

SECTION - I

Topic-1: Deliberation on Brahman

1. Hence (is to be undertaken) thereafter a deliberation on Brahman.

Topic-2: Origin etc., of the Universe

2. That (is Brahman) from which (are derived) the birth etc., of this (universe).

Topic-3: Scripture as Source of Knowledge of Brahman

3. (Brahman is omniscient) because of (Its) being the source of the scriptures.
(Or) (Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.

Topic-4: Upanishads Reveal Brahman

4. But that Brahman (is known from the Upanishads), (It) being the object of their fullest import.

Topic-5: The first Cause Possessed of Consciousness

5. The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanishads, which fact is clear from the fact of seeing (or thinking).
6. If it be argued that the seeing is in a secondary sense, we say, not so, owing to the use of the word Self.
7. (Pradhana is not the meaning of the word "Self"), because liberation is promised for one who holds on to That.
8. (Pradhana has not been spoken of even indirectly), because there is no subsequent mention of its rejection, and (because that militates against the assertion at the beginning).
9. Because of the merger of the individual into his own Self.
10. Because the knowledge (gathered from the various Upanishads) is the same (as regards Consciousness being the cause).
11. And because (Brahman is) revealed (as such) in the Upanishads.

Topic-6: The Blissful One

12. The Blissful One is the supreme Self on account of repetition.
13. If it be argued that (the Blissful One) is not Brahman, owing to the use of a word (suffix) denoting modification, we say no, for the word is used in the sense of abundance.
14. For the further reason that Brahman is indicated as the source of Bliss.
15. And the very Brahman spoken of in the mantra is declared in the Brahmana (portion explaining the mantra).
16. The other is not the supreme Self, because that is illogical.
17. And because of the assertion of the difference (between the individual soul and the supreme Self).
18. There can be no reliance on inference (for arriving at Pradhana) owing to (the mention of) desire.
19. Moreover, the scripture teaches the absolute identity of this one with this (One).

Topic-7: The Being Inside

20. The Being inside is God, His qualities having been taught.
21. And God is different (from the individual being) owing to the mention of difference.

Topic-8: Space

22. Space (Akasa) is Brahman, for Brahman's indicative mark is in evidence.

Topic-9: Prana

23. On that very ground, Prana (is Brahman).

Topic-10: Light

24. Light is Brahman because of the mention of feet.

25. If it be objected that Brahman is not spoken of, because the mention is about a metre, we say, no, for the dedication of the mind is taught in that way; for similar instances are found elsewhere.

26. And this must be so, because this makes possible the representation of all the things etc., as a foot.

27. If it be argued that Brahman (of the earlier text) is not referred to here on account of the difference in the instruction, we say: No, because there is no contradiction in either case.

Topic-11: Pratardana

28. Prana is Brahman, because it is comprehended thus.

29. If it be argued that Prana is not Brahman, since the instruction is about the speaker's own self, (then we say, no), for here is an abundance of reference to the inmost Self.

30. But the instruction proceeds from a seer's vision agreeing with scriptures, as in the case of Vamadeva.

31. If it be argued that Brahman is not spoken of here on account of the indications of the individual soul and the chief vital force, then that cannot be so, since this will lead to a threefold meditation. (Besides, Prana) is accepted (elsewhere) as meaning Brahman (because of the presence of Brahman's characteristics), (and these are) in evidence here.

SECTION - II**Topic-1: The Entity Known Everywhere**

1. (Brahman is the object to me meditated on), since that which is well known everywhere is taught (here in this Chandogya Upanishad - III-xiv-1,2).

2. And this follows from the fact that the intended qualities are justifiable (in the case of Brahman).

3. And the embodied individual soul is not surely meant, because the qualities do not fit in with it.

4. And because there is reference to the object and subject.

5. Owing to the difference in the (case-endings of the two) words.

6. (This follows) from the Smriti also.

7. If it be objected that the supreme Self is not taught here, because of the smallness of the abode and because of its being referred to as such, then we say: No, for this is done for the sake of contemplation, as is seen in the case of space.

8. If it be objected that God will be subject to the experience (of happiness and sorrow as a result of unity), we say, not so, for there is a difference.

Topic-2: The Eater

9. The eater (is God), on account of the appropriation of all that moves and does not move.

10. And (this follows) from the context.

Topic-3: The Two in the Cavity of the Heart

11. The two who have entered into the cavity (of the heart) are the individual Self and the supreme Self, for that is what is seen (in other texts).

12. And because there is a specification.

Topic-4: The Person in the Eye

13. The One inside (is God), for that is logical.

14. And (this follows) from the mention of place etc.

15. And this so for the further reason that the One possessed of bliss is referred to (in the Text, “The One that”).

16. And because the course to be followed by one who has heard the secret teaching is spoken of.

17. None other can be the Person in the eye on account of impermanence and impossibility.

Topic-5: The Internal Ruler

18. The internal Ruler in the divine and other contexts (is the supreme Self), since the characteristics of that (supreme Self) are spoken of.

19. Neither Pradhana, known from the (Samkhya) Smriti, is the internal Ruler, for qualities that do not belong to Pradhana are spoken of.

20. The embodied soul also (is not the internal Ruler); for the followers of both the recensions read of this one as different.

Topic-6: The One That is Unseen etc.

21. The entity, possessed of the qualities of not being seen etc., is Brahman, for Its characteristics are spoken of.

22. And the other two (viz., the individual soul and Pradhana) are not meant, for there is the mention of the distinctive characteristics (of Brahman) and (Its) difference (from the two).

23. And because there is a presentation of form.

Topic-7: Vaisvanara

24. Vaisvanara (the Cosmic Person) is the supreme Lord, for though the (two) words (Self and Vaisvanara) denote many things, they are used specifically.

25. The form referred to in the Smriti is an indicatory mark (that Vaisvanara means the supreme Lord). Hence Vaisvanara is God.

26. If it be objected that Vaisvanara is not the supreme Self because of the word used as well as other factors, and because of residence inside, then we say: not so, because the instruction is to conceive of Brahman as such, because the specification is inapplicable to others and because they mention Him even as a person (Purusha).

27. For these very reasons (Vaisvanara is) neither the deity nor the element.

28. According to Jaimini, there is no contradiction even in case of direct meditation.

29. According to Asmarathya, it is from the point of view of manifestation (that God is referred to as spatially limited).

30. According to Badari (God is spoken of as spatially limited) on account of being meditated on.

31. According to Jaimini, the spatial limitation is (justifiable) because of the meditation based on superimposition; for this is shown (in another text).

32. And they (the followers of the Jabala branch) remember (ie., read of) this One (ie., God) in this place (ie., in between the head and the chin).

SECTION - III

Topic-1: The Abode of Heaven, Earth, etc.

1. The repository of heaven, earth, etc. (is the supreme Self) on account of the word denoting Itself.
2. Because there is the instruction about (Its) attainment by the free.
3. No inferential entity (is the repository), for there is no word of that import.
4. A living creature also is not so.
5. (And) because there is a mention of difference.
6. On account of the context.
7. And on account of the facts of staying on and eating.

Topic-2: Bhuman (Infinite, Plenitude)

8. Bhuman is the supreme Self, since He is taught as superior to samprasada (ie., Prana or vital force).
9. And the characteristics of Bhuman are appropriate (for the supreme Self).

Topic-3: Immutable

10. Akasa is Brahman because of supporting all things up to (and including) space.
11. And that act of supporting is possible for God only, owing to the mention of His mighty rule.
12. And on account of the exclusion from being other entities.

Topic-4: The Object of Seeing

13. From the mention as the object of the act of seeing (iksana), it follows that the supreme Self is mean.

Topic-5: Dahara (The Small Space)

14. The small space (dahara akasa) is Brahman, on account of the subsequent reasons.
15. From the facts of going and the use of the word (Brahma-loka), (it follows that the small Space is Brahman); likewise it is seen in other Upanishads and an indicatory mark is also present.
16. And owing to the fact of holding (the worlds) in place, (the small Space must be God); for this glory is noticed (in other texts) as pertaining to Him.
17. And because of familiar use.
18. If it be argued that the other one (viz., the individual soul) should be the small Space, since it is alluded to (at the end), then not so, for that is impossible.
19. If it be argued that the small Space is the individual soul, because of the subsequent reference to it (in the same chapter), then we say: rather it is spoken of there in its own revealed nature.
20. Moreover, the reference (to the individual soul in the complementary passage) is meant for a different purpose.
21. If it be argued that from the Upanishadic mention of smallness, (the small space must be the individual being), then this has been repudiated earlier.

Topic-6: Acting in Accordance

22. Because of the fact of acting (ie., shining) in accordance and because of the use of the word "His", (the Light mentioned in the Mundaka Upanishad must be Brahman).
23. Moreover, (this aspect) is mentioned in the Smriti.

Topic-7: The Measured One

24. From the term itself it follows that the measured One is the supreme Self.
25. But the size is spoken of from the point of view of existence within the heart, the scripture being concerned with human beings.

Topic-8: Gods

26. Badarayana thinks that beings higher than those (men) (are also qualified for knowledge), for that is possible.
27. If it be objected that this (corporeality of the gods) will give rise to a contradiction (in the matter of the gods being associated) in rites, then we reply: Not so, for in the Vedas are noticed the assumption of many bodies.
28. If it be objected that this contradicts the validity of Vedic words, then not so, for the universe arises from this, which fact is proved by direct revelation and inference.
29. And from this very fact follows the eternality (of the Vedas).
30. And there is no contradiction, since similar names and forms are repeated even in the revolution of the world cycles, as is known from the Vedas and the Smriti.
31. Jaimini asserts (that the gods and others have) no competence (for knowledge of Brahman), owing to the impossibility of their competence for Madhu-vidya etc.
32. Because of the occurrence of the words in respect of a sphere of flight.
33. But Badarayana upholds the existence of competence (for the gods); for (the requisite for competence) exists (in them).

Topic-9: Pseudo-Sudra

34. To him (ie., Janasruti) occurred grief on hearing his (ie., swan's) disparaging utterance, as is evident from his (Janasruti's) approaching him (Raikva), for this is hinted at (by Raikva by using the word Sudra).
35. And because his Kshatriyahood is known later on from the indicatory mark of his mention along with a descendant of Citraratha.
36. Because purificatory rites are mentioned (for others) and absence of these is declared (for the Sudra).
37. And because (Gautama's) inclination arose (to initiate and instruct Satyakama) when the absence of the (Sudrahood) had been ascertained.
38. And because the Smriti prohibits for the Sudra the hearing, study and acquisition of the meaning (of the Vedas).

Topic-10: Vibration

39. (Prana is Brahman) because of (the mention of) vibration.

Topic-11: Light as Declared in the Upanishad

40. Light is Brahman, for it is met with as such (in the Upanishad).

Topic-12: Space Is Brahman, Being Different from Name and Form

41. Akasa (Space) is Brahman, because of the declaration of being something different and so on.

Topic-13: Sleep and Death

42. Because of the declaration of being different in sleep and at the time of departure, (the supreme Lord is the subject-matter of teaching).

SECTION - IV

Topic-1: The Inferred Entity

1. If it be said that even the inferred entity (Pradhana) is revealed to the followers of some recension, we say, not so, for the word is cognized as occurring in a simile illustrating the body. And the Upanishad also shows this.
2. Rather the subtle (causal state) is meant (by avyakta), for it deserves that epithet.
3. (Avyakta is not Pradhana) because it is dependent on that (God); (but this avyakta has to be admitted as) it serves some purpose.
4. And because (avyakta is) not mentioned as an entity to be known.
5. If it be argued that the Upanishad does mention Pradhana (by the word avyakta), we say: No, for the conscious Self is understood from the context.
6. And thus there is the presentation of three things alone and the question also is concerned with them.
7. And like Mahat (avyakta does not signify any Samkhya category).

Topic-2: The Bowl

8. (The word aja does not refer to Pradhana), because special characteristics have not been stated as in the case of the bowl.
9. The aja certainly consists of the elements counting from fire, for some read of them as such.
10. And since this is an instruction in the form of an imagery, just as in the case of honey etc., therefore there is no incongruity.

Topic-3: Statement of Number

11. Not even on the strength of the mention of number can Pradhana have Vedic sanction, because the entities are disparate and they involve an excess.
12. The vital force and the rest (are the panchajanya), (as is known) from the complementary passage.
13. For the followers of some recension, the number five has to be made up with light in the absence of food.

Topic-4: Causality

14. (Brahman is presented by all the Upanishads); for as the cause of space and the rest, Brahman is spoken of in all the Upanishads just as It is in any one of them.
15. (Non-existence does not mean void), because of its allusion (to Brahman).

Topic-5: Balaki

16. Because (the word “work” is) indicative of the universe, (He of whom this is the work must be Brahman).
17. If it be contended that the supreme Self is not meant, owing to the presence of the indicatory marks of the individual soul and the chief Prana, then that has already been explained.
18. But Jaimini holds the reference (to the individual soul) to be meant for a different purpose, as is known from the question and the answer. Moreover, some mention this clearly.

Topic-6: Correlation of Passages

19. (The Self to be realized, heard of, reflected on and profoundly meditated upon is the supreme Self), because (this is the meaning gathered) from the correlation of the passages.
20. Asmarathya thinks this (statement of non-difference between the individual soul and supreme Self) to be a sign indicative of the fulfilment of the declaration.
21. Audulomi says that (the statement about the identity of the individual soul and the supreme Self occurs in the beginning) since this state of identity comes to the soul when it departs from the body.

22. Kasakritsna thinks (the statement about the identity in the beginning of the text is in order) because of the existence of the supreme Self as the individual soul.

Topic-7: Brahman as Material Cause

- 23. Brahman must be the material cause as well, so as not to contradict the proposition and the illustration.
- 24. This is also understood from the teaching about the wilt to create.
- 25. And because both (origin and dissolution) are taught directly (from Brahman).
- 26. (Brahman is the material cause) because of action related to Itself by way of change of form.
- 27. And because Brahman is declared to be the source (yoni).

Topic-8: Explanation of Everything

- 28. Hereby all (other theories of the cause of the universe) are explained. They are explained.

CHAPTER - II

AVIRODHA – NON-CONTRADICTION

SECTION - I

Topic-1: Conflict with Smriti

- 1. If it be argued (that from the acceptance of Brahman as the cause of the universe) arises the defect of the (Samkhya) Smritis being left without any scope, then not so, for otherwise will arise the defect of other Smritis losing their scope.
- 2. And (Pradhana is not the cause) since the others are not met with (in the Vedas and common experience).

Topic-2: Refutation of Yoga

- 3. Hereby is refuted Yoga.

Topic-3: Difference in Nature

- 4. Brahman is not the cause of the universe owing to the dissimilarity in the nature of this universe; and the fact of being so is known from the Vedas.
- 5. But this is only a reference to the presiding deities, because of the mention of distinction (between the sentient deities and the insentient organs and elements) and the inherence (of these deities in them).
- 6. But it is seen.
- 7. If it be said that the effect (in that case) is non-existent (before creation), then not so; for it is merely a negation (without any object to deny).
- 8. Since in dissolution there is the predicament of the cause becoming just like that effect, therefore this (theory that Brahman is the material cause) becomes incongruous.
- 9. But that cannot be so on account of the existence of supporting illustration.
- 10. And because the defects cling to your own point of view.
- 11. If it be argued that although reasoning is inconclusive, still it has to be done in a different way, (so as to avoid this defect), then even so there will be no getting away from the defect.

Topic-4: Non-acceptance by the Wise

- 12. Hereby are explained all the (other) theories that are not accepted by the wise.

Topic-5: Brahman Becoming an Experiencer

13. If it be argued that the distinction between the experiencer (of happiness and sorrow) and the things experienced will cease when the (experienced) objects turn into the experiencer, then we say that such a distinction can well exist as observed in common experience.

Topic-6: Origin

- 14. There is non-difference of those cause and effect on account of the texts about origin etc.
- 15. (Cause and effect are non-different) since the effect is perceived when the cause is there.
- 16. And (cause and effect are non-different) because the posterior one has (earlier) existence (in the cause).
- 17. If it be argued that the effect did not exist before creation, since it is declared (in the Upanishad) as “non-existent”, then we say, no, because from the complementary portion it is known that the word is used from the standpoint of a difference of characteristics.
- 18. (The pre-existence and non-difference of the effect are established) from reasoning and another Upanishadic text.
- 19. And the effect is non-different from the cause on the analogy of a piece of cloth.
- 20. And this is so just as in the case of the outgoing breath etc.

Topic-7: Non-performance of Good

- 21. Since the other (individual soul) is mentioned (as identical with Brahman), faults like not doing what is beneficial and so on will arise.
- 22. But (Brahman is) greater (than the embodied being) on account of the declaration of the difference (between the two).
- 23. On the analogy of stone etc., as also for other reasons, that (opponent’s view) is untenable.

Topic-8: Creation without Materials

- 24. If it be said that (Brahman) cannot be the cause, since one is noticed to procure materials (for the production of an object), then we say, no, for it is possible on the analogy of milk.
- 25. Also (Brahman can create without extraneous help) like gods and others (as is seen) in this world.

Topic-9: Wholesale Transformation

- 26. (If Brahman changes into the world, then) there will arise the contingency of either wholesale transformation or the violation of the texts about partlessness.
- 27. But (this has to be accepted) on the authority of the Upanishad, for Brahman is known from the Upanishads alone.
- 28. Because it occurs thus in the case of the individual soul as well and creation of diverse kinds occur in the cases of gods and others.
- 29. And because the opponent’s own point of view is equally vitiated.

Topic-10: Possession of All Powers

- 30. Moreover (the Deity is) possessed of all (powers), it having been revealed thus (in the Upanishads).
- 31. If it be argued that (Brahman cannot act) on account of absence of organs, that was answered earlier.

Topic-11: Need of Motive

- 32. (Brahman is) not the cause, owing to the need of some motive (for creation).
- 33. But (creation for Brahman is) a mere pastime like what is seen in the world.

Topic-12: Partiality and Cruelty

34. No partiality and cruelty (can be charged against God) because of (His) taking other factors into consideration. For so the Vedas show.

35. If it be argued that it is not possible (to take Karma – merit and demerit – into consideration in the beginning), since the fruits of work remain still undifferentiated, then we say, no, since the transmigratory state has no beginning.

36. Moreover, this is logical and (so) it is met with (in the scriptures).

Topic-13: Propriety of All the Characteristics

37. And Brahman is the cause on account of the propriety of all the Characteristics (of a cause in It).

SECTION - II

Topic-1: Samkhya View Refuted (Impossibility of Design)

1. The inferred one (Pradhana) is not (the cause) owing to the impossibility of explaining the design, as also for other reasons.
2. And the inferred (Pradhana) cannot be the cause, since the tendency to create (cannot logically arise in it).
3. If it be claimed (that Pradhana acts spontaneously) like milk and water, then even there (intelligence is the guide).
4. And (Pradhana is not the cause) since (nothing extraneous to it exists, so that) it has nothing to rely on (for impulsion to or stoppage from action).
5. And Pradhana cannot change (automatically) like grass etc., (into milk in a cow) for such a change does not occur elsewhere (e.g. in a bull).
6. Even if (spontaneous modification of Pradhana be) accepted, still (Pradhana will not be the cause) because of the absence of any purpose.
7. If it be argued that like a (lame) man (riding on a blind man) or a lodestone (moving iron), (the soul can stimulate Pradhana), even then (the defect will persist).
8. Besides, Pradhana cannot act on account of the impossibility of (the existence of) any relationship of the principal and its subordinates (among the gunas constituting Pradhana).
9. And even if the inference be pursued otherwise (still the defect will persist) owing to the absence of the power of intelligence (in Pradhana).
10. And (the Samkhya doctrine is) incoherent because of the contradictions involved.

Topic-2: Vaisesika Objection Refuted

11. Rather (the universe may originate from Brahman) even as the great and long (triads etc.,) originate from the short (dyad) or the inextensive (atom).

Topic-3: Atoms Not the Cause of Universe

12. (Whether adrista leads the atoms or conjunction helps them), in either case no action is possible and hence there can be no creation or dissolution.
13. And (there can be no creation or dissolution) by reason of assuming inherence, for this leads to an infinite regress on a parity of reasoning.
14. (The atomic theory is inadmissible) for the further reason of (activity etc.,) persisting eternally.

15. And on account of the possession of colour etc., there will be a reversal (of the nature of the atoms), for this accords with experience.

16. And (the atomic theory is untenable) because it is defective from either point of view.

17. This (theory of atom as the cause) is to be entirely ignored, since it is not accepted (by the worthy).

Topic-4: Refutation of Buddhist Realists 18. Even if the integration be supposed to arise from either of the causes, that will not be achieved.

19. If it be argued that a combination becomes possible since (nescience and the rest) can be the causes of one another (in a successive series), then we say, no, (for nescience etc.,) can each merely be the cause of origin of another just succeeding.

20. And because the earlier is negated when the later emerges, (therefore nescience and the rest cannot each be the cause of the next in the series).

21. (If it be contended that the effect arises) even when there is no cause, then your assertion (of causation) will be stultified; else (if you contend that the entity of the earlier moment continues till the entity of the later moment emerges), the cause and effect will exist simultaneously.

22. Neither pratisamkhyā-nirodha (artificial annihilation) nor an apratisamkhyā-nirodha (natural annihilation) is possible, for there can be no cessation (either of the current or of the individuals forming the current).

23. And (the Buddhist view is untenable) owing to defect arising from either point of view.

24. And (non-existence cannot be asserted) in the case of Akāśa on account of the absence of (its) dissimilarity (with destruction).

25. And (a permanent soul has to be admitted) because of the fact of remembrance (ie., memory).

26. Something does not come out of nothing, for this does not accord with experience.

27. And (if something can come out of nothing, then) on the same ground, success should come even to the indifferent people.

Topic-5: Buddhist Idealism Refuted

28. (External objects are) not non-existent, for they are perceived.

29. And because of the difference of nature (the waking state is) not (false) like dream etc.

30. (Tendencies) can have no existence since (according to you) external things are not perceived.

31. And (the ego-consciousness cannot be the abode), for it is momentary.

32. Besides (this view stands condemned), it being untenable from every point of view.

Topic-6: Jaina View Refuted

33. (The Jaina view is) not right since the presence (of contradictory attributes) in one and the same thing is impossible.

34. Similarly also (arises the defect of) the soul having no all-pervasiveness (or having only a medium dimension).

35. And the contradiction cannot be avoided even by an assumption of sequence (in the increase and decrease of parts), for still there will be the defects of mutability etc.

36. The ultimate size attainable (by the soul) being permanent, the other two sizes also must be so; and hence there will be no distinction (among the sizes).

Topic-7: God Is Not a Mere Superintendent

37. For the Lord there can be no creatorship, for that leads to incongruity.

38. And (the incongruity arises) because of the impossibility of a relationship.

39. And (the position is untenable) because of the impossibility of (Nature) coming under (His) direction. (Or) And (God cannot be proved), since no physical support (adhithana) is possible for Him.

40. Should it be argued that God will direct Nature like (a man directing) the organs, then it cannot be so, for that will result in God's having experiences (of happiness, sorrow etc.). (Or) If a body, equipped with sense-organs, be assumed for God, (we say that) this is not possible; because of (consequent) experiences etc.

41. God will be subject to finitude or loss of omniscience.

Topic-8: Bhagavata View Refuted

42. (The Bhagavata view that Samkarsana and others originate successively from Vasudeva and others is wrong), since any origin (for the soul) is impossible.

43. And (this view is wrong because) an implement cannot originate from its agent (who wields it).

44. Alternatively even if (it be assumed that Vasudeva and others are) possessed of knowledge, (majesty etc.), still the defect cannot be remedied.

45. Besides, (in this scripture) many contradictions are met with and it runs counter to the Vedas.

SECTION - III

Topic-1: Origin of Space

1. Space is not (a created thing), since this is not heard of in (some of) the Upanishads.

2. But there is (a mention of the origin of space).

3. (The Upanishadic passage about creation of space has) a secondary sense, for real creation is impossible.

4. And (this is borne out) by Vedic texts.

5. And it is possible for the same word ("originated") to have (primary and secondary senses) like the word Brahman.

6. The (Vedic) assertion (that "all things become known when the one is known") can remain unaffected only if all the effects are non-different from Brahman; and this is confirmed by Vedic texts.

7. But (space is a product); for separateness persists wherever there is an effect, as it is seen in the world.

Topic-2: Origin of Air

8. Hereby is explained air.

Topic-3: Origin of Brahman Denied

9. But (origin) for Existence (Brahman) is impossible on account of illogicality.

Topic-4: Origin of Fire

10. Fire originates from this one (ie., air); for the Upanishad says so.

Topic-5: Origin of Water

11. Water (was born from this fire).

Topic-6: Origin of Earth

12. (The word "food" means) earth on the strength of the topic, colour and other Vedic texts.

Topic-7: Creation from God's Deliberation

13. It is He only, who through profound meditation on each thing (created it), as is known from His indicatory marks.

Topic-8: Reverse Order of Dissolution

14. But as compared with this order of creation, the order of dissolution proceeds in a reverse way. This is logical too.

Topic-9: The Origin of Mind and Intellect

15. If it be contended that the intellect and mind must find accommodation in some order in some intermediate stage, because indicatory marks of their existence are in evidence, then not so, because their presence creates no difference (ie., does not disturb the order of creation or dissolution).

Topic-10: Birth and Death

16. The mention of birth and death must be in the primary sense in relation to the moving and the motionless; in relation to the soul it must be in a secondary sense, the application (of such words) being possible when a body is present.

Topic-11: Origin of the Soul

17. The individual soul has no origin; because the Upanishads do not mention this, because its eternality is known from them and (because of other reasons).

Topic-12: Eternally Conscious Soul

18. The soul is eternally a cognizer for this very reason (of being free from origin and dissolution).

Topic-13: Soul's Dimensions

19. (The individual soul must be atomic in dimension owing to the mention in the Vedas) of its departure from the body, going (to the next world by following a course) and coming back (from there).

20. (The soul's atomicity stands confirmed) owing to the relation of one's own soul with the latter two facts (viz., following of a course and coming back).

21. If it be objected that the soul is not atomic because its size is heard of as not being so, we reply, no, since that context relates to the other (ie., the supreme Self).

22. And the individual soul is atomic because of the direct Upanishadic use of the word as well as mention of infinitesimality.

23. (The soul's atomicity and its feeling over the whole body involve) no contradiction, just as in the case (of a drop) of sandal paste.

24. If it be objected that (the argument holds good in the case of sandal paste) owing to its peculiarity of position, (but that is not evident in the case of the soul), then we say, no, (a peculiar location) for the soul is admitted in the Upanishads, for it exists in the heart.

25. Or on the analogy of what is seen in the world, (the soul may pervade the whole body) through its attribute (of sentience).

26. (The quality of sentience can have) separate existence like smell.

27. And the Upanishad also show this.

28. (The soul and its intelligence are separate), since they are taught separately (in the Upanishads).

29. But the soul comes to have such appellations because of the dominance of the modes of that intellect; this is just as in the case of the supreme Self.

30. And because the contact between the soul and the intellect persists so long as the worldly state of the soul continues, there can be no defect, for this is what is met with in the scriptures.

31. Rather because that contact (with the intellect etc.,) which remains latent (in sleep and dissolution) can become manifest (during waking and creation) like manhood etc., (from boyhood etc.,).
32. Else (if the existence of the internal organ be not admitted) there will be the possibility of either constant perception or non-perception or it will have to be admitted that either of the powers (of the soul or of the organs) becomes (suddenly) debarred (or delimited or lost).

Topic-14: Soul as Agent

33. The individual soul must be an agent, for thus alone the scriptures become purposeful.
34. (The soul is an agent) because there are teachings about its roaming.
35. (The soul is an agent) because of its taking up (the organs).
36. And the soul is an agent because of the mention (as such) in respect of action; were it not so, there would have been a contrary indication.
37. As in the case of perception (there is no uniformity), so also there is no uniformity (in the case of action).
38. (The soul must be an agent), for (if the intellect be so), it will lead to a reversal of power.
39. And (the soul must be an agent) because (a contrary supposition will) lead to a negation of deep meditation (on God).

Topic-15: The Soul under Two Conditions

40. And (rather) this is like the carpenter existing under both conditions.

Topic-16: Soul's Agentship Derived from God

41. But the agentship (of the individual soul) is derived from God, for that is what is stated in the Vedic texts.
42. (God is), however, dependent on the efforts made, so that injunctions and prohibitions may not become meaningless and other defects may not arise.

Topic-17: Relation of Soul and God

43. (The individual souls are) parts of God because of the mention that they are different, also because some read otherwise of (Brahman's) identity with fishermen, slaves, gamblers and others.
44. This follows from the words of the mantras also.
45. And this is also stated in the Smriti (Gita).
46. The Supreme Self is not so (touched by the suffering of the individual soul), even as light etc., are not (affected by the things that condition them).
47. They say so in the Smritis and (the Upanishads declare thus).
48. Injunction and prohibition become effective owing to physical association, just as it is in the case of light etc.
49. And there is no intermixture (of actions and results), since the soul has no connection with all (the bodies).
50. And (the individual soul) is only a reflection (of the supreme Self) to be sure.
51. (Even the unseen potential results of works cannot regulate individual allocation), since the unseen potential results (themselves) cannot be allocated thus.
52. And the same (defect springs up) even in the case of resolves etc.,

53. If it be said that this (individual allocation of pleasure and pain) can be possible in accordance with the separate part (of each soul in each body), then it cannot be so, because of all (the omnipresent souls) getting included in all (the bodies).

SECTION - IV

Topic-1: Origin of the pranas

1. Similarly the organs (are produced from the supreme Self).
2. (Origin of the organs has to be accepted) because of the impossibility of (the text about origin having) the secondary sense.
3. Also because that term, ("is born"), is used earlier (in the primary sense) in the Upanishad (in connection with Prana).
4. (Pranas must have originated from Brahman) since speech is preceded by them.

Topic-2: Number of Pranas

5. The pranas are seven in number because of being so known and because of such a specification.
6. But the hands etc., are there; since (an excess is) established thus, therefore it is not so.

Topic-3: Atomic Pranas

7. And the organs are atomic (ie., subtle and limited in size).

Topic-4: Chief Prana: Its Creation

8. So also the foremost (Prana is a product of Brahman).

Topic-5: Nature of Prana

9. Prana is neither air nor a function, because it is taught separately.
10. But Prana is not independent just like the organs of vision etc., because instruction is imparted along with them and because of other reasons.
11. No fault accrues, because Prana is not a sense-organ. For thus it is shown in the Upanishads.
12. It is taught that Prana has five states like the mind.

Topic-6: Prana Is Atomic

13. And the chief Prana is atomic (ie., subtle and limited in size).

Topic-7: Presiding Deities

14. But there is the (fact of) presiding over by (the deities) Fire and others, for so it is taught in the scriptures.
15. (The organs are) connected with the possessor of the organs, as is known from the Vedic texts.
16. And on account of that soul's constant relation (with the body).

Topic-8: Prana and Pranas

17. As distinguished from the chief Prana, the other pranas (eleven in number) are the organs, for they are so designated.
18. Because of the (mention of) difference in the Upanishads.
19. And (the organs are different from Prana) because of the dissimilarity in characteristics.

Topic-9: Creation of Gross Objects

20. The arrangement of designation and shape, however, is by Him who made the elements tripartite, for it is taught (in the Upanishad).
21. Flesh etc., are produced from earth as it is shown in the Upanishads. From the other two as well (evolve other things).

22. But owing to the preponderance (of any one) occurs the corresponding designation, occurs the corresponding designation.

CHAPTER - III

SADHANA – SPIRITUAL PRACTICE

SECTION - I

Topic-1: Departure from the Body

1. In the matter of obtaining the next one (ie., body), the individual soul moves out enveloped (by the subtle elements), for so it is known from the question and its solution.
2. But the soul is not enveloped by water alone, since water has three components; water is mentioned because of its pre-ponderance.
3. And from the going out of the organs (it follows that the elements also move out).
4. If it be objected (that the organs do not accompany the soul at the time of death) since the Upanishadic texts mention their entry into the (deities) Fire and others, then we say, not so, for that is said in a secondary sense.
5. If it be objected (that water does not come to be known as man), since it is not heard of in the first instance, then not so, for on logical grounds, water itself is meant.
6. If it be argued (that the soul does not depart enveloped by water) since it is not mentioned thus in the Upanishads, then not so, for it is perceived to be so in the case of those who perform sacrifices etc., (ie., it can be verified by what happens to the sacrificers).
7. Or rather the statement (that the souls become the food of gods) is made in a metaphorical sense on account of their non-realization of the Self. For the Upanishad shows the same.

Topic-2: Return of the Souls

8. After the actions are exhausted, the soul returns together with (the residual) karma, as is known from the Upanishads and Smritis, along the path followed (by it) while going as also differently.
9. If it be contended that (the soul gets its rebirth) owing to conduct (and not residual karma), then according to Karsnajini, it is not so, that (Upanishadic passage) being used suggestively (for residual karma).
10. If it be objected that (in that case) conduct will cease to have any usefulness, then it is not so, because karma is dependent on that conduct.
11. But (the teacher) Badari thinks that good and bad works themselves are meant (by the word carana).

Topic-3: Fate of Evil-doers

12. It is known from the Vedic texts that (the moon is the goal) even for the performers of unholy acts etc., as well.
13. (Vedantin): But as for others (they have their descent) after suffering in the abode of Death; (thus occur their) ascent and descent, for their course is met with in the Upanishads.
14. And they mention this in the Smritis.
15. And (they are mentioned as) seven (hells in the Puranas).
16. Since Death's control extends even there, no contradiction can arise.
17. But (by the expression "of these two paths") what is meant is "of knowledge (ie., meditation) and action", for that is the topic under discussion.

18. (The specification about the number of oblations) is not applicable in the case of the third state, this being noticeable (in the Upanishad).

19. Moreover, there are records in the Smritis (of birth without parentage) as also in the Mahabharata etc., and there is popular belief as well.

20. Moreover, it is seen (that creatures are born without the five oblations).

21. Life springing from moisture is included in the third term (plant life).

Topic-4: Similarity with Space etc., during Descent

22. (The descending soul) attains similarity (with space, air, etc.); for that is reasonable.

Topic-5: Intervening Period of Descent

23. (The descent of the soul from one state to another takes place) not after long intervals, (as is known) on the authority of a specific statement (in the Upanishad).

Topic-6: The Souls in Plants and Thereafter

24. As in the earlier stages, so also (in the later stages) the soul merely resides in paddy etc., that are already inhabited by other souls, for so it is declared.

25. If it be argued that rites (invoking killing of animals) are unholy, we say, no, since they are sanctioned by scriptures.

26. Then (the soul) gets connected with an inseminator.

27. From the womb (comes) a new body (for the descending soul).

SECTION - II

Topic-1: Dream State

1. In the intermediate stage (of dream) occurs (real) creation; for the Upanishad says so.

2. And some (following a particular branch) consider the Self to be a creator (of things desired); and sons and others (are the objects desired).

3. But the dream creation is a mere Maya, because of its nature of not being a complete manifestation of the totality of attributes (found in the wakeful state).

4. A dream is also an omen, for so it is known from the Upanishads and experts say so.

5. From the meditation on the supreme Lord, however, becomes manifest that which remains obscured; because the soul's bondage and freedom are derived from Him.

6. Or rather that covering occurs also on account of connection with the body.

Topic-2: The Soul in Deep Sleep

7. The absence of that dream (ie., dreamless sleep) takes place in the nerves and the Self, as it is known to be so from the Upanishads.

8. For the same reason, the soul's waking up is from this supreme Self.

Topic-3: The Same Soul Returns from Sleep

9. But the very same soul returns from sleep because of the reasons of action, remembrance, scriptural authority and injunction.

Topic-4: Soul in swoon

10. In the case of one in swoon, there is only partial attainment (of the state of sleep), that being the last alternative.

Topic-5: The Nature of Brahman

11. Not even according to place can Brahman have a twofold characteristic, for everywhere (It is taught to be without attributes).

12. If it be argued that (Brahman cannot have only one characteristic), on account of differences (met with in the scriptures), (we say that) it is not so, because the scriptures negate each of these differences individually.

13. Moreover, the followers of certain branches declare thus.

14. Brahman is only formless to be sure, for that is the dominant note (of the Upanishadic teaching).

15. And like light, Brahman can (be assumed to) have different appearances, so that the scriptures may not become purportless.

16. The Upanishad also declares Brahman to be Consciousness alone.

17. Moreover, the Vedas reveal this; likewise this is mentioned in the Smritis also.

18. Hence also are the illustrations of the sun's reflection etc.

19. But that kind of parallelism is inapplicable as nothing is perceived to be similar to water.

20. Since Brahman has entered into the limiting adjuncts, It seems to participate in their increase and decrease. The illustration is apt since the illustration and thing illustrated have propriety from this point of view.

21. And (this is also) in accordance with (the Vedic) revelation.

Topic-6: Unconditioned Brahman and Soul

22. The Upanishad certainly denies the limitation that is being dealt with and then speaks of something more.

23. That Brahman is unmanifest, for the Upanishad says so.

24. Moreover, Brahman is realized in Samadhi, as is known from direct revelation and inference.

25. And the effulgent Self appears to be different during activity, as is the case with light etc.; yet (intrinsically) there is non-difference as is evident from repetition (of "That thou art").

26. Hence (the individual gets) unity with the Infinite; for such is the indicatory mark (in the Upanishad).

27. But since both difference and non-difference are mentioned, the relationship (between the supreme Self and the individual is) as that between the snake and its coil.

28. Or they are like light and its source, both being but effulgence.

29. Or (the relationship between the individual and the supreme Self is) as already shown.

30. And on account of the denial.

Topic-7: Brahman One without a Second

31. There is some entity superior to this Brahman, because of the mention of embankment, measure, connection and difference.

32. But (the Self is referred to as an embankment) on account of similarity.

33. For the sake of intellectual grasp (Brahman's magnitude is spoken of) just like the feet (of the mind or of space), (or the quarters of the karsapana).

34. (Connection and difference are mentioned about Brahman) from the point of view of limiting adjuncts, as in the case of light etc.

35. And because (such a position alone is) logically justifiable.

36. Similarly from the denial of everything else (it follows that there is nothing but Brahman).

37. Hereby (is established) the omnipresence (of the Self), (as is known) on the strength of (Upanishadic) words like extension and other sources (ie., Smriti and logic).

Topic-8: Fruits of Action

38. The fruit of action is from Him, this being the logical position.

39. (God is the ordainer of results) for the further reason that the Upanishads say so.

40. For these very reasons Jaimini considers virtuous deeds to be the yielder of results.

41. But Badarayana considers the earlier One (viz., God) (as the bestower of results), because He is mentioned as the cause of even action.

SECTION - III

Topic-1: Sameness of Meditation

1. Any (particular) conception for meditation (vijnana) imparted in all the Upanishads is the same on account of the sameness of the injunction etc.

2. If it be said that the vijnanas cannot be the same owing to the difference in details, then not so, for difference can occur even in the same vijnana.

3. The rite of carrying fire on the head is an appendage of Vedic study, because it is stated to be so in the Samachara and also because of competence. And that regulation is like that about libations.

4. Moreover, (the scripture) reveals (this fact).

Topic-2: Combination of Traits

5. And in similar meditations (all) the traits are to be combined, for there is no difference in application like the subsidiaries of an injunction.

Topic-3: Difference of Meditations

6. If it be said that the (Udgitha) meditations (in the Chandogya and Brihadaranyaka Upanishads) are different on account of the difference of (texts), then not so, for there is no difference.

7. Rather not owing to a difference of subject-matter even as in such cases as (meditation on the Udgitha as) possessed of the quality of being higher than the high, (greater than the great).

8. If from the sameness of name, (the two meditations are held to be the same), that has already been answered. But that (sameness of name) is met with (even with regard to things quite different).

Topic-4: Specifications of Om

9. Since Om pervades all the Vedas, it is appropriate to qualify it by the word Udgitha.

Topic-5: Sameness of the Meditation on Prana

10. All (the meditations on Prana) being the same, these traits (found here in one) are to be added elsewhere.

Topic-6: Combination and Non-combination of Attributes of Brahman

11. Bliss and other characteristics of the principal entity (ie., Brahman) are to be combined.

12. Attributes such as having joy as the head and so on are not to be added everywhere, since (they have) degrees of intensity and feebleness, (which are) possible in a context of difference (ie., duality).

13. But the other characteristics are to be understood everywhere on account of identity of purport.

Topic-7: Purusha as the Highest in Katha

14. What is mentioned in the Katha Upanishad is meant for deep meditation on Purusha, (and not for stating any gradation), as that serves no purpose.

15. And (this must be the conclusion) on account of the use of the word Self.

Topic-8: The Supreme Self in Aitareya

16. The supreme Self is to be understood in the Aitareya Upanishad, just as elsewhere (in other texts about creation), on account of the subsequent qualification. (Or) The Self is to be understood (in the Chandogya Upanishad), just as in the other (Brihadaranyaka) Upanishad, because of the subsequent (instruction about identity).

17. If it be objected that it follows from the trend of the sentences that the Supreme Self is not meant, (the reply is that) it must be so because of the definite statement (that the Self alone existed in the beginning). (Or) If it be argued that the rule about the conformity of the commencement and the conclusion leads to the idea that the Self is not meant, then we say that it must be so because of the definite statement.

Topic-9: Acamana and Meditation on Prana

18. Since acamana is mentioned as a duty already recognized, it occurs (in the Upanishad) in connection with a fresh injunction (of meditation on Prana).

Topic-10: Same Meditation in the Same Branch

19. (The meditations) in the same branch are similarly the same (and their traits are to be combined) because of the non-difference of the object.

Topic-11: No Combination in Meditation on Satya-Brahman

20. Elsewhere also (in the case of meditation on Satya-Brahman), (the attributes have to be combined) as here (in the case of Sandilya-Vidya), on account of the very fact of connection (with the same object of meditation).

21. Rather they are not to be combined on account of a distinction.

22. The scripture also indicates the same thing.

Topic-12: Attributes of Brahman in Ranayaniya Not to be Combined Elsewhere

23. And (the attributes of Brahman such as) possession of unchallenged powers and pervasion of heaven are also not to be added to other meditations for the same reason (of association with special abodes).

Topic-13: Purusha-Vidya in Chandogya and Taittiriya

24. And the characteristics of the Purusha-Vidya are not to be added to the Taittiriya because they have not been recited there as it is done in the course of the Purusha-Vidya in other branches.

Topic-14: Non-combination of Disparate Traits

25. Piercing etc., are not to be applied in meditation, since (the mantras of piercing etc., are) disparate in purport.

Topic-15: Rejection and Reception of Merit

26. But where only the rejection of virtue and vice is spoken of, the reception of these by others has to be inferred, on account of the term reception being a counter-correlative of rejection. And this is on the analogy of kusas, metres, praise and recitation, as has been explained (by Jaimini).

Topic-16: Discarding Virtue and Vice at Death

27. (A man of knowledge gets rid of virtue and vice) at the time of death, since nothing remains to be attained. For thus it is that others (ie., the followers of the other branches) state.

28. As there is no conflict between the two (ie., two texts, or cause and effect) on the admission that destruction results from voluntary effort, (therefore such effort must take place before death).

Topic-17: Paths of Those Who Know Or Do Not Know the Qualified Brahman

29. The soul's course after death must have purposefulness in two ways, for else it will lead to contradiction.

30. This (differentiation) is reasonable, for facts indicative of a soul's journey are met with (in the case of meditation on the qualified Brahman alone), just as (much as such a difference is) met with in common life.

Topic-18: The Path of Gods Is for All Worshippers of Qualified Brahman

31. (The journey of the souls along the path of the gods is) not restricted (to any particular meditation). It applies to all meditations (on the qualified Brahman). This involves no contradiction as is known from Upanishadic and Smriti texts (lit. direct text and inference).

Topic-19: People with a Mission

32. Those who have a mission to fulfil continue in the corporeal state as long as the mission demands it.

Topic-20: Conception of the Immutable

33. All the (negative) conceptions of the Immutable are to be combined, since the process of presentation is similar and the object dealt with is the same. This is just as it is in the case of the Upasad sacrifice, as has been shown by Jaimini.

Topic-21: Same Conception in Mundaka and Katha

34. The conceptions (in the Mundaka and Svetasvatara on the one hand and Katha on the other) are the same, on account of the mention of a particular limit.

Topic-22: The Inmost Self in Brihadaranyaka

35. (The conception of the Self is the same in Brihadaranyaka III-iv-1 and III-v-1, since) one's own Self is declared to be the inmost of all as in the case of the aggregate of elements. (Or - since one's own Self is declared to be the inmost of all, just as it is shown to be the Self of all in Svetasvatara VI-11).

36. If it be argued that unless difference be admitted the separate statements become illogical, the reply is that this is not so, for it can be like another instruction of this kind.

Topic-23: Reciprocity of Conceptions

37. There should be a reciprocal interchange as in the case of other traits; for so the readers (of the scriptures) recite distinctly.

Topic-24: Satya-Brahman in Brihadaranyaka

38. Since the same Satya-Vidya is taught in both the places (of the Brihadaranyaka Upanishad), therefore traits like Satya have to be combined.

Topic-25: Combination of Traits in Brihadaranyaka and Chandogya

39. Traits like (true) desire etc., (mentioned in the Chandogya) are to be added to the other (viz., Brihadaranyaka) and those mentioned there are to be added here, because of the (sameness of) abode etc.

Topic-26: Agnihotra to Prana

40. There can be no omission (of the performance of the Agnihotra to Prana) on account of the respect shown (in the Upanishad).

41. The Agnihotra is to be performed from that (food) itself when it is present, for such is the declaration (of the Upanishad).

Topic-27: Meditations Connected with Rites Are Not Obligatory

42. There is no obligatory rule about that (ie., the meditations becoming connected always with rites), for that is obvious from the Upanishad, inasmuch as a meditation has a separate result, consisting in the elimination of hindrance to a rite.

Topic-28: Meditations on Prana and Vayu

43. (The meditations on Prana and Vayu or Air are to be kept apart) exactly as in the case of offerings, as that has been stated by Jaimini.

Topic-29: Fires in Agni-Rahasya Not Parts of Sacrifice

44. The fires (of the mind, speech, etc., of Agni-rahasya) do not form parts of any rite, on account of the abundance of indicatory marks; for these marks are stronger than the context. That also was said by Jaimini.

45. On the strength of the context, the conceptual fires are to be used alternatively for the actual fire enjoined earlier. They constitute some rite like the imaginary drinking (of Soma juice).

46. And (this conclusion is supported) by the fact of extended application.

47. The fires rather constitute only a meditation, for so it is determined (in the Vedas).

48. And owing to the indicatory mark met with.

49. Moreover, the view (that the fires constitute a meditation) cannot be set aside owing to the greater authority of express statement etc.,

50. On account of being linked up with the mind and such other reasons, the mental fires are independent even as other meditations are. And it is seen that the sacrifices are treated as independent (irrespective of their context), as was pointed out by Jaimini.

51. Not even on the ground of similarity can the mental fires become subservient to rites, since they are noticed to serve human needs, just as it is in the case of death; for the world does not become fire just because of a similarity.

52. From the subsequent Brahmana text also it is known that the scripture has that (prescription of a meditation) in view; but the connection with fire occurs because of the abundance of the attributes of fire that have to be imagined here.

Topic-30: The Self Distinct from Body

53. Some deny the existence of the soul, its existence being dependent on the existence of the body.

54. But this is not so; there is a distinction (between the soul and the body) because consciousness may not exist even when the body exists, as it is in the case of perception.

Topic-31: Meditations Connected with Accessories of Rites

55. But the meditations connected with the accessories of rites are not to be confined to the branches of the Vedas in which they obtain, for they are to be adopted in all the (branches of the) Vedas.

56. Or rather (they are to be adopted in other branches) like the mantas; (and thus) there is no contradiction.

Topic-32: Meditation on Vaisvanara as a Whole

57. The meditation on the whole is of greater importance just as in the case of sacrifices. For so the Upanishad shows.

Topic-33: When Meditations Differ

58. The meditations are different when there is a difference in terminology etc.

Topic-34: Alternative Meditations

59. Any one meditation (can be accepted as) an alternative for other meditations, because their result is the same.

Topic-35: Meditations Yielding Worldly Results

60. As for the meditations (based on symbols and) undertaken for fulfilment of worldly desires, they may be either combined or not combined according to one's option, since the previous reason (of sameness of result) does not exist.

Topic-36: Meditations Based on Subsidiaries

61. In the case of the meditations based on the subsidiaries (of rites), their position is the same as of their bases.

62. (The meditations are to be combined), also because they are enjoined (in the Vedas).

63. (The meditations are to be combined) because of the (indicatory mark of the) rectification (of one with the help of another).

64. And from the Upanishadic declaration that Om, which is a accessory of the Vedic rites is common to all the Vedas, (it follows that the meditations based on it must co-exist).

65. (The meditations are) rather not to be combined, since the Upanishads do not declare this.

66. And (there is no obligation about combination) since the Upanishad shows (contrariwise).

SECTION - IV

Topic-1: Knowledge not a Subsidiary of Rites

1. Badarayana thinks that liberation results from this (knowledge of the Self), (as presented in the Upanishads), because the Vedic texts declare so.

2. Jaimini thinks that since the Self holds a subservient position in rites etc., the mention of the result of knowledge is (merely) in glorification of the agent, as is the case elsewhere.

3. (This is confirmed) on the strength of what is revealed about the behaviour (of the knowers of Brahman).

4. (This is so) because the Upanishad declares this.

5. (This is so), because both knowledge and work follow the Self (when it transmigrates).

6. (And this is so) because rites are enjoined for one who is possessed of that (knowledge of the Vedas).

7. And (this follows) from the restrictive texts.

8. But Badarayana's view stands unshaken because of the instruction that the supreme Self is even greater (than the agent); for so it is revealed (by the Upanishads).

9. But the Upanishadic declaration (of conduct) is equally in evidence (proving that knowledge is not subservient to religious acts).

10. The declaration is not universal.

11. Knowledge and action are to be divided like a hundred things.

12. (Engagements in religious actions is prescribed) for him only who has merely recited the Vedas.

13. (The restrictive texts) do not apply (to the man of knowledge), since the restrictions is made without any specification.
14. Or rather the consent (accorded) for doing religious acts is meant for the glorification of knowledge.
15. Moreover, some refrain from (religious) work according to personal predilection.
16. Moreover, (from knowledge comes) the destruction (of the whole world).
17. And knowledge belongs to the monks, for they are met with in the Vedas.

Topic-2: Sannyasa Prescribed by Scriptures

18. Jaimini thinks that to be an allusion to other stages and no injunction; and (this is so) since the scripture condemns them.
19. Badarayana thinks that the other orders of life are also to be observed, since Vedic texts speak equally of all the stages of life.
20. Or rather it is an injunction as in the case of holding the sacrificial fuel.

Topic-3: Injunctions for Meditation Not Eulogistic

21. If it be contended that texts (about Udgitha etc.) are merely eulogistic, because of having been accepted as subservient to ritual acts, then not so, because of the extra-ordinariness (of the texts).
22. Moreover, (there must be injunctions) on account of the occurrence of words having an injunctive meaning.

Topic-4: Upanishadic Stories

23. If it be argued that they (the Upanishadic stories) are meant for the (ritualistic application called) Pariplava, (we say) that this not so, on account of the stories for the Pariplava having been specified.
24. And because (the stories) become connected (with meditations) through unity of idea in that way, (therefore they are meant for illuminating the proximate knowledge).

Topic-5: Sannyasins Free from Rituals

25. For that very reason again, (the Sannyasin has) no need of "lightning fire", and such other rites.

Topic-6: Rituals etc., Needed for Knowledge

26. On the strength of the Upanishadic sanction of sacrifices etc., all religious activities as well are necessary. This is the same as in the case of a horse (in matters of its adequacy).
27. (Even though there be no injunction about sacrifices etc.), still one must be endowed with self-control and the like, since these are enjoined as subsidiaries of knowledge; and hence have to be practised as a matter of course.

Topic-7: Restrictions about Food

28. All kinds of food are permitted only when life is in danger; for so it is revealed.
29. And (this should be the interpretation) so that the scriptures (about permissible and forbidden food) may not be contradicted.
30. Moreover, the Smritis support this view.
31. Hence also occur the scriptural texts prohibiting license.

Topic-8: Duties of Orders of Life should be Fulfilled

32. At the same time the duties of the orders of life are to be performed (by one who does not want liberation), since these have been enjoined.
33. And (these have to be performed, since these are enjoined as) being jointly the generators of knowledge.

34. Considered either way, however, the very same religious duties are meant for performance, because of the indicative marks of both kinds.

35. The Vedas also show that one (equipped with Brahmacharya etc.,) is not overpowered.

Topic-9: Knowledge for People outside Orders

36. As a matter of fact, a person standing in between two stages is also entitled, such cases being met with (in the Upanishads).

37. Moreover, the Smritis also mention this fact.

38. And (in their case) there can be the favour of special factors (like Japa etc.,).

39. But as compared with this, the other one is better, because of indicative sign (in the Upanishad and Smritis) as well.

Topic-10: Defection from Monasticism

40. But for one who has become so, there can be no reversion from it, on account of restriction, absence of text sanctioning reversion and absence of good precedence. This is the view of Jaimini as well.

Topic-11: Expiation for Transgression of Celibacy

41. And even an expiation is not available for him, since his fall is known from the Smriti to be irremediable and he has no connection with it.

42. Some, however, consider this to be a minor sin and concede expiation as in a case of eating forbidden food. So it is explained by Jaimini.

Topic-12: They are to be Excommunicated

43. (Whether their transgression constitutes a major or a minor sin), they are to be kept outside in either case in accordance with Smriti texts and behaviour of good people.

Topic-13: Meditations Connected with Rites

44. The teacher Atreya thinks that the agency for meditation belongs to the master of the sacrifice, since the Upanishads mention their results.

45. The (teacher) Audulomi says that it is the duty of the priest (to undertake such meditations), for he is retained for that.

46. And from Vedic texts also (this stands confirmed).

Topic-14: Injunction about Meditativeness

47. In case of a partial application to knowledge by one possessed of (imperfect) knowledge, an injunction is implied in another auxiliary which is the third; this is like the main injunction being applied to the subsidiary acts.

48. But the conclusion is made (in the Chandogya Upanishad) with the householder, since he has an all-inclusive life.

49. Since there is injunction even about the others, just as much as of meditativeness.

Topic-15: The Childlike State

50. (The word 'balya' in the Brihadaranyaka means that a man of enlightenment should behave like a child) without displaying his parts, for so it fits in with the context.

Topic-16: Time of Fruition of Knowledge

51. The generation of knowledge takes place even in this life if there is no obstruction to the means adopted. For this is what is revealed (by the Upanishads).

Topic-17: Liberation is Uniform Everywhere

53. There is no rule of this kind with regard to the result called liberation, because that state has been definitely determined (to be the same), because that state has been definitely determined (to be the same).

CHAPTER - IV

PHALA – RESULT

SECTION - I

Topic-1: Repetition of Meditations etc.

1. Repetition is necessary, since the Upanishads instruct repeatedly.
2. And (this is so) on account of the indicative mark.

Topic-2: Identity of the Self with Brahman

3. But the Upanishads acknowledge Brahman as the Self and cause It to be so understood.

Topic-3: No Self-identity with Symbols

4. (The aspirant is) not to identify (himself) with a symbol, for he cannot understand himself to be so.

Topic-4: Superimposition of the Higher on the Lower

5. The sun etc., are to be looked upon as Brahman because of the consequent exaltation.

Topic-5: Subordinate parts of Rites As the Sun etc.

6. And the ideas of the sun etc., are surely to be superimposed on the subsidiary parts of the rites, for that is reasonably maintainable.

Topic-6: Meditation in a Sitting Posture

7. One should adore mentally while having a sitting posture, since it is possible in that way alone.
8. And because of (the possibility of) concentration (in that way).
9. And (meditativeness is attributed) from the standpoint of motionlessness.
10. Moreover, they mention (this) in the Smritis.

Topic-7: No Restriction of Place

11. Meditation is to be undertaken wherever the mind gets concentrated, because there is no specification.

Topic-8: Meditation till Death

12. (Meditation is to be repeated) up till the moment of death, for it is noticed in the scriptures that it is done so even then.

Topic-9: Knowledge Destroys all Results of Actions

13. On the realization of That, there occur the non-attachment and destruction of the subsequent and previous sins respectively, because it is declared so.

Topic-10: No Remnant of Virtue Even

14. In the very same way there is no attachment of the other (ie., of virtue) as well. Liberation must follow as soon as the body falls.

Topic-11: Past Accumulated Results are Destroyed

15. But only those past (virtues and vices) get destroyed which have not begun to bear fruit, for death is set as the limit of waiting for liberation.

Topic-12: Agnihotra etc.

16. But Agnihotra etc., conduce to the very same result, for so it is revealed (in the Upanishads).

17. Besides these, there is also another kind of (good) action with regard to which some people (make the assignment), according to both Jaimini and Badarayana.

Topic-13: Rites Unaccompanied by Meditation

18. The Upanishadic text, “whatever is done with knowledge” surely indicates this.

Topic-14: Experience of the Active Merit and Demerit

19. But the (enlightenment) man merges in Brahman after exhausting the other two, (viz., merit and demerit that have started fruition), by experiencing (their results in the present life).

SECTION - II

Topic-1: At Death the Organs Merge in Mind

1. The (function) of the organ of speech merges in the mind (at the time of death) for so it is seen and so the Upanishads say.

2. And for the same reason all the functions of all the organs get merged in the mind.

Topic-2: Mind Merges in Prana

3. That mind merges in the vital force as is revealed in the subsequent text.

Topic-3: Prana Merges into the soul

4. That one (ie., the vital force) is (known to be) withdrawn into the ruler (ie., the individual Self) from such facts as approaching that (Self at the time of death).

5. The soul comes to stay among the elements, it being so declared by the Upanishads.

6. (The soul does) not (come to stay) amidst a single element, for both (the Upanishads and Smritis) show otherwise.

Topic-4: Departure of the Enlightened and the Unenlightened

7. And the mode of departure (at the time of death) is the same (for the knower of the qualified Brahman and the ignorant man) up to the beginning of the path (of the gods); and the immortality (that is spoken of) is the one that is attained without burning ignorance.

Topic-5: Relative Merger of Fire etc.

8. That group of elements (counting from fire) continues till complete liberation; for there is a declaration of the continuance of the transmigratory state till then.

9. That fire (as also other elements) is minute in its nature, as also in size, because it is seen to be so.

10. For this (very) reason the subtle body is not destroyed even when the gross one is.

11. And this warmth belongs to this subtle body to be sure, for that stands to reason.

Topic-6: No Departure for a Knower of Brahman

12. If it be contended that the organs of the man of knowledge do not depart from the body because of the denial in the scripture, then (according to the opponent) it is not so, for the denial is about the departure from the individual soul.

13. This is not so, for in case of the followers of one recension there is a clear denial of the soul’s departure.

14. And the Smriti also says so.

Topic-7: the Organs of the Knower Merge in Brahman

15. Those organs get merged in the supreme Brahman, for such is the declaration of the Upanishad.

Topic-8: Absolute Absorption of the Constituents

16. (Absolute) non-distinction (with Brahman comes about) on the authority of the scriptural declaration.

Topic-9: Departure of one who knows the Qualified Brahman

17. (When the soul of the man who has realized the qualified Brahman is about to depart), there occurs an illumination of the top of the heart. Having that door illumined by that light, the soul, under the favour of Him who resides in the heart, departs through the hundred and first nerve, owing to the efficacy of the knowledge and the appropriateness of the constant thought about the course which is a part of that knowledge.

Topic-10: The Soul follows the Rays of the Sun

18. (The soul of the man of knowledge) proceeds by following the rays of the sun.

19. If it be argued that the soul departing at night can have no progress along the rays, then it is not so, since the connection between the nerve and the rays continues as long as the body lasts; and this is revealed in the Upanishad.

Topic-11: Soul's Journey during the Sun's Southern Course

20. For the very same reason (the soul gets the result of knowledge) even when departing during the sun's southern course.

21. And these times etc., are mentioned in the Smriti for the Yogins; and these (paths of) Samkhya and Yoga are mentioned in the Smritis and not the Vedas.

SECTION - III

Topic-1: Only One Path to the World of Brahman

1. The soul travels along the path starting from flame, that being well known.

Topic-2: The Departing Soul Reaches Air after Year

2. The soul of the knower of the qualified Brahman goes from the year to air, on account of the absence and presence of specification.

Topic-3: The Soul proceeds from Lightning to Varuna

3. Varuna is to be placed after lightning, because of their connection with water (ie., cloud).

Topic-4: Guiding Deities

4. (Flame etc., are) conducting deities, owing to the indicative mark to that effect.

5. Because that stands established on account of both (the traveller and the path) being then unconscious.

6. From there they are guided by the very same being who comes to lightning; for it is of him that the Upanishad speaks.

Topic-5: The Path Leads to the Conditioned Brahman

7. Badari thinks that the souls are led to the conditioned Brahman, for it (alone) can reasonably be the goal.

8. And (the conditioned Brahman must be the goal) owing to the specific mention of this.

9. But (the conditioned Brahman has) that designation owing to nearness (to the absolute Brahman).

10. On the final dissolution of the world of the conditioned Brahman, they attain, along with the lord of the world, what is higher than this conditioned Brahman, as is known on the strength of the Upanishadic declaration.

11. This is confirmed by Smriti as well.
12. Jaimini thinks that they are led to the supreme Brahman, that being the primary meaning (of the word Brahman).
13. And (this is so) because the Upanishad reveals (this fact).
14. Moreover, the firm resolution about attainment is not concerned with the conditioned Brahman.

Topic-6: Worship with and without Symbols

15. Badarayana says that the superhuman being leads to Brahman only those who do not use symbols (in their meditation), since this twofold division involves no contradiction and one becomes what one resolves to be.
16. And the Upanishad reveals a speciality about the results (of meditations with symbols).

SECTION - IV

Topic-1: Nature of Freedom

1. Having reached the “highest Light”, the soul becomes manifest in its own real nature because of the use of the term “in its own” (in the Upanishad).
2. The soul then attains liberation, that being the (Upanishadic) declaration.
3. The Light is the Self as it is obvious from the context.

Topic-2: Liberated Soul Inseparable from Brahman

4. In liberation the soul exists in a state of inseparableness from the supreme Self, for so it is noticed in the Upanishad.

Topic-3: Characteristics of the Liberated Soul

5. Jaimini says that from references etc., (in the Upanishads) (it is evident that the liberated soul) becomes established in the attributes that Brahman has.
6. Audulomi says that the liberated soul becomes established in consciousness as consciousness itself, that being its true nature.
7. Badarayana says that even so, there is no contradiction, since the earlier nature exists according to Upanishadic reference.

Topic-4: Fulfilment of Desire through Will

8. (The fathers and others come) as a result of the will alone, because the Upanishad says so.
9. And for that very reason (a man of knowledge has) no other lord (to rule over him).

Topic-5: Body after Reaching Brahma-loka

10. Badari asserts the absence of body and organs (for one who reaches the Brahma-loka – the world of Brahman), for the Upanishad says so.
11. Jaimini asserts the existence of body and sense-organs (after the realization of the qualified Brahman), since the Upanishad speaks of option.
12. Hence Badarayana considers the released souls to be of both kinds (ie., with or without bodies and senses) just as it is the case with the Dvadasaha (twelve-day) sacrifice.
13. In the absence of a body, the fulfilment of desires is reasonably possible as in dreams.
14. When the body exists, the fulfilment of the desires is just as in the waking state.

Topic-6: Entry into many Bodies

15. The released soul can animate different bodies like a lamp, for the scripture shows this to be so.

16. (The declaration of the absence of particularized knowledge is made) from either of the two points of view, viz., deep sleep and absolute union; for this is made clear in the Upanishad.

Topic-7: Acquisition of Divine Powers

17. The released soul gets all the divine powers except that of running the universe (with its creation, continuance and dissolution), as is known from the context (which deals with God) and from the non-proximity (of the individual soul).

18. If it be held (that the powers of the liberated soul are unlimited) owing to direct scriptural declaration, then it is not so, since it is (the attainment) of Him (ie., God) who appoints others as lords of the spheres and resides in those spheres that is spoken of (in the Upanishad).

19. And there is another form of the supreme Lord that does not abide in the effect, for so has the Upanishad declared.

20. And both the Upanishadic and Smriti texts show thus (that the supreme Light is beyond all changing things).

21. Also from the indicative mark in the Upanishads about the equality of experience alone (it is known that the liberated souls do not get unfettered powers).

22. There is no return for the released souls on the strength of the Upanishadic declaration; there is no return for the released souls on the strength of the Upanishadic declaration.