly concerns. After having firmly determined the nature of Atma once, the knower of truth can at will speak of it, think of it and meditate on it. A meditator should always be engaged in devotional exercises to keep up the notion that he is Brahman or Vishnu, since such a notion has originated from and can be kept up by the exercises and

in their absence ceases to be. But the true entity of Brahman does not cease to be in the absence of knowledge. Knowledge only reveals it and does not give use to it. By the mere absence of recognition, Brahmic entity never ceases to be. Devotional exercises are better than being engaged in worldly affairs but they can never give rise to direct knowledge. Even the meditation on attributeless Brahman is merely a cause of final release but not the immediate one. Worship of a personal deity, recitation of Vedic texts are only remote causes of direct knowledge of Brahman, remoter

than the meditation on attributeless Brahman This last gradually passes into Samadhi or enlightened reflection in which there is no differentiation between subject and object Then arises a knowledge of Brahmic indications of the being unchangeable, unattached, eternal self-luminous secondless* and ever full as described in scriptures Persons whose minds are distracted by too much worry and anxiety can never get knowledge of Brahman through enquiry Meditation on attributeless Brahman is necessary for such people as it tames down the intellect But to those whose minds are not distracted but merely covered by ignorance enquiry into the nature of Brahman brings about the dawn of knowledge

Meditation on the holy syllable 1 Om is described in the scriptures^ be meditation on attributeless Brahman This meditation will lead one to the knowledge by which

one attains Brahman Requiring Brahman is simply the

recognition of the eternal possession of the same or rather eternal oneness with it If through meditation one gives up one's attachment to the body and perceives one's own secondless self that mortal becomes immortal and men in the present life becomes Brahman

CHAPTER X

«T?:*irciTr§:Ar^(j4 ^ «wraqr i

srns^r smqsrfsi^qrr u \ 11

1 Prior to the evolution of the world, there was the one and secondless Paramatma full of bliss Through his Maya he became the universe and entered into bodies forming In as

srRrer ^rer wrf i

JreWhiSOTi&J Rq^rr W5Tt% qeqqrq- ,! R II

2 Entering into superior bodies as those of Vishnu he became deities fit to be worshipped Entering into inferior bodies as those of men, he became worshippers fit to worship the deities

f^rro n ftrare wni n 3 n

-5 Through the force of mentoi ious actions
performed m numerous pnor births, Jiva ^eel*

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knowledge to disci 1 inmate the self When Maya
is destroyed tlrough discrimination, the self

done lemains

gw rrb 11 v ll

4 To the secondless blissful self duality
constitutes misery and bondage and resting in
his ow n nature, emancipation

gwr t^rot i

5 Tlie bondage brought about by want of
discrimination is removed by discrimination
Theiefoie one should always be engaged in
the enquiry into the nature of Jiva and
Paramatma

»RPr?IWTOT H ^ensm 3W mqtvi |

*WWW ll ^ ll

6 The attachment to the body m the form
of egoism, mikes the Jiva an actor Mind is his
instalment of action The internal and external
operations of the mind are his actions

P 30

CHAPTEK X

gjf f?ror*nfr j

ww «RT^rr srtRr^rsfi^ u ? 11

1 Prior to the evolution of the world,
there was the one and secondless Païamatma full
of bliss Through his Maya he became the uni-
verse and entered into bodies forming' divas

rarangwiqxf fffrsr ^crr i

*r*u% *Tc*fcrnj si r u

2 Entering into supenoi bodies as those
of Vishnu he became deities fit to be w orshipped
Entering into inferior bodies 01 those of men, he
became worshippers fit to worship the deities

T%Hgr*TT «?wwr fa** (l 3 J J

1 Through the foice of meritoz ions action**

perfoimed in numerous prior births, Jiva seek*

4b7

oE mental experience, such as are denoted by the
expressions 'I see' 'I hear', I I smell', 'I caste',
and 'I feel', just as a lamp lights up everything

in a theatre

11 And reveal-, the stage manager, the
assemble, the dancing girl &c Even in the ab-
sence oE the persons mentioned, the light
continues to shine levealing their absence

faq graft feqqrafq i

12 The witnessing consciousness reveals
the egoism, the mtellei t and the various objects
and will continue to be self-luminous as ever,
e'en in their absence (is in sleep) (1 e, where
there is nothing to illumine)

irwsqg \

n ^ it

13 Being in untested by the ever present
unehange iblc consciousness, the intellect which

gr\$rrrrfer?gr%<3q[|| » u

7 Operations of mind directed inward in the form of "I am" show the Jiva to be an actor And when directed outwards, discover the phenomenal world

II C II

8 The qualities of the external world e.g. smell, colour, taste &c, are to be understood as objects of the organs of smell &c

Wk ^ {%RfT GzsuzTtRwrzfo i
Ftii&fkW&r msw fasg II % n

9 That is described to be the witness consciousness which reveals a* one in the some time, the agent the action and the external objects as distinct from the first two

5\$rrwm femfo ^rr^ifa I

The witness persists through all states

4b7

of mental experience, such as are denoted by the expressions 'I see' 'I hear', 'I smell', 'I taste', and 'I feel', just as a lamp lights up everything in a theatre

11 And reveals the stage manager, the assembly, the dancing girl &c Even in the absence of the persons mentioned, the light continues to shine levelling their absence

w\$%ix fire sn&fr fire*refq torrc. i

*C«Kra*re 5 re wrew <£hre; 11 ^ u

12 The witnessing consciousness reveals the egoism, the mtcle< t and the various objects and will continue to be self-luminous as ever, e\en in their absence (as m sleep) (i e , where there is nothing to illumine)

asrer rorere* w \ \

IS Being raamrested by the ever present unchangeable con&ciou&uess, the intellect which

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shines in its light, dances m a variety of ways

SVTT m?TT 5T^T |

arsTr^rifto^ajifar £r n ?8 ll

14 In the above illustration, the stage

manager is the egoism, the assembly constitutes

the various external objects, the dancing girl is

the mind, the musicians bearing instruments e g, cymbals are the sense organs and the

pervading light of the lamp is the witnessing

consciousness

fewwwft w srrafr ll ^ ll

15 Just as the light of the fixed lamp pervades the wrole theatre and reveils all per~ sons and objects in it, so the witnessing intelh gence though motionless, reveals both internal and external operations of the mind

temn errertrow u W n

16 The difference between the internal

end external is made in relation to the body ^

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not in relation to the witness The objects are those outside the body and egoism is within the

body

epcren a^raNn'|*TTT?r g* g?T I

17 The internal mind united with the sense-organs repeatedly goes out The fickle nature of the outgoing mind is improperly and ineffectually superimposed on the witnessing consciousness

^ w li lt \\\

18 The sunlight coming through an opening in the roof is immobile But by moving the hand to and fro through it, the light appears to be mobile

*U8Jf I

^ H ^ II

19 The witness though really immobile remains on a fixed place, not going out or coming

in, appears to do so through the fickle nature of the mental operations

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* W 5TTS5R *rraff g^Nrr % trrgvt I

*rrsrr% era «■ || II

20 The witness is neither external nor internal, these terms being used with reference to the spheres of intellect When the operations of the mind fully cease (as in sleep or Samadhi)

the witness is seen to shine and hence it exists

ipr sft 5T nfk |

Hhrrc § ms it ^ * it

21 If you say

mental operations) no place can be predicated as being the seat of the witness, we reply that he may be considered to have no place It is because no particular place can be assigned to the witness, that he is considered to be all pervasive and not because space is real

sstbjV Trar qfgg n ^ «i

22 The witness pervades whatever space intellect creates either internal or external to it* self ft similarly pervades all objects (created b) the intellect)

(that in the absence of all

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aw ^c^iafr wng'gnfa*: II ii

23 Revealing whatever form is created by the intellect, Paramatma remains as its witness, though itself beyond the grasp of speech and mind

*5«r trr^qr msr fra qsram i
sdrastqHsrrrar «?raqrat%wra n RV n

24 If you ask how such Atma is to be cognised we reply "let it not be cognised"
When all cognisable duality comes to an end, then the self alone remains

*f wsnqajrsira i

arcisg^T^nafi '^gra qs >< II

25 As Atma is of the nature of self-

lurmnousness, no proofs are necessary for its existence But if you want evidence to prove that no proofs are necessary for its existence, then go to a teacher and receive instruction from him in scripture*

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* # *na?T gt^sir aif I

*rr?n% <rw 3 ll 11

20 The witness is neither external nor interna], these terms being used with reference to the spheres of intellect When the operations of the mind fully cease (as in sleep or the witness is seen to shine and hence it exists

sffrsfq 5T infra ci&rafsnvi^ I

?T g Wff || ll

21 If you say (that in the absence of all mental operations) no place can be predicated as being the seat of the witness, we reply that he may be considered to have no place It is he cause no particular place can be assigned to the witness, that he is considered to be all peri naive and not because space is real.

n \$3jr q 1

*r«rr 11 11

22 The witness periadcs whatever space intellect creates either internal or external to it→

self it similarly pervades all objects (created by the intellect)

SUMMARY OF CHAPTER X

The witnessing consciousness is that which reveals at one and the same time, the agent, the action and the external object as distinct from the first two. The Witness persists through all states of mental experience and reveals both internal and external operations of the mind. The terms "internal" and "external" are used in relation to the body and intellect and not in relation to the witness. The objects are those outside the body and the egoity is within the body. The fickle nature of the outgoing mind is improperly superimposed on the witnessing consciousness which is in itself immobile, the changing mental operations making it appear changing. Though really beyond all space, it appears to pervade whatever space and objects are created by the intellect. Revealing all objects created by the intellect, the pure consciousness remains as the witness though itself beyond the grasp of speech and mind. It cannot be cognised by anything. When all cognisable duality comes to an end, then the Self alone remains. As Atma is self-luminous, no proofs are necessary for its existence. If the getting rid of all cognisable duality is impossible, one must go back to enquire into the intellect and hence noticing the periods when the intellect

is quiescent, the witness may be recognised to be ever present.

fa* i

sf?r jrr^CrtTsr^TOT^ n

2G If the getting rid of all cognisable duality is impossible, then seek refuge in intellect. Remember the Paumiitma who is the witness of all that the intellect creates either internally or externally.

That is, go back to oneself into the intellect, aided by noticing the periods when it is quiescent, so that the witness which is ever present

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is quiescent, the witness may be recognised to be ever present.

SECTION III CHAPTER XI

ii

1 We now proceed to describe the blissful

aspect of Brahman, knowing which one becomes

free from all present and future miseries and obtains bliss

TOfi"ronsrrft <ra% 1

tot in^rar 11 R 11

2 The knower of Brihmnn becomes Hnh

man and knower of Atma owei comes all sorrow
Brahman is bliss The Atmi obtaining Brahmic
bliss, becomes bli^s This cm be obtlined m no
other w 13 (V> susTuttiri)a Upimshad)

siraer *

aw w wn: ii 3 »

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3 When one rests m himself, knowing
his self to be Brahman, he shakes off all fear and
becomes released When he perceives the least
distinction in the self he becomes sub]ect to
misery

That Is the distinction between the worshipper
and the worshipped Cf Bnhadaranyaka Upamsbad
Yo Anyavi Dcvatam Upastc &c

v _ r.

4 Notwithstanding that they had acquired
religious merit in their previous births, the
deities presiding owei an, ^un, fire, Indra, and
death, considered themselves ns distinct from

Bi llunan and consequently aie canymg on their

respective duties m this existence through fear
of Brahman

Even death is represented as carrying on his

duties not like one having absolute power but as one
obediently carrying out the mandates of a higher power
Ho brought upon himself this servitude on account of
his error in Brnhmic conception viz , conceiving Brah
man as distinct from hunseU The TJpamshads mean
that those who identify themselves with Brahman get to
a state far bey ona that of Yama, the Lord of death
See note under 1 7

47G

et3toi> fegm foirfb \$5rsr?T t

w?rw*T ?iq^qfr fa?ar qmlftremaT it <4 il

r > He who Inis obtained clued Know ledge
of Brahnuc bliss is novel in fear of anything
He is novel troubled with thoughts of good and
bad actions winch consume otlieis like fire,

(Taittiriya Upmnshid)

ict fa5T^«<ni k i^ttsswr i

^ ^ qnioft <npift ii ^ II

h Giving up the uloi of good and hud
deeds, an eulightemd man is uluuj's engaged in
meditation cm the self and looks upon nil hr*
actions is parr iking of flu nature of the self

ftrem OTwrfNftacFiT *nro*T*n i
wi*n£ erftu^rg *m*k II u it

7 To him who has seen Brahman who i<
known variously ns the lower and tin higher, the
fettters of the heart me broken, all doubts vanish
and all ins works are destm>ed

ufo *<3 <r?m * i

ffiw r <NSTq;rft afr<fc if * rt

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8 Only the knower of Brahman surmounts death There is no other road to release After realising the self, all bondages disappear, sorrows vanish and there is no rebirth

^rr^t sr^rafiar i

** gtRitiiq ama u ^ i»

9 The spiritual hero knowing Brahman gives up pleasures and sorrows in this life only He is never distressed with thoughts of good and bad deeds done or left undone

g?crot l

11 ^ o n

10 Thus all such holy scriptures e g, Srutis, Smritis and Puranas, unite in proclaiming that knowledge of Brahman means the destruction of all sorrows and attainment of bliss

11 Bliss is said to be of three kinds, bliss of Brahman, bliss of knowledge and bliss of objects Of these Brahmic bliss is described here

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srsrofr fogrsr rq*rr<r i

nsnfor sqikr Rr?err qnrHtren^r 11 ^ if

5 He who has obtained direct knowledge of Brahmic bliss is never in fear of anything He is never troubled with thoughts of good and bad actions which consume others like fire,

(Taittiriya Upanishad)

ftsrafi&ift i: sssmx i

qp^ofr q?*TRr k ^ if

6 Giving up the idea of good and bad deeds, an enlightened man is tirelessly engaged in meditation on the self and looks upon his actions as partaking of the nature of the self

frrejir *ri*«jrar i

7 To him who has seen Brahman who is known variously as the lower and the higher, the fetter of the heart are broken, all doubts vanish and all his works are destroyed

?r^ r^SR^frT ^cg q^rr * i

^Tesnr qj^rfa «fift s?5T^ it £ H

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8 Only the knower of Brahman surmounts death There is no other road to release After realising the self, all bondages disappear, sorrows vanish and there is no rebirth

^ |

^ smer H ^ »

9 The spiritual hero knowing Brahman gives up pleasures and sorrows in this life only He is never distressed with thoughts of good and bad deeds done or left undone

10 Thus all such holy scriptures including the Srutis, Smritis and Puranas, unite in proclaiming that knowledge of Brahman means the destined

t, on of a11 sorrows and attainment of bliss

I

^ 0!, h - a — bb S ; iZL

t

*i 3 3^ fag i

12 Learning the indications of Brahmin,
from his father Varum, Bhngu the son realised
him that was i effected in rhe she \th of bhss, j\<
Brahman, eliminating the sheithsof loorl, J'mim,
mind, and intelku as bung not-Bnhm in

aTR^r^r ^ni5r ^ *uwi i

wst ^tfu ^fTR-?T H S51*f J1 ^11

\i All living hi mg^ ic born flam bli^ f
are nninf lined .n bliss ind buonn f itmt in
bliss 1 herefore there is no doubt th tt l»i dim m

is bbss

lerg^f fr nr n V «

1 1 lb fore (notation of tin il* nn nt^ there
" w on\ tlie Pu tniimu (unlimited l>^ tunc '***<1

^pice) i* there no du llit; in the form of

the tri id of the knower, 1 now hdge md dn
known At dissolution the-e distinction* d-o

dicappeir

faSFWqr tUSt |TR I

a?rr srs^i^r ftasRgwfarr gu u ii

15 The sheath of intellect when created is the knower The sheath of mind is the know-ledge, and sound &c foim the ob]ects of knowledge These did not exist before evolution

g fatta *sngg?ra i

gn a*n u H n

16 In the states of enlightened reflection, deep sleep and fainting, the triad is absent, and the mipartite secondless Atma alone is experi-enced Similarly also before evolution

17 Ilie sa<je Sanalkumara told his

u

son owing pupil Nai ida that the unlimited Atma alone is bliss and that in the limited state in the foim of the triad (ktiouei, knowledge and the known) there is no bliss

«S*ronwn* ^ri53ri«nfo fefoqifa ^ i

5 11 \c u

21 As happiness derived from external objects is encompassed by a thousand miseries it is as good as misery Therefore he said that there was no happiness m duality

m qjitStsmta SPR i

22 It is now objected u let there be no happiness m duality There is also none in non duality If you say there is, we reply, let it manifest itself and even manifestation necebsarily pi esupposes duality ”

*nnfar mronfc cram n n

23 To this we reply “ we grant that there is no bliss in non duality but we contend that non duality is bliss itself No proofs are needed to show this as the secondless one is self consci-

Hence your objection does not hold

ous

good)

raroar tow i

P 31

<

480

IS Though veiy learned m the Puranas, five Vedas and various sciences, Narada was full of sol low as he had no knowledge of his own self Atma

srrfocir i
^rrr%^rr tt ^ li

19 Before he began the study of the Vedas he suffered from mi&ery common to all (e g, caused by himself, caused by other creatures and caused by superior beings e g deities) But afterwards there was superadded misery arising from study, forgetfulness, loss of self-esteem (on seeing a more learned person) and conceit (on seeing llhteiate persons).

ftsr?roNvfir suqjqn: *nrrsr *rrq; i

fa ll ll

20 Narada told Sanatkumara: "Oh sage, I am stricken with sorrow, take me across the ocean of misery." The teacher then told Narada that the boundary to this ocean of misery was

the bliss of Brahman

<risra# JT^rss? g^w9T»rr IIR?H

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21 As happiness derived from external objects is encompassed by a thousand miseries it is as good as misery. Therefore he said that there was no happiness in duality.

sn% ?r«n ^ 11 11

22 It is now objected: "Let there be no happiness in duality. There is also none in

non-duality. If you say there is, we reply, let it manifest itself and even manifestation

necessarily presupposes duality."

Jtrefara rrwusrfr msi n m it

28 To this we reply: "We grant that there is no bliss in non-duality, but we contend that non-duality is bliss itself. No proofs are needed to show this, as the secondless one is self-conscious."

Hence your objection does not hold good.)

P 31

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24 The proof of self-consciousness lies in

your very question in which you admit the one
without a second and contend against its being
bliss

Tcn.gWsjrttr srs^Hijsr «|Wf i
^=srfr% j|rg; i%ffr«n|«f«r g*r

25 If you >av that you do not admit non-
duality but only assume it for argument's sake
to refute it T then tell wlmr theie wa* before
duality arose

T%*HrgfT tcfJT^r gr ssrferr-cm i
wsrffr^r it rs«?TTrs3?r% f^T^a^sfTT« it RS »

26 Wan thei e n<m duality or duality at
something different from both The third is
inadmissible as we cannot conceive of something
different from duality and non duality You
cannot say that there was duality for it had not
yet arisen Therefore there remain* only non-
duality

m€gi^rr «sei??n irr n 11

4bA

27 IE you th «r we establish non-

duality only through t earning and not through
experience, then we ask }OU to tell us whether
reasoning is or is not accompanied b\ illustration;
for there can be no such assumption

sng»jr%5 ^15=3 gfaag smrei i

5 ssrar q? Sr Jra* u u

28 The reason which say* that there is
neither experience nor illustration is no good
Then if you take up the position which admits
of reason having an illustration, then give us an
illustration acceptable to us

SfliWf glflfcjtl l

%§ftrcl&3T5i tsr??r«fa:«r ii n

29 If you say that during the period of universal destruction there is non-duality as in deep sleep (where there is no recollection of

duality) we ask you to give us an example or illustration of your affirmation that there is no duality in deep sleep *

q*§ras!<?£r *r #151® (

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30 If you give the sleep of another person as an example, we can only say that we admire your great skill, for while you cannot say what takes place in your own sleep, you profess to know what occurs in another's sleep

gift wrSfWRT I

wroar toiswi II * ? n

31 If you say that like yourself, you infer that another is in deep sleep from his absolute inactivity then from the force of your illustration you admit self-consciousness in your sleep

kfrpnfit h ?rrq; 1

jj 11

32 In the absence of cognising sense organs and of a proper illustration, you admit the existence of consciousness in the state of sleep That consciousness which remains in the absence of instruments of cognition, is that which is self-conscious during deep sleep

wrafr i WB rafr ^ *s*rn; i

^<r^r

485

53 Setting aside for the time being, the

self-consciousness in a state of non-duality, if
you ask how there is bliss in sleep, we ask you
to listen “ In the absence of sorrow, there
remains only bliss 11

arorfria sjfg w «sf srf |i ^» it

34 The scriptures teach and it is also a
matter of experience, that in sleep a
blind man is not blind, a wounded man is like
one without wound* and an invalid is like the
healthy

55 IE you sit) tint from the absence of
misery) you cannot find the CM'tence of bliss,
because we see neither, in objects like stone or
clay, we reply tint there is no medium between
the two

V*cran4i bis %n

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36 We can infer misery or happiness

from a dejected or smiling face of a second per-
son which is not possible in the case of a man

of clay

wfr ww IM* II

37 Moreover one's own happiness and
misery are not inferred but directly experienced

So also in the case of their absence

<r*rr wt ^ I

wifag ^n?5rr?g^ n n

38 Such being the case, the absence of
misery can be experienced in sleep So in the

absence of antagonistic misery bliss may be experienced without any obstacle

, r ■ i t r r L , A ,

\$?r wroir §gt g*?r W r n * ^ B

39 If no happiness is experienced w
sleep, why should people go to the trouble of
procuring 90 ft bed and other accessories ?

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ftuag ti s » n

40 If you say that soft bed and othei
things are meant for the removal of pain, then
let invalids get rid of their pain by such means
As we know that it is not so, be assured that
these are obtained by the healthy people only to
procure happiness

gf| i

vising ftrcrar <jl \ \

41 If you s>ay that the happiness thus
gained depends upon the various objects e. g,
bed &c we say that the pleasure derived before
sleep, may be due to the accessories e g, bed &c

WTSttrt jj §13 tjpt |

42 But the happiness enjoyed during
deep is not derived from anything Before sleep
a man may put Inmself in a mood expecting
happiness which becomes merged in happiness
oE a higher order during sleep

488

5nnsnfT%i% srrRfr {sr«n^nsr wrfafr i
3T<7^ q-iVrrrsj^ rgqSr ^q; ll v\ 11

43 A man becoming tired of being en¬

gaged in worldly concerns, lies down on his bed
and getting rid of the obstacles for happiness,
keeps his mind calm and enjoys the pleasures of
resting quietly in bed

srferfipsrRF 1

sntNrJTijratri; i, »a 11

44 Turning his thoughts towards his
inner self he sees the reflected bliss of the self
Even here he become* tired of the pleasure due
to the external objects e g, bed <Lc on account
of the triad of the enjoyer, the enjoyment and

the enjoyed

sfisrr sri^cTOcHTSr i

awsp r srrcq- ersrcjfr statstot U *' < N

45 To get nd of this fatigue, the Jn*
run* towards hi* re il self anri becoming one vub
it enjoys the bliss of 15 1 ah man in sleep

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46 The scriptures adduce the following
five examples to illustrate the bliss enjoyed in
sleep Eagle, falcon, infant, great king and a
learned knower of Brahman

ww ftw* i

wRWijqiwh* u x* w

47 An eagle tied with string, flying here
and there, and finding no resting place, comes
back and rests on the wrist or a po^t to which it
is tied

fgn amriv ^ ww afw afnra tiv^li

48 SimiUil) mind tlie associate of Jiva is
engaged m die lining and waling states in try-
ing to obtain fiuit^ ot good and bad deeds and

\>h<n the illiwni uoil^ceisp the mind becomes

•*

merged m ignorinte (fiom whith it arose)

That is the Jivn then becomes ouo with
Parannfcnu

5iHig ??\$r^ i

sfor g^ a«rt u n

490

49 Just as the falcon (when tired after its exertions) soon runs towards its nest with the intention of resting there, so the Jiva tries to procure sleep with the desire of enjoying Brahmic felicity

u <*o 11

50 An infant having taken the breast lying smiling in its soft bed and not being troubled by any likes and dislikes, goes to sleep enjoying the natural bliss of self

ir^rcrsr «r!rwta snjff srshrmer 1

snwrr^sFijf&wi^ 11 M fl

51 A great king/emperor becoming satisfied with having enjoyed all possible human pleasures remains as if he had become one with bliss itself.

^rar if m if

52 A learned Brahmin having realised Brahman, having done everything that has to be

491

done and having attained to the supreme goal of the bliss of learning, sits unmoved by anything (Similarly one in deep slumber enjoys supreme

bliss)

vrii faṅ gṅ«rai i

g % faRT ^ n m n

5S On¹ three examples are taken, of infants among the ignorant, of an emperor among men having discipline and of a knower of Brahman among the very learned and wise, because these are well recognised to be happy. The first being subject to misery and not happy at all

stst i

jt ^rfq 11 u

54 Like the infant and others a man in deep sleep is enjoying Brahmic felicity. He knows nothing external and internal, like a person who is embracing his wife

ncr icwnr¹i %xi nrw i

cT«n 3n?5R: u n

4*9 Just as the falcon (when tired after its exertions) soon runs towards its nest with the intention of resting there, so the Jiva tries to procure sleep with the desire of enjoying Brahmic felicity

snerera qrc¹T i

50 An infant having taken the breast lightly smiling in its soft bed and not being troubled by any likes and dislikes, goes to sleep enjoying the natural bliss of self

*T5TU*T fuWm' sHwBTtf i

if ll

51 A great king-emperor becoming satisfied with having enjoyed all possible human pleasures remains as if he had become one with bliss itself

ST5T 'gKf&m&W'mq l

T 5TT^nn^m0& 11 H

52 A learned Brahmin having realised Brahman, having done everything that has to be

done and hit me attuned to the supreme goal of the path of learning, Me unmoled by anything (Similarly one in deep meditation enjoys supreme bliss)

97f^rRra^ g % rri ^ n n

On U three • \ unpleased are the king of in Cint among the ignorant men, of in emperor among men in deep meditation in the knowledge of Brahman among the learned men, because the one is well recognised to be happy Others being subject to misery and not happy at all

q snsr ^r^rscii u v\# u

54 Like the merchant and others a man in deep sleep is enjoying Brahmic felicity He knows nothing external and internal, like a person who is embracing his wife

strom n v\ n

492

55 Just as what takes place in the high

street is external and what takes place in the house internal so what occurs in the waking state is external and what occurs in dreams resulting from latent impressions, is internal

fasrfa §msrfq>?n<fr sfl^arai^nrq; i

srfk sfr 3fr«r smrferrmmffajortt n «i\$ »•

56 According to scriptures (Bhavadan-
yaka Upanishad) a father ceases to be a father in
sleep Jivm loses his individuality in sleep and
becomes Brahman himself there is a complete
absence of all worldly concerns*

57 The attachment to such ideas is
the main obstacle to the attainment of
liberation When such attachment is lost, the

man is free from all bondage»

mmsst* »

§^13^ *nr 11 II

58 Kaivalya Upanishad sa^*- 4 lines the

whole nrmTC !** in a state of deep
sleep, the individual with ignorance
becomes blissful

§a*TKTi<*rq*iie- * % I

%\n §<£ g^ngTR qrrqsT& 'qrfonr n hh n

V* \> a mixture of common experience,
we hear that man waking from deep sleep, saying
that he was asleep in sleep and that he knew
nothing

?g*rewqr i

^rifer gomQraqftarc it it

(>0 \s recollection depends upon prior
experience, we infer that there was an experience

of happiness and of ignorance in sleep. The experience of bliss of the ever-existing entity is due to its self-consciousness (and depends upon no instrumentality). It is the same consciousness that reveals the ignorance covering bliss.

When a man wakes from sleep, he remembers having experienced unqualified bliss during sleep. Since all through wakeful state, he behaves like one not knowing his blissful nature as revealed in sleep, he betrays

this ignorance or Avidya which in its positive aspect brings him face to face with this world and in its negative aspect abolishes the world altogether during sleep. Hence the expression of his experience during sleep in the terms 'I knew nothing' must be taken to point not to the existence of positive Avidya during sleep but to the fact that the man in his waking moments feels that he was not conscious during his sleep of the world which now surrounds him.

icgrR*n?F^rw<r i

njtar n M »

61 Vajasaneyin Upamshad says

that

Brahman is of the nature of consciousness and bliss. Therefore blissful self-luminousness IS Brahman himself.

*rprR ^r#r efr i

<jp£rrt ftsqurerr rstitr ^ ^ || ^ »

6.2 The state in which the intellectual and mental sheaths become latent is known as ignorance. The latent condition of these three sheaths is deep sleep and therefore sleep is said to be ignorance.

faftsmrer *n**m *q&fa n M i'

6ft fust ii" molted butter bnnnu^ *ohd
again the mtelloc timl -heaths beiotnc na<m aftir
sloop o* ovei That st u< in w hiob it i** Inti nt is
known as the bhsslul -hi ah

gwrffeRii i
stfs«;wi?*i«ra it sv n

b4 That intellectual operation whtfhjtM
prior to bleep is permeated with i n flu turn of
bliss, become-, latent in sleep in<onjumnon with
th\t reflected bliss aid is known ns tin sin alt
of bliss

We prefer n» think that \vul\n itself is th#
fihobh of bliss

3T?erg^i *r srrapprar msa aqr i

ii ii

65 The mteru.dh directed sheath of bliss
etijojs Brahmic bliss m sleep in conjunction with
reflected consciousness and with modifications of
ignorance (in which bntwi quality predonnnatos)

^T^cim^iFctPn^r f& n \$\$ n

496

66 The modifications of Ignorance are
very subtle, whereas those of intellect are gross
Thus say those well vei&ed in Vedantic lore

b? Mandookya and Tapamya Upam&had*
explain this fulty Therefore we can predicate
the capability of enjoying, to the sheath of bliss,
and the capability of being enjoyed to the blis*

of Brahman

As regards the purely gratuitous nature of the assumption of Avidya in sleep, refer to note under stanza 60

68 The sheath of bliss being attached to the state of sleep and becoming one with the intellectual sheath which has become latent in

sleep and partaking of the nature of pure consciousness, enjoys Brahmic bliss through the subtle

operations of reflected consciousness

5nm

Il %\ a

U 1) That Mjlf which in the waking nUitt \h

made up of different sheaths, becomes merged into one, owing to the \nno\H sheath^ becoming latent in sleep, just as the grains of rice lose their individuality when reduced to powder

T&m ^ wi ii 'o H

70 The various intellectual operations by which external object*, are cognised during the waking state become merged into pure consciousness during sleep, just as in the northern countries drops of rain become consolidated into one solid mass* of ice

We are sorry for this too realistic description of Avidya persisting in sleep, as an entity Refer to note under stanza/a GO

§; ^rwnr l

@rfo^rern%3>T i j * ^ 11

71 That which Vedantms speak of ns the
state of being witness, is lcferred to as the
absence of misery by the common people and the
logicians, seeing that m the state of sleep all

P 32

4%

66 The modifications of Ignorance are
very subtle, whereas those of intellect are gross
Thus siy those well veiled m Vedantic lore

A _ A_A

07

Jlandook\

explain this full} Therefore we can predicate
the capability of enjoying, to the sheath of blifc\
and the capability of being enjoyed to the blis w
of Bi&hman

As regards the purely gratuitous nature of tbe
assumption of Avidia in steep, refer to note undcir
stanza 60

§§rw snsTravror n?r

i

II \$6 II

OS The sheath of bliss being attached to the state of sleep and becoming one with the intellectual sheath. In such a state become latent in sleep and partaking of the nature of pure consciousness, enjoys Brahmic bliss through the subtle

operations of reflected consciousness

^rgg; <j«ggT |

** sgstamr mm n 5% »

497

69 That self which in the waking state is made up of different sheaths, becomes merged into one, owing to the various sheaths becoming latent in sleep, just as the grains of rice lose their individuality when reduced to powder

™ <ror 11 ii

70 The various intellectual operations by which external objects are cognised during the waking state become merged into pure consciousness during sleep, just as in the northern countries drops of rain become consolidated into one solid mass of ice

We are sorry for this too realistic description of Avidya persisting in sleep, as an entity. Refer to note under stanza 60

sqjsfia g «wt5 srsraara t

©rtent 11 »? 11

71 That which Vedantins speak of as the state of being witness, is referred to as the absence of misery by the common people and the logicians, seeing that in the state of sleep all

49b

intellectual operations giving rise to sorrow
become latent

3TfrRr%/*srcfT i

erff^rtew v*vn 11 vs? II

72 I he means for the enjoyment of bliss
in sleep is the consciousness reflected in ignorance
When compelled through the force of his good
and bad deeds to give up the enjoyment of bliss,
he comes back to the waking state

sRr |»*3 totort qnHfr err* ffter n ii

71 I lie kaivalya in Upamshad states that
from the effects of works in former births, a
person passes from sleep to wakefulness

agv*«r tor??** *RRf i

71 The impression of having enjoyed
Brahmic bliss in sleep remains for a short time,
with a person awakened from sleep This is
proved by the fact that though not affected by
external objects he will feel happiness while in a

state of mental inactivity

qiffISTRlg Vfiqqq |
WfH^qqiSIWT SR 11 M>K i|

75 Being prompted by their past actions
to think of all sorts of miseries, all people gradu-
ally forget the Brahmic felicity in the waking
condition

qnjsqqfa qvqim f^r ikk i

qsrrq?? 5jou ^ u n

76 Even if a man shows his partiality

for Brahmc bli^* hi his behauour before and after sleep Hence, which mm of sen*e will dispute the blissful nature of sleep?

qg gpff fere* «rf%^r i

*g srntnr jj^orn-f r%^ iivjvsh

77 An opponent now says M If Brahmic bliss is enjoyed in a state of mere mental inactivity then all common men and dull people may be said to have realised the purpose of existence What good are the \ edantic scriptures and teachers? ”

arsrRr T33j«5f>ar*rhaR5ta er i

g^ri% nowise ^ II ^ ||

500

78 (To this we reply), “what you say will be true if the bliss is recognised to be Brahman By such true knowledge they will attain their ends But who can know the profound Brahman without the help of scriptures and teachers ?

^06(51 c^T^rt fxT OTiTOTTTO II »

79 If you should say “ Now from your words, I understand Brahman, why have I not realised the aim of existence ?’ listen to the story of one who like you fancied himself to be a learned man

ftziqr Jr ^hrar ^rq; (I c*> II

80 Hearing that a reward was offered to one who knew the four Vedas, a person claimed the reward on the plea that he knew there were four Veda 1 ?

sff suite to ^nfrer (| ti <: ? It

501

81 If you say that he only knew how many Vedas there were and not the Vedas themselves fully (and that therefore he was not entitled to the reward) we reply that you also do not know Brahman completely

m ii c\ n

82 (It is again objected) “ In the case of impartite and full Bliss devoid of May i and its actions, what room is there to speak of an incomplete or complete knowledge ?”

item*? i

83 (The Vedantin asks in turn) “ Do you simply utter the words referring to Brahman or do you speak with a knowledge of the meaning of such words ? In the former case, the knowledge of the meaning of the words has yet to be acquired by you

*TT II II

502

84 If you understand the meaning with the aid of Grammar and other sciences, the direct knowledge of Brahman has still to be acquired and you must continue serving your teacher till you acquire such knowledge and fee] that there is left nothing to be done

jpr ^rrfs^rf^r i

^5 Leaving this note for the present,

know this general rule that whenever in the absence of objects you feel happiness, it proceeds, directly from Brahmic bliss

When the desires for external objects become quiescent is when they have been stilled and the mental operation is directed inward- Brahmic bliss is reflected therein (That which is known is bliss arising from objects)

संसृज्यते तदा मनो स्थितिः स ब्रह्मविद्या

अथ ब्रह्मविद्यायां योगयोगः

5<B

87 In this world there is no bliss other than the three following kinds viz , Brahmic bliss, bliss experienced during mental inactivity and bliss derived from mental operation on external objects

वृत्तान्तो यो योऽस्ति

88 Of these three, the bliss of Brahman remains self-conscious giving rise to bliss caused by external objects and bliss felt during mental inactivity

संसृज्यते तदा मनो स्थितिः स ब्रह्मविद्या

89 The existence of Brahmic bliss of the nature of self luminous consciousness is established by scriptures, by reasoning and by one's own experience

* ज्ञानं

संनिवृत्तिः स ब्रह्मविद्या

90 The self of the nature of sheath of

body during sleep, becoming united with the

84 If you understand the meaning with the aid of Grammar and other sciences, the direct knowledge of Brahman has still to be acquired and you must continue serving your teacher till you acquire such knowledge and feel that there is left nothing to be done

snwwiwwr *ra i

era *nra rarsifcrr ft «

85 Leaving this aside for the present, know this general rule that whenever in the absence of objects you feel happiness, it proceeds, directly from Brahmic bliss

srfir i

m < z \$ if

86 When the desires for external objects become quiescent as when they have been secured and the mental operations are directed inwards Brahmic bliss is reflected therein (This is known as bliss arising from objects)

sme^wrrar^f mfer ssaR ii 11

5(H

S7 In this world there is no bliss^ other than the three following kind*) viz , Brahmic bhs>s, bliss experienced during mental inactivity and bliss denved £rom mental operation on external objects

am 'a i

u cc ll

88 Of these three, the bliss of Brahman remains self-conscious giving rise to bliss caused

by external objects and bliss felt during mental inactivity

grains rag 3 St!g || n

The existence of Brahmic bliss, of the nature of self luminous consciousness is established by scriptures, by reason and by one's own experience

* gw ftaramrrcmnq. i

mm swta m snsitfa smH^r n <1© n

90 The self of the nature of sheath of bliss during sleep, becoming united with the

504

sheath of intellect, changes his state and passes either into that of dream or of wakefulness on account of change of places

This is the exoteric way of explaining the three states with reference to the body The Jiva or individual soul is conceived to be in the states of wakefulness, dream and dreamless sleep when seated in the eye* in the throat and in the heart respectively

35 ssrnar ^ 11 II

91 When Jiva is seated in the eye, the state is said to be that of wakefulness When confined to the throat dreamy state and when confined to the lotus of the heart, sleep The Jiva pervading the whole gross body from head to foot, keeps awake

3*5 ii tl

92 In that state (i.e., wakefulness) the Jiva identifies himself with the body, like fire in

a heated iron ball and by mental superimposition of qualities, comes to feel " I am a man "

§*sft 5 i

it swmre ii <U H

93 The Jiva feels the three states of indifference, pleasure and pain. The two last are the results of good and bad deeds and the first is the natural condition

qnsmmizq fore ngjffig # fibn qtr i

0^5 ii s# ii

94 Pleasure and pain are of two kinds, being caused by the enjoyment of external objects and by mental creations. The intervals between pleasure and pain constitute the state of indifference

h rspcrr srer at***. |

sr ii ^ u

1)5 When a man says "I have no cares now and I rest in a state of happiness" he simply expresses the natural bliss of self in a state of indifference. This is well known to all people

^ 5^rts«r u^ji

504

sheath of intellect, changes his state and passes either into that of dream or of wakefulness on account of change of places

This is the exoteric way of explaining the three states with reference to the body. The Jiva or individual soul is conceived to be in the states of wakefulness, dream and dreamless sleep when seated in the eye, in the throat and in the heart respectively

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ers n S* II

92 In that state (I.e., wakefulness) the Jiva identifies himself with the body, like fire in a heated iron ball and by mental superimposition of qualities, comes to feel "I am a man in "

gdi g 1

swisra u ||

93 The Jiva feels the three states of indifference, pleasure and pain. The two last are the results of good and bad deeds and the first is the natural condition.

wercras 11 11

94 Pleasure and pain are of two kinds, being caused by the enjoyment of external objects and by mental creations. The interval, between pleasure and pain constitute the state of indifference.

H differ f^U *TC3T*I JpWW ?I% |

enrafear sr u V't h

95 When a man says "I have no cares now and I rest in a state of happiness" he simply expresses the natural bliss of self in a state of indifference. This is well known to all people.

T\$riTH?£T H g^TtS^T T% XW WTSRT II^U

506

96 As the natural bliss of self is covered by the idea of egoism, it is not the essential Brahmic bliss but only its impression (shadow as it were).

f% g jIKQVKtt jfk^TTTTgm^ f| (|

97 For example The outside of a pot
full of water feels cold though there is no water
actually there From the cold feeling, the fact
of the pot being full of water is inferred

98 Similarly when through repeated
practice one forgets one's own egoism, he can
almost intuitively infer his own natural bliss

srsfrwHt xk&z* <rrr l

ar^T^rvT am tsrsfa qiRC ll W M

9 (). When the egoism is absolutely forgot
ten, the internal organ becomes extremely subtle
As the mind does not become latent, this condi

507

toon is not one of sleep and the body does not
fall to the ground

h la fafT 1

sr fan? sra n n

100 Sri Krishna told Arjuna that, to be
Brahmic bliss in which there is neither percep-
tion of duality nor sleep and one feels intensely
blissful

fin i

nD

n \\\^\\\

101 Little by little let him control his

mind by means of reason held in steadiness

Keeping the mind fixed on the self let him not think of anything

*mr rfpa*m j

102 Whenever the fickle and unsteady

mind wanders away let him control it and bring it back subdued, to the self

JWFtoto #?r *nrrR sprgTW^ i

508

mind
has b

103 Supreme bliss is for that Yogi whose

i, whose passion is controlled, who
e Brahman and who is sinless (1 e 11

whom there is not a particle of the sense of
duality left)

|| ||

104 When the mind is quiescent, controlled by the practice of Yoga, when he sees the self by the self and in the self is satisfied

o

105 When he knows that infinite joy which being beyond the senses, can be grasped by reason, and established therein he moves not from the reality

v cFssrr snftre cnr i

vumfevi t gwfa ii^o^ii

106 Having obtained it, he thinks there
is nothing superior to it that can be gained
Wherein established no pain he can
stairer him

509

g farcr* ^shrnimrn i

« foaim ^nti firi^prora?reT u^ovsll

107 This disconnection from union with
pain is called Yoga (union) This Yoga must
be practiced with firm conviction and steady
thoughts

g-SST&t St?|5*TR ST|»TT t%T33^1Tq I

snsraw&isi^ ii %•<: it

108 He united with Atma, the Yogi

* o

with mind without blemish (i.e., free from all
sense of duality) attains to the bliss arising from
oneness with Brahman and finally to supreme
emancipation

tl ||

109 Just as sea water can be taken up
drop by drop at the end of a piece of straw and
sprinkled here and there, which may end in the
course of ages in the drying up of the ocean,
so control of mind can be obtained without much
difficulty in the course of ages by slow practice

508

103 Supreme bliss is for that Yogi whose

mind is calm, whose passion is controlled, who has become Brahman and who is sinless (i.e. m whom there is not a particle of the sense of duality left)

srerwrfr r^frr i

«m?TRqR II ? t> 9 II

104 When the mind is quiescent, controlled by the practice of Yoga, when he sees the self by the self and in the self is satisfied

*r?rg'fe*Trp*ra'rr^?Pi; i

^frr si remora TTr^r u ? o ^ 11

105 When he knows that infinite joy which being beyond the senses, can be grasped by reason, and established therein he moves not from the reality

gwfa

106 Having obtained it, he thinks there is nothing superior to it that union gained wherein established no pain holds it can

stnriker him

509

^ ftawir mTfio^r ?rmi farSnroi^arerr n^ ovs||

107 This disconnection from union with pain is called Yoga (union) This Yoga must be practiced with firm conviction and steady thoughts

108 Ever united with Atma, the Yogi with mind without blemish (i.e., free from all sense of duality) attains to the bliss arising from oneness with Brahman and finally to supreme

emancipation

II ^OS II

109 Just as sea water can be taken up
drop by drop at the end of a piece of straw and

which may end in the
course of ages in the drying up of the ocean,
so control of mind can be obtained without much

sprinkled here and there,

difficulty in the course of ages by slow practice

510

We believe there is a vein of irony here The
plain meaning seems to be that one has to take the
greatest pains to control the mind as otherwise it would
be as hopeless as the attempt of the sparrow to empty
the sea drop by drop

*

I ?irsm srraro-m gr% /

5Tit£ srtrrfegreig*: n H 0 •*

110 In the Maitravam branch of the

*

Yajur Veda the sage Sakajanya discoursed to
the kingly sage Bnadratha about the bliss con-
nected with enlightened reflection (bhadra)

111 Just as fire having burnt up its fuel
becomes latent in its own cause, so the mind

deprived of its operations becomes latent in its
own cause (i.e., the body) (Gum)

112 The happiness and misery which man

accrue as a result of the fructification of one's

511

deeds appear unreal to the mind which is insentient to objects affecting the senses, which is latent in it because the *satva* guna, in which is desire, is of seeking the self

W3TT ajgr^raTRTSRq- II \ \ ||

113 The mind is united to the external world (giving rise to pleasure and pain). Endeavours should be made to purify it. It is an ancient truth perceived as a secret that the mind assumes the forms it is engaged in perceiving

In perception it is the same mind that while remaining as the subject becomes simultaneously the object of perception. Otherwise the problem of external perception is insoluble (Vide Deussen's Elements of Metaphysics). Hence an important corollary follows viz., a man first creates the objective world, then chooses a portion of it to engage his affection and then identifies their interests with his own, feeling pleasure and pain as their conditions change, though such changes should not, properly speaking, affect him

srerenwift tawin u

114 By purification of the mind, one

512

destroys the good and evil resulting from one's deeds. The pure minded person seeing himself seated in Brahma, enjoys never ending bliss

qsre prsriSr WHTP 5 T q gqqq q?qqrn 11^ \$*Mt

115 If one's mind is fixed on Brahman with the same intentness with which common people engage their minds on external objects, who can fail to be released from bondage?

qqr fg- rsraxr ^ qrgsqq •q t
args q>rmqqr^rq ll H 5 1,1

116 Mind lb of two kinds, impure when
filled with desires and passions md pure "ben
free from them

qq qq ttg^roir q-qqrwqr 1

fgqqrq'tB gqst f?frq US ^ v * 11

117 Mind done is the nuise of bondage

-md release of persons. Bondage w hen attached
to objects and release when there is 110 nttnc

ment to objects

513

ftwEKRSKflft ^c*pt (

h si^zffr ^iirrag nki

?33T rf^cl =PT>JT;t JJ^TfT ll \c 11

lib The bliss expmencul b) minds
established m Atma uul heed from all impurities
through enlightened reflection, is impossible to
be desenbed m words Jt,, can only be grasped
by the internal organ

w«t«v ferc i

^anPf ajfox^r it Ul n

119 Though it is impossible lor men to

remain in the state of enlightened reflection
(Samadhi) for a long time, still even the
mornentaiv abiding in that condition, convinces

»/ j) 7

one of the nature of Brahmic bliss

mss* i^rfsRrasr srlm i

wnaa ^ g ii ! graF^'ara?i^i«i?rq u ??,o u

120 A person having faith in the reality
of bliss during enlightened reflection, though
experiencing such bliss only momentarily, is
convinced of its existence at other times also

P 33

srqe^ gswR*? a eq* ii * ** n

121 bach a peison diMeg irding the sin
dow of bli** obt lined duiing mental mactiut),
will fix his attention on the supreme bliss and
v\ill stri\o iftei it

q^o^Rffr HRr oqqrq Ujwm i

qTO&T«rra?nr u n

122 lust is i woman lOM1114 one, otliei
than her husbuid will aln ns h iu pie 1*111 ihle

iduis of hci inn icoui si with him, though tiling
ed all the while mini household duties, (be*

IX Si;

qq q< iqenfoPTRa 1

1 Ji So the wise ruin enjo>mg icst 111 tlu-
Miptim rcilit\ 111 ly be engaged in worldh
ifl ur* hat will always hi tasting the Bribrna

bhbs

ffito^nfasnwnar trfn^amr sraaaq- n ll

124 Red Ueioibiu consists m repicsMng

the senses though dio U m the height of their
vigour, ami m duedting the mm 1 \n\\ uds the
selt with a n lew to ta-a Hi «lunu bh^s

imai# fircmR ^ \

125 Repose coiw&t* in the feeling of free
dom from bondage of world} iff nr^, ju^c is i
man carrying a load on his head feels iepo>c w hen
the load is taken off ln- he»d

rwr <t?;hi ?mr frari i

^?sri?n ^ 5i?R?V*ra?q?: u u

126 The man who has obtained supreme
repose will have his thoughts fixed on the sup-
reme bliss while engaged in worldly concerns
giving rise to pleasures and pains, no less than
when in a state of indifference

vfr wit ^r^ft ?r«rr i

127 Just as I man about to enter the
fire never thinks of adorning his person so a wise

r)\4

flF*nnHr5 totocot crw ii II

121 Such a person disengirding the sin-
dow of bliss obtained during mental inactivity,
will fix his attention on the supreme bliss and
will strive after it

srnft s*qrfa g^lf&r i

ii II

122 Lust is a woman loving one, other
than her husband, will always have plausible
ideas of her intercourse with him, though engaged
all the while in her household duties, (see

IX 84)

qsr <rc gs (\$9nfh[*n*m i

12-5 So the wise man enjoying rest in the
supreme reality may be engaged in worldly

affairs but will always be tasting the Brahmic

bliss

^r^«riir5rr^OTrH^rf^r^is^^r i

fa**^rfarawri9r <TW*cTrar sra&nr 11 M

1J4 Reil heioibiu consists in rcpicwng
the senses though tlu\ hi in the height of then
vigoui, ami in diucting tlu nun 1 u»\\ uds the
self with a \ie\% to ta>a Hi thmu bh^s

TOWN* ^ I

fiwra u H

125 Repose coiwst** in tlu. feeling of fiee
dom from bondage of woildl) iftuis, ju*r is 1
man cariyng a load on his head feels leposc v\ hen
the load is taken off 1 us he id

fesw-tl TO! qia^ra'i^ *I«IT ?PTT I

126 The man who has obtained bupicme
repose w ill have his thoughts fixed on the sup-
reme bliss while engaged m worldly concerns
giving rise to pleasuies and pains, no less than
when m a state ol indifference

sft toh i

n ^v* n

127 Just as a man about to entei the
fire never thinks of adorning his person so a wise

51b

man bent upon • ♦ burning Biahimc bliss will look
upon tlie extern il objects is his enemies and
obstacle^ m the wa\ of hi** meditation of the bliss

^nprflrsrftfrara || ii

12S Bur in the ca^e of norldly enjoy
ments which are not inimical to the bh*»& of self,

he hxx« it them alteinatolv with Biahimc bliss,

^ 9

just as a aow turns \t* eje from one object to
the other

The meaning is that white Safcvio (pure^ enjoy
ments will allow one to keep Branmic bliss m sight,
Rajnsic ard Tamasic (i e) impure pleasurc will rivet
the mind as not to allow it to turn towaiids supreme
bliss

?ir?rrqR*rsRreF 3 S?r *trt 11 11

JJi) The mind of a wise man looks upon
bliss of t5i tbnian and bliss denied fion objects
as one and tbe same, just as the right uid the
left ejes of a crow pei cave only one object at a

time

517

1 -*0 The knower of truth who i<* enjoying
the bL>^ of Pi ah man t night in scriptmes nnc! the
bliss arrived from things woildl), know? them
both in the an me wa> one who know a two
languages

5 *iWU?i ^ fteji l

3^r s^wnsfNkr n * * \ i|

131 When anj raiseij o\ertake«u man
who his both spiritual and worldly experiences,
it will not affect him m the same way as it would
have done btfoie the dawn of knowledge He
will feel miser} (on account of embodiment) and
happiness (on account of enlightenment) like
one whose body is half immersed in the cold
water of Ganges, feels both cold and hot at the
same time

5TIWI t

*ira torA wn ii u

132 When Brahmic bliss is manifested to the knower of truth at all times during the waking state, it will continue to be experienced even in the dreaming state which is caused by

518

impression* derived from those of the waking state

**rsr ?pr % w ^ «ftayfr n 3 11

133 As the impressions of ignorance also continue there, a wise man will, in the dreaming state arising from ignorance, see happiness and misery like an ignorant man

But what distinguishes him from an ignorant man is that in neither the wakeful nor the dreamy state will he be really affected by pleasure and pain which would appear to overtake him as they overtake others, Vide Sri Sankara's Commentary on Brahma Sutras

1-14

srirrsF^riSPT i

134 In this first section of the five dealing with supreme bliss is described that bliss of Brahman revealed directly to the Yogis

SUMMARY OF CHAPTER VI

-0-

All Srutis, Smritis and Puranas unite in proclaiming that the knowledge of Brahman means the destruction of all sorrow and attainment of bliss. Bliss is of three kinds, bliss of Brahman, bliss of knowledge and bliss of objects. As Taittiriya Upanishad says "All beings are born of bliss, are maintained in bliss and become latent in bliss. Therefore Brahman is bliss."

Before evolution, when there was not the triad of knower knowledge and known, there was only Brahman unlimited by space and time. Similarly in the states of Samadhi (enlightened reflection), sleep, fainting etc, the triad is absent and the tripartite, secondless Brahman alone is experienced. Any happiness experienced in the wakeful and dreaming states when the triad is present, is encompassed by so much misery, that it is as good as misery. Therefore there is no happiness in duality. In dreamless sleep there is non duality and so there is no sorrow. Bliss is nothing but absence of sorrow or misery. Invalids when sleeping soundly are in a state of bliss. In sleep, Jiva loses his individuality and becomes Brahman himself as there is a complete absence of duality i.e., of worldly concerns due to mental operations. It is a matter of common experience for a man waking from deep sleep to say "I was happy and knew

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nothing. As Liberation depends upon past experience we infer that there was an experience of bliss in the state of ignorance in sleep. The experience of bliss of the over-existing entity is due to its self-consciousness and depends upon no external reality. It is the same consciousness that reveals the ignorance. GOM i.e., bliss. When one wakes from sleep he immediately experiences unqualified bliss during sleep. Since all

though the wakeful state he behaves like one not knowing his blissful nature as revealed in sleep, he betrays his ignorance. One which in its positive

aspect brings him face to face with this world and in its negative aspect abolishes the world altogether during sleep. Hence the expression of his experience during sleep in the terms 'I knew nothing' must be taken to point not to the existence of positive Avidya during sleep but to the fact that the man in his waking moments feels that he was not conscious during his sleep, of the world which now surrounds him.

Scriptures teach that the waking of a person

from sleep is due to the operation of the karmic forces. Being prompted by their past karma to think all sorts

of miseries, all people gradually forgot the Brahmin
felicity in the waking condition. In the state of waking
fulness the Tivn identifies himself with the body and the
mutual superimposition of qualities comes to fool. I am

The Jiva from 1 * the three states of indifference

a man

pleasure and pain. The two last are the results of good

521

and bad deeds. In the first is the natural condition
pleasures and pains are the result of two kinds -> being caused by
the enjoyment of external objects and by mental non-
bonds. The material between pleasure and pain constitutes
the state of indifference as Sri Krishna says

with

41 Supreme bliss is for that Yogi whose mind is calm,
whose passion is controlled who has become Brahman
and who is sinless, that is, in whom there is not the
Least particle of duality left. Disconnection from union

miser} is called Yoga. This Yoga must be

practiced with firm conviction and steady thoughts.
The mind is (virtually) the external world giving rise to
pleasure and pain. In perception it is the same mind
that while remaining as the subject becomes simultane-
ously the object of perception. Otherwise the problem
of external perception is insolvable, as Professor
Deussen says in his "Elements of Metaphysics".
Hence we see that a man first creates the objective
world, then chooses certain portions of it to engage his
affection upon and then identifies their interest with his
own, feeling pleasure and pain as their conditions
change, though such changes should properly not affect
him. Mind is impure when filled with desires and
passions and pure when free from them. Therefore it
alone is the cause of bondage when attached to objects.

and of release when there is no attachment to objects
Beal heroism consists in repressing the senses though
they be in the height of their vigour, and in directing the
mind towards the self with a view to tasting

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Brahmic bliss The man who has realised Brahman will
have his thoughts fixed on the supreme bliss even while
engaged in worldly concerns giving rise to pleasure and
pain, no less than when in a state of indifference The
enlightened man will look upon the bliss of Brahman
and the bliss derived from objects as one and the same
When any misery overtakes a man who has both spirit-
ual and worldly experiences, it will not affect him in the
same way as it would have done before the dawn of
knowledge

What distinguishes an enlightened man from
an ignorant one is that in neither the wakeful nor the
dreamy state will he be really affected by pleasure and
pain which would appear to overtake him as they over-

take others

CHAPTER XII

^ qrar rasrra^ ^Rraira^tn nra n \ \

1 (A pupil asks) “ A Yogi may experi-
ence the bliss of self other than the bliss of
external objects and Brahmic bliss But what
is to be the fate of an ignorant man ?”

strati! fsratrrara i

1% hi ^TTaj@trar ^ n q ii

2 (The teacher replies) “ Ignorant men
are subject to innumerable births and deaths on
account of their good and bad deeds Tell us
What can we do for them ?”

tnsgTsiijgraiXTft?^ iraWpf i
tri| Hits « n 3 n

3 (The pupil again says) “ As you are

524

desirous of showing favour to j our pupils, you
can do something to such persons” (The tea
cher then asks) “ If the ignorant men referred to
are desirous of knowing the truth or if they
remain attached to external objects”

JT^srif 5 fsiirrgTTRiniT^ «rhreq. II 5? II

4 To the persons of the latter class, some

worship of works suited to their capacities should
be prescribed. Persons of dull intellect and yet
desirous of knowing truth should be taught the
bliss of Atma

vNremrcr trsfccf frjTrsnmr I

h trt fsr*r fcfrc?!^ ii *a ii

The

sasre

Yagnavalkya

told his wife

Maitreyi that a husband is not beloved of his
wife for his sake but for his own sake

qftaifar v&n&v&twsn

oJT^r

6 The husband, wife, child, wealth, cattle,
Brahmins, Kshatras, the world*, deities, Vedas,

the father dement* uni m tiu u cry thing is lo\o<l

for the sake of one's own self (\tma)

TOnfNsT sfiffi ^IRT HI 1

Jg^gurairintfa^i n vs ii

7 A \if< seeks her husband when she
has a desire for his company But if the hus-
band is affected by his illness, As he has no

v Cj

desire for his wife's company

q Vvgrvi HT rft% tr^ tTOT {

qfasriwi t^iSf ^ hhto w 5 ** u u

8 Therefore the wife loves not, her hus-
band for his sake but for her own Similarly

the husband loves his wife not for her sake but
for his own satisfaction

3T^T?wccrs<ahr qq&Tq; MSI!

9 The mutual loves of husband and wife
are intended to gratify himself or herself and
not the other

^ tftfwifojsJ 11 l* u

10 A child when kissed by the father
may cry with pain caused by the pricking of the
stumpy beard The father continues kissing
the child, not for the child's sake but for his own

father *r *r if father? * s if he it % \ i»

11 Gem* and wealth have neither likes
nor dislikes , but a person owning them, protects
them with great care not for their sake but for
his own (He does not himself suspect that his
love for wealth is in the interests of wealth)

son

son in it

12 Against its own will, a bullock is com-
pelled to carry a heavy load by a merchant He
loads it for his own sake and not for that of the
bull

owner *s f n & b s f k m g ^ f i r < j w r r i

#3% g * r * r r n ? \$ / l

13 Feeling that he is a Brahmin and that
he deserves worship, he may feel happy at being

127

who shipped The insentient Brahmin caste is
not pleased therein but the sentient person

himself

affairs? an ^ T 5 ? t l

? t 5 r r a ^ 5 r t ? ' i i ^ i u \ m u

14 Feeling that he belongs to the Kshatriya

caste a king may feel satisfied that he is a
ruler But the insentient caste is not pleased
thereby The same holds good in the case of
other castes e g , Vaishyas etc

II \ \

15 \ person desires to go to heaven and
Brahman's would not to promote the well-being
of those worlds but for his own enjoyment

qt<RsSr i

Ib Siva, Vishnu and other deities are
worshipped for the removal of the worshipped
sins This worship is not for the sake of those
deities who are themselves sinless but for the
sake of the worshippers

528

* Ha TOSRr II ^ V9 II

17 Ije liik and othei \ edas *uc recited
bj diuse auc'iOi i^ed to stud} them **0 lint the
dement ol nut reciting them m \y not be mum
ed The \ edis ai. in uj \d\ ifLected by being
lei't 01 nut re id 1 iie sin uf not reading thun
fills on tne men whose dutj it is to do so

f aftraa r^rtH ii \c n

Ib Though the hv< elements lkv\c no
desiics and are not benefited bj the uses to which
they are put, men use them to tiud a place for
resting, slaking their thir-t, cooking their food,
dr} mg thur clothes <kc and so dcMie rla

elements to gi itif\ th*n own w mts

*4 rfnniRw ^rs=TT% i

cTtTcS^R^I- tg tiw * firW II II

ID Mistei, sei\ mt &c, eith occupies hi 4 *
respecirve posuiuu foi benefiting ills own *tlf
uid not for tilt uuicht of the oilier

^ TORpHRur u u

20 'mhhLu illvibt i tioufc will occui m
pleut) so vs to emhle one to reflect in tins
m inner on ill Decisions The} must be used to
impress on his mind, the fact that his own self
is the onl} thing dear to him

^crftfer sroer m xkmimxk i

Sv

ttitt «x^i ^iiu^m'Si u = \ n

*n% i

21 & 22 (It raw he objected} u Wh\t
hou ot lou i- it that is spoken ot in scnpluies
a>. beiiu, Mt fm one's own self ? since pission is
felt toi women md ouiet objects, futh in
sacrifice md othei wotks, devotion tow uds tea-
cher-, deities \,c ind lesue tow aids something
that one lns not jiot" (To this we leph that)
pure love foi the -elf is that which m the absence
of those emotions manifests itself owimj to the

prepondetance of the Satvic quality m the intellect

P 34

Ow ji ii

Ji Tins lo\p foi self is not the sum* as
desue, for it evicts both m the piesenco and
absente of desires Food md dunk become
objcHts of desm unsinuohrtb thc\ ue the meins
of t happiness to the self

^fwrg^rr?5Tr^^?5Tn^ *p i

-M If the self is \Fo tonsidned to hi

m« ms of hippmoss like food md dunk, v\o isk
4 a ho tlnn is the lm\)\o\ u o! happiness ?'* The
<|Ki ilitN nl beut«; flu action mid flu agent < mnnl

mln.it m tiit mil iit» >nnt ilini"

§ 13 * sftfatvraimiir i

sqr^qr ffcnft u rh ti

-• thu tun> him M>tm n\ u turn foi tht
mi ms of hnppmtss, hut tin amount of lou
to»anis one's self is tmlinmed Moreout
nth < (ion foi tin mums of happiness diifl

from one object to miotlut, whtrests lovt foi

one's si |f 11114.1 shifts 11> nn thinif ol-e

531

SHcRI ?I II*AI|

26 The affection foi one object capable of
giving happiness ma\ p«iss from it to another

The self is not capable of being either lost or
acquired and therefore km for the self can uevei
change

srefajg gg wRq renwrer fcsrigw ii n

27 To the objection that though the self
can neithei be ibandoned, or giasped, it mai be
an object of indiffeience, like a bit of straw, we
reply that it cannot be so because the self that is
to be regarded with indiffeience is not diffeient
like a bit of straw from the self who is to i egai d

O

it with indiffeience

3^r 4ii&b i

TOt ^ TO ft IIHC it

28 To the objection that tile self becomes
an object ot hatred, foi persons swayed by desire
and angei are seen to express a desire for death,
we say “ no ”

srar «:£tenf^5^mr s^raP^er i

mt u r? ii

2*5 This love for self is not the same as desire, for it exists both in the presence and absence of desires Food and drink become objects of desireasmuch as they «ue the mean** of causing happiness to the self

cir tl w ll

24 IF the -'df is aKo considered to to

means of happiness^ like food and drink, we ' who then is the enjoyer of happiness ?" The quality of being the action and the agent cannot

in both in one and the same thing

g*\$r sftrewr?um«r ^r%fsr«r *

25 One in«j have some affection for

the

means of happiness, but the amount of I° u to^uds one's self is unlimited Moreo^ei affection Eoi the means of happiness may from one object to another, nheia^love for one'^^ ^elf never shifts to anything else

531

*RHt ?T IR^II

26 The affection for one object capable of giving happiness may pass from it to another

The self is not capable of being either lost or acquired and therefore love for the self will never

change

^q^rerrqarTcsr n ^v® n

27 To the objection that though the self can neither be abandoned, oi gtasped, it maj be an object of mdiffeience, like a bit of straw, we reply that it cannot be so because the self that is to be \egardexl with xndx&eiewee is not diffeient like a bit of straw from the self who is to iegai d

n

it with indifference

drotaitngaRT gij^r sfrapR i

<RT §^f53x^l «^ 3Tlc*ffe f| || Rd II

28 To the objection that itfie self becomes an object of hatred, foi persons swayed by desire and anger are seen to express a desire for death, we say 44 no ”

532

>» >»

* sr^rer h s^r^T^~ § ^>r ajfir n n

29 For the body desired to be abandoned is not the Atina The Atma he uho desires to give up ind he fe K n) hatted for himself My argument is not affected by the fact that the hatied is foi the bod\ to be given up

sTTcm^h^r sHret suhstrzm sfrifire i

n=ngr w s^firarcger farerewr n 3© h

30 As dl objects ue desned for the sake of the self, theiefoi one’s own ^elf is the dearest

of all, just one *■* >on is deaiei than the friend of that son

m * jjtoc T%g i

emjft reft v&m slfinciOTfir u \ ? n

31 4 Ma\ 1 neiei suftei deduction and

nmj r l ever exist 1 Thus even body pm* and
ui even bod\ rvpeneme rbeie js absolute lo\le
for the ^elt

3&n%frT%rfir sficft firsnrwrei?-fir i
gvvwrftJiwwicnH 9>f«icfrft'r s r ll 3 < W

32 Though lo\le for self is established by

scriptures, re zoning and experience, some hold
that one's self is i mere auxiliary to one's wife
and children &c

an^T l 3 <?rw(% \ \ ^ n

3} And quote as then iuthorite the text
14 the self is bom as son n to prove the superiority
of the son

Htwramwi go?rtpj i

swrefcrc 3n?nnr srofaer ii u

34 And the Aiteieya Upamshid which
says " This Atma of his (in the form of the son)
is made his substitute foi doing virtuous deeds
Then the other sell ot his (the father's self)
having accomplished his purpose and reached
old age depai ts

3^^ St^mTfqsTuqtn n ^ ||

35 Thej also cite another text which
says that though the Atma may exist, he who

has no son does not attain to heaven and all
those learned in the Sastras declare that the son
instructed in Vedas enables the father to reach
heaven

r ?fr i

w 5fdteir\$W& ill 3 il

M) Moreovei worldly happiness also de

pends upon a son and

nothin# else

A dying

father gives directions to his son by such texts
as u Thou irt Brahman &t”

5czms[*pr*r srg i

3Ttq || it

37 All such scriptures are quoted to
establish the inferiority of self to son, wife, &c
Common people ilso admit the superiority of
the son

Rrfar^rfcr g^r%3ffiHSwr/^ff utrr i

\t ll

38 A father takes p uiih to obtain wealth,
so that though he may hniibclf die, lns son and
others may enjoy weilfh Therefore the supe-
riority oi the son is tacitly admitted

errefcarem hr*tt sre i

vrgm ra«n u n

39 All the above we admit but thereby
the self is not established to be subordinate to
anything else The term Atman is used in a
threefold sense, figurative, illusory and primary

TOT II Vo \\\

40 When we say that "Devadatta is a
lion" we see the difference between the two and
their identity is meant only in a figurative
sense Similarly when we speak of "one and
others as the self"

&?tt% airlift * 9 i

w«jti<*t<sis 3 wn?n T«rronj||RT5*rTTT *i*n u

41 Just as in the stump of a tree mist taken
for a thief the notion of a thief is unreal (i.e.,

does not correspond to object), the distinctions
among the five sheaths do not hold good in the
case of the self with which they are illusorily
identified

*36

So that each sheath conceived as the self is
illusorily spoken of as the self

42 As

the witnessing

consciousness is

secondless it cannot be said to be distinct from
anything else As it forms his inmost essence

the word self must refer to its primal

Hsfa szrarftg ^5 q'wrararfaerr i

cr^r fHferrwiCT ii tf* ii

43 Therefore in all worldly affairs, accoid
mg to the context each of these meanings be
corner piunaij m turn and the rest secondaij

5T gwiwr ?r m^rrcm 3 ^ sWhrasicr

44 To a pei&on about to die, the figui *
ti\le self alone is of use, foi taking caie of In-
house &c neithei the pinna 13 1101 the unn ii
self is of use Therefore the con is the primus
self ir such a ca^e

W^RTT WTgftsre]

4o lu the phrifie “Fue recites Vedas”
though the tue in seen, it should not be taken
as it is unfit foi i eciting the \ edas Therefore
a bo^ who is captble of reciting tin \ edas is to
be understood

ffcftg; gfsm^rnfT^n^r ^Tc*?mr^r »

* 3^ 3?gg^**ttj5t u *5 11

4b In such UMgcs a*- I im h in tnd

must become stout” the hodv is lefened to as
the sell, as the son is of no use in eating the
food which is to make the f ithu stout

WH** 33*ff*T ct<f II VII

47 In such parlance as u 1 wish to obtain
heaven b\ eligious observances” the en]oyer
consisting of the sheath of intellect is meant b\
the self, foi insteid of desiung happiness foi the
bod\ recouiNe should he hid to the ligid austeri
ties e g , Krichchra

gcgrernrai n § fafarSs&lft 11 yc 11

48 When one says “ I define emancipa-
tion ” the primary witnessing consciousness is

meant by the self Such a person knows
Brahman with the help of a teacher and scriptures
and has no desire to do in) action

siraFfcrareim niomr^Tg^r *roifa?nr uy'.ii

49 Just as Brahmins and Kshatnyas &c
are authorised to perform only particular sacrifices
and the others so the figurative unreal and
primary selves are referred to in suitable places

5fiT%ncw^sw%5Trfttfi i

Rrwtq* II *A° I»

50 So in this particular pimmrs *a4f
referred to in my painful place, then i*

unlimited love In the other two kinds of self
there is just home love In objects other than
these three kinds of self there is no loss at all

nqtpri

51 These last are of two kinds, objects to
be disregarded or to be hated Straw &c lying
on the road are objects of disregard Tiger,
snake &c objects of hatred

^ fan t

»f tim u ^ it

52 Any individual thing may come under
any of the four heads of classification viz, the
primary self, the secondary self, objects to be
disregarded and objects to be hated, according to
the effects it produces on one

'Signer «3*sn ir*n toto i

*>3 For instance, a tiger coming in front
of a person becomes an object of hate, when it is
running away an object to be disregarded, and

when it can be tamed and played with, an object
of amusement and affection

stira^sr s^mmres sajufij n n

H Though there is no restriction that a

540

particular object is to be lo\ed, another to be
disregarded and a third to be hated, the populai
acceptation according to their indication is fixed
Anything unfavourable is m object of hate ,
anything favourable an object of love , one
neither favourable nor unfavourable it> an object

of indifference

*iott shrrfopjr i\$ n?r j

Bireferar qrirasawra ^ ^ immi

^5 Therefore m short, we suy that the self
is the dearest, objects of cujo^ nv nt ueai and all
other objects either of indifference oi of hatred

gi% i

*T3WT3T?crr cTt^T tT^fciNr fG^JTTqr \ k

5b Othei suiptuies iKo si> th it the self
is the dearest lk ing of all things c g, soil

wealth, iLc, the limenuost f ictoi of txisicuce
(i e, his inmost essence)

4r^rr Rrqrcfg^pZR *rr<£?bn?*Tr * %err i

57 A propel uiijuu} into the meaning
of 'icriptmes. will show that the internal witness

is the J>rm m If \nd not tin otheis A proper
enquiry mean** the syj ispin£ of that iea entity
dififerenti*ted from the five sheaths

*rm H H

aK Tint the self luminous <onscions-
ness which witnesses the Appearance ind dis-
appen nn» >t the thm stqfev of w ikmsj, dream-
ing md dreunless sleep (A turn, Bnhma and
&ell luminous const lousnt sb tie ill anonymous

terms)

sfifiteror ara^TT%3 ^3 u u

a c) riu \.u tons objects of enjoyment hom

Pram down to weilth, aie looked upon with
v trying decrees of affection m word an ce with
their varwng degtees of pioxunitv to us

ftwrq* ft m awfaw fiwretn%*ni l

fiSjpiw ftro srro m u^oii

bO 1 soil is inoieloved than wealth one's
own body more than the son , the sensory organs

obi

^ bettei than the body , Prana (life) more than
the sensory organs and the self is the dearest
of ail

R«jer flw*rfa«g^r%*jir*n i

<rarc*rr srarRrefa u 5? 11

bi The scriptures illustrate this matter
by means of a dialogue between i wise man and
an ignorant man and establish the fact that one's
own self is the dearest

^rafrOr Jjpfr u ^ n

62 A knower of truth says that the wit-
nessing consciousness other than the objective
world is the dealest An ignorant man asserts
that son and others are the objects of greatest
love and that the w itness exists to enjoy such

sources of happiness

srTOTJTⁱ Ore Torres* snlrereiOr i
crara* wr 5p*?r?i ii M H

63 To the pupil desirous of knowledge
and the mere opponent, who both assert that

something <>thou thin self with the deftest, an
answer is given in the form of instruction to the
flint and is curst to the second

fax in ^t% Zx^kff i

RraftroR {span sra pr^kT ii e 9 ii

b4 The knowers of truth gives the answer
in the words of scripture which says "That
which you consider dearest will give you
sorrow ' From a due consideration of this
reply the pupil finds out the errors in his view
legaidinu some thing other than the self, being

the dearest

tqfTTC i

(o When a man earns to a son, and
does not get one the disappointment is a source
of misery to the parents Even after conception
sorrow is caused either through abortion or pains
of delivery

xsxjmfa x qj&ar 1

542

better than the body , Prana (life) more than
the sensory organs and the self is the dearest
of all

mz fere i

gsnrorfi: TOrrer Sfenftfer R*re ii h

bl The scriptures illustrate this matter
by means of a dialogue between a wise man and
an ignorant man and establish the fact that one's
own self is the dearest

iftrerq ffrefal i

62 A knower of truth saj's that the wit-
nessing consciousness other than the objective
world is the dearest An ignorant man asserts
bat son and others are the objects of greatest
love and thit the witness exists to enjoy such
ources of happiness

nwn«r fa era fe«ra srferarafr i
<re?ra* srt trt s*rhrir sotri ll M n

63 To the pupil desirous of knowledge
nd the mere opponent, who both assert that

something othu than self i*- the <lti«re*t an
an^wei is sp\en in die form of instruction to the
fust iml a ourM to the second

tiro i

WIWWW ggrra !*TWT qf% ll St? ||

M The knowu of truth gues the answer
m the wouU of siriptme winch sa^a "That

which you uniMdei deniest will cin^e you
soriow ' From a due consideration of this
leph the pupil hnd> out the enors m his \ie\v
legal dins; someth ins; othei than the self being
the dealest

aravmrsrersw rq<rcr gsriftrar i

TO swire =q 55^ u H

hi When t man ^ earns tot a son, and
does not get one the disappointment is a souice
of misery to the parents Even aftei conception
soilow is caused eithei thiongh aboitou or pains
of delivery

straw trswmq ynw ^ ijjsrar i

! 5<i5fi?kc*n%qe5(sigsi^ qprgit n 55 n

544

b6 Even when dulv born, he may be
-ueklv or undei the effects of evil stais and
planets or lie maj be stupid and obstinate or
after investiture with sacred thread, he may
remain without education 01 even if educated,
he ma\ lemam tinman led

vTzmfe 5T jksj ^ i

T*r5fn| srar \\ \$ u 11

b7 Or he ma^ run after other's wives or
having a large farm!}' he ma y suffer from poverty
or even if wealthy he raa^ die premafureh So
the miseries of rhe pirents aie endless

sfrfiT ftrsfcirrH I

r<r?:m sfrm cWST^stit II II

bfS Th< |>nnil recognising the fundamental

.rror of loving things other thm the self gives
up attachment to them md fixing supreme love
m his owm witnessing self, will he engaged night
and dav m the contemplation of that self

^rr%5=fr sfrEr n n

545

69 The above reply also conveys a curse
to the opponent who eitheI thiohgh obstinacy or
animosity to the know er of truth, holds to his
own view that something other than the Self is
the dearest, as it consigns him to the sufferings

of hell or to the pangs of rebirths

sf&isnr I

70 As the knower of Brahman is of the

lature of Brahman, he is described as Iswara
ind whatever he might will, will happen to the
pupil and the opponent

g cnfiforararnr ireir ftogvroJi; 1

ew shn^OTisnTOT h TOife II II

71 To him who keeps his mind fixed on
his own witnessing Self, the object of supreme
love, the Self will ever be dearest and will never
be destroyed

TORnwTOsr TORrroTCTOr 1

l^ir% mi 11 us ii

72 Being the seat of supreme love, he is
of the natuie of supreme bliss as is seen in

P 35

546

scripture that there is increase of bliss concomi
tant with increase of lo\ve from the state of
emperor onwards

r%r%^an n 11

76 (It is objected) “ If like consciousness,
Self is of the nature of bliss, bliss must accom

pany all operations of mind, just as conscious
ness does 99

sr»rr ^ i

s^rsfrft 5TP»ierr n v»j? n

74 (To this we reply) u No, though the light of lamp partakes of the nature of light and heat, light only is recognised to pervade the whole room and not the heat Similarly only consciousness is recognised to accompany intellectual operations

U?^q?^r^T51^fq *Tcg W 3*73? I

i^rsfr qgrer u u

75 Though smell, colour, taste and touch, inhere in the same object, each is perceived by its own special sense organ and not by the others Similarly also bliss

547

That is to say, to whatever feature we pay attention, at the time, we can perceive only that, though all features exist together

?Rr %rT7^ifq ^ ll \»^ it

76 If you object that consciousness and bliss are non different, whereas, smell, taste &c are different from each other, we ask you whether this non-difference is in the witness or in

the mental operations

stist n^t^T^erwVrsn i

eiBjwfr ?r53 ii vss n

77 In the first case, there is no separation of smell, colour &c in a flower If you say that the separation can be effected through the operation of sense organs, we reply that a separation

between consciousness and bliss can be brought about by the predominance of Rajasic and Satvic qualities in mental operations

548

78 When Satvic Guna predominates, we see the non separability of bliss and consciousness, as Satva is pure When Rajasic Guna is active, the Satvic bliss is masked by the Rajas which is impure

get i

with salt

79 When the very sour tamarind is mixed

•/

with salt, the sour taste is very greatly modified and very little sourness is felt Similarly (in the case of bliss)

raw i

for the *nt? * || <£o ||

80 (It is now objected) u By discrimination one may come to feel that the Self is the dearest but emancipation cannot occur without Yoga ”

topt* vcmt irraflreft i

*?rer feifor ^nr fo wrafor n c? li

81 (To this we reply that) What can be done by Yoga can also be done by knowledge Yogi has been described to be a knower of know-

549

ledge and why should not knowledge arise from a discrimination of the five sheaths

ffri ^ <6^ wrar ^ w \\\

82 The Bliagavad Gita also describes the identical results accruing to Yogis and knowers of truth, in the passage which says that state (of emancipation) attained by Sankhyas is also attained by the Yogis

arorwr i

5?*T urnr £i 5mr<? ^ n c\ n

83 Knowing that Yoga is impossible for some and attainment of knowledge is impossible for others, Lord Sri Krishna spoke of the two paths (for final release)

R 5?r i

i| cv \\\

84 Where is the superiority of Yoga seeing that direct realisation of Brahman is the common aim of the two The Yogi and the knower are alike devoid of desire and hatred

550

*rn &f Rn%\$5*nrm<r. n u

85 One who has realised that the Self is dearest, has no desire for any objects of enjoyment To One who has nothing mimical to hu where is the room for desire and hatred ?

I

86 The hatred towards the objects unfavourable to the body (e g, Scorpions &c ,) is common to both Yogi and the knower If you say that he who feels any hatred for such things, is no Yogi we rejoin that one who feels hatred has no real knowledge

§Sre*r RRTSTR g

^ignsn

wrq; |

II

87 If you say that in worldly affairs, the manifestation of duality is common to both and that there is no duality to the Yogi during the state of enlightened reflection (Satnadhi) we say that neither is there any duality to the knower when he discriminates the Self from the non-self*

ar^ra-*nfo<aifoTf3ir n cc n

88 The perception of the absence of

ib dealt with in the succeeding

chapter, named the 1st bliss of non-duality ”
There everything will become clear

Wswftfa ^§gi ^tri n M

89 If you say that he alone is a Yogi in the proper sense of the word who is ever engaged in the contemplation of Self-bliss and who does not perceive the external world, then blessings be on you (for the differences between us have vanished)

TStftaieqTO twf&raiWRPeft || <^o ||

sicr n

90 In this second part of the section dealing with Brahmic bliss, is described the bliss of Self for the benefit of dull persons

SUMMARY OF CHAPTER XII

The bliss of Atom is specially intended to be taught to such persons as have a dull intellect and who are yet desirous of knowing truth about Brahman All things including wife, sons and wealth are loved not for their sakes but for the sake of Self Self is never loved for the sake of anything else Love for the Self is not the same as desire, for it exists in the absence and presence of desires Food, drink, wealth etc, become objects of desire, inasmuch as they are the means of causing happiness to the Self The Self cannot be considered to be a means of happiness as in that case who would be the enjoyer of happiness ? The quality of being the action and the agent cannot inhere in one and the same thing

Some affection may be felt for means of happiness and it may change from one object to another But the love for the Self is unlimited and cannot shift to anything else The Self cannot also be an object of indifference

like a bit of straw, for the Self that is to be regarded with indifference is not different like a bit of straw from the Self who is to regard it with indifference Self never becomes an object of hatred one may be supposed in the case of those who express a desire for death, for in such instances it is only the body that is desired to

553

be given up It is the Self that desires to give up the body and so the Self cannot be said to hate himself Thus one's Self is the dearest of all Some of the Scriptural passages may at first appear to teach the inferiority of Self (Atma) to others e.g. son etc, but Atma is used in a threefold sense, figurative, illusory and primary, and in worldly affairs, according to the context each of these becomes primary in turn and the others secondary In the primary self there is just some love and in objects other than the three kinds of self there is no love at all These objects are of two kinds, objects to be disregarded

and objects to be hated Any individual thing may come under any of the four heads of classification viz, the primary Self, the secondary self, objects to be disregarded

ded and objects to be hated, according to the effects it produces on one Therefore the Self is the dearest, objects of enjoyment dear and all other 'objects either of indifference or to be hated Therefore one should after proper enquiry grasp that real entity differentiated from the five sheaths and recognise the fundamental error of loving things other than the Self and give up attachment to them All mental operations are accompanied by consciousness but not always by bliss This is because to whatever fact we pay attention at the time, we can perceive only that, though the other is also present Moreover when Satwa Guna predominates, we see the non separability of bliss and consciousness, as Satwa is pure When Rajoguna is active, the Satvic bliss is masked by Rajas which is impure

554

It cannot be said that Yoga is necessary for final emancipation, though by discrimination one may come to feel that the Self is the dearest Yoga is a means of

Knowledge, just as much as discrimination of the five sheaths is Knowing that Yoga is impossible for some and attainment of knowledge impossible for others, Sri Krishna spoke of two paths for final release One who has realised that the Self is dearest has no desire for any objects of enjoyment and is always enjoying supreme bliss

CHAPTER XIII

3TtrTT?T^U***ai^ |{

s^iRM v *r an^ra^ i

WSTcWtq '^h^'g || % II

1 If you say that the bliss of Yoga described above is the same as the bliss of Self

detailed in the preceding chapter and ask " how can the bliss of the Atma united with duality (e g , the body and with which the self is united)

be the same as the bliss of Brahman (who is secondless) " we ask you to listen

«m>reii[c!Wi&ii-d tretftosjtfrRsni; i

sra n = u

2 As described in the Taittiriya Upanishad the whole world beginning with ether (Akasa) and ending with one's own body, does not exist as distinct from bliss which therefore is of the

nature of secondless Brahman

554

It cannot be said that Yoga is necessary for final emancipation, though by discrimination one may come to feel that the Self is the dearest. Yoga is a means of Knowledge, just as much as discrimination of the five sheaths is. Knowing that Yoga is impossible for some and attainment of knowledge impossible for others, Sri Krishna spoke of two paths for final release. One who has realised that the Self is dearest has no desire for any objects of enjoyment and is always enjoying supreme bliss.

CHAPTER XIII

sTsrn^sFsrn* u

g^rar *t * sn^rra?? f^rarq; i

^r ^sr^rrjct ^??TCTT?r ^5 II R h

1 If you say that the bliss of Yoga described above is the same as the bliss of Self

detailed in the preceding chapter and ask you how can the bliss of the Atma united with duality (e.g., the body and with which the self is united) be the same as the bliss of Brahman (who is secondless) we ask you to listen

2 As described in the Taittiriya Upanishad the whole world beginning with ether (Akasa) and ending with one's own body, does not exist as distinct from bliss which therefore is of the nature of secondless Brahman

cr^ ii \$ ii

S The world arises from bliss, is manifested in it and at last becomes merged in

n

U Therefore how can the world be different

from bliss ?

Jurats;? wf«ft fir&fa * ^<Rmr i

ll y ii

I It should not be doubted that the world is different from bliss just as a pot is different from the potter. From whom it arises, because the bliss is the material cause of the universe as clay is the material of the pot and not the effluence of the world. A potter is of the pot

fHift&m *m * fq; tufari i

<Rr ii h ll

"» The maintenance and sustenance of the pot do not rest in the potter but in the clay as is well seen. Therefore bliss is the material

cause of the universe (not clay is of the pot)

557

fevn mvr qftnf& *et i

6 The material cause is of three kinds

(1) Cause giving rise to appearance of change

without any rent change, (2) cause giving rise to a real change and (3) one set of causes producing quite different effects The last two which presuppose space cannot be predicated of (Brahmie) bliss which is parties** (and therefore spaceless)

faw7%rWi ^ n « n

7 Those who argue that the third kind of material cause is the true one, say that one kind of a material gives rise to something quite different from it as the threads are different from the cloth and yet give rise to it

All chemical combination may be said to illustrate the fact of the effect being quite different from the cause e g, Hydrogen and Oxygen forming water by their union

www.nifiKWCT.qftarn'iren.i

Wsash: §*rir q«n u < n

558

8 Those holding the second doctrine say that one substance becomes modified into another as milk into curds, clay into pot, gold into ear-rings &c

*> Those holding the first doctrine say that it consists in the appearance of one thing in another as the rope appearing as a snake and as Akasi appears to be dome shaped and bine (though it has no shape or colour)

<rar fenrar snrr^rmq; i

mrorte qr/|qq>r wrt^rfeqrsrr^rrr IM ° H

10 bimilar illumnc appuiram.es may occur

in the impartite Brahman Thus let the world be assumed as arising in the impartite bliss

Like the power of a magician, the power of
Maya may be wild to create this objective world

11 I orcc docs not exist up irt from the

possesses

559

be inseparable) Neither are they one As it is
sometimes not manifested in the presence of
obstacles, it cannot be said to be non-different
from it We cannot also say that there is no
force as in that case what can the obstacle
oppose ?

w 11 ^ 11

12 As force is defined from its action*
we infer some obstacle to it ^ hen the action is
not produced When the flames of a fire do not
burn, we infer some obstacles e g, Incantation

&c

I

qow srftaftsirar 11 \ ii

16 The

lages came to know of

Mayic

force of Brahman being veiled under its Gunas
This divine force appears to be of different kinds
as it manifests itself variously in the form of
actions, knowledge and desires

5U5 trfassr wumfot i
facWt<jyrnw{. 11 Vi II

5 58

8 Those holding the second doctrine say
that one substance becomes modified into another
as milk into curd*, clay into pot, gold into ear
rings &c

§ r^rar i

R?sr<srec^ 5*m% ii S II

9 Those holding the fir&t doctrine say
that it consists in the appearance of one thing

m another as the rope appealing as a snake and
as Akasa appears to be dome-shaped and blue
(though it has no shape or colour)

crur xki^j far^rer sr^rr^rerq: i

JTRWRE ^SRiT || x o II

10 Similar illusive appearances may occur

in the impartite Brahman Thus let the world
be assumed as arising in the impartite bliss
Like the power of a magician, the power of

may be said to create this objective world

^rrft?r i

srftw«wr 5 h it % ? n

11 Force does not exist apart from the
thing which possesses it, for it is so seen fi e-, to

55H

be inseparable) Neither are the) one As it is
sometimes not manifested in the presence of

obstacles, it cannot be said to be non different from it We cannot also say that there is no force as in that case what can the obstacle

oppose ?

12 As force is inferred from its action, we infer some obstacle to it when the action is not produced When the flames of a fire do not burn, we infer some obstacles e g , Incantation

&.C

I

TOW 3n%3TWT^HT || ^ ||

Id The sages came to know of Mayic force of Brahman being veiled under its Gunas This divine force appears to be of different kinds as it manifests itself in variously in the form of actions, knowledge and desires

5RT s[j][^ sits gsns^flr^ |

toth II W II

560

14 Thus say all Vedas and sages e g, Vasishtha Parabrahman is eternal, all pervasive, secondless and possessing all power

r¥e^r%?rprsrnr n \$ n

15 Whenever Parabrahman is revealed by an operation of its force, the latter becomes manifested That phase of Brahmic power which gives rise to consciousness, is manifested in the bodies of embodied beings (so said Vasishtha to Rama)

srrirg i

16 The force of movement is seen in air, hardness in stone, fluidity in water, and burning power in fire

17 Immateriality in space, and destructibility in objects that are being destroyed The world is in Paramatma just as a large serpent is in the egg in an embryonic state

ng gi5r qsii 3©i9r flsraq; 11 u

IS Or as a tree with fruit, leaves, creepers, flowers, smaller and larger branches, roots etc in the seed (This illustration of the tree being latent in the seed should not be applied to Brahman in toto as it would otherwise make Brahman the 14 Pannanu ** cause instead of being 44 Vivaria")

crwrgsjT^r i

19 By reference to differences in space and time some forces arise from Brahman in some places and at certain times, just as special seeds sprout out from the ground at special places and special times

sr strut nlr i

20 When the eternal, manifesting, infinite

Brahman assumes the cognising power it is said to be, mind

3TRT

P 36

562

forfcrrw fl nerr srr%srr-
wwRraigw m ra*i ii ii

2 1 First arises mind, then a perception of bondage and emancipation, then the universe in which are included the worlds and so on like tales concocted for the amusement of children

straw fk snsfi gw i

gw ii ii

22 A nurse repeated the beautiful story
to please the child in her charge “ In a certain
place there were three worthy princes

^ 3r\$ p<rrw% <?rw ii *3 ii

23 Of these two are not born and the
third has not even been conceived in the
mother’s womb The} lived in the town of
absolute non existence, being endowed with all
good qualities

i <rr\$mw forenrar i

itowt wr fejrwws qrasrrftw it Rtfif

2 4 The three pure minded princes came

563

out of their town of non-existence and saw-
growing in the sky, trees laden with fruits

ir i

25 They went to the town of futurity
and lived there happily, engaged in hunting

sn^t% ^tsrt ?;m \$j*tt t

e f^rci m it

26 The boy being unable to exercise
discrimination believed the story of the nurse
to be true

^T^Psqn«f%lrsra^«iRt3RiTigr u ^vs n

27 In persons devoid of judgment this

world appears to be as true as the story was, to
the boy

28 The sage Vasishta, thus described the
force of Maya by such stories This force is

now described more in detail

■SM

^nml wfrawEH-jiftqir u 11

2 <) Thib Mayn four appeals fo be distinct from Hh eilecl (tho world) and its bisih (Bi diman) The bhsiei is dish net fiom the lire whirl) canard if The foiee is inferred fiom its effect

dO The pot with ils thick news end rotundity ih the prodiel of foree acting on clay will) il« five piopeities, sound, sineH itr Blit the foree i« difTeienl fiom eilhei, ()• e, the pet or day)

h qpraratg *f*fr «rar i

©ra ^ QrftF^fai * II \ H

]] Koiee doert not posarbs die characters of the pot or of I he day and in distinct from both II ih theiefoie imibmknble and mdesirib

able

woforifr gcr qrfctafSpQrr i

5fo5r55Tf^fU5;i^H faq>rci*ffra<tr ii ^ n

5b5

32 Befoie the formation of a pot, the capability of giving ri*e to a pot was inherent in the clay With the help of the potter, wheel &c the clay becomes transformed into the pot

5Ttffg^Rfgf^JI 5T«n it * 3 ||

33 Persons without discrimination con- found the properties of the effect with those of clay and speak of it as the pot

fsaiisiMfr^ qrramsr *r m sjh i

34 The clay which existed as such before

it was operated upon by the potter is not a pot.

It becomes a pot only when endowed with the qualities of thickness, hollow cavity &c

^ sjet E fWr mm i

snmfSrei 3?:f fW^rmm^afon^ ii ^ n

3i The pot is not diffeient from the clay as it cannot exist without clay and it is not identical with clay as no pot exists in a lump of

clay

566

^rfIWferi S*Wt|« 113511

36 Therefore being a product of force, it is as indescribable as force itself It is called force when it is invisible and in its visible condition is called a pot

37 The power of a magician is invisible before it is brought into operation Afterwards it manifests itself in the form of an army of Gandharvas

qer 9rrapra£Hr i

N©

38 Therefore the scriptures predicate non-entity to all products of force and entity to such substances e g, clay in which force inheres

wif&ranv romra mm i
w&nr?g*Tgg>i § rer II 3S fi

39 The products of force e g, a P't having no further substantiality than possessing

a name have no real entity, whereas relatively to them clay possessing sound, smell &c is said to have entity

«rar*r n o n

40 Of the three Viz, products of force,

the invisible force and that in which both these

inhere, the first two exist only one at a time but

* ● *

the third accompanies both as the constant basis

^ 11 v ? u

41 The products of force though visible have no real entity as they are liable to origin and destruction When they originate, they are known by names invented by men

HI5TT f%5«RSIT5fI5KI II VR II

42 Though the products are destroyed,

their names continue to be uttered by men As they are described in words their entity is purely nominal

56 6

>?*:•' t'S< Sn^RTST |

srof sre^rw^ ii^ii

36 Therefore being a product of force, it is as indescribable as force itself It is called force when it is invisible and in its visible condition is called a pot

^=5[5ilTs5%HErfa JTPir *T SJT53T5 3*T I

TOis?idNTrm^qor n ti

37 The power of a magician is invisible before it is brought into operation Afterwards it manifests itself in the form of an army of Grand harvas

T\$er rNjnsqi^TRJTrTPi I

fqqiKTVjill It

NO

38 Therefore the scriptures predicate non-entity to all products of force and entity to such substances e g, clay m which force inheres

wnfqgarg^r § II H

39 The products of force e having no further substantiality than

gj a P°t

possessing

567

a name have no real entity, whereas relatively to them clay possessing ^ound, smell <S.c is said to have entity

40 0£ the three Viz, products of force,

the invisible force and that m winch both these inhere, the first tw o exist only one at a time but the third accompanies both as the constant basis

HUT WTHt IHtqRIH II II

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have no real entity as they are liable to origin
and destruction When they
known by names invented by men

originate, they are

42 Though the products are destroyed,
their names continue to be uttered by men As
they are described in words their entity is purely
nominal 3

568

jt g cr^r f%r%wr^nj. n #3 ii

43 As they have no real entity, are liable
to destruction and are described by names
coming out of the organs of speech, the nature
and properties of visible products of force e g,
a pot, are unreal

44 As the substratum clay keeps its
uniform nature while the product of force i*>
MSible, before its origin and after its destruction
and as it undergoes no change and suffers no
destruction, it is said to be the real entity

4 a (It is objected) “ If what is expressed

the terms “ manifested ” “jar” “Product of
change” is unreal then why does not knowledge

of the entity of the substratum clay destroy the

idea of pot &c M

5S9

srfr*ir ^ R»rreRi£ || vs li

46 (To this we reply that) The notion of the real entity of the pot has been destroyed thereby , therefore the destruction of the notion of the real entity of the pot from a proper knowledge of its substratum should be regarded as destruction and not the actual imperception of the pot

g*tRWT3pstr ifft wrarema n i

?re*q-*ic&fTrfoT&ns*rr 'ECTfrcf>fcrf ii tfvs ii

47 The m\ erted leflected image of a

O

person, in water is never mistaken by anybody for the real person standing on the bank of a river

w rqRwmiflorae* ^ rc*i5nr ii vc ii

48 Therefore the knowledge that every-thing other than the substratum Brahman, is

unreal, is the means of emancipation to those who hold the doctrine of non-duality As the substratum clay is not rejected, the appealance of a pot in it is accepted

570

'rftonw i

% i) *<K il

49 In a case of actual change as that of milk into curds, the former substratum milk disappears But m the modification of clay and gold in the pot and ear-ring respectively the substratum remains as such

wir irir *7 ssra ^•'TraRTJT^orni i
tta || Ho II

50 It should not be doubted that the
broken pieces of a pot do not resemble clay for
they do so when reduced to fine powder The
persistence of gold in the case of ear-rings is
quite plain

'rftoTTfrftg i

t^nrar ?r n M II

51 When milk becomes curds there is
actual change of substance, as milk cannot be
recovered from the curds \v hercas m the case of
a pot, the original substance e g, clay &c
remains the same and can be recovered from
its modified products

571

Here pot and golden ear-rings may be cited as
instances of Vivarta

ar r%! i

^q*q*ir^r si>ru q>i?r%rcann 7*1^11 <\R n

52 According to those who hold that one
set of causes produces a different set of effects,
day should possess two sets of properties, for
causes and effects must have different forms,
sensations of touch &c

55 Aruna's son Uddalaka gives three
examples of clay, gold and non Therefore one
must firmly fix m mind the unreality of all effects
(Phenomena)

^T5Wm*T II «\« ||

54 Uddalaka says that when the cause is
known, all its effects are also known But how
from a knowledge of the real cause can know-
ledge of unreal effects arise ?

570

q^3r ft ii ii

49 In a case of actual change is that of milk into curds, the former substratum milk disappears But in the modification of clay and gold in the pot and ear ring respectively the substratum remains as such

vrk m r q qsm ^raRr«ftraRR i

Jta ror* ii ||

oU it should not be doubted that the broken pieces of a pot do not resemble clay for they do so when reduced to fine powder The persistence of gold in the case of ear-rings is quite plain

ajkr^r qftow?tejj i

^rfrirr * efcra u \ \ II

When milk becomes curds these* is

actual change of substance, as milk cannot be recovered from the curds \ \ hence in the case of a pot, the original substance, clay, Ac remains the same and can be recovered from its modified products

571

Here pot and golden ear rings may be cited as instances of Vivaria

*5\$ tjprcjinq&i. I

siW^t ^ ii

52 According to those who hold that one set of causes produces a different set of effects, day should possess two sets of properties, for causes and effects must have different forms, sensations of touch &c

^g«ui*wara sprang i

srr^i^t n <^ ||

56 Aruna's son Uddalaka gives thiee examples of clay, gold and »on Therefore one must firmly fix in mind the uni eality of all effects

(Phenomena)

3>t\$fafTR ^rfq l

'i>*nraiq»renr n ^ n

54 Uddalaka says that when the cause is known, all its effects ai e also known But how from » knowledge of the reel , naK „ k ledge of unreal effects arise ?

ensure ?FKORTtrg n n

55 It is commonly seen that an effect e g , a pot, is a modification of its material cause clay The clay portion of a pot is the entity Therefore by understanding the cause of the pot viz, clay, jou understand the real entity of the

pot

eramsrr * igiratar i

3 * 2 ? ^Tr5n^n5n^T^Rq; n il

56 A knowledge of the unreal portion of

the effects need not be taught, is such knowledge serves no purpo*e A knowledge of the true entity (e g,) s elf i s of ii^-e to men (a* means of

emancipation) while i know ledge of the unreal

portion is of no use

57 (Yn opponent Niys) “ The * ì\ mg that

knowing the cause the ‘•une a** knowing tin
effects, -jmph mean- tint i know ledge of cla>
gne« ri-c to i knowledge of cl ì\ What i“ theft

wonderful about this ? ”

573

T^TOT ^m^TU^T T%*fTO II ^ II

58 (The Vedantin replies) “ True, that
the real entity m the effects is the same as the
cause, may not be <urpnsmg to men of discrimi-
nation, but who can prevent the ignorant from
being surprised at this ? ”

»m scrcprafa n 11

59 He who holds that a cause gives rise
to an effect different from itself, he who holds
that a real change is produced m the effects and
a common person will wondei on hearing that
the knowledge of the one cause produces a
knowledge of all its effects

*TMR^T T^SjpTT 11 ||

60 In order to turn the pupil towards the
secondless one the Chandogya U pamshad teaches
that by knowing the one cause all the effects are
known Nothing is said about the differences
between the many effects

572

srrasfa efte ^r<wtw 3 ii 11

55 It is co:

only seen that an effect
eg, a pot, is a modification of its material cause
clay The clay portion of a pot is the entity
Therefore by understanding the cause of the pot

viz

pot

ar^TRrr * 31 sr^nrigwri

3 * 3 ? wrgr^rsmNr^ i l <\ 5 11

56 A knowledge of the unreal portion of
the effects need not be taught, as such knowledge
serves no purpose A knowledge of the true
entity (e g,) ^elf is of use to men (as means of
emancipation) while i knowledge of the unreal

portion is of no use

*fi «b i < oil

s p fi* iwrwhr ftw* n v* h

57 (An opponent siys) “ The saving tliat
know mg the cause is the <* ime as knon mg the
effects, simph means tint i knowledge of cla)
gi\es rise to a knowledge of claj IVhat is there

wonderful about this ? ”

573

RSUTI Rlfe^TiTRr T%RT*T %?T II <\6 II

58 (The Vedantm replies) “ True , that
the real entity m the effects is the same as the

cause, may not be surprising to men of discrimination, but who can prevent the ignorant from being surprised at this ? ”

srrewfr gr^oTufR ^ i

ura srsfoft 3SRTT RwmI; n <\«

59 He who holds that a cause gives rise to an effect different from itself, he who holds that a real change is produced in the effects and a common person will wonder on hearing that the knowledge of the one cause produces a knowledge of all its effects

jA %5T HTHRSfPT ma^TT II II

60 In order to turn the pupil towards the secondless one the Chandogya Upamsshad teaches that by knowing the one cause all the effects are known Nothing is said about the differences between the many effects

574

The scriptures are admitted a*? evidence in matters in which perception and inference can be of no use Hence scriptures lose their characteristic authoritativeness when they are taken to inculcate truth within the province of perception and inference Nay, when they actually seem to deal with empirical matters, the scriptures cannot be taken to be in earnest This is the canon of interpreting the Vedas

61 Just as by a knowledge of clay we

know all objects made of clay, so by knowing

Brahman the whole phenomenal universe may be known

*T5T WJrl |

62 Brahman is of the nature of existence, consciousness and bliss and the world is of the nature of name and form T ipaniyn Upnms hnd mention*? the Brahmic indications of existence, consciousness and bliss

Sirs |

STFFqOTtFTO JT^T^rq; || \ \ ||

575

63 Arum described Brahman as of the nature of existence (Taittiriya Upamshad) the Rig Vedas as of the nature of consciousness (Aitereya Upamshad) and Sanatkumara a* of the

larly other scriptures

51% 11 11

b4 Purusha Sukta say& that Brahman remains after creating forms and giving them names Another scriptuie says “ 1 reveal names and forms ”

65 Prior to evolution, the universe was in an unmamfested state and subsequently became manifested by name and form By the

term “ unmamfested ” is meant the indescribable power Maya in Brahman

66 This Maya present in unchangeable

574

The scriptures are admitted as evidence in matters in which perception and inference can be of no use. Hence scriptures lose their characteristic authoritativeness when they are taken to inculcate truth within the province of perception and inference. Nay, when they actually seem to deal with empirical matters, the scriptures cannot be taken to be in earnest. This is the canon of interpreting the Vedas.

1. CHARGRRRT i

c

*rGr%rRi5TOq; ti n

61. Just as by 1 knowledge of class we

know all objects made of class, so by knowing

Brahman the whole phenomenal universe may be known.

mqsfm m etst Hig?r^??sajonr n ^ h

62. Brahman is of the nature of existence, consciousness and bliss and the world is of the nature of nunc and form. Tapani) a Upnisslmd mentions the Brahmic indications of existence, consciousness and bliss.

R^RRRm tor to i

€Rc\$RR aTRSRRRR?TO R^RRIR It II

575

63. Arum described Brahman as of the nature of existence (Taittiriya Upamshad) the Rig Vedas as of the nature of consciousness (Aitereya Upamshad) and Sanatkumara as of the nature of bliss (Cbandogs i Upamshad) but many other scriptures

fic*T xhmh i

^ ^rm^roTr^ n ^9 11

64 Purusha Sukta says that Brahman remains after creating Forms and giving them names Another scripture says " 1 reveal names and forms 11

gu fessr i

^aoqqqt^rfiwqt \ \ ^u, \ \

65 Prior to evolution, the universe was in an unmanifested state and subsequently became manifested by name and form By the

term " unmanifested " is meant the indescribable power Maya in Brahman

e»St&qsf@fq8t fasER; »

3 Thyrmfr* 5 ^ (|

66 This Maya present in unchangeable

576

Brahman undergoes modifications in numerous ways Maya is to be known as the material cause of the world (Prakriti) and the Supreme Lord as the controller of Maya

3Tp?rt Hrfer irrafflr ^ i

<rfrrein a § asroq; n 5* it

67 The first modification is Akash It exists, is manifested and is dear to all Its own nature space which it is unreal, while its other three properties derived from its cause are real

* sqh <J5*?*c\$er ?T SfKRT I

^ srmiRsft «rwr 11 it

68 The spatial property did not exist before evolution, and does not exist after the

destruction of AKa«a and as it has no existence
either before evolution or after destruction, it
has no real existence even in the present

^jerrfir Bu wnfo *rrc<t i

ETRT II If

t)9 Lord hn Krishna told Arjunii that
being* are umnamftst m their origin, miiufot

577

in the middle state (1 e, m the pi esent) and
unmanifest m then dissolution

|| v>o ||

70 Ju»t as clay exists in pot and othei

products m all the thiee states of time, so
existence, consciousness and bliss ever peivade
the Akasa When the idea of space is l ejected,
one experiences in one's own self, existence,
consciousness and bliss.

srhstsy f% vnfa % g? i

71 If the notion of space is forgotten
what is there left ? If you say " nothing " we
accept it and say that that which is repiesented
by the word is levealed (That is, the persis-
tence of consciousness is shown thereby Only

that nothing is left)

jprq; n \s^ u

72 Therefore we predicate existence of it
P 37

576

Brahman undergoes modifications in numerous ways. Maya is to be known as the material cause of the world (Prakriti) and the Supreme Lord as the controller of Maya.

3. Tere Eshant varer ^ fir* i

67. The first modification is Akasa. It exists, is manifested and is dear to all. Its own nature is space which is unreal, while its other three properties derived from its cause are real.

h qanwft srrsre i

sniper ^ ^rvrrer sr&rresft «rwr n ^ m

68. The spatial property did not exist before evolution, and does not exist after the destruction of Akasa and as it has no existence either before evolution or after destruction, it has no real existence even in the present.

siwtoti

scottS? srre n ^ H

69. Lord Sri Krishna told Arjuna that beings are unmanifest in their origin, manifest

577

in the middle state (i.e., in the present) and unmanifest in their dissolution.

a^siwgpaiiSwwift u v »° U

70. Just as clay exists in pot and other

products in all the three states of time, so existence, consciousness and bliss ever pervade the Akasa. When the idea of space is rejected, one experiences in one's own self, existence, consciousness and bliss.

mum (kwzs4 em mm a re i

^3 ?im gre&wiflr ft it u

71 If the notion of space is forgotten
what is there left ? If you say “ nothing ” we
accept it and say that that which is repiesented
by the word is levealed (That is, the persis-
tence of consciousness is shown thereby Only
the objective element is negatived by your saying
that nothing is left)

11 vs 1 * 11

72 Therefore we predicate existence of it
P 37

578

As it i* subject to no miseiy, it is bliss The
absence of favouiable and unfavourable cncum-

stances constitutes the bliss of self

^31^ CTICTrf'lf*^ g § Wft I

prwil R5fR?fr ftsrg ^ ^ g n *3 //

73 As a favourable object gives use to
pleasure and an unfavourable one to sorrow,

there is the bh^s of self m the absence of both
(i e , in its natural state) No one experiences
misery in the natural state

*RST ^mR*R*Tmq[ii o» It

74 Though the bliss of self is eternal, the
mind on account of fickleness passes momentailj
from happiness to soirovv Therefore both these

are to be looked upon as mental productions

W^&SRWR^ *rawR g srafr I

srcgs^rar fitmewm il oh ll

75 Therefore we accept existence, consciousness and bliss in Akasa Similar considerations apply to all things from the air (outside) to the body (of the enquirer)

57'1

5 ^-ftr 5jrr ^rfe^r fttfa ll v*s n

7b Motion and touch *ne the special characteristics of m, colour, heat and light of fire, fluidity of water, and solidity of earth

Txq- firw^r *rasn ?ra^r ssifrsra^ n vsv» 11

77 bimilail) the special properties of food stuffs* and bodies can be separated and their nature inferred by the mind

i

T%Sl-cT *7l%<3[R?t[T t* U *c ll

7S In the innumerable objects with different names and forms, are inherent the common indications of existence, consciousness, and bliss Nobody can dispute this

srurn sfis^r ^55 lgenfe^ ll ll

79 The names and forms being subject to origin and destruction are unreal Therefore

580

recognise their basis to be Brahman Just as bubbles, foam &c have the waters of the sea as their basis

snrfti i

5tR rra ^ if o m

80 With a direct knowledge of Brahman as eternal existence, consciousness and bliss,

names and forms gradually come to be dis-
regarded of themselves

wrarerTTr^frajaiq; I

wraihF *§ 11 c \ 11

81 The moie is duality disregaided, the

clearer does the realisation of Brahman become
As knowledge of Brahman is peifected, name

1 and form come to be disregarded

fttirer gferaranra g*n^ i

82 When through repeated practice,
knowledge of Brahman comes to be fixed, the
man becomes emancipated even though alive
It does not then matter what becomes of his

body

581

T&faws* ^ norm* ir u <:^ n

S3 The mental ti uunur leiding to the
realisation o£ Bi.ihman is uinlei stood to mean
the unbroken fixity of attention on Brahman by
being engaged in one or othei of the following
meditation on Brahman, speaking of it and
enlightening one another on the subject

softer w 6* n

84 B} an incessant piactice with earnest-
ness for a long time, the impiessions of this
world become loosened m all ways and vanish

HISJ I%\$[T II ||

85 The Mayic force inherent m Brahman
is like the force inherent m clay, able to cieate
numerous unieal things oE this norld The
experiences of sleep nnd dreams found m living
beings are evidences of this

R5;r^ri%q^r sfrar ^^a^rftofr i

stsp'w rc«r?n Aim ^rgre*i3F<ra;ifi;of(11 <z\ u

582

86 Just as during sleep theie is a force
capable of creating impossible diearns, so there
is the Mayic force in Brahman capable of
creating all this universe, maintaining it and
destroying it

eresrcte ^ nrrgwrrt^ gn ll <;« n

87 A person sees in his dreams aerial
locomotion, the cutting off of his own head,
experience of years crowded into an horn, death
of his son &c

^n% j&n; i

*r*n*mef*ra ct^t n cc n

88 And there is no question of the
occurrences being proper or improper and what
ever happens appears to be in its proper place

l^fr *rfiprr rer fkzFSF&kv i

rT^Rt r%sr^rq; it 11

89 When such is seen to be the power
of sleep, what is there to wonder at the unthink-
able power of Jlaya

58-i

3TOW 3^ RsO I

fafg^R flr^Ri^T^r li 30 il

90 -lust »s a sleeping person creates
numerous things m his dreams, the Mayic power
causes the appeaiance of diverse things m the

unchanging Brahman

itRaRi snf&i^n^afsi^graT umraferar \\^\\ \\

91 Akasa, air, fire, water, earth, the universe, the worlds, animate and inanimate things are all products of Maya. The consciousness of Brahman is effected in the internal organ of living beings.

92 Sentient and insentient objects have alike as their common basis the same Brahman characterised by existence, consciousness and bliss. Names and forms alone differ.

1^=3wt i

?rm^r 5 u <u n

582

86 Just as during sleep there is a force capable of creating impossible dreams, so there is the Mayic force in Brahman capable of creating all this universe, maintaining it and destroying it.

51\$ toV ^ wg?i#i? g* n n

87 A person sees in his dreams aerial locomotion, the cutting off of his own head,

experience of years crowded into an hour, death of his son &c

5* 3^>f% STOOT <T5r g\$*?r j

cf^rr u ct if

88 And there is no question of the occurrences being proper or improper and whatever happens appears to be in its proper place.

sN?fr *rr£*r rer <r?r i

r%*rg?rq r u ii

89 When such is seen to be the power
of sleep, what is there to wonder at the unthink-
able pow er of Maya

565

96 Varying mental mentions ue formed
from moment to moment IVhat is lost is lost
and does not come back The ordinary uorldlj
concerns should be looked upon similarly

^ «HT I

^ fam \$=Rn% na || 11

97 In youth theie is no continuance of

In old age theie is no manhood
The dead father nevei comes back The day
which is past never comes back again

flHrcrsmiism ^ ajoin^r%^T i

98 What specialty do the ordinary u orld-
ly objects subject to destruction, possess over
mental cieations ? Therefoie though they
appear to be manifest, the notion of then being
real should be abandoned

99 When woildly objects are disregarded,
the mind fieed from obstacles becomes fixed in
thinking oE Brahman Then one may be engaged

o84

93 Names and forms are found in
Brahman just as various objects appeal m a
picture Disregarding names and forms, there
onh remain existence, consciousness and bliss

asfi n W H

94 One standing on the Bank of a river

o

will not be deceived by the topsy-turvy image of his bodj in the water but will identify himself with the body on the bank So also (should one nesrlect name and form and bear in mind the common basis Brahman)

ei^refr ^ i

qm^rr ii W II

95 Just as the thousands of mental ciea-
tions which all people have in their day dreams
me neglected bj them m woildlj aftnus c o

should names and forms be disregarded in the
real entity of Biabman

arSr arur I

suffer tfNiw ii n

96 Varying mental cieations aie formed
from moment to moment What is lost 1 * lost
and does not come back The ordinary m orldlj
concerns should be looked upon similarly

4pth ?arra3c i

s^n% tsptq; n \

97 Injotith theie is no continuance of
boyhood In old age theie is no manhood
The dead father nevei comes back The day
which is past never comes back again

98 What specialt} do the ordinary world-
ly objects subject to destruction, possess over
though they

appear to be manifest, the notion of then being
real should be abandoned

mental creations ?

Thei efoie

sqfijjir ^tt%% tftfSnsrerr svrfcR

i

ll ^ n

99 When woildly objects are disregarded,
tbe mind fieed from obstacles becomes fixed in
thinking oE Biahman Then one may be engaged

58fi

m worldly concerns (and not be affected by them)
just as an actoi acts his part on the stage foi

the tune being

srro^iTfjsTsn^fa fsssr sr?r ^r^-rr n ll

100 Though w iter is flowing over it
constantly the undei lying lock is e^ei stable
Similarly the names and foims may cnange but
the underlying substratum Buhnian lemanis

unchanged.

?45r wfer h i
er^rr srwr rkV*i il H

101 Just as in 1 (lawless minor is ieflec
ted the whole sky containing numerous object*,
so the whole Akasi containing all the urmer*e
in itself is manifested in the etcinil Brahman of

the nature of existence and consciousness

tot i

102 Without seeing the mirror it is impossible to see the objects reflected in it

So how can there be knowledge of names and

587

forms without knowing the substratum existence, consciousness and bliss

51 @ % ii 4 11 \ o \ 11

103 After first realising existence, consciousness and bliss, the mind should be firmly fixed in it and not allowed afterwards to dwell on names and forms

5RTiaRI^ || \ o V ||

104 Thus the Brahman characterised by existence, consciousness and bliss, becomes devoid of phenomenal universe May all people rest in such secondless bliss* !

sr^ <isroifc5rra- |for 1
n«r n ^0^ u

105 In this third chapter of the section dealing with Brahmic bliss, is described the non-dual bliss to be obtained by pondering over the unreality of the phenomenal world

SUMMARY OF CHAPTER XIII

Taittiriya Upanishad says that the whole world arises in bliss, is maintained in it and at last becomes merged in it Bliss is the material cause of the universe as clay is of the pot Material cause is of three kinds

(1) cause giving rise to the appearance of things with out any real change (2) cause giving rise to real change (3) one set of causes giving rise to quite different effects The last two which presuppose space cannot be predicated of Brahmic bliss which is partless and therefore spaceless Illusory appearances eg, a rope appearing as a snake or Akasa appearing as domeshaped and blue, though it has no shape or colour, may occur in impartite Brahman \ force known as Maja nin' be said to create this objective world with Brahman n* base This divine force appears to be of different kind* as it manifests \ variously in the form of actions, knowledge and desires Whenever Brahman is revealed by an operation of its force, the latter becomes manifested That power of Brahmic power which gives rise to consciousness is manifested in the bodies of embodied beings When the eternal manifesting Brahman assumes the cognising power, it is said to be mind The mind has the perception of external objects and of bondage and emancipation The Majic force is distinct from it*

589

product, the world and from its basis Brahman It is called force when it is invisible and in its visible condition 13 called the effect The product of force and the invisible force exist only one at a time, but that in which both these abide accompanies them as constant basis Products of force though visible have no real entity as they are liable to origin and destruction

"When they originate they are mere names introduced by men As they are described in words, their entity is

purely nominal -Vs they have no real entity, are liable to destruction and are described by names, the nature and properties of visible products of power eg, a pot are unreal But as the substratum of the pot (the clay) remains unchanged and is not destroyed, it is said to have real entity The objection that the knowledge of entity of the substratum clay, does not destroy the idea of the pot, may be answered by saying that the notion of the real entity of the pot has been destroyed thereby and that the destruction of the notion of the real entity of the pot from a proper knowledge of its substratum, should be regarded as destruction and not the actual imperception of the pot Therefore the

knowledge that every thing other than substratum
Brahman is unreal, is the means of emancipation to
those who hold the doctrine of non duality Therefore

one must fix in mind the unreality of all effects (1 e,)
phenomena Just as by a knowledge of clay, we know
all objects made of clay, so by knowing Brahman the

whole phenomenal world is known Prior to creation,

>90

the universe was in an unmanifested state and subsequently became manifested by name and form By the term unmanifested is meant the indescribable power of Maya in Brahman In the innumerable products of force with different names and forms, are inherent the common indications Existence, Consciousness and Bliss The names and forms being subject to destruction are unreal With a direct knowledge of Brahman about existence, consciousness and bliss, names and form; come to be disengaged and the man becomes emancipated even though alive It does not then matter what becomes of his body which is only a bundle of names and forms The mental training leading to realisation of Brahman, consists in meditation on Brahman, studying of it and enlightening others on the subject Beyond incessant practice the worldly impressions become loosened in all ways and vanish The Movie hero of Brahman is like the force existing in the rope capable of creating and destroying impossible dreams even walking in the air the cutting off of one's own head More over at the time that dream occur, whether there is no question of the occurrences being proper or improper and whatever happens appears to be in its real place When there is the power of sleep, what is there to wonder at the unthinkable power of Maya Akiwi, » «*, fire, water earth, the universe, animate and inanimate things are all

products of Maya

The consciousness of Brahman is reflected in the

internal organ (mind) of living beings and insentient objects have alike as their common basis. Brahman Names and forms alone differ just as the thousands of mental creations which all people have in their day dreams, are neglected hence them in then worldly affairs so should names and forms be disregarded in the real entity of Brahman. The ordinary worldly objects subject to destruction have no superiority over mental creations. Therefore though they appear to be manifest, the notion of them being real should be abandoned. "When worldly objects are disregarded, the mind freed from obstacles, becomes fixed in thinking of Brahman. Then one may be engaged in worldly concerns and not be affected by them."

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the universe was in an unmanifested state and subsequently became manifested by name and form. By the term unmanifested is meant the indescribable power of Maya in Brahman. In the innumerable products of force with different names and forms, are inherent the common indications Existence, Consciousness and Bliss. The names and forms being subject to destruction are unreal. With a direct knowledge of Brahman as eternal existence, consciousness and bliss, names and forms come to be disregarded and the man becomes emancipated even though alive. It does not then matter what becomes of his body which is only a bundle of names and forms. The mental training leading to realisation of Brahman, consists in meditation on Brahman, speaking of it and enlightening others on the subject. By an incessant practice, the worldly impressions become loosened in all ways and vanish. The Mayic force of Brahman is like the force existing in sleep capable of creating and destroying impossible dreams e.g. walking in the air, the cutting off of one's own head. Moreover at the time that dreams occur, there is no question of the occurrences being proper or improper and whatever happens appears to be in its real place. When such is the power of sleep, what is there to wonder at the unthinkable power of Maya. Akasa, air, fire, water, earth, the universe, animate and inanimate things are all

products of Maya

The consciousness of Brahman is reflected in the

591

internal organ (mind) of living beings. Sentient and insentient objects have alike as their common basis, Brahman. Names and forms alone differ. Just as the thousands of mental creations which all people have in their daydreams, are neglected by them in their worldly affairs, so should names and forms be disregarded in the real entity of Brahman. The ordinary worldly objects subject to destruction have no superiority over mental creations. Therefore though the appeal to be manifest, the notion of their being real should be abandoned. When worldly objects are disregarded, the mind freed from obstacles, becomes fixed in thinking of Brahman. Then one may be engaged in worldly concerns and not be affected by them.

CHAPTER XIV

A

What is the bliss of knowledge? «T^rtns«r f^ir^sT ra^ir li \ II

1 Bliss of knowledge is now described
For the sake of him who has realised Brahman
bliss through mental control, discrimination of
self and meditation on the unreality of duality

fe'WiiTF^rssrr^r «frfr%^qq> I

g ^rvrrarr^qur sire; =qjjra«r it R II

2 Like the bliss accruing from objects,
"bliss of knowledge is also a modification of intellectual operation. It is of four kinds having
the form of absence of sorrow &c

^ ^smnrnsr srwrfa ^?r\$3n5rircr#r i

srmsnafrsm^ li * n

3 Absence of sorrow, fulfilment of desires,
-satisfaction arising from accomplishment of all

m

deeds that have to be done and realisation of all
tint has to be realised These are the four
modifications of the bliss of knowledge

* /N

rs ^ r\

^ issnc^ir i

ii « II

4 Nohow is of two kinds that related to
this world and that related to the next world
Removal of sorrow related to the present is now
set forth in accordance with the teaching of
Brihadaranyaka Upanishad which says —

*Frqro || ^ h

5 “When a person comes to realise his
own self to be ‘that’ (Pai matnia), washing
what and to satisfy with those desires can he be

swayed by material affections in his body ? ’

\&\kv i

^3TtT \ \ ^ \

(> The self is spoken of as the individual
-elf and the supreme Self The illusory identi-
fication of Consciousness with the three bodies

gives rise to the notions of Jiva and Enjoyer

P 38

That is to say the s imc self becomes known as
tbo individual and the supreme

TOwr *=n%5TO^*cii?ic* : 3r HTif^wr i

g ^tanr (l v» n

7 The identification of the supreme belt
of the nature of existence, consciousness and
bliss, with names uid foims give* rise to objects
of enjoyment When the Self is disciiniinfled
fi om both there w neithej enjoyer noi objects of
enjoyment

srucg R^Trrr * li ^ H

S The enjoyer (identifying himself with
the bod}) desires objects of enjoyment foi his
own gratification and ciuses miseiy to his
bodies The miseries on affect the thiee bodies

and not the self

OTntarqv W* ariWffcr g mxw u S H

0 The miseries affecting the gross bod}
are various diseases due to differences in the

->0)

bodily tempeiament* Deane* and passions cVt

affect the subtle bod) and the seed of gross and
subtle bodies, is m the t uisal hod\

aravrorera u \ o n

10 One w lio h is come to know the
supieme helf b\ following the methods ot
discrimination set foi tli m the section dealing
with the bliss ot non duality does not peiceì\ e
any 1

is theie foi him to deam 0

eal object ot enjoyment md thuefoie what

Staffer st€r g 35R f^r li n n

11 When is descnbed in the section
treating of the bliss of self, the Jiva is recognised
m the unchangeable Ivootastha, theie is no
enjojer and theie is no rooinfoi bodily afflictions

r^Fcrr g l

totohi* ipifa l^i gftfera ll 11

12 Thoughts regarding
constitute the sorrows with

erit and dement
reference to the

394

That is to say the ^arae self becomes known as
the individual and the supreme

GRTwr i

n^rr g ^frwq; n v* n

7 The identification of the supreme Self
of the nature of existence, consciousness and
bliss, with names and forms give** use to objects
of enjoyment When the Self is discriminated
fiom both there neithei enjo^er nor objects of
enjoyment

3TOi%g sifrcg rcarerr *r wrer w c w

S The enjoyer (identifying himself with

the hod">) desires objects of enjoy vnevv for lus
own gratification and causes misery to his
bodies The miseries can affect the three bodies
and not the self

o^atpfr qrrg^wr term l

g *fiTC*r ll S M

0 The miseries affecting the gross bodj
are various diseases due to differences m the

Desueb and pi^iuiib iLt

affect the subtle body uid the seed of gross and
subtle bodies, is in tlu i.iusil bodi

^T(Tir HJTl3rf ll %o It

10 One who has cotm to know the
supierae Self b\ followin'!; the methods of
discrimination set foith in the section dealing
with the bliss of non duality does not perceive
any leal object of enjoyment uid thuefoie what
is there foi him to desiri 9

t6TT?nT*TT'S 3lTK3 |

Wret ^r<ara 5 t€r; |55ti; f*r ll H H

11 When as described m the section
treating of the bliss of self, the Jiva is recognised
in the unchangeable Kootastln, theie is no
enjoyerand there is no room for bodily afflictions

R^TTWIR trsfra f%?cTI <Tq%% |[^ ||

12 Thoughts regarding merit and demerit
constitute the sorrows with reference to the

bodily tempciaments

That is to say the self becomes known is
the individual and the supreme

to be ?rr«TCT*fr i

^Ti^Anq5r^ri%^T g n v* u

7 The identification of the supreme being
of the nature of existence, consciousness and
bliss, with which mind and senses give use to objects
of enjoyment When the Self is discriminated
from both there is neither enjoyment nor objects of
enjoyment

srcrfrs ftwr * ii £ h

S The enjoyer identifying himself with
by WsvA>) ol>yfct> wl few lus

>\vn gi itihcatum uid ciuses imsciv to his
odies The miseries of the material bodies
and not the self

ferar l

qn*ra»h?Rpr gjfir g vk»t ii S ii

0 The senses affecting the gross body
of various diseases due to differences in the

sanvRf mm

397

twstern *r fawa ii i% it

16 He who has no egoism as the doer of
actions is not destroyed though he may kill
people and is not bound by his actions

jrraTfosMhroNi ^oi^n^r^nr i

^ 3?%5 2Fsrem-<rc n \

17 Killing father and mother stealing,
causing abortion and such other sinful deeds do

not destroy emancipation and the glon in his
face is not destroyed

iraars«n^3Rr n \t u

18 The scriptures also saj that m addi-
tion to the absence of sonows, the knower has
dl his desires fulfilled Having satisfied all
tn ants, he becomes immortal

rtr i

sncK «r 5*TO5iioi ^muii n ^ n

19 The Chandogya Upamshad says that
the knower may be eating oi playing with or
enjoying the company of women, wayfarers and

596

future existence It has already been said in
the fir^t chapter dealing with the bliss of Yoga,
that such thoughts do not affect the knower
of truth

*mr oti i

<pr n ? \ n

13 lust as the lotus leaves are not wetted
by the watei m which the\ float, so after the
genesis of knowledge the knower is not affected

u <J>

by the futuie works

voircrar i

er«rr arafer u ? v it

14 Just as dried pith and cotton ue
completely burnt up in a moment by fire, so
the accumulated past woiks of the knower ^re
buint up by the fire of true knowledge

VRiflr tot i l ^ n

15 Sri Krishna tells Arjuna that all works are consumed by the fire of knowledge

vrrm *r l

sr * few** 11 ^ li

16 He who has no egoism as the doer of actions is not destroyed though he may kill people and is not bound by his actions

tt gf%> «mftcqlra g?sr*>ifc?rc 11 u

17 Killing father and mother, stealing, causing abortion and such other sinful deeds do

u

not destroy emancipation and the glory in his face is not destroyed

irqntoractsRr ii \

18 The scriptures also say that in addition to the absence of sorrows, the knower has all his desires fulfilled Having satisfied all wants, he becomes immortal

STIR ^ftfWrtrewre |

5i€t^; h R^tiroi crror \ ^ n

19 The Chandogya Upamshad says that the knower may be eating or playing with or enjoying the company of women, wayfarers and

598

others and does not think of his body at all He will continue to live, through force of fructescent works

*tBrw 11 Ro ii

20 The knower attains all desires at once
There is no rebirth for him as in the case of
ordinary persons To a knower there is no
order of sequence in the quality of bliss he will
enjoy but he will at one and the same time enjoy
all grades of bliss

See Taittiriya Upanishad Chapter VII and
Bhagmat Gita II 46

For a knower it is not

in the way of progress as in the case of

21 & 22 Whatever amount of bliss

enjoyed by a king who is young, handsome,

learned, healthy, courageous, surrounded by
armies, ruling over the whole world enormously

wealth, and possessed of all means of enjoyment
found in the world of men, that included in
the bliss enjoyed by the knower of Brahman

n If a man retires to the forest

23 Both the king and the knower have
no worldly desires and so their satisfaction is
equal The king has no desire because he has
already enjoyed all worldly pleasures and the
absence of desire in the knower is due to
discrimination

The exalted bliss which the imaginary king is
said to possess can be felt only for a moment and it is
only then that his bliss can at all be compared to that
of the enlightened But the king may lose or stand in
fear of losing his health, wealth, youth, kingdom &c and
this may interfere with his sense of happiness

Annihilation of the individual self

<T5tt tsjrn n 11

24 The wise man being learned in the

scriptures knows the defects inherent in the
objects of enjoyment Kmg Brihadratha
illustrated these defects b) means of parables

600

3 P* hi?h Hro% nr TOrasrsftfr'r u v\ u

^5 The defects there spoken of are of
many kinds and pertain to the body, mind and
objects of enjoyment Hence the wise man has
as much repugnance for them as one feels to eat
the stuff \ omitted by a doo*

W^fTTHc^ * r |r HTHHtfHH |

% n ^ \

2b Tliough with regard to the absence of
desire the king and the knower are said to be
equal, the king has miberj in accumulating
objects of enjojment and is always m feai that
his kingl} position may come to an end in the
future

arr^rrf^cr ^r^rr mfa fi&fcn ii Rw 11

2/ Tlie knower is free fiom these two
sources of miser} and theiefore Ins bliss
superior to tint of the king The king m.i)
have a desire for the blit->b enjojed b> t superior

older of being-* known as Gandhmas and the
enlightened man has none such

n

REFT>*4 \ \ ^6 \ \

28 By the upemng of good deeds done
in the present life as a man, one may attain to
the state of man-Gandharva in this life

TT^?5f 3ss*ra II :*.<\ ||

29 But if as a result of good deeds done
in past lives one attains to Gandharva state in
the present life, he is know n as Deva Gandharva

qj*qr?ra* *Tcir u 3© u

30 Agmshvatta and other ancestral spirits

dwel for a long time in the world of Pitris

(ancestors) If at the beginning of this ei i they

attain to the state of deities, the^ are known as

*

Ai|anade\ atas

^rr qgc q q q- l

sratwtrsrRstfciT n ^ ^ u

600

gnr str% c rr*ra* nr ^»prers:i33i%5T 11 RK n

25 The defects there spoken of are of
many kinds and pertain to the body, mind and
objects of enjoytneut Hence the wise man has
as much repugnance for them as one feels to eat

the stuff vomitted

by a dog

restthc^ I

(I R5 II

2b Though with regard to the absence of desire the king and the knowei are said to be equal, the king has iniserj in accumulating objects of enjojment and is ah\ajs m feai that his kmglj position may come to an end m tlu

future

arwr wr5RrCTTcr«r5'ffF?rsr%^r5^^ i

3TR3rfer ^n*er rMrrVr II ^ h

27 The knouer is free fiom these two sources of misery and theieforc his bhs^ ^ superior to tint of the king The king » II > hive a desire fot the bh^s enjoyed by i Miperior

smwrffwrreiT w i

vRisroja 11 ^ it

55 Anothei wn\ to thow the 'time is a*

follows The witnessing consciousness of the knower looks upon all bodies as he does his own ind therefoie ma\ be said to enjoi the bhc* of all the creature*

Tbe truth explained m this stanza supplies the hey to the otherwise inexplicable riddle of the sfcoiy of Sri Krishna s loose life with damsels Krishna as the

kmg of Yogis continually identifies himself with all creatures Hence their enjoyment is his So long as the world continues, lvnshna 19 engaged in enjoying all

objects This is the metaphysical principle which Sukadevo meant to illustrate by tbe episode of Kusbna and his beloved damsels Vo one therefore can chaige

Krishna with adultery without charging himself at the same time with it Like stones often occurring in the Vedas, this too, though related in the past tense, must be taken to enforce a metaphysical truth manifesting itself in all the activities of the world in the present and future also The episode in which Krishna is described as assuming the forms of calves and shepherds when

they were stolen by Brahma the creator, is meant to illustrate the metaphysical doctrine of creation according to which Brahman becomes the world Thus Bhagavata

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31 Those who in this era perform horse sacrifices and other good actions obtain high positions and are fit to be worshipped by the devatas, become Karmadevatas

TOrmgTO r km swtfr i

ram%r^resfr@r sun *^rrc*??rw3> u n

32 Of the Dev is the chief ones are Yama, Agni &c More prominent than these are, Indra and Bhaspati The creator of the worlds is Virat and Brahma has the name Sutratma

33 Beginning with the king and going up to Brahma each desires the condition higher than his own The bliss of self being unspeakable and unthinkable is superior to all the others

3JFFSrg mftrar to l

sjSfanrRysr ^rf5=cr % 11 3# N

34 The knower may be said to possess the bliss of all creatures because he has no wish to enjoy any of the pleasures derived by them

wnR^ajer u ^ 11

V) Another way to show the same ^^

follows The witnessing consciousness of the knower looks upon all bodies as he does his own and therefore may be said to enjoy the bliss of all the creatures

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they were stolen by Brahma the creator, is meant to illustrate the metaphysical doctrine of creation according to which Brahman becomes the world Thus Bhagavata

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teems with popular illustrations calculated to bring home to the dull intellects the profound truths of Vedanta

«?r mssger n 3^ tt

*o

36 Even the ignorant has all this enjoyment in himself (as Witness) but owing to his

want of knowledge he has not that contentment which marks the enlightened " He who knows enjoys all these desires " So says scripture

*T§j ^reform HTsrr srifer i

<TOT*TT?2&% HW SnfRffi 11 M

37 The knowei always sings of his self
pervading everything, singing the saeied hymn
u I am the food (object), T am the eater of the
food (enjoyer)”

This is anothei wa\ in which fche enlightened
en] 0 \s himself

% Wffraa ^rwiffrew ihr f?r^f^ra- i

srrffsrrc^jfr^erTq: ir \c u

38 The absence of misei y and fulfillment

6(T>

of Leslies aie thus established The other two
foims of contentment naturilly follow, Vi/, the
feeling of having done all that has to be done
md of hiving lealised all that has to be lealised

wro sftpf to % wwiTOifadfcra \
s usingsw (i u

*59 These two hm alieady been well
detailed m the section dealing with satisfaction
(Tnpti) The same veises aie to be meditated
upon foi purifying the mind

S3* ^rqr u «o n

40 Befoie the dawn of knowledge one
ha* voftwy duties to peifonw for aeqvnsition of
w oi ldly and hea\enlj pie is m es and also with a

\icw to obtain final emancipation But aftei the
diwn ol knowledge theie is nothing for him to
do (is> he feels the satisfaction of having done all
his duties)

STRTOITO3*: I

«ig«^ftTOW 11 S I \\\

41 With the feeling of having done all

b06

that has to be done he unremitting!) meditate*
on Brahman and thereby enjoys supreme bliss*

g feRisrr sr\$ra*=g gsrrroqsrrer i

«rcrcrfr 11 hr ii

42 Miserable and ignorant people engage

in worldly affairs with desire for me, children
&c With what desire should I who am full of
bliss engage myself in worldly concerns

^rrsragim ra il II

43 Those who wish for pleasure in other
worlds perform ordained works What is there
for me to do seeing that I identify myself with
all that exists

sirwajw ^ ^rr^nfor qr i

^s^rf^TRorr ^ 11 »5? 11

44 Those who are authorised to study
scriptures and recite Vedas may do so I am
actionless and therefore no Vedic injunctions can
bind me

6(17

^TR3U% ?T^rm iT TOR ^ I

f% *T SU^TORR tl II

45 I.e., speaking, I do not strive for
sleep or food and I do not perform the acts of
bathing and cleaning If you say that other*
contribute such action* to me what claim can such
contribution do to me 5

5nf*n^ii*raH*rn^T^W5 »Tsr 11 u

46 A bush of Abtus muj be Mipposed to
be on fire by a distant on lookei but theie is- no
real burning of the tiee Similirly if others
attribute worldlj qualities to me, I am not
iftected by them

'43RR5TI H || t\9 ||

47 Those unacquainted Avith the nature
of Brahman may enquire into the teachings of
scilptures Why should I who have self-know-
ledge listen to such things ? Those that hai e
any doubts may meditate on Brahmic nature but
I who have no doubts will not do so

608

* ^vrfcxSTPTOi]' !! V£ II

48 He \\ ho h is conflicting ideas regard
mg tne nature of Brahman ma\ ha\ e xecour>e
to contemplation to get rid of such ideas VI hat
is the iis>e of contemplation to me free as I am
from conflicting ideas ? I ne\ei identify the
body with Brahman

firrohr n VS il

49 Though I am fiee from such conflict
mg ideas I mxy speak of myself i& a man in
worldly affairs from foice of habitual impression*
of past deeds continued foi a long time

afrot £rsr£*r i

eroV qrovnTOTO'r it n

50 Being concerned in woildly affairs
will only cease when the fructescent works are
exhausted But as long as the result of such
works are being enjoyed no amount of contem-
plation lepeated a thousand times will have an}
effect (in ovei coming worldh transactions)

ferere sqqfqs ir i

3t«inw q^q-f^rrat^r? \$<r il m n

51 If you wish to resort to contemplation
for avoiding being engaged in worldly concerns,
you may do so but what is the use of contem-
plation to me seeing that I am not distracted by
worldly affairs ?

fqajqr qtfisr qqn?q q wnfkmtit qq i

fqajqr m «qrfaqr qq« ii «\q, ll

52 I have no mental distraction and so
there is no enlightened reflection for me, both
these pertaining to the changeable mind

sNrtin snaftara n m ii

53 Where can I have any other experi-
ence seeing that I am of the nature of the sum-
total of all experiences in this universe I am
certain that all that has to be done has been
done and all that has to be got has been obtained

qqref^wq qqn^r sn&mn || t\# ll

P 39

54 To me who am neither an actor nor

an enjoyer it does not matter, what, fructescent
works may bring- about by way of engaging me

in worldly concerns in accordance with or against
scriptural injunctions

wnrr iKr^rfV i

itrtgt ^ jt*t ajfrr ll 11

55 Although everything that has to be done has been done by me, if with the intention of doing good to the world, I choose to engage in ways ordained by scriptures it does no harm to me

%m^rrnsrNwajrfr q&rr gg i

56 Let the body be engaged in the

preserving cleanliness,

looking for food &c and let the organ of speech

be engaged either in reciting Pancha (Om) or

studying Vedic works

worship of God, bathing

fewg **rr*Tg zfizir retrain i

611

57 Let the intellect meditate on Vishnu
and become immersed in Brahmic felicity Being
a mere witness in these matters, I do nothing
whatever nor cause anything to be done

RIRSTRcRr gH I

58 Having done all that has to be done
and got all that has to be obtained, he feels
satisfied and is always engaged in thinking as
follows

I am supremely blessed in having a

direct knowledge of Brahman and in having

W O

Brahmic felicity plain to me

^ aretK^ * sfraNr 1

SROTS! ^CTtjfr Rnfq II II

60 I am supremely blessed for 1 do

not feel the miseries of worldly affairs and

all my ignorance has fled, 1 know not
whither

65 In this fourth chapter oE the section
dealing with Brahmic bliss is described the
bliss of knowledge Till that knowledge arises
one should be engaged m the practice (of listen-
ing to the scriptures, of considering them pro-
perly m mind and of meditating on them)

r * RRia I

RtRsq *Hfrrei *topj; i| jj

61 I

supremely blessed for I know of
nothing that remains^ to be done by me I have
realised all that one ca^i. WJS h for

q^fr? £ mr

q5=qrf q==qtf q«fr «r?*r g- ?

^7 II

I am supremely blessed as there is no

62

earthly f

J - -» ViltZ fflV

and as nothing more is waning to
bliss 6

^ S*f*r ^ ? „

. , ?° how completely my merits have
had their rich reward I Oh blessed me >

*ir &nmwr irmtnfr \$t?rq; n \$ y „

64 Oh scriptures how true > Oh teacher

"7 0 nr £ "i' Oh <*" « »f.i i

-and Oh bliss how endless I

fa w w gwfarç'fcatow ^nmj; u ^ n

65 In this fourth chapter of the section
dealing with Brahmic bliss, is described the
bliss of knowledge Till that knowledge arises
one should be engaged in the practice (of listen-
ing to the scriptures, of considering them pro-
perly in mind and of meditating on them)

SUMMARY OF CHAPTER XIV

-0-

Bliss of knowledge is a modification of intellectual
operation It is of four kinds (1) absence of sorrow
2) fulfilment of desires (3) satisfaction arising from

accomplishment of all deeds that have to be done, and
i) realisation of all that has to be realised The illusory
identification of the supreme self with the gross,

subtle and causal bodies gives rise to object* of enjoyment
The enjoyer identifying himself with the body
desires objects of enjoyment for his own gratification and
causes misery to his three bodies The miseries
afflicting the gross body are various diseases due to the
differences in the bodily temperament Desires and
passions affect the subtle body and the seed of gross and
subtle bodies is in the causal body One who has come
to realise the Self by discriminating Self from non self
does not perceive any real object of enjoyment and
therefore there is nothing left for him to desire When
Tiva is recognised in the unchangeable Kootasthma
there is no enjoyer and no 100m for bodily affections
and hence follows absence of sorrow The knower
obtains all desires at once and will at one and the same
time enjoy all grades of bliss from the bliss of an
Imperator to that of Brahma the creator, as described in
the Taittiriya Upamishad 'Moreover the witness Q smg

615

Consciousness of the enlightened knower, looks upon all
bodies as he does his own and therefore he may be said
to enjoy the bliss of all the creatures When there is no
sorrow and when all desires are fulfilled, there must
follow the feeling of satisfaction that all that has to be
done has been done No Vedic injunctions or prohibi-
tions can bind the knower as he has risen superior to

them all Whatever he may be seen to be doing is
merely due to the fructifying karma which is exhausting
itself By realising Brahman, the knower has realised
all that has to be realised and there is nothing left for
him to accomplish

CHAPTER XV

ararsr srgw^R iwot i

srogpcRNrar gr%*f*fr n ? n

1 In this section is described the bliss to be derived from material objects, which is preliminary to and part and parcel of Brahmic bliss

'SGn&FTCKOT I

3T?3iTft u ^ li

2 Scripture teaches material bliss to be t part of Brahmic bliss m the following passage “ This supreme bliss is impartite and is one with Brahman Other creatures enjoy only a mere trace of this bliss 19

STFcTT *TRT«I2JT 3JST ^tWTWIT \

Rr^fwcqrrar n l u

617

3 Material operations are oE three kinds aim (Satvic), active (Rajasic) and ignorant Tamasic) Calm Satvic operations are renun-

aation, generosity, uprightness &c

^f»raT n v u

- i Active Rajasic operations ait desire, ttachment to objects, gieediness, coveting nother’s property &c and the ignorant Tamasic ipeiations are said to be foil}, feat &c

snftiTg §<st ^ strafeRtra h^ii

5 The consciousness o£ Paiaiahma is,

reflected in all these operations When reflected
in calm Satvic operations, bliss of Brahman is
additionally manifested

^ snjsrrerr Jtfcr^q ^f?r i

^Wt?[gsromra u ^ u

6 (The Katha Upamshad says that) “ the
supreme Self came to have numerous forms as
he has entered into all bodies” Vyasa the

618

writer of Brahma Sutra* gives the illustration
of the sun being reflected in vessels of water
and appearing to be of many forms

tnp fij igprem ^ ^ szrefenr i

qgsrr ^ ll vs ll

7 Another Yedic passage says tint
though the supreme Self is one, he appears to
be many as he is seen in all bodies like the one
moon reflected in several jars of water

r*

i^qgr rare repOT mm tras 11 c n

*S The reflection of the moon in water is
dim if the water is dirty and clear if water is

mf

pure Thus Brahman appears to be two-fold
according to (the modification of the mind

srfcjjerg r£rcrfe<r i

w fa favour It H n

0 As the operations of the ignorant and Tamils are impure, the blissful part of Brahman is hidden and only the conscious part is reflected, because there is a little bit of purity in them

619

€n; i

H SHRTOW ?T55WTT%n«WI^?3 ^ U ?o ||

10 Or, clear water may be heated but it does not give out light Similarly in Rajasic and Tamasic operations, consciousness only is reflected

np^ «rsgm qm i
gsNn^rferenra n \ w

11 In a piece of dry wood both heat and light are developed Similarly in Satvic operations both bliss and consciousness arise

^wflr srm i

@rjpj3*3sn\ar f? II ||

12 In the case of both the illustrations (Viz, firewood &c) and the thing illustrated (Satvic operations &c,) the remark that has been made above is based on the nature of things and therefore the cause is determined according to experience

61S

Brahma

arras

UB

the illustration
vessels of water

and appearing to be of many forms

5J^Tcm

^Wi ~i^ II va II

7 Another Yedic passage says that
though the supreme self is one, he appears to
be many as he is seen in all bodies like the one
moon reflected in several jars of water

E 'W'M CTC5 I

t^tet oaf^rr swrm fref ii c n

S The reflection of the moon in water is
dim if the water is dirty and clear if water is
pure Thus Brahman appears to be two-fold
according to the modification of the mind

0 As the operation of Rajas and Tanias
are impure, the blissful part of Brahman is
hidden and only the conscious part is reflected
because there is a little bit of purity in them

619

sransrer ^ n % © w

10 Or, clear water may be heated but it does not give out light Similarly in Raja sic

and Tamasic operations, consciousness only is reflected

^n?ctrq a^i^ranma u \ \ u

11 In a piece of dij wood both heat and light are developed Similarly m Satvic operations both bliss and consciousness arise

12 In the case of both the illustrations (Viz, firewood &c) and the thing illustrated (Satvic operations &c,) the remaik that has been made above is based on the nature of things and therefore the cause is determined according to experience

* 3rctg * {&h \

SIPttrafa W>I%rfiBac|\$T3IT%5m II W II

620

13 We see no bliss in the operations of Rajas and Tamas In the operations of Satva we see more or less of happiness experienced

TT5f?Tf?Tr^T 3TWCT HT II !!

14 When a desire arises for houses, lands <Lc it is due to the opeiatorib of acme Rajas md hence there can be no happiness m it

g *sFTT%^r I

srf^T'^ TOvret tir n ? \ n

15 The state of suspense preceding their acquisition is itself a misery Not acquiring them mci eases the misery Anj obstacle in the

way of acquiring them causes anger and any

them creates

enmity

ftqrr* wtch <rm*r i
^r«rrf?s ^ gewgrfa ^ n ii

16 If the hostility is too great to be
overcome, it causes quarrel which is born of
Tamas Anger and others are productive of

hostility encountered in acquiring

621

much misery One cannot even dream of their
causing happiness

siren 4 i

17 When the desired object is acquired
there ensues calmness of mind which gives rise
to much joy If the object is enjoyed the joy
is all the greater Even the prospect of getting
the desired object causes some happiness

cnfirem i

iTsr u \c n

18. Renunciation of objects of enjoyment
causes the greatest happiness as described in the
chapter treating of bliss of knowledge Being
devoid of anger and greed, forgiveness and

or

generosity are also sources of happiness

^Tragini nrafsrerci^ i

ffo^reti^rerei n X ^ ii

19 Whatever happiness is caused, that is the reflection of Brahmic bliss When the mental operations are directed inwards, the i reflection of bliss comes unobstructed

*22

T^T% §<sf %l% CTTRI ST g OFy q |

srck sqaare Srercf^q; n ^o ll

20 Existence, consciousness and bln form the three-iold nature of Brahman I objects like clay, stone &c only existence i manifested and not the other tiro

srerr faftsv ^rtT^Rf^jpn i

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21 In Rajasic and Tamasic operations of jhe intellect, existence and consciousness are manifested In the tranquil Satvic operations all the three are revealed Thus is described Brahman associated with the phenomenal universe

arfasr srnwtonRfr ^ i

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22 The Brahman devoid of phenomena 2 an be comprehended by knowledge and Yoga The latter has been dealt with in the 11th chapter and the former in the two subsequent chapters

ararr srssrg ^ | tmnw fkvi l

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62 ,

23 Non-existence, want of consciousness

and misery form the nature of Maya Non-
existence is understood in connection with such

things as a man's horn Want of consciousness

in wood, stone &c

24 And misery in Rajasic and Tamasic
operations Thus is Maya prevalent every-
where Brahman is said to be united with
manifested universe when identified with mental
operations controlled by Sattva, Rajas and Tamas

3 5 2 in 'kgw?r %s u ^ u

25 Such being the characteristics of
Brahman and Maya a person wishing to contem-
plate on Brahman should ignore non-existing
objects e g, a man's horn and fix his attention
on the others (which have existence)

in srteijsr&ir ^rrarkf^nn*. ir^ii

2(> Ignoring names and forms in objects
e g , stone, one should think of existence only
Ignoring the misery connected with Rajasic and
Tamasic operations, one must think of existence

and consciousness

27 In the tranquil bhavvic operations all
The three viz, existence, consciousness and bliss
should be contemplated Thus the three kinds
of contemplations are (lapsed as inferior, middle
and superior)

for i

■3?^ wgitr* firowwc u u

28 The bliss arising from material objects
is described as being very good for persons of
lull intellect engaged in worldly affairs, because
it is the contemplation of Brahman dissociated
with phenomena] universe

Here the purpose of this chapter is ofearly indicated viz, to point out the method of meditation which is best suited for common poisons that are engaged

625

in worldly concerns i c, for those that are not qualified to meditate on the nttnbuteless Brahman

$n \wedge n$

29 To meditate on Brahmnmn ui the tn*

different state of the mind when it is Full of impressions of Brahmic bliss and when the operations of the intellect are at a minimum, is the best of the methods of meditation. Thus

4 kinds of Brahmic contemplation have been

described

30 What has been said here is not to be confounded with the meditation merely foi the sake of mental discipline On the other bund knowledge and Yoga treated of before, form the subject of this chapter also, for here too is know- ledge of Brahman dealt with Meditation how- ever is serviceable, as a person who has attained to fixity oE attention thereby, will be competent

afterwards for uninterrupted realisation of Brahman

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31 In the state of profound knowledge,

existence, consciousness and bliss appear blended into one single whole The differentia being absent, distinctions are not seen

WFcrr sfftr ftranrriEr i

«rRrr%^5rr %^rgTi«fRR«Tnir% || ^ II

32 The associates are tranquil Satvic >perations, Rajasic opeiations and objects like tone &c Either through Yoga or discnmma

O O

ion it is possible to do away with associates

arisr infer II II

33 In the self*lummous, conscious, asso ciateless, secondless Brahmic nature, there is absence of the triad of knower, knowledge and known That is known as Brahmic bliss

suTR^rfire RJR 'raiftsurra tfcr i

ftwppf sifoiFer srfirawrn H H

6^7

84 In this fifth chapter of the section dealing with Biahmic bliss is described the bliss resulting from objects Objective bliss is the door to Bliss of Brahman

sftaraMdfc srsrR?tiT i

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II

35 May the Supreme Iswara of the nature of Hari and Hara be eternally pleased with the enjoyment of Brahmic Bliss, and may he always

protect all creatures who have taken refuge in
him and who have pure minds

SUMMARY OF CHAPTER XV

o

.ete is pointed out the method of meditation
which is best suited for common persons who are
engaged in worldly concerns, that is to say for those

meditate on the attributeless

that are not qualified to
Brahman The bliss derived from

material objects is

preliminary to and part and parcel of Brahmic bliss
Mental operations are of three kinds, calm (sattvic)
active (Rajas) and ignorant (Tamasic) Calm Sattvic
operations are renunciation, generosity, uprightness etc.
Active Rajasic operations are desire, attachment to
objects, greediness, coveting another's property etc.,
The ignorant Tamasic operations are folly, fear etc.
Brahmic consciousness is reflected in all the three kinds
of operations When reflected in Sattvic operations
bliss is additionally manifested As Rajasic and tamasic
operations are impure, the blissful aspect of Brahman
is hidden and only the consciousness is reflected It is
a matter of common experience that desire for objects
always gives rise to misery Attachment to an object
creates desire which gives rise to anger, if there is any
obstacle to the fulfillment of desire Anger gives rise to
enmity and enmity to quarrel which is simply misery
When the desired object is obtained and enjoyed, there
is some happiness which after all is only short lived as

one desire leads to another Whatever happiness is caused, it is a reflection of Brahmic bliss When the mental operations are turned inwards the reflection of bliss comes unobstructed In objects like clay, stones &c, only existence is manifested In Rajas and Tamas operations of intellect, existence and consciousness are manifested In the tranquil Sattvic operations, existence, consciousness and bliss are all revealed Thus is described Brahman associated with phenomenal universe Maya is of the nature of non existence, want of consciousness and misery The objects of the universe should be thought of as manifesting either one, two or three of the Brahmic indications To meditate on Brahman in the indifferent state of the mind, when it is full of the impressions of Brahmic bliss and when the operations of the intellect are at a minimum, is the best of the methods of meditation In the self-luminous, conscious/ associateless and SQCondless Brahmic nature, there is an absence of the triad of knower,

knowledge and known That is spoken of as Brahmic bliss

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