

**VIVEKACŪDĀMAṆI**



# VIVEKACÜDĀMAṆI

OF ŚRĪ ŚAMKARA BHAGAVATPADA

*with an English translation of the commentary in Samskr̥t by*  
**JAGADGURU ŚRĪ CANDRAŚEKHARA BHĀRATĪ SVĀMINAḤ**  
*(Śrī Śamkarācārya of Śārādā Pīṭha, Śrīgerī)*

*Translator*

P. SANKARANARAYANAN



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## ओम् प्रास्ताविकम्

लोकान् अविद्यान्धतमसात् उद्धर्तुमेव कृतावतारो भगवान् वासुदेवः प्रपन्नायार्जुनाय “अध्यात्म-  
विद्या विद्यानाम्” इत्यध्यात्मविद्यामेव सकलविद्यावरिष्ठां प्रत्यपादयत् । सा चाध्यात्मविद्या  
वेदशिरोभिरुपनिषद्भिः प्रतिपत्तव्या । तत्र संदिहानानां पुरुषाणां संदेहाः वैयासिकशारीरक-  
मीमांसानिर्धारितन्यायैरेव परिहर्तव्याः । उपनिषदां सारसंग्रहभूता भगवद्गीता ।

उपनिषदः, ब्रह्मसूत्राणि, भगवद्गीता—इत्येतत्त्रयं भगवान् शंकरः परमहंसपरिव्राजकरूप-  
धृक् प्रसन्नगम्भीरैः पदनिगुम्भैः व्याख्याय औपनिषदमात्मतत्त्वं स्फुटं प्राचीकशत् । उपनिषदाद्यर्थ-  
परिशीलनेन समेषामात्मतत्त्वावगमनं दुःशकमिति मन्वानः श्रीशंकराचार्यः सुलभावगाहान् बहून्  
विवेकचूडामण्यक्षीन् प्रबन्धान् प्राणिषीत् ।

विवेकचूडोमणिनामाज्यं प्रबन्धः तेषु चूडामणिरिव प्रकाशमानः सर्वत्र प्रचुरप्रचुरः समुपलभ्यते ।  
दुरुहमप्यध्यात्मतत्त्वं करतलामलकवत् तत्र स्फुटीभवति । उपनिषद्भाष्यादिषु दुर्लभप्रवेशाना-  
मपि तत्र प्रवेशः सुलभः ।

एतादृशस्य ग्रन्थरत्नस्य यदि काचित् प्रामाणिकी व्याख्याऽपि स्यात् तर्हि हेम्नः परमामोद  
इति परिकल्प्य अस्मदाचार्यपादाः स्फुटप्रतिपत्त्यै गभीरावगाहाय च व्याख्यां कांचन व्यरचयन् ।  
व्याख्यायाः उत्तमत्वविषये नास्माभिः किञ्चिदपि वक्तव्यमस्ति । श्रीचन्द्रशेखरभारतीति प्रथित-  
प्रातःस्मरणीयनामधेयाः अस्मदाचार्यपादाः कृततपश्चर्याः सर्वतन्त्रस्वतन्त्राः शास्त्रोपदिष्टार्था-  
नुष्ठाननिष्ठागरिष्ठाः अपरोक्षीकृतात्मतत्त्वाः जीवन्मुक्ताः अभूवन्नित्येतदेव व्याख्यायाः उत्कर्ष-  
बोधनायालम् ।

व्याख्यायाः अपरिपूर्तिस्तावत् किञ्चिदिव मनस्तोदमावहति । व्याख्यापूरणाय आचार्यपादान्  
कदाचिद्वयं प्रार्थयाम । “वक्तव्या अत्रैव संगृहीताः; निदिध्यासनमन्तरा नाधुनाऽन्यत्र चित्तं  
व्यापूषोति” इति स्वमाशयमाविरकुर्वन् । तेनेयमपरिपूर्तिः न न्यूनतामावहेदित्यस्माकं मतिः ।

ग्रन्थमित्रं सम्यगधीत्य आत्मतत्त्वमधिगत्य सर्वेऽपि लोकाः कृतकृत्या भवेयुरित्याशास्महे ।

**अभिनवविद्यातीर्थः**

शृङ्गागिरि-जगद्गुरु-श्रीचन्द्रशेखरभारतीस्वामिनां

करकमलसंजातः

Translation of the PREFACE (in Saṁskṛt) by His Holiness  
JAGADGURU ŚRĪ ABHINAVA VIDYĀTĪRTHA SVĀMINAḤ  
ŚAMKARĀCĀRYA OF ŚRĪ ŚĀRADĀPĪTHA, ŚRĪNGĀGIRI  
To the Original Saṁskṛt Edition

Om

Bhagavān Śrī Vāsudeva who incarnated to rescue the men of the world from the dense darkness of avidyā spoke of the knowledge of the ātman (adhyātma-vidyā) as the most eminent of all kinds of knowledge when He told Arjuna who had supplicated to Him, that He was "adhyātma-vidyā vidyānām". That adhyātma-vidyā should be understood from the Upaniṣads which are the acme of the Vedas. The doubts that may arise in the minds of men in respect of their teachings are to be resolved only by reasoning prescribed in the *Śārīrakamūlānsā* of Sage Vyāsa. The *Bhagavad Gītā* is the quintessence of the Upaniṣads. Bhagavān Śamkara, taking the form of Paramahansa Parivrājaka, wrote commentaries on the triad of the Upaniṣads, the *Brahma Sūtras* and the *Bhagavad Gītā* in words of clear and majestic import and clearly conveyed the truth about the ātman which is taught in the Upaniṣads. Thinking that the comprehension of the truth of the ātman by examination of the import of the Upaniṣads etc., is difficult for generality of men, Śrī Śamkarācārya wrote many treatises like the *Vivekacūḍāmaṇi* which are easy to understand. This work called "The *Vivekacūḍāmaṇi*" is the most popular everywhere of all of them and shines as the crest-jewel among them. The truth about the ātman, however difficult of comprehension, becomes clear like the myrobalan fruit in the palm of the hand. Even those who feel diffident to enter into a study of the Upaniṣad commentaries etc., will find this text easy to study.

Our revered Ācārya graciously thought: 'if there is also an authoritative commentary to the pre-eminent work of this nature, it will be like adding fragrance to a flower of gold,' and he wrote a Commentary for clear understanding of the work and its deep insight. About the excellence of the Commentary nothing need be said by us. To produce conviction of the superior merit of the Commentary, it is enough to affirm that our revered Ācārya was an eminent tapassvin, master of all the śāstras, uncompromising in the scrupulous observance of all that is intimated in them, one who had direct realisation of his ātman, a rare jīvanmukta.

The incompleteness of the Commentary causes a bit uneasiness.\* We once requested our revered Ācārya to complete it. He replied: "Whatever has to be said has been conveyed in these pages themselves. My mind cannot now engage in anything else other than profound meditation." We, therefore, believe that this incompleteness does not take away the fullness of the Commentary.

We confer our benedictory prayer that all men should carefully study this work, and realising the true ātman, they may have the satisfaction of having fulfilled their duty.

ABHINAVA VIDYATĪRTHA

*Disciple initiated by the lotus hand of  
Jagadguru Śrī Candrasekhara Bhārati Svāmīnaḥ  
Śrīgagiri*

---

\*There is no commentary on verses 516 to 581.

#### PUBLISHERS' NOTE

The Bhāratiya Vidyā Bhavan is grateful to His Holiness Jagad-guru Śrī Abhinava Vidyātīrtha Mahāsvāmināḥ, Śaṅkarācārya of Śrī Śārādā Pīṭha, Śrīgeri, for his gracious permission coupling it with his benediction to translate into English his saintly predecessor's masterly Commentary on Śrī Śaṅkara Bhagavatpāda's VIVEKACŪḌAMĀṆI.

**THIS ENGLISH TRANSLATION IS INSCRIBED TO**

**Doctor M. K. SUBRAMANIAM**

**(of Kumbakonam)**

**and**

**Sri T. V. VISWANATHA AIYAR**

**(of Mylapore, Madras)**

**who have, each in his own way, invested friendship with  
a new dimension.**



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## TRANSLATOR'S PREFACE TO THE FIRST EDITION

It was little over fifty four years ago that I had first introduction to Advaita Vedānta through Śrī Śaṅkara's *Vivekacūḍāmaṇi*. Since then, I have been reading the work a number of times and each reading gave me a new insight into its contents and produced a deeper understanding. Of all the Prakaraṇagranthas of Bhagavān Śrī Śaṅkara, this stands in a class by itself for its exhaustiveness of treatment, lucidity of its style and directness of its expression. In fact, the reader feels that the Guru in this work takes him by hand and leads him step by step to the grand finale so picturesquely described in the concluding śloka. That is why the *Vivekacūḍāmaṇi* had all along a special fascination for me as for all students of Vedānta.

This fascination increased a great deal when, in 1958, by a stroke of good fortune, I happened to see in the camp at Tiruchirapalli of His Holiness the present Śaṅkarācārya of Śrīrāgiri a printed copy of the *Vivekacūḍāmaṇi* with the Commentary in Samskṛt by His Holiness Jagadguru Śrī Candrasekhara Bhārati Pūjyapādāḥ who adorned the Śrīrāgiri Pīṭha succeeding with rare distinction that lion among ascetics, Jagadguru Śrī Saccidānanda Śiva-Abhinava Nṛsimha Bhārati Mahāsvāmināḥ. In the well-chosen words of the full-throated tribute that the present Acārya tenders to him which cannot be bettered, Śrī Candrasekhara Bhārati Svāmināḥ was *kṛtatapaścaryāḥ*, *sarvatantrasvatantrāḥ śāstropadiṣṭārthānuṣṭhānaniṣṭhāgarīsthāḥ*, *aparokṣikṛta-ātmatattvāḥ* and *jīvanmuktāḥ*. He was both a scholar and saint of outstanding eminence. His Commentary on this work modelled on Śrī Śaṅkara's Bhāṣyas bears not only the impress of his deep knowledge of the source-books of Advaita Vedānta from which he quotes to give point to the Bhagavatpāda's teachings, but also reveals the touchstone of his personal anubhava against which he has verified the truths that he elucidates.

From the time that I saw the book and went through the Commentary, I conceived a strong desire to translate it into English to come into grips with it and understand it with greater intimacy and clarity, and also to make available to those who could not read the original, but are ardent votaries of Advaita Vedānta, a classical Commentary true to tradition, without diluting it to suit the so



called temper of the modern times. I shall be gratified if, after going through the translation, such as it is, the reader feels an impulse to qualify for reading the original itself to catch its spirit and substance which no translation can ever convey.

Brahmaśrī Bhāṣyabhāvajña V. R. Kalyāṇasundara Śāstrīgal, at present University Grants Commission Professor of Samskr̥t in the Vivekānanda College, Madras, śiṣya of Śāstraratnākara Veppathur Vaidyanātha Śāstrīgal and an erudite scholar in the śāstras, was good enough to assist me to make this translation. I went through the original for the best part of a year reading it with him line by line, in certain cases more than once, and verifying the translation with him. That he condescended to give his time to me in this behalf in the midst of the heavy schedule of his duties in the College and the demands on him outside, and so willingly and so cheerfully, overpowers me in my sense of unrequitable obligation to him.

Dr. C. S. Venkateśvaran, Head of the Department of Samskr̥t in the Annāmalai University very kindly went through the translation, rectified the omissions and amended it in many places. I am very much beholden to him for this and for commending it to be printed and published.

Two esteemed friends of mine warmly appreciated my intention to make this translation of a work by an author held in great and devout reverence by both of them. One is the late lamented Śrī K. Bālasubrahmaṇya Aiyar and the other, Śrī T. V. Viśvanātha Aiyar. From the time I took it up, they gave me every encouragement and counsel, watched its progress with a concern which was indicative of their desire to see the accomplishment of a good and holy purpose—a concern which also bespoke their affection for me. For all of this, my debt to them is immense. My only regret is that Śrī Bālasubrahmaṇya Aiyar is not alive today; for, he would have been greatly delighted to see the translation printed and published for the very excellent reason that the name of the illustrious author of the original Commentary always evoked from him expressions of deep and spontaneous reverence.

Before I close, I must place on record the very valuable assistance of my friend, Dr. M. Narasimhācārī of the Samskr̥t Department in the Vivekānanda College, Madras, in going through the proofs from the Press and correcting them with his usual thoroughness and efficiency, particularly wading through line after line re-

plete with italics and diacritical marks. No words of mine are adequate to express my obligation to him. Without his help, there would have been more errors than have been listed at the end. The reader is requested to rectify them before perusing the book.

It only remains for me to pray that Bhagavān Śrī Śaṅkara and the great personages bearing His haloed Name may help me through my future lives to convert this mere faltering śāstrajñāna of Advaita into at least a semblance of a felicitous plenitude of a realised experience.

*Mylapore, Madras*

*January 15, 1973*

P. SANKARANARAYANAN

#### PREFACE TO THE SECOND EDITION

In preparing this second edition, I had the benefit of suggestions by His Holiness Swāmi Jñānananda Swāmigal of Manadi-mangalam, Madurai District, before he attained Samadhi and I am grateful to him for the same. Prof. S. Ramaswamy, Retired Professor of English Presidency College, Madras was good enough to polish the English in many places in the book.

While this Edition was going through the press, I was afflicted by cataract of the left eye and so, many misprints might have escaped my scrutiny for which I crave the pardon of the reader.

*Bangalore,  
July 1, 1978.*

P.S.

## LIST OF ABBREVIATIONS

Īśā	:	Īśāvāsyopaniṣad
Kena	:	Kenopaniṣad
Kaṭha	:	Kaṭhopaniṣad
Praśna	:	Praśnopaniṣad
Muṇḍa	:	Muṇḍakopaniṣad
Māṇḍ	:	Māṇḍūkyopaniṣad
Ait	:	Aitareyopaniṣad
Taitt	:	Taittirīyopaniṣad
Ch. or Chānd	:	Chāndogyopaniṣad
Bṛh	:	Bṛhadāranyakopaniṣad
Svet	:	Śvetāśvataropaniṣad
B.G.	:	Bhagavad Gītā
B.S.	:	Brahma Sūtras

## SCHEME OF TRANSLITERATION

(Use of Diacritical Marks)

अ	a	ट	ṭa
आ	ā	ठ	ṭha
इ	i	ड	ḍa
ई	ī	ढ	ḍha
उ	u	ण	ṇa
ऊ	ū	त	ta
ऋ	r	थ	tha
ॠ	r̄	द	da
ऌ	l	ध	dha
ए	e	न	na
ऐ	ai	प	pa
ओ	o	फ	pha
औ	au	ब	ba
ॠ	m̐ (anusvāra)	भ	bha
:	ḥ (visarga)	म	ma
ॡ	ʾ (avagraha)	य	ya
क	ka	र	ra
ख	kha	ल	la
ग	ga	व	va
घ	gha	श	śa
ङ	ṅa	ष	ṣa
च	ca	स	sa
छ	cha	ह	ha
ज	ja		
झ	jha	(क्ष)	(kṣa)
ञ	ña	(ज्ञ)	(jña)

## INTRODUCTION

(BY THE TRANSLATOR)

*Śrī Gurubhyo Namaḥ*

Śrī Śaṅkara, reverently adored as the Bhagavatpāda belongs to the galaxy of Master-Minds of the world holding a pre-eminent place among intellectuals and prophets. He is by far the most outstanding personality of all times and of all countries. One must search long, wearily and in vain among the illustrious of every land for a seer and saint of such stature and of such achievements as he packed into his all-too-short life. During a period of intense activity which, in the thirtytwo years of his sojourn on earth, omitting the years of his nonage, could not have exceeded fifteen or sixteen of them, he sanctified the soil of this ancient land by traversing its farflung corners, performing his intellectual *digvijayas*, and ultimately, he established himself on the throne of omniscience. His marvellous intellect has evolved out of the tripod of our scriptures a school of philosophy of great speculative daring and logical subtlety. Acknowledged as such by everyone in the east and in the west, in its thoroughness and its profundity, the system of Śrī Śaṅkara holds the first place among the philosophies of the world. Much as followers of other schools may deplore it, it is not wholly unmerited that Vedānta and Advaita are understood to be synonymous. The chronological first in the triad of the main current Vedāntic interpretations is also acclaimed as the logical highest.

Śrī Śaṅkara was no mere dialectical metaphysician. He also prescribed a way of life which must inevitably lead to a vision in which the individual loses himself in the discovery of his true nature. Appalling as it is in its heaven-kissing grandeur, relentless in its incisive logic, and forbidding in its austere absoluteness, Advaita Vedānta has been the despair of minds made out of common clay. But, we have the authority of the illustrious line of his disciples that to a wise and initiated mind instinct with faith and understanding, governed by discipline and held by devotion, Śrī Śaṅkara's system, grounded on śāstra, guided by yukti, and confirmed by anubhava, in its design and in its execution, has an artistic merit all its own which compels conviction and invites acceptance. Its nume-

rous followers since his time have borne testimony to the validity and value of his teachings and, even in our day, we see amidst us walking verifications of the verities that he preached.

It is our firm belief accepted from tradition that he was no ordinary mortal. It is the habit of the Indian mind to worship whatever is excellent in the world as of divine essence.

*yadyad vibhūtimatsattvam śrīmad ūrjitameva vā |  
tattadevāvagaccha tvam mama tejo'ṁśasaṁbhavam ||*

So declared the Bhagavān in the Gītā. But in respect of Śrī Śaṅkara, we hold that he is not merely an *aṁśa* of divinity, but divinity itself. Those who beheld the young saṁnyāsin of austere beauty, radiant with spiritual light, clad in the orange garb of soothing grace, and carrying the anchorite staff to chase away the myriad ills which ache the human heart saw in the youthful Preceptor of the aged pupils the replica of the cosmic Guru who, sitting on Himālayan heights, His gaze southward bent, dispels the darkness in the caves of ignorance by an initiating look which utters the unspoken word. They had no doubt in their minds when they exclaimed:

*aṣṭānāntargahanapatitān ātmavidyopadeśaiḥ  
trātum lokān bhavadavaśikhātāpāpācyamānān |  
muktvā maunam vaṭaviṭapino mūlato niṣpatanti  
śaṁbhoṛmūrtiścarati bhuvane śaṁkarācāryarūpā ||*

If Śiva, whom we adore as Dakṣiṇāmūrti is the eternal Teacher of all the worlds seated in supreme silence under the ageless banyan tree, Śrī Śaṅkara is the dynamic edition of that static splendour who walked abroad delighting in the sustenance of his *vādabhikṣā* speaking words of Vedāntic wisdom, to rescue erring mortals from the tormenting fires of life in this vale of tears. The eternal Śaṁbhu became the historical Śaṅkara.

In the realm of religion, Śrī Śaṅkara is a great revivalist, hailed as *saṁmatasthāpanācārya*, who re-established the six ways of worship of the Godhead, purifying them of excrescences that had gathered round them. In the process, he also established the non-difference

- 1 यद्यदिभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं मम तेजो'ंशसम्भवम् ॥
- 2 अज्ञानान्तर्गहनपतितान् आत्मविद्योपदेशैः  
दातुं लोकान् भवदवशिखातापपापच्यमानान् ।  
मुक्त्वा मौनं वटविटपिनो मूलतो निष्पतन्ती  
शंभोर्भूतिश्चरति भुवने शंकराचार्यरूपा ॥

between Śiva and Viṣṇu with his cardinal principle of *abheda* in the sects of our religion. By this, he taught the universality of the Vedic religion and successfully rid it of the contradictions of its partisan adherents of different schools. He also synthesised the triple way of karma, bhakti and jñāna assigning to each its proper and necessary place in the unitary method of achieving liberation from the ills of saṃsāra.

All these stemmed from the philosophy of Advaita which he taught as the central truth of the Upaniṣads, the Brahmasūtras, and the Bhagavad Gītā known as *prasthānatraya* of Indian Philosophy. He expounded this at length lucidly and cogently in a language characterised as *prasannagambhīra* in his commentaries on all three of them. That they have been surviving in the thoughts and utterances of men during the centuries that have elapsed since he wrote and that they have secured understanding appreciation even from people of alien faiths in lands far removed from ours is eloquent vindication of their truth and vitality.

The study of these *prasthānatraya-bhāṣyas* requires profound knowledge of Saṃskṛt and proficiency in *Vyākaraṇa*, *Nyāya* and *Mīmāṃsā* and in *Veda-adhyayana*. A long line of scholars thus qualified have taken to the study of the bhāṣyas which they have been transmitting down the centuries to their śiṣyas similarly qualified. This line of scholarship is being kept alive to this day in all parts of our country in guru-śiṣya relation which is characteristic of Indian tradition in the Maṭhas that Śrī Śaṃkara established or sprang up under his auspices or in his name and in the private residences of Vedic and Vedantic scholars.

But Śrī Bhagavatpāda realised that not all will be thus qualified. Intending to instruct such persons in the truth of Advaita Vedānta, he wrote what are called *prakaraṇa-granthas* in verse and prose varying from a single śloka to a thousand. The more important among these are the *Śataślokī*, *Sarva Vedānta Sāra Saṅgraha*, the *Upadeśa Sāhasrī* and the *Vivekacūḍāmaṇi*. The first is a work of a hundred verses, the second of a thousand verses, the third a mixture of prose and verse, and the last a work of five hundred and eighty-one verses—all conveying the quintessence of Advaita Vedānta. The last which is appropriately called "The Crest Jewel of Discrimination" contains in its 581 ślokas a dialogue between the Guru and the śiṣya, expounding the Advaitic truths and culminating in the ecstatic experience of the śiṣya of his non-difference from Brahman and the realisation of his mukti. Alike by the nature of

its contents and the easy language of the ślokas, the *Vivekacüdāmaṇi* has been justly popular among students of Advaita.

## II

*Śrī Jagadguru Candrasekhara Bhārati Pūjyapādāḥ* of sacred memory adorned the Śāradāpīṭha at Śṛṅgeri (Śṛṅga giri) established by Śrī Saṅkara Bhagavatpāda which has grown through the years as one of the prominent bastions of Advaita Vedānta in our land. Discovered by the versatile scholar-saint Śrī Jagadguru Sacchidānanda Śiva Abhinava Narasimha Bhārati Svāmīnaḥ, and later nominated to succeed him, Śrī Candrasekhara Bhārati quickly fulfilled in ample measure, by his sage deportment, noble bearing and endearing nature, the hopes and expectations reposed in him. Undergoing his tutelage on the pāṭhaśālā under the watchful care of his illustrious predecessor, he gained mastery in Nyāya, Mīmāṃsā and Vedānta in a manner that evoked the admiration and respect of his preceptors. Alike by his *ātmaguṇas* and *pāṇḍitya*, he was eminently qualified to preside over the pīṭha to which he succeeded in 1912 and carry on his spiritual ministry with conspicuous success for forty-two years until his mahāsamādhi in 1954. This well-nigh half a century may be said to be the golden period of South India's spiritual history when its people were fortunate to have in their midst two Mahāpuruṣas, Śrī Candrasekhara Bhārati of Śṛṅgeri and Śrī Candrasekharendra Sarasvati of Kāñci (happily with us now)—both embodiments of our country's sacred lore, tradition and culture transmitted through the ages. Both of them *tapasvins* of great eminence—they have been radiating saintliness and wisdom inducting all who had the good fortune to come under their influence, by precept and example, into ways of a better life oriented to whatsoever is true, good and holy.

Spending the later years of his life as an *antarmukha*, withdrawing himself from the distractions of the external world, Śrī Candrasekhara Bhārati appeared to others *bāla-unmatta-muktavat* (as a child, mad or liberated soul) for most of his time. He was verily a *jīvanmukta*, who had realised the Absolute and lived in the bliss of that realisation. It has been reported that once, during the course of his *Sahasranāma-arcanā* to Śrī Śāradā, whom he worshipped, when he came to the nāma, *Tatpadalakṣyārthāyai namaḥ*, he suddenly stopped with his fingers clasping the *kumkumam*, and lapsed into samādhi. Becoming *bahirmukha* after a long time, he addressed the person who was the lone witness of this event and burst forth in breath-taking ecstasy "*advaitam satyam, advaitam*



*satyam*". Such was the mahāpuruṣa who is the author of this Commentary. This calls to mind an incident in the life of Śrī Śaṅkara himself mentioned in the Ānandagiri *Śaṅkaravijaya*. "From Cidambaram, Śrī Śaṅkara travelled southwards to Rāmesvaram. First, he visited Tiruviḍaimarudūr known as Madhyārjuna in Samskr̥t and offered worship to Mahāliṅga in the great shrine there. A miracle happened then. Śrī Śaṅkara prayed that Mahāliṅga at the temple should Himself declare the truth of Advaita so that the doubt in regard thereto lingering in the minds of some people might be dispelled. In response to Śrī Śaṅkara's prayer, Lord Śiva appeared out of the Mahāliṅga, raised the right hand and proclaimed the truth of Advaita three times thus: *satyam advaitam, satyam advaitam, satyam advaitam*."<sup>3</sup>

It is interesting to note in this connection a parallel between His Holiness and the jīvanmukta described in this work in śloka 560: *kulyāyām atha nadyām vā śivakṣetrepi catvare | paṇam patati cet tena taroḥ kim nu śubhāśubham* ॥<sup>4</sup> which means: "It is immaterial to a tree whether its leaf falls in a stream or a river or in a place consecrated to Śiva or where four roads meet. The ātman is not concerned with where the body falls." Is it any wonder that the jīvanmukta that Śrī Candraśekhara Bhāratī was decided to cast away his body when he had no further use for it, in the waters of the Tuṅgā river?

Such is the noble soul who has conferred a great boon on us by bequeathing to us a Commentary in Sanskrit on the *Vivekacūḍāmaṇi* authenticated by his direct and personal experience of the truths enshrined in it and which has all the simplicity, richness cogency and elegance that are the distinguishing features of Śrī Bhagavatpādā's Commentaries on the Prasthānatraya. The glory of Advaita Vedānta expounded by Śrī Bhagvatpādā is that, as he frequently refers to it, it is *aupaniṣadam śāstram*, a philosophy that is based on the bedrock of the Upaniṣads which is the body of the

3 श्रीशंकराचार्यः चिदम्बरस्थितात् प्रदक्षिणेन मार्गेण मध्यार्जुनं नाम शिवाविर्भावस्थलविशेषं प्राप ।

मध्यार्जुनेशानमदृष्टपूर्वं विद्यादिभिः पूजितपादपदम् ।

कृत्वोपचारानभजत् परेशं निधायतं मोक्षफलैकमूलम् ॥

तत्र किल भगवान् शंकराचार्यः सदाशिवमेवमब्रवीत्—'स्वामिन् मध्यार्जुनेश ! सर्वोपनिषदर्थोऽस्ति सर्वज्ञोऽसि । (यदि) निगमादीनां तात्पर्यगोचरो द्वैतनिर्णयः श्रद्धैतनिर्णयो वा पारमार्थिकः ; वश्यता सर्वेषां जनानां सशयनिर्वासि कुरु' इति । एवं प्रायितो मध्यार्जुनेशः लिङ्गाग्रात् सावयवरूपेण निष्क्रयं मेघशम्भीरथा गिरा दक्षिणहस्तमुद्यम्य 'सत्यमद्वैतम्', 'सत्यमद्वैतम्', 'सत्यमद्वैतम्' इति लिङ्गुक्त्वा तस्मिन्नेव लिङ्गेऽन्तर्दधे ।

(Madras University Edition, p. 17)

4 कल्यायामयं नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥

canonical literature on super-sensuous Reality.<sup>5</sup> The *Vivekacüdāmaṇi* is a compendious *vade mecum* giving between its covers the quintessence of Advaita Vedānta in a convincing manner. In providing his Commentary on it, Śrī Candrasekhara Bhārati has brought out at every turn by appropriate quotations the Upaniṣadic sources in support of the truths affirmed in the work. Nuances of expression with their grammatical peculiarities are explained as they arise and this adds to the inherent richness of the statements of Śrī Bhagavatpāda. Parallel explanatory passages from the *Bhagavad Gītā*, the *Brahma Sūtras* and other Sāstraic works elucidate the Commentary much to the edification of the reader. And above all, where necessary, he helps to remove doubts and difficulties that may arise in regard to various topics of the original as, for instance, the relative importance of *karma* and *saṁnyāsa*, of the place of *vairāgya*, *bodha* and *uparati* in the scheme of sādhanas of a mumukṣu, of the hindrances of *ānātmavāsanās* and the way to get over them etc. The distinctive value of this Commentary is that it is by a person in whom saintliness was combined with scholarship. With him the reader is able to go through the entire gamut of śrutis and smṛtis relevant to the understanding of the original work in an atmosphere of guru-śiṣya relation which he is able to create for himself as he reads the original with the Commentary which is as lucid as it is enlightening, underscored by the anubhava of a jivanmukta.

### III

*Vivekacüdāmaṇi* is a philosophical treatise expounding the cardinal truths of Advaita Vedānta, according to which, liberation or mokṣa can be secured only through jñāna which, in the first instance, begins with the discrimination between the eternal and the transient, *nityānityavastu-viveka*. The work itself is called the 'Crest Jewel of Discrimination'—*Viveka-cüdāmaṇi*—to emphasise the paramount importance of such viveka in the quest for liberation. According to Advaita Vedānta, like all Hindu systems of philosophy and religion, the cycle of birth and death, which is called samsāra, is the effect of actions of individuals, whether it is puṇyakarma or pāpakarma. For, one has to take another birth if the effects of both these karmas are not worked out in the present life itself. Action is prompted by desire, kāma. Kāma arises from a sense of incompleteness in the individual, who, identifying himself with the things

<sup>5</sup> Thus repudiating the claim fathered on him that he is the originator of Advaita Vedānta. He was only its exponent systematising the material found in its sources.

of the world or his own body, desires to acquire those things thinking that they will conduce to the happiness of the mind. This, in other words, is the result of confusing the *ātman* with the things that are not the *ātman*, and thus a prolongation of the *sāmsāric* series is effected. The annulment of this confusion between the *ātman* and the *anātman* can be effected only by discrimination between the two. The *ātman* is *nitya* and all that are the *anātman* are *anitya*. Hence the emphasis on 'nityānityavastuviveka.'

In the Hindu scheme of knowledge, a distinction is made between higher and lower knowledge, *parā* and *aparā vidyā*. "*dve vidye veditavye parā ca aparā ceti.*" The latter includes all the sciences and arts that pertain to the experiential world. It is wrong to say that the Hindu outlook is entirely otherworldly and does not attach importance to things which concern this world. Such knowledge, which is called *aparā-vidyā*, is obligatory to every individual to enable him to go through the concerns of his life successfully and has an important place in the Hindu scheme of education. But, it is pointed out that over and above this, there is a sphere of knowledge, which is called *parā-vidyā*. While *aparā-vidyā* gives knowledge of the perishable, *parā-vidyā* relates to the imperishable. The mind functions at the point of the Great Divide between the external world facing a man and the inner world within himself. As the *Kaṭhōpaniṣad* has it, Svayambhūh, the Self-born, that is Brahma directed the sense-organs outside. Therefore, a man looks outward and not within himself. A brave, wise man desiring immortality turned his eyes inward and saw the *ātman* within.<sup>6</sup> Such *vidyā*, is known as *ātma-vidyā* and, in the Hindu tradition, it is extremely important for the attainment of liberation. Listing the super-eminent things of every class with which He identifies Himself, the Bhagavān says in the *Gītā*, that He is *adhyātmavidyā* among the *vidyās*.

According to us, the pursuit of any *vidyā*, be it secular or spiritual, involves the Guru-śiṣya relationship with its concomitants of *jijñāsā*, *adhikāra* and *vinaya* (the desire to know, the qualification to know and humility) on the part of the pupil and the possession of the relevant knowledge, compassion and *anugraha* on the part of the teacher. In addition, the pupil must possess *vairāgya* or a sense of detachment. The teacher must be a *sadguru*, one who imparts instruction in the *sadvastu*, who takes the pupil in hand after ex-

6 पराञ्चि खानि व्यतृणत्स्वयम्भूः तस्मात्पराञ्च पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यभात्मानमैक्षत आवृत्तचक्षुः अमृतत्वमिच्छन् ॥

amining him and ascertaining his fitness to receive instruction in ātmavidyā. This is compactly expressed in the dicta that one should not instruct anybody unless he is requested to do so, and all knowledge is derived only from a teacher.<sup>7</sup>

In accordance with this, the *Vivekacūḍāmaṇi* is written in the form of a dialogue between a teacher and a pupil, in which the pupil humbly approaches the guru, and having propitiated him by his service, implores him to rescue him from being drowned in saṃsāra, and to confer on him, his gracious glance and saving instruction. The guru, pleased with his pupil and convinced of his qualification and earnestness promises to teach him the way of emancipation from the ills of life.

#### IV

To begin with, guru says "You are really the Paramātman. Your involvement in the bondage of saṃsāra is due to your understanding being clouded by ajñāna. This bondage to the anātman is itself saṃsāra. The fire of the discrimination between the ātman and the anātman will completely burn out the effect of ajñāna." (Śl. 49)

Upon this, the śiṣya reverently submits to the guru seven questions. (i) What is bondage? (ii) How did it arise? (iii) How does it continue? (iv) How is one released from it? (v) What is this anātman? (vi) Which is the Paramātman? and (vii) How to distinguish between the ātman and the anātman? The succeeding pages of the *Vivekacūḍāmaṇi* are the guru's answers to all these questions.

The guru takes up the fourth question first, namely, how is liberation achieved. The reason for this is stated by His Holiness thus: "When a man is caught in a house on fire, his first impulse will be to quench the flames and escape death, and he will not linger to ask how the fire was caused, what is its extent etc." This is reminiscent of the parable of a man pierced by an arrow spoken by Lord Buddha. The guru tells the śiṣya that to attain liberation he should develop vairāgya, acquire the virtues of *śama*, *dama* etc., adopt *sāmyāsa*, give up all karmas, receive upadeśa on the śruti texts from his guru, contemplate thereon, discriminate between whatever is the anātman and the ātman by unceasing meditation on the import of the scriptural texts, attain the state of nirvikalpa-samādhi and realise his non-difference as the ātman from the Paramātman. It is to be noted

7 नापुष्टः कस्यचित् ब्रूयात् । आचार्यवान् पुरुषो वेद । आचार्यात् ह्येव विद्या विदिता ।  
आचार्यः प्लावयिता । सम्यग्ज्ञानं प्लव इहोच्यते ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

here that the guru prescribes *saṁnyāsa*, which involves *sarva-karmatyāga*, the giving up of not only *kāmya* and *nāimittika* karmas, but also of *nitya* karmas. The idea is that knowledge of the *ātman* is not *karmajanyam*, what is produced by karma. It is *vastu-tantram* and not *puruṣa-tantram*, that is, it is knowledge of the ever-existing *ātman*, and not what is to be effectuated by human endeavour. Action relates to one of four things, what is *jānyam*, *āpyam*, *vikāryam* or *samskāryam*, that is, what is produced *de novo*, what is to be attained or reached, what is modified, or what is purified. The *ātman* is ever-existent and so cannot be a *janyam*. The *śiṣya* is Brahman always; there is no need to reach it as a far-off goal and so it is not *āpyam*. Brahman is changeless, *avikāri*, it is not *vikāryam*. It is ever pure and cannot be *samskāryam*. Due to *ajñāna*, the individual does not know he is Brahman. The truth has to be revealed to him by the light of knowledge and he has to realise it by himself. The entanglement in karma militates against knowledge. Hence, the guru's insistence on *sarvatyāga*, abandonment of all karmas and, making the mind fit by the acquisition of the disciplines of *śama*, *dama* etc., to receive and meditate on this knowledge, proclaimed by *śruti* and imparted by the guru. But this does not imply abandonment of prescribed karmas even from the start. As the *Upadeśa pañcaka* has it, the aspirant to liberation must start with daily training in learning the Vedas, engage himself in the performance of the karmas stated in them and earn thereby and by undivided devotion, the grace of God. He must withdraw his mind from sense-pleasures and *kāmya* karmas, see their futility and develop *ātmeccā* which is longing to know and realise the *ātman*. When this desire to know, *vividiṣā*, has taken deep root in his mind, then is the time for him to adopt *saṁnyāsa* renouncing all karmas and engage in *Vedānta-vicāra*.

Next is taken up the fifth question, "ko'sau anātmā?" What is this *anātmā*? For, to realise the *ātman* one ought to be able to separate it from the *anātmā*. This naturally leads to the question: what is the *anātmā*? A person is compacted of three kinds of bodies: the *sthūlaśarīra*, the *sūkṣmaśarīra*, the *kāraṇaśarīra*—the physical, the subtle and the causal respectively. The guru points out that all these three belong to the class of the *anātmā*, for one or more of the following reasons:

- (i) it is gross.
- (ii) it is what is possessed, i.e., a person, body.
- (iii) it is an aggregate, made up of parts.

- (iv) it is compacted of guṇas.
- (v) it is impure.
- (vi) it does not exist in all the three periods of Time and is subject to modification.
- (vii) it is delimited by space, time and objects.
- (viii) it is seen and later not seen; it is of *dr̥ṣṭa-naṣṭasva-bhāva*.<sup>7a</sup>
- (ix) it is produced, *kṛtaka*, i.e., it is an effect.
- (x) it is the known, not the knower.
- (xi) it is ruled, not the ruler.
- (xii) it is dependent, not self-subsistent.

Having thus eliminated all that is *anātman*, the guru proceeds to help the *śiṣya*, to determine the nature of the *ātman*. Prefacing his teaching with the statement that the *ātman*, thus separated from the three kinds of bodies, is inmost, apart and beyond them all, he conveys to the *śiṣya* that it is the self-existent, the eternal, the reference of what is signified by *aham*, the *I*, the witness of the three mental states, different from the *pañcakośas* (the five sheaths), *vibhu* (all-pervasive), illumining all, the inmost self of the *sādhaka*, beginningless, of the nature of Existence, Knowledge and Bliss Absolute.

The guru takes up the first question now, and answers that bondage (*bandha*), is due to the identification of the *ātman* with the *anātman* due to *ajñāna*, that is, mistaking all things which are *anātman* as being the *ātman* and directing the activities of one's life in quest of the things which are not the *ātman*.

Turning to the second question, how this bondage arose, it is taught that it is due to two powers of *ajñāna*—*āvaraṇaśakti* to be traced to its *tāmasic* component which conceals the real nature of the *ātman* and the *viksepaśakti* resulting from its *rājasic* component which projects the non-*ātman* as the *ātman*.

Reverting to the fourth question and expounding at length what was said in brief earlier, the guru proceeds to explain the nature of the *ātman*, unveiling it from the sheaths of the *pañcakośas*, namely, the *annamaya*, *prāṇamaya*, *mānomaya*, *vījñānamaya* and *ānāṇḍamaya kośas*—the bodily, the vital, the mental, the intellectual and the blissful sheaths. In the process, he also provides the answer to seventh question of the *śiṣya*, namely: How is one to distinguish bet-

<sup>7a</sup> *naśa adarśane*: the root *naś* is employed to indicate not being seen.

ween the ātman and the anātman. This answer is found in different contexts throughout the work.

The śiṣya who has been making the analysis of himself in the manner instructed by the guru, and who has been thinking away all these kośas as not being his ātman and has been separating his self from them is now assailed by a doubt and submits, "When I think away all the kośas, I see only a void. I don't see the ātman". The guru replies, "You say, 'I see only the void'; you, who are the witness of the void is the ātman, the objectless Subject." It is the sāksī which is common to the states of waking, dream and dreamless sleep (jāgrat, svapna and suṣupti) and of the state of consciousness which is beyond these, turiya, experienced in the state of samādhi. Thus the guru expounds the nature of the ātman encased in every individual and known as *tvampadārtha* in the equation 'tat tvam asi'.

He then proceeds to the determination of the nature of Brahman, known as *tatpadārtha*. Distinguishing the world from Brahman, it is pointed out that it is not real, because what is real must exist in all periods of time and must not be limited by space, time or other objects; it must be *trikāla-abādhyā* and *aparicchinnā*, in terms of *deśa*, *kāla* and *vastu*. It must also not be subject to any of the twelve defects listed earlier. The world is not real like Brahman which persists in all places and at all times and is the All. But, on that account, it is not unreal, because it is seen. It is experienced by every individual. It is not *sat* or real; it is not *asat* or unreal, it is not both *sat* and *asat*, these being contradictory; it is *sadasadvilakṣaṇa*, different from both, but having an existential character of its own which is referred to as *mithyā*. Brahman or the Supreme Reality is One without a second, of the nature of pure Intelligence, *kevala caitanyasvarūpa*, beyond thought and name, untrammelled by *māyā* and the *upādhis*. It is supreme effulgence which permeates the entire experiential world and animates it. The world itself derives its existential character from Brahman of which it is an appearance.

Having thus separately determined the nature of the *tvam* and *tat padārthas*, the guru proceeds to elucidate the equation between the two in terms of the mahāvākya, *tat tvam asi*. The apparent distinction between the two is due to their respective conjunction with the upādhis, as a result of which the universal ātman becomes circumscribed as a jīva, and Brahman takes on the vestments of īśvara. When their respective upādhis are negated and the two *padārthas* are understood, not literally, but by their implied mean-

ing on the principle of *jahadajahallakṣanā*, the two will be found to be not different from each other, and meditation on this mahāvākya will lead to the realisation of the identity between them. When that happens, the awareness of the world as existing apart from Brahman will disappear and the sādḥaka will be suffused by Brahman-consciousness whole and entire. This state is known as 'Brahmātmanā samsthitih' in the words of the first śloka of *Vivekacüdāmaṇi* and that experience is 'svānubhava'.

The guru next goes on to explain the danger of sliding from that experience due to the action of the *vāsanās*, the influence of *ahamkāra* and the effect *pramāda* or negligence. Warning the śiṣya against yielding to these things which are deleterious to the cultivation of ātma-vāsanā, he counsels him to be for ever established in the contemplation of Brahman by concentrating his mind on his *pratyagātman*. This will lead him to the *nirvikalpasaṁādhi* in which he will no more look at the external world as an independent real as it appears, and he will be immersed in the transcendental experience of the bliss of ātmānubhava. As a final counsel, the guru emphasises the importance of tīvra vairāgya, bodha and uparati for such realisation.

The jñānī who has attained such Brahman consciousness shakes off his bondage to experiential world. Or, to put it more truly, the world affects him no more and he becomes a *jīvanmukta*. The taint of karma does not affect him, all the karmas of this and past lives are burnt away in the fire of jñāna, and in respect of future karmas, due to the absence of the sense of *karṭṛtva* and *bhokṭṛtva*, he is neither a doer nor an enjoyer. The *prārabdha* karmas alone which have begun to operate will affect his body helping to sustain it, and not his mind. He will live in the world till they are worked out, after which his body will fall off and the *jīvanmukta* is then said to attain *videhamukti*.

Expatiating on the qualities of a *jīvanmukta*, the guru describes how he goes through his life for the remainder of his days. He is a *brahmavit*, *brahmavidvara*, *brahmavidvariṣṭhā* and *brahma-vidvarīṣṭha*, i.e. who has experiential consciousness of Brahmanhood by progressive stages. He realises himself as pure Intelligence. He is not drawn to sense-objects; no sin attaches to him. He is neither attracted nor repelled by anything. He is self-contained and self-satisfied. He enjoys a bliss that is not of this world. Even as a lad delights in his playthings unconcerned with his hunger or afflictions of body, so too does he delight in Brahman with no consciousness of 'I' or 'mine'



A serene stillness of mind, eating what is offered, drinking out of a tank or river, moving about autonomously like an automaton, sleeping without fear even in forests or burial grounds, being unconcerned about apparel, wet or dry, or even with no covering round the body, with the bare ground as his couch and wandering in the royal roads of scriptural sayings—these are the ways in which the jivanmukta sports in Brahman. He goes about in the expanse of supreme wisdom like an unsophisticated child, like one possessed, or like a mad man. To some he appears as a fool, to others as a royal personage. Some call him mad; others are drawn to him by the lustre of his countenance. Sometimes he lies inert. Now he is honoured; or he is ridiculed; or he is ignored. Though in the body, he has no body-consciousness. He is firmly established in his true self, and so, pleasure and pain, good and evil do not affect him in the least. Joy and sorrow pertain to one who has attachments. But one who is detached from everything worldly is untouched by good or evil, by pleasure or pain.

Thus a jivanmukta cares not for his body or its needs. He is not worried about its decay or destruction. The space encased in a pot is unaffected by its walls, whether they are intact or broken. When the pot is broken, the space it contained becomes indistinguishable from the space outside. So too does a jivanmukta's ātman become indistinguishable from Brahman which it has ever been. Like milk mixing with milk and becoming one with it, oil with oil, water with water, so too does at ātmajñānī merge in Brahman and is one with It. When this happens, upon the fall of the body, the mukta never more gets into a body again. He does not return to an embodied state. He is not born again; he is immortal.

In truth, from the ultimate Advaitic point of view, there is no bondage for the ātman, and hence there is no meaning in speaking of its release. It is all an 'as if', a make-believe. Man has made himself believe that he is the body etc., and so is said to be 'bound' by it. It is the ajñāna that makes him feel so. Really the ātman is unbound and free. Bondage and liberation are expressions of māyā; they do not pertain to the ātman which is ever unaffected by the upādhis even as the sun is unaffected by the cloud that hides it from view. By the same token, scripture, the guru, instruction by him—are all features of māyā-prapañca.<sup>7b</sup> At best, they are all scaffoldings to ascend to the brāhmisthiti and to remain firmly established in it. They have no meaning ultimately. Even so, even

<sup>7b</sup> Māyā is not illusion; it is a positive element (*bhāvapadārtha*) which, as it were, finitises the Infinite. It is truly false and falsely true.

saying 'I am Brahman' (*aham Brahmāsmi*) does not pertain to this brāhmī sthiti. In that condition there is no awareness of I of which *am Brahman* can be affirmed. Upon the breaking of the pot, ghatakaśa does not say 'I am mahākāśa'. It was mahākāśa before, and mahākāśa after the pot is broken. It is, as it were, speechless. Brāhmī sthiti is experience, transcendental, not of the worldly type; it does not permit of expression. It is *being*, not *speaking*. The Upaniṣadic teacher explained it by silence (*maunam, vyākhyānam*).

The guru confers his final upadeśa on the śiṣya. Earlier, when the śiṣya implored him to vouchsafe to him the means of escaping from the bondage of saṃsāra, he said, "Don't be afraid. There is no danger. There is a way to cross the ocean of saṃsāra—the way by which others before you have crossed. I shall instruct you in it." This promise has been fulfilled by the guru and he tells him that pursuing the path outlined by him, with detachment, knowledge and constancy, he will never more fall into the tentacles of saṃsāra. His final admonition to the śiṣya is to heed to the words of śāstra conveyed by the competent teacher, understanding their import by *accordant* reasoning, to meditate on them and to discover their verification in his own conscious experience. After all, the words of the guru can only show the way—as of a taṭastha; it is the śiṣya that has to apply his mind to the discovery of his true self, aided by the anugraha of the guru.

It is to be presumed that the śiṣya who was a true sādḥaka with all the qualifications for the pursuit of Brahmajñāna, followed the instructions of his guru and obtained realisational knowledge of the Supreme and finally turned into a jīvanmukta. The last section of the *Vivekacūḍāmaṇi* describes the ecstatic experience of the śiṣya, where he declares his discreteness from the entire experiential world and his non-difference from the Paramātman. Giving it a realistic touch, Śrī Bhagavatpāda concludes the work by saying that, at the end, the śiṣya and the guru parted from each other, the one freed from all bonds, and the other continuing to sanctify the earth that he trod immersed in the bliss of his realisation. His Holiness has left this portion unexplained in the Commentary because it is best known only by one's anubhava and is too sacred for any explanation.

## V

In regard to Vedāntic knowledge, it is necessary to draw attention to the *pramāṇas* for such knowledge. They are *śruti*, as im-

parted by a teacher, *yukti* and *anubhava*. Vedānta relates to the realm of the super-sensuous and we must rely on the declaration of śruti which contains the revelation by those endowed with a spiritual vision of these transcendental truths. It is not for us, who do not *now* possess such vision, being caught up in the world of sense, to question the validity or the value of śruti.<sup>8</sup> The statements are paramount truths before which other *pramāṇas* will have no force in respect of what they speak. Śruti is beneficent instruction on the ultimate and is entitled to reverence and faith as *śrutimātā*. The śiṣya must receive these śruti texts with absolute trust from the guru and meditate on them to realise their full significance. The Hindu tradition in respect of Vedāntic training emphasises the importance of hearing the word of śruti from the lips of the teacher, who, as pointed out earlier, reinforces them with his compassion and his benediction. Śrī Bhagavatpāda and, following him, His Holiness stress the importance of *upadeśa* of the śruti by the guru who has realised its truth in himself. If the śruti is the seed of Vedāntic knowledge, it should be *sown* by the guru on the soil of the śiṣya's mind *prepared* by the *sādhana* *catuṣṭaya*, *watered* by the guru's grace and *ploughed* by the śiṣya's *śravaṇa*, *manana* and *nididhyāsana*.

It will be noticed that, in this as in his other works, Śrī Bhagavatpāda has developed the truths of Advaita adopting the purely scientific method conducting a rigorous analysis of man fortifying his findings from the statements of śruti only when they cannot be subjected to experiential test. He never has recourse to dogma, belief or theology however sacred or authoritative it may be. That is why Advaita is a *tattva*, truth, not a *mata* or a theory.

## VI

A cardinal doctrine of Advaita Vedānta is the concept of *jivan-mukti*. It is distinctive to it as contrasted with other schools of Vedānta. *Mokṣa*, being liberation from the bonds of *samsāra*, must be effected by oneself. If it is granted, as it must be, that *bandha* is due to *ajñāna*, which makes one mistake the *anātman* for the *ātman* and consequently get involved in *samsāra*, freedom from such

<sup>8</sup> Not to be traced to human authorship, the śrutis are believed to be *apauruṣeya*. They are said to be the breath of God. Vide:

यो ब्रह्माणं विदधाति पूर्वं  
 यो वै वेदाश्च प्रहिणीति तस्मै ।  
 तं ह देवमात्मबुद्धिप्रकाशं  
 मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

involvement will arise only by the annulment of ajñāna by jñāna. Such jñāna must be acquired, here and now, in this life itself, leading to the liberation from saṁsāra. Then alone, will mokṣa be meaningful and of value to the individual. Hence the Advaita Vedānta's insistence of the concept of jīvanmukti. That such a mukti is not merely *necessary* as a corollary of Advaita Vedānta, but that it is also *possible* is detailed extensively in the pages of this work as of other works on the subject. Great names in the spiritual tradition of our country, both in purāṇic and historical times, have borne testimony to the fact of jīvanmukti. Śuka, Vāmadeva and Prahlāda were illustrious jīvanmuktas even from their birth. Śrī Saṁkara Bhagavatpāda was a jīvanmukta *par excellence* who vouched for it from his own experience.<sup>9</sup> In that tradition have followed other jīvanmuktas in recent times like Śrī Sadaśiva Brahmendra, Śrī Ramaṇa Maheśi, Sri Seshadri Swamigal, Sri Ramakrishna Paramahansa and the worshipful author of this Commentary not to speak of many adorable personages among the living like Śrī Candraśekharendra Sarasvatī of Kāñcī Kāmakoti Pīṭha. These are only a few that come to our lips of the hundreds of such jīvanmuktas that have sanctified our land in different periods of history and set the seal of their personality on this great truth of Advaita Vedānta.

## VII

It must be remembered that the path of jñāna which is prescribed as the way to liberation involves mental disciplines which are exacting and uncompromising. The sādhanā-catustaya includes not only the intellectual discrimination between what is nitya and anitya, the eternal and the transient, but also moral disciplines of a high order among which vairāgya or non-attachment to material things is the foremost. That is why Vedāntavicāra is said to be possible only for saṁnyāsins, who have renounced the world and do not have to perform religious karmas.<sup>10</sup> Rigorous as such discipline is, great is the fruit that awaits the sādhanaka at the end. The guru in the *Vivekacūḍāmaṇi* insists on this again and again

<sup>9</sup> Vide his statement in his Bhāṣya on the Brahma Sūtra IV.1.15. कथं ह्येकस्य स्वहृदयप्रत्ययं ब्रह्मवेदनं देहधारणं चापरेण प्रतिक्षेप्तुं शक्यते ! When one feels in his heart that he has realised Brahman and yet holds the body, how can this be denied by another? It is obvious that here Śrī Saṁkara refers to himself.

<sup>10</sup> In fact, the Brahmasūtras of Bādarāyaṇa, which are codified texts of Vedāntic tradition epitomising the śrutis are known as *Bhikṣu Sūtras*. But this does not preclude persons belonging to other āśramas from studying Vedānta to cultivate the appropriate saṁskāra and vāsanā that, now or later, will qualify them for saṁnyāsa.

and cautions the śiṣya against harbouring anātma-vāsanās in his mind and getting into their grip. These vāsanās, he mentions, are difficult to overcome because of their strength acquired in a number of previous lives. They can be liquidated only by persistent and continuous culture of the ātmavāsanā. This cannot be done during the span of a single life. That is why, the Bhagavān said in the Gītā, “*bahūnām janmanām ante jñānavān mām prapadyate*”: Many births are necessary for the anātma-vāsanās to wear away. If great personages have become jīvanmuktas in their present lives, it only means that during their past lives up to the present their anātma-vāsanās have been gradually diminishing to the extent of complete extinction.

### VIII

Readers of *Vivekacūḍāmaṇi* will notice that there is practically no mention in it of the worship of a personal God. Advaita Vedānta affirms two Brahman, *nirguṇa* and *saguṇa* Brahman. The ultimate metaphysical truth is the *nirguṇa* Brahman. That is declared in a number of passages in the Upaniṣads. This *nirguṇa* Brahman is from one point of view transcendental (*pāramārthika*), because it has not in it any of the features of the empirical (*vyāvahārika*) world. From another point of view, it is immanent, because all that constitutes the empirical world is only an appearance of the *nirguṇa* Brahman, which is its substratum. The prapañca is *āropita* on Brahman; which is its *adhiṣṭhāna* and, as such, the whole world is only Brahman appearing variegated in name and form. When *nirguṇa* Brahman is conceived as *saguṇa*, with the power to start the cosmic process with the aid of *māyā*, it is known as *Īśvara*, who, in essence, is not different from the *nirguṇa* Brahman. *sarvam khalu idam Brahma* and *ayam ātmā Brahma* only express in philosophical language the religious truth of the immanence of God in all things and all men and which bids us see and act towards them, not as they appear as discrete entities, but in terms of the divinity imbedded in them of which they are the visible expressions. Therefore, the difference between the two Brahman is only in the manner of conception and approach, whether it is by way of *jñāna* to understand and realise the Supreme Principle of the universe, or by way of *bhakti* towards the same Principle considered as a *Person* responsible for the creation etc., of the world.

The main purpose of the *Vivekacūḍāmaṇi* is to describe the intellectual approach by analysis of the inner self and equating it with

the cosmic Self and showing that, in substance, it is only Brahman appearing manifold in name and form as jīva and jagat. When the jīva is shorn of the upādhis that make for individuation, and when the world is divested of the manifold elements of name and form, in both cases the vikṣepa śakti of māyā over-weaning on its āvaraṇa śakti is annulled and the residual Brahman will be experienced as the sole Reality. But this to be a fact of realisation and not a mere metaphysical theory must be by a process of not merely intellectual analysis, but each step of the analysis must be consciously felt in the anubhava of the sādhaṇa. The śiṣya in this work apparently went through all this process as is seen when he speaks of a void after thinking away all his kośas and when he gives expression at the end to the ecstasy of his Brahmānubhava. But this does not militate against the *existential* reality of the individual body and of the world for vyāvahāric purposes even for the jīvanmukta when he comes back to external consciousness from the nirvikalpa samādhī. Nor does this deny such reality to the ordinary man who has not risen to the vision of the jīvanmukta, but it affirms his need to approach the Paramātman as he conceives It (Him) by devotion and service through bhakti and karma. And, it is not as if Advaitins looked down upon the bhakti approach of religion to the Supreme. The *ṣaṇmatasthāpana* by Śrī Bhagavatpāda, the images of God that he installed and sanctified and the Cakras that he established in numberless places of worship in all parts of the country from the Himālayas to the Cape, and the hymnal literature that he has left behind are evidences to the contrary. Religious practices, and attitudes which are necessary and meaningful at one level cease to be so and *fall off of their own accord* on the dawn of ātmajñāna.<sup>11</sup> But, that they are not valid and serviceable at a higher level will not warrant or justify their being given up or given a subordinate place by a people for whom, and in a sphere in which, they are relevant and essential. After all, religion which starts from and is sustained in the predicament of the devotee-deity duality finds its consummation in annulling that duality in the oneness of mystic union. What is called *union* in religion is spoken of as *unity* in

<sup>11</sup> Vide the following abhiyukta śloka:

भस्मोद्धूलनं भद्रमस्तु भवते रुद्राक्षमाले शुभे  
हं सोपानपरंपरे गिरिसुतकान्तालयालम्कृते ।  
अचाराघनतोषितेन विष्णुना युष्मत्सपरीसुखा-  
लोकच्छेदिनि मोक्षनामनि महामोहे निलीयामहे ॥

*Bhasmoddhūlana bhādrāṣṭu bhavate rudrākṣamālē śubhe  
hā sopānaparampare girisutākāntālayālamakṛte  
adyārādhana-toṣitena vibhūnā yuṣmatsaparyāsuṣhā-  
lokaśchedini mokṣanāmani mahāmohe nilīyāmahe*

philosophy; for, the effectiveness of such union lies in its inseparability. Ultimately, the Saint of religion and the Seer of metaphysics are one in their synoptic view which sees the Many as manifestations of the One Reality. They realise the ground of their Being in and the goal of their Becoming that Reality—call it Brahman or Īśvara.<sup>12</sup>

## IX

There may be some who genuinely question the purpose and value of such metaphysical quest in this technological age when man sets himself no limit to the conquest of Nature and extending the frontiers of scientific knowledge. It can only be said in reply that the metaphysical quest in the privacy of one's being is no less arduous in its preparation and execution and no less exhilarating and fruitful in its result than the adventures of modern man to set foot on the Moon or on Mars. On the other hand, it requires a courage and a strength of will far exceeding the latter, and its successful accomplishment dowers one with a peace and a bliss which these modern adventures can never hope to give. Ātmavicāra is no less scientific, because it signifies the rigorous analysis of the ātman-anātman complex, rejection of every layer of non-ātman, and the final knowing and being the residual ātman. While the reward of the one is the glory of the 'conquest' of Nature and the extension of the frontiers of scientific knowledge, the gain from the other is the transition from the unreal to the Real, from darkness to Light, from death to Immortality. The former, when it is not tainted by pride, fills the heart with wonder, humility and awe. Vide the exclamation of the first cosmonauts that set foot on the moon. The latter dowers one with a joy and peace signified by the word ānanda or bliss. Such a one is not born again. As Śrī Bhagvatpāda puts it, *punarna tasyāṅga guhāpraveśaḥ*. Both are adventures of the Spirit to explore the Infinite, the one of the spirit of man, the other of the Spirit that is Man. The one is the expression of conquest of Matter; the other of the negation of Matter. The second is more exacting and rigorous than the first.

## X

Another question that is raised is: Of what use to the world are these jīvanmuktas? They might have secured their own mokṣa,

<sup>12</sup> All this is abundantly exemplified in the life of Sri Ramakrishna Paramahansa.

but what good do they do to the world? This is a question which many people ask, contrasting the *jīvanmukta* with people who engage themselves in what goes by the name of social service. A *jīvanmukta* is an enlightened person, a *virakta*, who has conquered his passions, who has given up his possessions and is at peace with himself. As such, he is at peace with the entire world and is characterised by universal benevolence and goodwill. His look is a benediction, his words are wisdom; and his conduct a consecration. In his presence, all physical and mental ills disappear in the sense that their edge is blunted and one becomes able to bear them with fortitude. Than this there cannot be a higher service to suffering humanity. They leaven society by their presence and raise its moral and spiritual tone. They are really the benefactors of mankind in a truer and more purposeful sense than any number of people engaged, honestly and sincerely as it may be, in acts of social service. It is only those who have scaled the vertical heights of the Spirit that can generate public weal to the greatest horizontal extent without consciously intending to do so. Have we not seen in recent times Bhagavān Rāmāṇa, a *jīvanmukta* in *sahajasamādhi*, effecting, by his very presence, a Copernican revolution withdrawing men's minds from things material and centering them on the *ātman*? For, as the great men have taught us, the happiness which the pursuit of worldly things and the removal of physical ills will give us is neither unmixed nor lasting, and is nothing when compared to the peace and bliss of *ātmalābha* exemplified by these *jīvanmuktas*. In fact, as the *śruti* recommends in the words: *tasmat ātmajñānam hi abhyarcayet bhūtikāmaḥ*,<sup>13</sup> even for the worldly prosperity, one should seek it from a man of self-realisation who has it in his power to bestow it without consciously endeavouring or appearing to do so. For, by his very presence in society like all saintly personages, he wafts the fragrance of the Spirit far and wide, and helps to dispel the ills of body and mind that afflict men about him. And, all the world over, in every age, have we not seen countless instances of the victory of the Spirit over Matter?

## XI

To know Advaita Vedānta is not the same as *being* Advaitin with *ātmajñāna* and *ātmānubhava*. One can be a Brahman as a matter of *parokṣa-jñāna* or textual knowledge. Lecturing or writing on Advaita to the amazement of others is easy, but to go through the *sādhana*s with faith and determination cut off from the limelight

13 तस्मात् आत्मज्ञं ह्यभ्यर्चयेत् भूतिकांमः



of publicity, in the seclusion of guru-śiṣya relation and in the privacy of one's being is possible perhaps for one in a million. For, as the Bhagavān said in Gītā:<sup>14</sup>

*manuṣyāṇām sahasreṣu kaścid yatati siddhaye  
yatatāmapi siddhānām kaśchinmām vetti tattvataḥ*

Śrī Madhusūdana Sarasvatī, the celebrated Kṛṣṇabhakta and Advaitin in one, explains this śloka thus: "Among thousands qualified by their śāstraic knowledge and puṇyakarma, perhaps some one, who has acquired nityānityavastuviveka as the result of the good deeds in several lives, endeavours to attain siddhi ensuing upon dawn of jñāna through purity of mind. Among such sādhakas some one obtains sākṣātkāra of Me as the fruition of his śravaṇa, manana and nididhyāsana, and as non-different from his pratyagātman having learnt from his guru's upadeśa of the mahāvākyas like *tat-tvamasi* etc. Among innumerable men, he who adopts the jñāna-sādhana is extremely rare; even among such, it is very rare to find one who has reaped the fruit of his jñānaniṣṭhā."<sup>15</sup>

Whatever may be true of other persons, the present writer is by no means thus qualified. He rests in the hope, that it may be given to him by the grace of Śrī Bhagavatpāda and of the great Ācāryas who have followed in his pontifical succession and bear his holy name to come, in his future lives, ever so little near the consummation celebrated in śruti and taught by the Brāhmaṇiṣṭhas down the ages. In all the future births that he may have to take, may the śāstra of this study be Śārīramīmāṃsā—Inquiry into the Ātman, the God of his worship Śrī Candrasekhara and his teacher Śrī Saṅkarācārya.<sup>16</sup>

*śāstram śārīramīmāṃsā devaḥ Śrī Candrasekharaḥ ।  
ācāryāḥ Saṅkarācāryāḥ śantu me sarvajanmasu ॥*

14 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

15 मनुष्याणां शास्त्रीयज्ञानकर्मयोग्यानां सहस्रेषु मध्ये कश्चित् एकः अनेकजन्मकृतसुकृतसमासादितनित्या-  
नित्यवस्तुविवेकः सन्, यतति यतते । सिद्धये सत्त्वशुद्धिद्वारा ज्ञानीत्युक्तम् । यततां यतमानानां ज्ञानाय,  
सिद्धानां प्रायजितसंस्कृतानां साधकानाम् अपि मध्ये कश्चिद् एकः, श्रवणमनननिदिध्यासनपरिष्कारान्ते माम्  
ईश्वरम्, वेत्ति साक्षात्करोति तत्त्वतः प्रत्यभमेदेन तत्त्वमसीत्यादिसूक्ष्मदिष्टमहावाक्येभ्यः । अनेकेषु मनुष्येषु  
आत्मज्ञानसाधनानुष्ठायी परमदुर्लभः, साधनानुष्ठायिष्वपि मध्ये क्लृप्तभागी परमदुर्लभः, इति किं वक्तव्य-  
मस्य ज्ञानस्य माहात्म्यमित्यादिप्रमाणैः ।

16 शास्त्रं शरीरमीमांसा देवः श्रीचन्द्रशेखरः ।  
आचार्याः संकराचार्याः सन्तु मे सर्वजनमसु ॥

## ANALYSIS OF VIVEKACÜDÄMANI

(The Arabic numerals indicate the number of the śloka)

### I. INVOCATION

- (a) By His Holiness Śrī Candrasekhara Bhārati, author of the Commentary; (b) by Śrī Śaṅkara Bhagavatpāda (1)

### II. INTRODUCTION

Value of human birth, and the imperative to strive for mukti (2-8)—one should salvage oneself from saṁsāra by self-effort aided by Viveka, Vairāgya and Karmasaṁnyāsa (9-10).

Ātmavicāra the only means to mukti (11-15)—qualifications for ātmavicāra: sādhana-catustaya (16-19)—i. nityānitya-vastu-viveka (20½)—ii. vairāgya (21½)—iii. śamādiṣṭaka: (a) śama (22½)—(b) dama (23½)—(c) uparati (24)—(d) titikṣā (25)—(e) śraddhā (26)—(f) samādhāna (27)—iv. mumukṣutā (28): its three kinds and importance of guruprasāda (29)—primacy of vairāgya and mumukṣutā over the rest (30-31)—place of bhakti: two definitions of bhakti (32-32½).

A person thus qualified should approach a Guru (33½)—the marks of a Guru (34½-35)—method of approaching a Guru (36)—prayer to the Guru (37-42)—duty of a Guru when so approached (43-44)—the Guru's assurance to the śiṣya (45-46)—means to mukti enumerated: śraddhā, bhakti and dhyāna (47-48)—saṁsāra caused by ajñāna to be destroyed by the fire of jñāna (49).

The śiṣya's request to the Guru and his seven questions (50-51)—the Guru's appreciation of the questions (52)—one should endeavour for mukti oneself (53-57)—only means to mukti: realisational knowledge of oneness of ātman and Brahman (58)—the Guru again commends the śiṣya's questions and bids him listen (69-70).

### III. KATHAM VIMOKṢAḤ

(Fourth question)

*How is mukti achieved?*

Reason for taking the fourth question first (*vide* introduction to Commentary on p. 71)—preliminary statement of the means including vairāgya, śama, dama, saṁnyāsa: giving up all karmas, receiving

śruti-texts from the Guru, contemplation thereon, nirvikalpa-samādhī, all preceded by the discrimination of the ātman from the anātman (71-73).

#### IV. ATMANATMA-VIVECANAM:

##### KO'SĀVANĀTMĀ

(Fifth question)

*What is this anātmā?*

Ātman to be identified by negation of the anātman; the things which are the anātman:

(a) The *sthūla śarīra* (74-76)—it makes for bondage through addiction to sense-pleasures (77-82)—these pleasures should be renounced (83-84)—*sthūlaśarīra* not to be pandered to (85-88)—it is despicable (89)—its constituents (90)—its functioning in jāgrat state (91)—not the ātman being the owned like a house, not the owner (92)—its characteristics (93).

(b) The *sūkṣma śarīra*: made up of: i. the five jñānendriyas, ii. the five karmendriyas, iii. the five prāṇas, iv. the five subtle elements, v. the four aspects of antaḥkaraṇa, vi. avidyā, vii. kāma and viii. karma (collectively called the *puryaṣṭakam*) (94-98)—also called *līṅgaśarīra*; effect of unquintuplated elements; carrier of vāsanās, beginningless upādhi of the ātman (99)—*svapna*, its special condition (100)—the features and functions of the *sūkṣma śarīra* affect the body, but do not touch the ātman (101-104)—how they are mistaken to be the ātman (105-106)—worldly joys and sorrows to be traced to the modifications of the antaḥkaraṇa (107)—that things are dear for the sake of the ātman which is of the nature of bliss established on the basis of śruti, pratyakṣa, the declarations of the wise and inference (108-109).

(c) The *kāraṇa śarīra*: called *avyakta*, the power of *Īśvara*, beginningless *avidyā* made up of three *guṇas*, inferred from its effects, the cause of the universe (110)—*anirvacaniya* (111)—the three *guṇas* constituting *avidyā* (112)—effect of *rajoḥguṇa*: its power of *vikṣepa* prompts *sāmsāric* activities, makes for bondage (113-114)—effect of *tamoḥguṇa*: *āvaraṇaśakti* facilitating *vikṣepa* (115)—its power even on the learned (116)—how these two make for bondage (117-118)—*sattvagūṇa*: the mixed and the pure (119)—the mixed *sattvagūṇa*: shorn of *tamas* but with a trace of *rajas*, its features (120)—the pure *sattva guṇa* not overlaid with *rajas* and *tamas*: its

features (121)—suṣupti, special state of kāraṇaśarīra (122-123)—all these are the anātmā (124-125).

## V. PARAMAḤ KA ĀTMĀ

(Sixth question)

*Analysis of the 'tvam' padārtha:*

*What is the ātmā?*

The self-existent, the eternal, the reference of 'I', witness of the three mental states, different from the five sheaths (127)—the witness (128)—pure intelligence (129)—all-pervasive and illumining all (130)—by the mere presence of which bodily organs are drawn to objects by wrong attachments (131)—that by which everything is known (132)—the inmost self of the sādḥaka, beginningless, of the nature of plenary bliss, unchanging pure intelligence, in whose presence everything functions (133)—more about the ātman (134-137)—exhortation to the śiṣya to realise "I am the ātman" (138).

## VI. A: KO NĀMA BANDHAḤ

(The first question)

What is bondage?—Identification of the ātman with the anātman due to ajñāna (139-140).

## B. KATHAMEṢA ĀGATAḤ

(The second question)

How did it arise?—It arose by (a) tamoguṇa concealing the effulgence of the ātman; (b) rajoguṇa causing its wrong identification with the body and its qualities (141-146).

## C. KATHAM PRATIṢṬHĀ'SYA

(The third question)

How does it continue?—the tree of saṃsāra (147)—continues as long as ajñāna persists and causes saṃsāric afflictions (148).

## VII. KATHAM VIMOKSAḤ

(The fourth question)

How is mukti obtained?—not by crores of karmas, but only by vijñāna aided by the grace of Parameśvara (149)—karma not ruled

out absolutely, but limited to purifying the mind to be the instrument of ātmajñāna (150).

(Earlier the Guru referred to the great sword of viveka-vijñāna implying that jñāna arises from viveka or discrimination between the ātman and the anātman. The śiṣya asked: "Please instruct me in the process of this viveka or discrimination". The Guru proceeds to convey in detail what was said in brief relating to sthūla, sūkṣma and kāraṇa śarīras and teaches the analysis and rejection of Pañca-kośas).

### DETERMINATION OF THE 'TVAM' PADARTHA BY ANALYSIS OF PAṆCAKOŚAS

The process of unveiling the ātman hidden by the five kośas (151-159).

#### i. *The Annamayakośa*

Its nature and constitution; cannot be the ātman, because born of and sustained by food and decaying without it (156)—impermanent, many, insentient, the 'seen' (157)—subsists even if a limb is removed, is the controlled, not the controller (158)—ātman different from the body and its constituents (159-160)—how the fool and the wise man look on the body (161)—the ways in which the ordinary man, the mere scholar and the man of wisdom understand the 'I' (162)—advice to identify the 'I' with Brahman (163)—no mukti otherwise (164)—how to look on the physical body: like the body's shadow, like one seen in a dream or in imagination (165)—dehātma-buddhi, prime cause of saṃsāra (166).

#### ii. *The Prāṇamayakośa*

Made up of the five prāṇas and the five karmendriyas, permeates the Annamayakośa and makes it act (167)—not the ātman (168).

#### iii. *The Manomayakośa*

Made up of the jñānendriyas and the mind, the cause of the sense of 'I' and 'my'—pervades the Prāṇamayakośa (169)—how it makes for bondage, and for liberation (170-176)—warning to the mumukṣu not to yield to the enticements of the mind (177-179)—how it entices and plunges one into grief (180-182)—the duty of the mumukṣu to cultivate purity of the mind (183)—how to do it (184)—Manomayakośa not the ātman as it has a beginning and an end,

is subject to change, is of the nature of grief, is directed to sense-objects and is the 'seen' (185).

#### iv. *The Vijñānamayaakośa*

Made up of buddhi and the jñānendriyas, of the nature of determination, compacted of knowledge, desire and action, cause of saṁsāra (186)—reflects the cit or pure intelligence, modification of mūla-prakṛti, characterised by knowledge and action, makes for identification of the ātman with body etc., producing the sense of 'I' (187)—how it is associated with action (188)—and with enjoyment (189)—its locus nearest to the ātman; so, the most proximate upādhi of the ātman (190)—the consequences thereof; kartṛtva, bhokṛtva and identification with the qualities of the upādhis (191-193).

##### *A doubt of the śiṣya:*

If the upādhi which is the cause of jīvahood is beginningless, jīvahood too must be without beginning. As what has no beginning cannot have an end, jīvahood too must be eternal. So, mokṣa which is liberation from jīvahood will be impossible (194-195).

##### *The Guru's reply:*

(a) False imaginations due to delusion cannot be real (196)—jīvahood is the product of delusion; it is not real; it vanishes with the removal of the delusion (197-200). (b) What is beginningless can have an end as in the case of anterior non-existence (prāgabhāva) (201). (c) Whatever is the product of upādhi will vanish when samyak-jñāna dawns (202-203)—the meaning of samyak-jñāna (204)—the need to acquire it to clearly discern the ātman (205-207).

The Vijñānamayaakośa cannot be the ātman as it is subject to change, is insentient, is limited, is the 'seen' and is liable to become non-existent (208).

#### v. *The Anandamayakośa*

Is a reflection of the bliss of the Paramātmā, modification of the ātman wrought by tamas or avidyā, shines when fruits of puṇya are experienced without effort (209)—evidenced in full in suṣupti and partially in svapna and jāgrat states (210)—not the ātman as (a) during svapna and jāgrat it depends on getting what is desired, (b) during suṣupti it is modification of avidyā, (c) is an effect of good deeds, and is associated with the assemblage of other modifications (211).

What remains after the five kośas are eliminated is the ātman (212-213).

*The śiṣya's doubt:*

"After the elimination of the five kośas, I see a mere void" (214).

*The Guru's reply:*

That which sees the modifications of the kośas and also the void when they are eliminated is the ātman (215)—it is the witness in the three states of jāgrat, svapna and suṣupti; the knower of all (216-219)—not ordinarily realised due to delusion caused by the upādhis—example of the sun's reflection in water mistaken for the real sun, and the truth about it (220-221)—the ātman described: its realisation sole means to mukti (222-225)—one who has this realisation is not born again; so non-difference of Brahman from the ātman should be known (226).

### VIII. THE "TAT" PADĀRTHA: BRAHMAN

Brahman, the real, the infinite, the pure, the self-existent, ever blissful, not different from one's ātman, eternal (227)—the supreme advaitic truth (228).

The world seen in variegated forms is Brahman only (229)—no pot as such apart from clay (230-231)—the entire world an appearance of Brahman; to say that the world is real is to prattle as in sleep (232)—śruti quoted (233)—consequences if the world is real: (a) infinitude of the ātman will be impaired; (b) śruti will be rendered untrue; (c) the upadeśa of the Īśvara will become false; these not acceptable (234)—The Gītā quoted (235): if the world is true, why is it not seen in suṣupti? (236)—it is mithyā like the rope-serpent (237-238).

Final conclusion about the 'tat' padārtha, viz., Brahman: the supreme Reality without a second, compacted of pure Intelligence, flawless, peaceful, without beginning or end, actionless, of the nature of eternal Bliss—free from all difference wrought by māyā, eternal, beyond thought, formless, without name, effulgent, without the differences of knower, known and knowledge, endless, free from modifications, infinite Intelligence, the supreme Truth, not capable of rejection or acceptance like a physical object, beyond thought and speech, beyond reasoning, the full, the Supreme Effulgence (239-242).

## "SVĀNUBHAVAḤ"

## IX. TATTVAMASI

Svānubhava is explained as Brahmasākṣātkāra following nīdī-dhyāna.

After the analysis of the two padārthas, 'tvām' and 'tat', their identity established on the basis of śruti (243)—their literal meaning (vācyārtha) points to difference (244)—their upādhis, cause of the apparent difference (245)—negation of the upādhis helps to understand identity (246-247)—how to negate the upādhis (248)—the theory of lakṣaṇās (249)—negation of opposed qualities in each leaves both identical as pure cit (250-251)—exhortation to the śiṣya to realise himself as pure Brahman (252-265)—the disappearance of the perceived world in Brahman-consciousness (266)—no rebirth afterwards (267).

## X. "BRAHMĀTMANĀ SAMSTHITIḤ"

(Remaining as Brahman by vāsanāksaya and manonāśa)

Despite knowledge of the Real, the vāsanās causing the sense of 'kartā' and 'bhoktā' may persist: they must be attenuated (268-269)—the how of it (270)—loka-vāsanā, deha-vāsanā and śāstra-vāsanā, obstacles to Brahmajñāna (271-273)—when these are got rid of, ātmavāsanā shines clearly (274-277)—exhortation to get rid of super-imposition to nullify the vāsanās (278-288).

Being a Brahmaniṣṭha involves: (a) not yielding to forgetfulness of the ātman, (b) not thinking the body to be the ātman (289-290), (c) transferring the sense of the 'I' from the body to the ātman (291-293), (d) realising that everything that is 'seen' is only an appearance (294)—clear statement of the nature of the ātman (295-296)—advice to give up attachment to the flesh and rest the mind on the ātman as the only way to attain peace (297-298).

Ahaṁkāra, the chief obstacle to Brahman-realisation—to be destroyed to obtain the bliss of ātmasāmrājya; warning against its recurrence by the force of vāsanās and thought of sense-objects which are the seeds of saṁsāra (299-316).

How to destroy this obstacle: negatively, cessation of action will prevent thought of objects and that will root out vāsanās (317-318)—positively, development of good vāsanās leading to the enjoyment of non-dual pratyagātman (319-320)—if the world



appears due to *prārabdha*, one should lead one's days in the contemplation of its *adhiṣṭhāna*, Brahman (321).

Warning to a Brahmaniṣṭha against negligence (*pramāda*), said to be death itself (322)—greatest evil for *jñānī*, negligence causes delusion which breeds *ahamkāra* which in turn causes bondage (323)—affects even a wise man (324-325)—the successive degradations of one who yields to *pramāda* (326-328)—advice to *śiṣya* to avoid it and be for ever constant in uninterrupted contemplation of the *ātman* (329).

Warning against perception of difference and looking on the 'seen' as the *ātman* (330-333)—duty of a *saṁnyāsin*: to be for ever established in the contemplation of Brahman to the exclusion of everything external (334-335)—the steps of the progressive ascent to *mukti* when the sense for the external is controlled (336)—a man of *viveka* will shrink from yielding to the external which is non-real (337)—attachment to body etc. and *mukti* cannot co-exist (338).

Description of the *mukta*: sees his *ātman* as the substratum of everything inside and outside, is free from all *upādhis*, has the plenal experience of infinitude (339)—*sarvātmabhāva*, the means to liberation and cause of non-apprehension of the 'seen' (340-341)—*śruti* in support of this (342)—and *yukti* (343).

Repetition of warning against *vikṣepa-śakti* and its cause, *āvaraṇa-śakti* (344-347)—*śamyakpadārtha-darśana*, the means to get over the three: *āvaraṇa*, *vikṣepa* and the grief caused by it (348-349).

*Samyagdarśana*: the conviction that everything other than the *ātman* is *mithyā* (350-351)—*ātmadarśana*: what it is and when it arises (352-356)—attained in *nirvikalpa-samādhi* (357-358)—*bhramarakṣānyāya* applied to prove that *nididhyāsana* brings about *Brahmabhāva* (359-360)—the supreme Brahman is beyond gross perception, available only to the purified intellect, when by *abhyāsa* everything external has been eliminated in *nirvikalpa-samādhi* (361-367).

The means to *nirvikalpa-samādhi*, the steps to it (368-371)—importance of *vairāgya* and *viveka* (372-374)—nature of *akhaṇḍākāravṛtti* (375-379).

Restatement of what has been said so far on *ātmaniṣṭhā* (380-393).

Nature of Brahman reiterated (394-395)—the manner of Brahmanishthā (396-399)—negation of difference in nirviśeṣa Brahman (400-405)—śruti declares it and sūpti confirms it (406)—proved by yukti: āropya not different from adhiṣṭhāna (407)—the bhrānti of difference is mind-born; hence need to liquidate the mind (408).

Brahmānubhava in samādhi (409-411)—its effect: no more contact with saṁsāra (412-415)—experience of pure bliss (416)—no body-consciousness (417-418)—this is the condition of the yogī who is a jīvanmukta (419).

The relation of vairāgya, bodha and uparati assessed (420)—their respective fruits (421-424)—the signs of fulfilment of vairāgya, bodha and uparati (425).

## XI. JĪVANMUKTI

The jñānī and his incomparable bliss (426)—the mark of a jīvanmukta (427-442)—no more involvement in saṁsāra for him; if it persisted, one is not a Brahman (443)—any semblance of bondage disappears before Brahmajñāna (444-445).

The effect of karmas on a jīvanmukta: any external awareness by him due to prārabdha-karma (446); experience of pleasure and pain indicates fruition of previous karma (447)—sañcita-karma melts away by Brahmajñāna like actions in a dream (448-449)—bhāvikar-mas do not touch him who knows he is an akartā (450-451)—karma which has begun to bear fruit before the dawn of Brahmajñāna does not wear out without fulfilment (452-453)—summary statement of the effect of the three kinds of karmas; but these three karmas do not at all affect those who are steeped in Brahmānubhava (454-458)—really there is no connection between the prārabdha and the ātman (459-462)—the śruti speaks of prārabdha only to explain why the jīvanmukta still lives in the world (463)—the reference to the body is only from a vyāvahārika point of view and not from the pāramārthika standpoint (464)—Brahman is non-dual; there is no plurality in it (465-471)—this truth realised by the great yatis who enjoy the supreme peace (472).

## XII. FINAL UPADEŚA

Promise made in śloka 45 to lead the śiṣya along the ancient path to liberation recalled and instruction to him to pursue it (473-474)—the criteria for ātma-darśana; śruti, yukti, upadeśa and

anubhava (475)—the limitation of upadeśa by the Guru and the need for self-effort (476-479).

### XIII. CONCLUSION

The śiṣya becomes an ātmaniṣṭha (480)—experiences samādhi for a time, wakes up and exclaims (481)—he describes his advaitānubhava achieved by the grace of the Guru (482-517)—his grateful obeisance to the Guru (518-520)—the Guru's benediction and final charge to the śiṣya (521--528).

The jīvanmukta's life for the remainder of his days (529-567)—he is not born again (568-569)—no bandha or mokṣa from an ultimate point of view (570-575).

Parting words of the Guru (576)—having listened to the Guru, making obeisance to him, the śiṣya, freed from bondage takes leave of him (577)—the Guru departs in a state of ecstatic bliss purifying the ground that he treads on (578)—the nature of the ātman thus expounded in the form of a dialogue for the benefit of the mumukṣus (579)—this upadeśa recommended for the earnest mumukṣus free from all defects of the mind, who have turned their faces against worldly pleasures, who enjoy inward peace and have regard for śruti (580)—purpose of this work to help those afflicted by samsāric woes to attain liberation (581).

*Om Tat Sat*



Śrīh Om Śrīh

Obeisance to the lotus feet of Saccidānanda Śivābhinava

Nṛsimha Bhāratī Swāmi.\*

## VIVEKACŪDĀMANI WITH COMMENTARY

Invoking the grace of the divinities to aid him to write this commentary, its author, His Holiness the Jagadguru Śrī Candrasekhara Bhāratī Pūjyapāda, Head of the Śrī Śāradāpīṭha at Śṛṅgagiri says:

संसार-सागरनिमग्न-जनोद्दिष्टीर्षुः  
योऽवातरच्छिव-नृसिंह-गुरुच्छलेन ।  
जाडयान्धकारहरणं करुणासमुद्रं  
तं दक्षिणास्यमनिशं हृदि भावयामि ॥  
ज्ञानस्वरूपे वाग्देवि भगवत्पादपूजिते ।  
चूडामणिं विवेकादिं व्याकुरुष्व मुखान्मम ॥  
प्रसन्नानां गभीराणां वचसां देशिकेशितुः ।  
भावस्त्वत्कृपया चित्ते भासतां मम शारदे ॥  
रत्नगर्भं गणेशान विघ्नध्वान्त-विभाकर ।  
निर्विघ्नं पूरयस्वेमां व्याख्यां कारुण्यशेवधे ॥  
चन्द्रमौळीश्वर विभो ब्रह्मविद्यासमाश्रित ।  
स्वानुभूतिं प्रयच्छाशु चिन्मुद्राविलसत्कर ॥

samsāra-sāgara-nimagna-janoddidhīrṣuḥ  
yo'vātaracchiva-nṛsimha-gurucchalena ।  
jādyāndhakāraharaṇaṁ karuṇāsamudraṁ  
taṁ dakṣiṇāsyam anīśaṁ hṛdi bhāvayāmi ॥  
jñānasvarūpe vāgdevi bhagavatpādopūjite ।  
cūḍāmaṇiṁ vivekādiṁ vyākuruṣva mukhānmama ॥  
prasannānām gabhīrāṇām vacasām deśikeśituḥ ।  
bhāvastvatkṛpayā citte bhāsatām mama śārade ॥

\* Śrī Saccidānanda Śivābhinava Nṛsimha Bhāratī Swāmi is the Guru of the author of the Commentary.

*ratnagarbha gaṇeśāna vighnadhvānta-vibhākara |*  
*nirvighnam pūrayasvemām vyākhyām kārūṇyāśevadhe ||*  
*candramaulīśvara vibho brahmaavidyāsamāśṛita |*  
*svānubhūtim prayacchāśu cinmudrāvilasatkara ||*

I incessantly adore in my heart Śrī Dakṣiṇāmūrti, the ocean of mercy, Who destroys the deepest darkness (of avidyā) and Who, to salvage men caught up in the ocean of saṃsāra, descended down (to earth) in the form of Śrī Śivanṛsimha Guru.

O! Goddess of Speech! the embodiment of wisdom and Who was worshipped by Śrī Bhagavatpāda, be pleased to explain the *Vivekacūdamāṇi* through my lips.

O Śāradā! May the import of the clear and majestic words of the best of teachers (Śrī Śankara) shine in my mind through Your grace.

O! Ratnagarbha Gaṇeśa! the Sun Who dispels the darkness of obstacles! Thou mine of mercy! enable me to complete this task without any hindrance.

O! Candramaulīśvara! Who is consorted by Brahmaavidyā and Who displays the cinmudra! pray, endow me quickly with the realisation (of the Supreme Truth).

## ŚRĪ VIVEKACŪḌAMĀṆĪ

1

सर्व-वेदान्त-सिद्धान्त-गोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥१॥

*sarva-vedānta-siddhānta-gocaram tam agocaram  
govindam paramānandam sadgurum praṇato'smyaham ॥*

I tender my obeisance to my sadguru, Govinda, the embodiment of supreme bliss, Who is beyond thought and speech and Who is the goal of all Vedāntic truths.

(It is to be noted here that Śrī Bhagavatpāda combines in this śloka his obeisance both to his own immediate guru, Śrī Govinda-bhagavatpāda and to the Supreme God Śrī Govinda Himself. He identifies his guru with the Supreme God.)

2

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता

तस्माद्वैदिक-धर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।

आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः

मुक्तिर्नो शतकोटिजन्मसु कृतेः पुण्यैर्विना लभ्यते ॥२॥

*jantūnām nara-janma durlabham ataḥ puṁstvām tato vipratā  
tasmād vaidika-dharmamārgaparatā vidvattvam asmāt param  
ātmānātma-vivecanam svanubhavo brahmātmanā saṁsthitiḥ  
muktirno śatakoṭījanmasu kṛtaiḥ puṇyairvinā  
labhyate ॥*

To those who take birth, birth as a human being is difficult to get; more difficult than that is birth as a male; and more than that is birth as a Brāhmaṇa. Because it is so, steadfastness in pursuing the path of dharma prescribed in the Vedas (must be got by present effort). After that (after securing the requisite learning), discrimination between the self and the not-self (must be made) and also perfect experience. Liberation which is permanent being as Brahman cannot be obtained without meritorious deeds done in hundreds of crores of births.

Like the verse in the Bhagavad Gītā:  
*aśocyānanvaśocastvam prajñāvādāmśca bhāṣase |*  
*gatāsūn agatāsūmśca nānuśocanti paṇḍitāḥ ||*

"Thou grieveest for those who should not be grieved for; thou speakest like wise men; but those who have attained *ātma-jñāna* are not concerned either with those who are dead or those who are alive", this verse in the "Vivekacūḍāmaṇi" beginning with *jantūnām nara-jaṇma durlabham* gives in a nutshell the entire substance of the work.

An *āstika* alone is qualified to embark on the study of Vedānta Śāstra. An *āstika* is one who believes in the existence of the ātman apart from the body. By saying that birth as a human being is difficult to obtain, the fact of the existence of ātman apart from the body is conveyed by implication. As Śrī Bhagavatpāda says in his *Sūtra Bhāṣya*: 'a wise man does not perform actions ordained in the śāstras without the knowledge and belief that the ātman is distinct from the body and has an other-worldly connection.' The very fact of the performance of these actions implies this conviction.

The word *jantūnām* means 'jananaśīlānām', those who are subject to *janana* or birth in the world. To creatures who are born, it is said that a human birth is difficult to obtain. The rarity of this birth can be stated only on the basis that one goes through many births successively. Birth means combination (of the ātman) with a body. When it is said that one ātman combines (successively) with many bodies, the distinctness of the ātman from the body is indicated. It is well known that the thread in which several flowers are strung is separate from them. Similarly, the body that winds round itself successively or simultaneously many clothes is different from them. Even so, the ātman that acquires bodies in different births is different from them.

If birth is the result of the conjunction of the ātman with the body, then it behoves a person to obtain a body which will produce joy and avoid a body which will cause grief. By this are indicated the duty to endeavour towards puṇya to obtain the former kind of body, and the duty to refrain from actions which will cause pāpa to avoid the latter. Regarding what is puṇya or pāpa, śāstra which conveys prescriptions and prohibitions is the authority. The *āstika* is one who believes in this śāstra and acts by it. So, an *āstika* alone is qualified to study śāstra dealing with karmas. It is even so in respect of mokṣaśāstra for the liquidation of all karmas by jñāna.



Thus, it is the āstika alone who believes in the distinctness of the ātman and in the fact of liberation whereby the ātman cuts itself off from involvement in bodily birth that is qualified to pursue the study of this śāstra.

(Some people maintain that the body itself is the ātman. They are called dehātmavādins.) If it is true that the body is the ātman, the body being visible to the eyes, the ātman too must be an object of sense-perception (pratyakṣa). Then how to reconcile this with the Upaniṣadic statement: *ātmā vā are draṣṭavyaḥ śrotavyaḥ man-tavyaḥ nididhyāsitavyaḥ*: "the ātman should be seen, should be heard about, reflected on, should be repeatedly meditated upon"? What is the point in saying that a thing which is actually seen should be seen?

There is a śloka which says: *śubhairāpnoti devatvam niṣiddhair nārakīm tanum | ubhābhyām puṇyapāpābhyām mñuṣyam labhate'-vaśaḥ* || "By good deeds one attains the state of a deva; as a result of doing prohibited actions, one obtains in spite of oneself a body designed to suffer the tortures of hell. By a mixture of good and bad deeds, one takes birth as a human being". This indicates that different kinds of body are secured by the same person through many lives by performing good or bad or mixed deeds. How otherwise can we account for the variety of joys and sorrows which are evidenced in the world? If it is said that, independent of one's actions, God creates certain individuals happy and others unhappy, then He will be guilty of partiality and cruelty. In that case, His divinity itself will be in peril. Hence, the following Brahma Sūtras are in point: *vaiśamyānairghṛṇye na sāpekṣatvāt tathā hi darśayati; na karmāvibhāgāditi cenna anāditvāt; upapadyate cāpyupalabhyate ca*: "Inequality (of dispensation) and cruelty (the Lord can) not (be reproached with) on account of His regarding (merit and demerit), for, so (scripture) declares. If it be objected that it (viz., the Lord's having regard to merit and demerit) is impossible on account of the non-distinction (of merit and demerit previous to the first creation), we refute the objection on the ground of the world being without a beginning." "(The beginninglessness of the world) recommends itself to reason and is seen (from the scriptures)". These sūtras declare that God acts only in accordance with one's actions (in previous births) and that the flow of saṃsāra is beginningless. If a quality (dharma) is beginningless, then the bearer of that quality (the dharmin) too must be beginningless. If saṃsāra which is the quality of a person is without a beginning (anādi), i.e., if no

*beginning can be postulated for it, then it plainly follows that the samsārin, the person also to whom the samsāra pertains, has no determinate beginning. Therefore, the distinctness of the ātman from the body is thus established. As pointed out earlier, he alone is an āstika who holds that there is an ātman distinct from the body. Being an āstika is a precondition for engaging in śāstraic discussion. As the term āstika can be applied to a human being only, it is said that birth as such a human being is rare and difficult to obtain.*

The next thing stated by Śrī Bhagavatpāda as more difficult to obtain than a human body is to be born as a male human being; for, women are not qualified to study the Vedas. The idea is that they can never know and realise the ātman which can be done only by a concentrated study of the Upaniṣads.<sup>1</sup>

Next in the list of things rare to obtain is *vipratā*, being a Brāhmaṇa. It is true that all the three twice-born castes are qualified to study the Vedas. But a kṣatriya has to be engaged for a greater part of his time in ruling over his kingdom and a vaiśya in agriculture, trade, etc. These functions involve activities which are directed *outward* and will have the effect of diverting the mind. Hence, to the men of these castes undisturbed inquiry into the nature of the ātman will be impossible. Moreover, a smṛti text says: *saṁnyāsa* leading to the realisation of the ultimate vaiṣṇavam padam<sup>2</sup> is the dharma only of Brāhmaṇas who are born out of the face of the Supreme Puruṣa; that that dharma is not prescribed for the kṣatriyas and vaiśyas who came out respectively from the arms and thighs of the Puruṣa. If these should qualify for *saṁnyāsa*, they must ascend through further lives to Brāhmaṇahood. Therefore, they cannot take to *saṁnyāsa* as they are. As they are disqualified for *saṁnyāsa* which alone invests one with the right for Vedāntic enquiry, in their present life itself, they cannot know and realise Brahman. Hence it is that Śrī Bhagavatpāda does not say *dviḥjātva* (being twice-born) as being difficult to attain, but refers to *vipratā* (being a Brāhmaṇa). There is a special appropriateness in speaking of *vipratā* as the qualification for Brahmanicāra. A Vāsiṣṭha-smṛti says: *brāhmaṇasya tu deho'yaṁ nopabhogāya kalpate | iha kleśāya mahate pretyānantasukhāya ca ||* "This body of a Brāhmaṇa is not intended

<sup>1</sup> The reason for such disqualification may also be that Veda-adhyayana and Vedāntavicāra are wholtime occupations for which women are unfit by reason of their involvement in domestic duties as such pursuit will be interrupted by their child-bearing and child-rearing activities. Gārgī, Maitreyī and other Brahmanvādinis are obviously exceptions due to their age.

<sup>2</sup> Vaiṣṇavam padam is the ultimate stage of the Absolute or Brahman. Vide 'tadvaiṣṇoḥ paramam padam'.

for enjoying sense-pleasures. It has to be subjected to strict disciplines here which will lead after death to unlimited bliss." From this it is implied that a Brāhmaṇa can know and realise Brahman in a single (i.e., the present) life itself by the observance of the two-fold dharmas of the nature of pravṛtti and nivṛtti ordained in the Vedas.

Hence it is that it is said: *tasmād vaidikadharmamārgaparatā*: being inclined to the path of dharma prescribed in the Vedas. This means that mere vipratā by itself will not help to attain what is to be attained. It means, having been born a Brāhmaṇa, one should engage in the observance of the prescribed dharmas. The śruti says: *dharmo viśvasya jagataḥ pratiṣṭhā, dharmeṇa pāpamapanudati* (Taitt. Samhitā): "Dharma is the foundation of the entire universe. One gets rid of sin (pāpa) by dharma". It is only dharma that can secure joy and avoid pāpa, the cause of sorrow and by such avoidance lead to a state of no sorrow.

It is to be noted here that Śrī Bhagavatpāda does not say *vaidika karmamārgaparatā*, but says *vaidikadharmamārgaparatā*. Everybody says: May I be happy; may I not be unhappy. The Ācārya Śrī Bhagavatpāda uses the words *dharma* instead of *karma* to show that the supreme objective of man which is of the form of attainment of joy and the avoidance of sorrow can be secured only by dharma. It is said: '*dharatīti dharmah; dhriyate anena iti vā dharmah*': "Because it supports the universe, it is called dharma; or it (the universe) is supported by this: hence it is called dharma". That dharma is the cause of the stability of the universe is affirmed by śruti. Specially to convey this, without saying '*vaidikakarmamārgaparatā*', Śrī Bhagavatpāda says '*dharmamārgaparatā*'. For though *vaidikakarma* comes under dharma, the expressed objective (of supreme, endless, unalloyed bliss) cannot be secured by mere karma. If there were any other means to secure joy and to negate sorrow, by adopting it all men will be happy and without sorrow for ever.

Śrī Bhagavatpāda says '*vaidikadharmamārgapartā*'. For dharma is super-sensuous; it can be known only by the deliverance of śāstra. Men cannot comprehend it by any source other than śāstra. Hence, if the means of śāstra is not resorted to, the effect (of getting joy and avoiding sorrow) cannot be achieved. Hence the importance of the word '*vaidika*' (prescribed in the Veda).

Maharṣi Jaimini defines dharma as of the nature of a command; i.e., it is what is commanded by the Vedas. That declaration by

Veda is the only criterion of dharma is shown by the use of the adjective 'vaidika' in the expression of 'vaidikadharmā'. As, being supersensuous, sense-perception cannot apply to it, apart from Veda, there is nothing else which can be the criterion of dharma.<sup>3</sup> So, perception (*pratyakṣa pramāṇa*) cannot intimate dharma. Inference (*anumāna*) too is inapplicable here, for inference is based on perception. The premises of inference have to be provided by perception. Therefore, the third *pramāṇa śabda* (verbal testimony) must be resorted to, to know about dharma. But this *śabda* too is of two kinds, *laukika śabda* and *alaukika śabda*. The former refers to statements made by the people of the world. It can convey only what has been apprehended by perception (*pratyakṣa*) and inference (*anumāna*).<sup>4</sup>

The declarations of *smṛtis* too have a human source. They are *pauruṣeya*. They also are theoretically liable to be vitiated by the defects of *bhrama* and *pramāda* and the taint of human authorship and hence a suspicion about their validity may, perchance, attach to them. Being absolutely untainted by the possibility of such defect alone can be the criterion of dharma. Hence any *śabda* (utterance of human origin) which is other than Veda cannot be by itself the authority for dharma.

Moreover, how did the authors of the *smṛtis* learn about dharma which is supersensuous? If it is said that they comprehended it by the power obtained by their yoga, how did they acquire that power? If it is replied: 'by the observance of dharma', how did they come to know about this dharma? No human being can obtain a knowledge of dharma by his own powers. Such knowledge is to be traced to the Vedas vouchsafed by divine grace. This is stated in the text *yo brahmāṇam vidadhāti pūrvam, yo vai vedāmsca prahiṇoti tasmai*: "He who in the beginning created Brahma and He who, then dowered Him with the Vedas". The *śruti* teaches that even in the case of *Hiraṇyagarbha* who was created first, knowledge of the Vedas is to be traced to the grace of the Supreme Being. When that is so with reference to *Hiraṇyagarbha*, the first-born, what needs to be said about others? So, it has been very properly said *vaidika* (pertaining to the Vedas) in the expression 'vaidikadharmaṃ mārgaparatā'.

<sup>3</sup> Only that can be the object of perception by the senses which can be seen, or heard, or smelt, or tasted or touched. None of these can be done in respect of dharma. As the organs of sense connected with these activities are inoperative with reference to it, dharma cannot be perceived by the senses.

<sup>4</sup> which are liable to be defective. Moreover, words uttered by men are subject to one or more of six defects, namely *ajñāna* (ignorance), *viparyaya* (wrong understanding), *pramāda* (carelessness), *apaṭukarāṇatva* (defect of the organs of speech and hearing) and *vipralambha* (deceit).

An objection may be raised here. The Vedas may be the source of the knowledge of dharma. But how does it follow that they are the *only* source? May it not be said that the Vedas and certain others are the sources? We reply to this objection by a reference to a similar statement. Tapassvins are said to be *abbhaksāḥ* or *vāyubhaksāḥ* i.e., they are said to live on water or on air. These sentences do not mean that they subsist on water or air as the case may be *and other things also*. What is meant is that they live on *water only* or on *air only*. Hence, here also it is to be taken that dharma can be understood *only* from the Vedas.

The word dharma here refers to its two-fold aspect of *pravṛtti-dharma* and *nivṛttidharma*, dharma towards and dharma away from. Śrī Bhagavatpāda declares in his *Gitābhāṣya* '*dvividho hi vedokto dharmah, pravṛttilakṣaṇo nivṛttilakṣaṇasca*'. "Dharma spoken of in the Vedas is of two kinds: one of the nature of *pravṛtti* (worldly activity) and the other of the nature of *nivṛtti* (withdrawal from the world)".

The Karma Mīmāṃsakas hold that dharma by itself is the final means for the attainment of eternal bliss and that there is nothing else that is required. Śrī Bhagavatpāda indicates his dissent from this view by using the word *mārga* in the expression '*vaidikadharma-mārgaparatā*'. To realise Brahman, intensive study of Vedānta has to be pursued. To be qualified for Vedāntic study, one should adopt the *saṁnyāsa āśrama* with its attendant *nivṛttidharma* or withdrawal from worldly activity. To qualify for *saṁnyāsa*, one should cultivate *vairāgya* or detachment. *Vairāgya* is acquired only by purity of mind or *cittaśuddhi*. *Cittaśuddhi* itself can be secured only if actions are performed without desire for their fruits. Thus it will be seen that Karma or action prescribed in the Vedas comes almost last in the series of means to secure supreme bliss. The use of the word *mārga* shows that dharma, whether of the *pravṛtti* kind or of the *nivṛtti* kind, cannot by itself, directly and immediately, give the bliss of *mokṣa*. It is to the same effect that sage Bādarāyaṇa speaks when he says: *dvāvimāvatha panthānau yatra vedāḥ pratiṣṭhitāḥ, pravṛttilakṣaṇo dharmah, nivṛttiśca prakīrtitah* ||: "Two are the paths laid down in the Vedas. Dharma is said to be of two kinds, of the nature of *pravṛtti* or of *nivṛtti*."

The same series of means detailed above are given (in the reverse order from the first step to the final goal) in Śrī Saṅkara's *Sopānapāñcaka*: "By the Brāhmaṇa, after upanayana the Vedas should be learnt and recited every day. The karmas prescribed in

them should be performed properly. By such performance the grace of God should be secured. All thought of enjoying the fruits of actions should be abandoned. Refraining from all sinful actions, one should constantly think of evils attendant on the quest for worldly pleasures. The desire to know (realise) the ātman should be assiduously cultivated. Quickly getting out of one's home, one should resort to the company of the good. Devotion to God must be firmly established in the mind. The qualities of *sānti* (mind-control), *dānti* (sense-control), *uparati* (detachment), *titikṣā* (enduring the dualities of heat and cold, pleasure and pain, etc., without extraneous aids), *śraddhā* (faith) and *samādhi* (concentration) should be cultivated, and all (entangling) *karmas* should be quickly given up." As stated in this ladder of spiritual ascent, it is taught that *karma* should be performed in a spirit of dedication to God, that, by that means, the mind should be purified and that such a purified mind will withdraw from worldly pleasures and refrain from all *karmas*. The same thing is conveyed in the section *Mokṣa-dharma* in the *Mahā-bhārata*: *naitādṛśam brāhmaṇasyāsti vittam yathaikatā samatā satyatā ca | śīlam sthitirdaṇḍanidhānamārjavam tataścoparatiḥ kṛyābhyāḥ ||*: "There is nothing which makes for the spiritual riches of a Brāhmaṇa as acquiring the following virtues successively, namely singleness, equanimity, truthfulness, good conduct, steadiness, non-violence, straightforwardness and the withdrawal from actions."

Next in the order of things difficult to obtain as stated by Śrī Bhagavatpāda in this śloka is *vidvattvam*. This relates both to *pravṛttidharma* and to *nivṛttidharma*. In respect of the former, it refers to the performance of the Vedic rites with the understanding of the meaning of the mantras uttered to the accompaniment of the rites. As the *Chāndogyopaniṣad* has it, *yadeva vidyayā karoti śraddhayopaniṣadā tadeva vīryavattaram bhavati*: "Whatever is done with the knowledge of the meaning of the mantras with an earnestness born of faith and insight into them is more efficacious than what is done without these accompaniments." Any *karma* that is done, if gone through with its auxiliary of the knowledge of the meaning of the mantras, becomes fruitful in an abundant measure. Commenting on the *Chāndogya* text quoted above, Śrī Bhagavatpāda says: "It is a matter of common knowledge that when a dealer in precious stones and a fisherman, each comes by a diamond, by his knowledge of the nature of the object, the former makes a huge profit which is not the case with the latter."

In respect of *nivṛttidharmas*, *vidvattvam* means this: It has been said: '*saṁnyasya śravaṇam kuryāt*' which means that one should hear

about (receive instruction in and obtain knowledge of) Vedantic texts after taking *saṁnyāsa*. So *vidvattvam* here means mediated knowledge (of Brahman) obtained by listening to the upadeśa on the Vedāntic texts after ordination as a *saṁnyāsin*.<sup>4</sup>

The next requisite for final liberation is *ātmanātmavivecanam*, discrimination between the *ātman* (the self) and whatever is not the *ātman*. This will be explained clearly in the course of this work. By that (i.e., by *vivecanam*) is stated *mananam* or deep reflection on the distinction of the *ātman* and the non-*ātman*. This reflection is to produce firm conviction of the truth of the *śrutis* supported by proper reasoning. By constantly meditating on the import of *śruti*, one gets rid of all doubts and one avoids wrong understanding of the meaning.

Then comes *svanubhavaḥ*. By this is meant direct realisation of Brahman preceded by *nididhyāsana* (constant meditation on the upadeśa of the Guru). Hence it is called *svanubhava* i.e., *su-anubhava*, proper and perfect anubhava. For the anubhava or the experience that springs from hearing and reflection in the absence of *nididhyāsana* which removes wrong apprehension will not be perfect. It is not characterised by *saṁsthāvam*. By this are conveyed the four-fold steps for spiritual wisdom, namely, *śubhecchā* (the longing for release preceded by *vairāgya* or detachment), *vicāraṇā* (listening to and reflection on the upadeśa of the guru which takes the form of ascertaining the meaning of the words of the *śruti* in accord with the criteria for determining their import: *tātparyalīṅgasahakaraṇavākyaṛthanirdhāraṇam śravaṇam*), *tanumānasā* (having a light mind unaffected by sense-objects), and *sattvāpatti* (being mentally established in the Supreme Reality or the *Sadvastu*).

That these must be further accompanied by non-attachment (*asaṁsaktiḥ*), the state of absence of awareness of things internal or external, (*padārthābhāvanā*), and remaining steadfast in one's natural self (*turyagā*) is indicated by the last item in the series which is *brahmātmanā saṁsthiṭiḥ*, being firmly established in Brahman, which means liberation.<sup>4a</sup> *Samsthiṭi* (being firmly established) indicates *su-anubhava* which is concomitant of the destruction of tendencies and impulsions and the liquidation of the (outgoing) mind. By this is also implied that the states of *sāṁpya* (being in

<sup>4</sup> This is known as *parokṣajñāna* as distinguished from immediate knowledge of Brahman synonymous with its realisation which is called *aparokṣajñāna*.

<sup>4a</sup> Vide on the subject of these steps or *bhūmikās* the extract from Śrī Vidyāraṇyaśvāmin's *Jīvanmuktiviveka* at the end.

close proximity to the Supreme), *sālokya* (being in the same world), *sārūpya* (being of the same form), and *sāyujya* (unitive experience) are not of the nature of liberation in its proper and true sense. As they all pertain to the *saguṇa* Brahman, these four are to be considered as *mithyā* or non-real. The ultimate Brahman is free from the limitations of place, time and objects and such freedom from limitation cannot be predicated of the *saguṇa* Brahman.

*Brahmātmanā samsthitih* means being free from connection with all imagined limitations and remaining in one's true state of fullness as ever pure, intelligent, free and non-different from one's inner self. This is called *kaivalyam*. This is 'being alone', free from every taint or *upādhi*. This is liberation. This cannot be secured except by merit (*punya*) acquired by good deeds done in hundreds of crores of lives.

3, 4, 5, 6, 7.

दुर्लभं त्रयमेवैतत् देवानुग्रहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

लब्ध्वा कथंचित् नरजन्म दुर्लभं,

तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।

यस्स्वात्ममुक्त्यै न यतेत मूढधीः,

स आत्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ ४ ॥

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।

दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ ५ ॥

पठन्तु शास्त्राणि यजन्तु देवान् कुर्वन्तु कर्माणि भजन्तु देवताः ।

आत्मैक्यबोधेन विना विमुक्तिः न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।

ब्रवीति कर्मणो मुक्तेः अहेतुत्वं स्फुटं यतः ॥ ७ ॥

*durlabham trayam evaitat daivānugrahaHetukam ।*

*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ ॥*

*labdhvā kathamcit naraJanma durlabham*

*tatrāpi puṁstvam śrutipāradarśanam ।*

*yassvātmaMuktyai na yateta mūḍhadhīḥ*

*sa ātmahā svaṁ vinihantyasadgrahāt ॥*



*itaḥ konvasti mūḍhātmā yastu svārthe pramādyati ।  
durlabham mānuṣam deham prāpya tatrāpi pauruṣam ॥*

*paṣhantu śāstrāṇi yajantu devān  
kurvantu karmāṇi bhajantu devatāḥ ।  
ātmaikyabodhena vinā vimuktiḥ  
na siddhyati brahmaśatāntare'pi ॥*

*amṛtatvasya nāsāsti vittenetyeva hi śrutiḥ ।  
bravīti karmaṇo mukteḥ ahetutvam sphuṭam yataḥ ॥*

## 3

These three are difficult to obtain: to be born as a man, to have the longing for release and the association with great souls. They are the results of divine grace.

## 4

He who, having somehow obtained this rare human birth, and more than that, birth as a male and with correct knowledge of śruti does not strive for liberation is a fool who kills his own soul. He kills himself by involvement in what is not real.

## 5

Who is a greater fool than this, who, having obtained birth as a human being and that as a male, is forgetful of his own interests?

## 6

Let one read the śāstras, sacrifice to the gods, perform karmas or meditate on the divinities; liberation will not arise even after hundreds of brahmakalpas without knowledge of the unity of ātman.

## 7

The śruti declares that there is no hope of immortality merely by worldly goods. Hence, it is clear that karma cannot be the cause of liberation.

Because birth as a male human being can be secured only as a result of merit earned through many lives in the past, because a man should not be unconcerned about his own spiritual welfare, because liberation is of the nature of absolute bliss in which there is complete negation of all sorrow, because such liberation does not arise by mere study of the karmakāṇḍa portion of the Vedas and acting in

accordance with it and because śruti itself conveys this truth by saying 'amṛtatvasya nāśāti vittena' (Bṛh.), that immortality cannot be secured by worldly goods and as such karmas which produce them are discountenanced for the purpose of liberation, therefore, let the wise men strive truly and well for liberation.

## 8

अतो विमुक्त्यै प्रयतेत विद्वान् संन्यस्तबाह्यार्थमुबस्पृहः सन्।  
सन्तं महान्तं समुपेत्य देशिकं तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

*ato vimuktyai prayateta vidvān  
samnyastabāhyārthasukhaspṛhassan ।  
santaṁ mahāntaṁ samupetya deśikaṁ  
tenopadiṣṭāṛthasamāhitātmā ॥*

Therefore, let a wise man strive earnestly for liberation giving up all desire for pleasures coming from external objects. He must humbly approach a guru who, by his realisation, is to be equated with the *sat* and possesses superlative virtues, and concentrate his mind on the significance of his teaching.

By the word *vidvān* in the śloka is indicated the wise man who knows to discriminate between the eternal and the transient. The Gītā says *ye hi saṁsparśajā bhogā duḥkḥayonaya eva te । ādyanta-vantaḥ kaunteya na teṣu ramate budhaḥ ॥* "The joys that come from sense-contact make for sorrow only.<sup>5</sup> They have a beginning and an end. A wise man does not delight in them." By this the Gītā clearly indicates the meaning of the word 'vidvān' by the use of the word 'budhaḥ'.

The expression 'bāhyārtha' (springing from an external source) points to the transience of pleasures springing from objects of sense. Things are in the external world; they come and go; they are not permanent. So, the pleasures arising from them are also impermanent. Hence Śrī Bhagavatpāda first detailed the method of striving (for liberation) by saying that the wise man of determination and daring should give up such desire for external pleasures. That means that one should renounce the desire for pleasures of this

<sup>5</sup> They are called *duḥkḥayonayaḥ*. This may be understood in two senses, either as having their source in *duḥkḥa* or as being themselves the source of *duḥkḥa*. Their 'yonī' or source is in *duḥkḥa*. Not having them before they were obtained is fraught with sorrow, or, they pass away quickly and when they pass away, that leads to sorrow. Further, sense-pleasures are pleasant in the beginning, but lead to pain at the end.

world and of other worlds. Thereby it is emphasised that one should cultivate a mind which has been rendered completely pure by the performance, without attachment, of karmas prescribed in the śrutis and the smṛtis.

By the use of the word *san* (after 'sukhaspṛha' in the first line), Śrī Bhagavatpāda shows that in respect of a fool who is engrossed in sense objects, it is difficult to predicate that he even exists as a man.<sup>6</sup>

The śruti says: *ācāryavān puruṣo veda*, one obtains knowledge by instruction by a guru; *ācāryāddhaiva vidyā veditā sādhiṣṭham prāpayati*: (Ch.) "knowledge obtained from a teacher has the greatest efficiency". So, the lone residual reality of the ātman which is super-sensuous cannot be understood except through a guru. Hence the need as stated before to approach a mahāpuruṣa, a great realised soul.

That (or he) which (or who) exists (for ever) is spoken of as *san*. That (or he) is referred to as *santam* in the expression *santam mahāntam. asti brahmeti cedveda santamenam tato viduḥ*: (Ch.) "If a person knows that Brahman exists (i.e., has realised the existence of Brahman), he is called a *san*." From the śruti texts: *sadeva somya idamagra āsit*: (Ch.) "Existence alone, dear one, was in the beginning"; *yo vai bhūmā tadamṛtam ato'nyadārtam*: (Taitt.) "What is (superlatively) big is immortal, what is otherwise is mortal"; *satyam jñānamanantam brahma*: (Taitt.) "Brahman is of the nature of satyam, jñānam and anantam"; and from the Gītā text: *nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ | ubhayorapi dṛṣṭo'ntastvana-yostattvadarsibhiḥ ||* "Of the non-real there is no being; of the real there is no non-being; of both this is the truth seen by those who have realised it", it is clear that being without the possibility of being sublated in all the three periods of time can be stated only of Brahman. The śruti declares *brahmavid brahmaiva bhavati*: (Praśna) "the knower of Brahman is Brahman Itself, i.e., the knower<sup>6a</sup> of Brahman (brahmavit) is non-different from Brahman." The deśika (the teacher of spiritual knowledge) being Brahmavit is therefore non-different from Brahman. Like Brahman, the Brahmavit also is spoken of as *sat*. In the second half of the śloka Śrī Bhagavatpāda speaks of approaching such a brahmavit, i.e., who is *sat* (*santam*). Thereby is indicated the condition of a mind firmly esta-

<sup>6</sup> Not to speak of his qualification for Brahman realisation. Vide 'asanneva sa bhavati asad brahmeti veda cet': "He himself becomes non-existent who thinks that Brahman does not exist".

<sup>6a</sup> One who has realisation knowledge of Brahman.

blished in Brahman, completely withdrawn from whatever is non-ātman (anātman) and non-sat (asat).

With reference to the prescription to seek a guru for Brahma-vidyā, the śruti declares: *tadvijñānārtham sa gurumevābhigacchet samitpāṇiḥ śrotriyam brahmaṇiṣṭham*: (Kaṭha) "For knowing it (Brahman), with due humility with the sacrificial twig in the hand, one should approach a guru who is well-versed in śruti and who has realised Brahman." *ananyaprokṭe gatiratra nāsti anyān hyātarkyam aṇupramāṇāt*: (Kaṭha) "As the ultimate Reality is infinitely subtle, not to be known by argument, and of infinitesimal dimension, when it is declared by one who has realised that there is nought beside it, then all ajñāna will vanish; he has nothing else to know and the flow of saṃsāra will stop." It is only a guru of this kind who can have knowledge of the pure ātman free from the blemishes of doubt etc. This is as it should be; for, in the world, the road to a place has to be learnt from one who knows it. Even if one tries to discover it oneself unaided, doubt about it has to be dispelled only by reference to another who knows it already. In this matter, we have the authority of the dialogue between Śuka and Janaka. In the *Yoga Vāsiṣṭha* it is said that even though Śuka had gained knowledge of whatever was to be known as a result of the merit which accrued to him from good actions done in previous births, and though he was well taught by his own father, Vyāsa, his mind got firmly anchored in Brahman only after he listened to the words of the Videha King Janaka who was a supremely realised soul. Even so, as the guru is non-different from Brahman which is of the nature of sat, he too is of the nature of sat.

As the guru is sat, he is spoken of in the next word as mahān. Mahat here means not divided or confined within limits as a result of the discrimination of the five sheaths. The guru has realised that he (i.e., his ātman) is beyond the limitations of the five sheaths of which he is constituted. So, he is aparicchinna, undelimited, i.e., he is beyond limitations, a mahān.

Or, the word mahān may be understood as referring to the guru who possesses all the virtues spoken of in śāstra. For, it will be said *infra*: *śrotriyah, avṛjinah, akāmahataḥ, yo brahmaviduttamaḥ, ahetukadayāsindhuh bandhurānamatām satām* || *brahmaṇyuparataś-śānto nīrindhana ivānalaḥ* : "The guru is well-versed in śruti, he is without blemish, is unaffected by desires; he is one who has realised Brahman; he is eminent and bestows his grace without the stimulus of any particular reason; he is the refuge of the good who make obei-

sance to him. Like a fire smouldering without fuel, he is self-subsistent finding his rest in Brahman." These are the virtues that are referred to here.

A *deśika* is so called as he gives instruction (*upadeśa*) to his disciples: *śiṣyebhyo jñānam diśati iti deśikaḥ*.

*taṁ samupetya*: approaching him (such a guru) according to rule.  
*tenopadiṣṭārthasamāhitātmā*: with a mind which has well understood the nature of Brahman signified by the *upadeśa* of the guru and also the means of realising it. *ātmā* here means *antaḥkaraṇam*, the internal organ.

*vimuktyai prayateta*: let him strive for liberation. As the endeavour for liberation will not arise without the yearning for it, by this is implied *mumukṣutva*, the desire for *mukti*.<sup>7</sup>

Śrī Bhagavatpāda says: *upadiṣṭārthasamāhitātmā* which means one whose mind is deeply concentrated in the meaning of the *upadeśa*. Such a state of mind cannot arise without renouncing every kind of karma. Therefore the purport of this śloka is that a wise man who has renounced all pleasures and desire for them should, after giving up all karmas, meekly approach a guru who is firmly established in Brahman, and reflect on Brahman without intermission. All this leads to the proposition that only a *saṁnyāsin* who has renounced everything and is a *mumukṣu*, is competent for *Brahmavicāra*.<sup>8</sup>

## 9

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।

योगारूढत्वमासाद्य सभ्यदर्शननिष्ठया ॥ ९ ॥

*uddharedātmanātmānaṁ magnaṁ saṁsāravāridhau |*  
*yogārūḍhatvamāsādyā samyagdarśananiṣṭhayā ||*

By attaining to a state of *yogārūḍha* by firm knowledge of Brahman, let one raise one's impure mind steeped in the ocean of *saṁsāra*, by one's pure mind.

The purport conveyed in brief above is elaborated by Śrī Bhagavatpāda in the following seven ślokas. The striving for liberation

<sup>7</sup> This is *tīvera-mumukṣutva* as will be explained later.

<sup>8</sup> Such a *saṁnyāsa* is called *vividiṣā-saṁnyāsa*, as distinct from *vidvat-saṁnyāsa* which is a *saṁnyāsa* or absolute renunciation characteristic of *aparokṣa anūbhava* or intuitive realisation of the *ātman*.

has for its final step samyagdarśana or right understanding of the nature of Brahman. By this śloka, it is said that such samyagdarśananiṣṭhā is the direct means to mokṣa and that for one being a yogārūḍha (to be explained presently) what is synonymous with it, namely, absolute detachment or vairāgya is the chief means for such a niṣṭhā. Explaining the nature of one who may be said to be a yogārūḍha, the Lord says in the Gītā: *yadāhi nendriyārtheṣu na karmasvanuṣajjate | sarvasaṅkalpasamnyāsī yogārūḍhastadocyate* || "One is said to be a yogārūḍha when one is not attracted by objects of senses and is not attached to actions (to secure them)." From this it follows that samyagdarśananiṣṭhā alone which is preceded by supreme detachment is the means to salvage a person from the ocean of saṁsāra.

Saṁsāra is likened to an ocean as it corresponds to it in all features. The waves in this ocean are five i.e., *kleśa* (misery), *avidyā* (nescience), *asmitā* (confounding the non-ātman with the ātman), *rāga*, (attachment) and *abhiniveśa* (the fear of death even among the learned—*viduṣopi maraṇabhītiḥ*); delusion is the whirlpool in that ocean; wife, friends, wealth and kinsmen are the aquatic monsters in it; anger is the fierce heat in its depth (*baḥabāgni*); lust is the net in which one is caught. To the same effect Śrī Bhagavatpāda says in his *Lakṣmīṁśimhastotra*: "O Lord! Extend to me Thy helping hand to rescue me from the vast ocean of saṁsāra beset with the all-devouring monster of time, and from my being lost in the mounting waves of passions."

Accordingly, saṁsāra is compared to an ocean. It is the embodiment of avidyā and its effects, and it cannot be crossed without the aid of samyagjñāna (perfect wisdom). A person who thinks of his body which is non-ātman as the ātman cannot know that when the body is born or dies, these, birth and death, which relate to it do not pertain to the ātman, that hunger and thirst are features only of the prāṇa (breath), that joy and sorrow relate to the *antaḥ-karaṇa* (the inner mental organ) and that these do not affect the ātman. Thus nescience (*avidyā*) confounding the ātman with the non-ātman, desire and aversion, attachment, etc., display themselves in a successive series. Hence the comparison of *kleśa*, etc. with waves in the ocean. Delusion itself is the great whirlpool which one is sucked into. *Āvartā* is the idea of a thing in what is not that (*atasmin tadbuddhiḥ*).

On account of the operation of beginningless avidyā, a person speaks of himself as *ajñā* (ignorant), *kartā* (doer) and *manuṣya*

(man). The ātman is unattached (*asaṅga*) and of the form of existence, intelligence and bliss (*saccidānandarūpa*). By non-realisation of its true nature, it is mistaken as the *kāraṇa* (causal), *sūkṣma* (subtle), and *sthūla* (gross) bodies. Hence, the delusion as *ajñā*, *kartā*, and *manuṣya*. Such condition itself is being immersed in the ocean of saṁsāra.

It is to be noted that one has no awareness of saṁsāra in deep dreamless sleep (*suṣupti*) even though *suṣupti* is characterised by *ajñāna*. The reason for this is that in deep sleep though there is *ajñāna*, the mind (*manas*) is not operative. The cause of saṁsāra is to be traced to the combination of *ajñāna* and the mind. For it is said: "Mind alone is the cause for the bondage and the liberation of men. Attachment to objects of sense through the mind makes for bondage, while withdrawal from them leads to liberation."

*mana eva manuṣyāṇām kāraṇam bandhamokṣayoḥ |*  
*bandhāya viṣayāsaktam muktyai nirviṣayam smṛtam ||*

—*Manu*.

Hence, the attachment of an indiscriminating mind to the body itself is immersion of the ātman (here, mind) in the ocean of saṁsāra. When it is cleansed and perfected by the processes of listening (*śravaṇa*), reflection (*manana*), etc., then, it attains its true state devoid of delusion. This means that the non-discriminating (deluded) mind must be raised up (salvaged) or drawn away from whatever is non-ātman, by the mind which has acquired discrimination from the study of the śāstras. Even thus, the process of salvaging (*uddharaṇa*) is only metaphorical. It is an 'as if'. For, the ātman is in reality always non-attached. But, by its habit of looking outward, it appears to be attached even as a crystal appears to be red by its proximity to a red object. When the red object which is the limiting adjunct (*upādhi*) is removed, the crystal is seen to be white as ever. Similarly, in respect of the ātman, when it is turned inward freed from its connection with whatever is non-ātman, the ātman remains in its isolation and is said to be salvaged (*uddhṛta*). The sequence is that one should raise (salvage) the ātman immersed in the ocean of saṁsāra after attaining *yogārūḍhatva* by the ātman established in *saṁyagdarśana*.

To clearly explain the condition of being a *yogārūḍha*, Śrī Bhagavatpāda deals in the next śloka with the means to attain the state of *saṁyagdarśananiṣṭhā* namely *śravaṇa*, *manana* and *nididhyāsana* which must be practised after one has adopted the *saṁnyāsa-āśrama*.

संन्यस्य सर्वकर्मणि भवबन्धविमुक्तये ।

यत्यतां पण्डितैर्धरैः आत्माभ्यास उपस्थितैः ॥ १० ॥

*sannyasya sarvakarmāṇi bhavabandhavimuktaye ।  
yatyatām paṇḍitairdhīraiḥ ātmābhyāsa upasthitaiḥ ॥*

For release from the bonds of saṁsāra, after having renounced all karmas, let the wise brave ones strive with unceasing cultivation of the knowledge of their ātman.

*sarvakarmāṇi sannyasya* means completely giving up all karmas mentioned in the karmakāṇḍa of the Vedas. (That is, the desire for the fruits of karma and even the karma itself should be given up.)

*bhavabandhavimuktaye*: to be firmly established in samyagdarśana which is cause (means) for the disentanglement from saṁsāra.

*paṇḍitaiḥ*: by those who have acquired parokṣajñāna i.e., knowledge from sacred books and from a teacher about the nature of the ātman.

*dhīraiḥ*: by those whose buddhi is under control. Vide the śruti: *parāñci khāni vyatṛṇat svayambhūḥ tasmāt parān paśyati nāntarātman । kaścit dhīraḥ pratyagātmānamoikṣat āvṛttacakṣuramṛtāvamicchan ॥ (Kaṭha)*: "Brahmā created the sense organs so as to go out. Hence, a man sees only outward without turning his eyes inward to the antarātman. A rare dhīra, desiring immortality, turning his eyes inward, saw the ātman, in the inmost recess of himself." A person is called a "dhīraḥ" because he controls his "dhīḥ" (the buddhi). In the midst of the assemblage of the sthūla and the sukṣma śarīras, when one is said to control the buddhi which is primary, the control of the other sense-organs is self-evident.

By this is implied that one must be endowed with *śānti* (mind control) and other virtues: (*dānti*, sense-control; *uparati*, detachment; *titikṣā*, enduring of opposites without extraneous aids; and *śraddhā*, faith). Hence, in respect of ātmābhyāsa or practice of mind-control, Śrī Vidyāraṇya Svāmin has enumerated the following as the means: *taccintanam tatkathanam anyonyam tatprabodhanam । etadekaparatvam ca brahmābhyāsam vidur budhāḥ ॥ (Pañcadaśī)*: (Always) thinking about it, speaking about it, conveying it to each other, being intent on it only are said by the wise to be the marks of Brahmābhyāsa. This means that without involvement in any other activity, the words of the Upaniṣads should be carefully listened to



when taught by a competent teacher, their meaning should be meditated on, the same should be expounded to others followed by a process of mutual enlightenment. Ideas of a contrary nature should not cloud the understanding and there must be a continuous flow of accordant ideas. Such a mental process is called by the wise *nididhyāsana*. One must strive with concentration by an earnest adoption of this process. By such *sarvasaṅkalpa-saṁnyāsa*, the giving up of all stimuli to every kind of action, *yogārūḍhatva*, which is synonymous with supreme and absolute detachment, is achieved by a person.

## 11

(From the foregoing it will be seen that for securing *yogārūḍhatva*, it is prescribed that all *kaṁsas*, even *nitya* (obligatory) and *naimittika* (occasional) *karmas* prescribed in the *karmakāṇḍa* portion of the Vedas, not to speak of *kāmya* (optional) *karmas* should be given up.)

It may be objected: The śrutis command:

*yāvajjīvam agnihotram juhuyāt;*  
*yāvajjīvam darśapūrṇamāsābhyām yajeta;*  
*aharahassandhyām upāsita; (Taitt.)*  
*kurvanneveha karmāṇi jīviṣet śatam samāḥ: (Īśā.)*

"One should perform the *agnihotra* sacrifice as long as one is alive.

One should perform the *darśa* and *pūrṇamāsa* sacrifices all through life.

Every day the *sandhyā* worship should be done."

"In this life ever doing *karmas* one must desire to live a hundred years."

The śruti prescribes that *karmas* should be done all through life. Then, will not giving up all *karmas* (*sarvakarma-saṁnyāsa*) be a transgression of the command of the śrutis?

We reply: No; for, these commands are directed only to a person of impure mind, i.e., to a person who has not cultivated complete detachment. A mantra of the *Īśāvāsyopaniṣad* says: *evam tvayi nānyatheto'sti no karma lipyate nare*. "For one who thinks of himself as a mere man (without the awareness of the *ātman*), there is no other go except to do the *karmas*. The performance by you of the prescribed *karmas* will not taint you. No sin will attach to you. (But, for one in your position, because you are not a *jñānī*, their non-performance will be a sin.)"

Again, it is said: *na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ; saṁnyāsayogādyaśuddhasattvāḥ* | "Those rare spirits attained immortality, not by karmas, not by progeny, not by gifts, but these holy ones of pure nature did so by the force of their saṁnyāsa."

*plavā hyete adṛdhā yajñarūpā aṣṭādaśoktamavaram yeṣu karma* || *etacchreyo ye'bhinandanti mūḍhā jarāmṛtyum te punarevāpi yanti* || "Karmas relating to sacrifices with eighteen horses are inferior. They are weak boats. Those who consider them superior are entangled in old age and death." (*Muṇḍaka*)

*kimarthā vayamadyeṣyāmahe, kimarthā vayam yakṣyāmahe*: "For what purpose need we learn the Vedas; for what purpose need we do sacrifices?"

By these śrutis karmasaṁnyāsa, giving up of all kinds of karma, is prescribed and their performance is spoken of with contempt.

One śruti declares:

*tametam vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā ānāśakena* (Brh.): "Brāhmaṇas seek to know it by the declarations of the Vedas, by sacrifices, gifts and penance which is not self-torturing, and *yoginaḥ karma kurvanti saṅgam tyaktvā ātmaśuddhaye* (B. G.): Giving up all attachment, yogins perform karmas for purification of the mind" These śruti and smṛti texts indicate that these means are only vividiṣā sādhanas; they terminate with enabling one to acquire purity of mind which is necessary to reflect on śruti and smṛti texts. They are not life-long prescriptions. That being so, the texts like *yadahareva virajet tadahareva pravrajat*: "One should become a saṁnyāsin the moment one gets vairāgya", which prescribe the adoption of saṁnyāsa are in place here and they discountenance the performance of karmas.

The same meaning is conveyed by the *Brahma Sūtras*: "*ata eva agnīndhanādyanapekṣā*": 'For this very reason there is no need of the lighting of the fire and so on', and "*sarvāpekṣā ca yajñādiśruterāśvavat*": "And there is need of all (works) on account of the scriptural statement of sacrifices and the like, as in the case of the horse."<sup>9</sup>

<sup>9</sup> These Sūtras are III.iv.25 and 26. The context is the place of rituals in relation to jñāna. "ata eva": 'for that very reason' stated in III.iv.1 which declared that knowledge is the cause of liberation, the rituals prescribed for the other orders of life are not required for the saṁnyāsin. But, while knowledge alone leads to liberation, yet, rituals are needed to produce purity of mind (cittaśuddhi) which is a condition of the emergence of knowledge. "As in the case of the horse" means the horse is not employed for drawing a plough, but a chariot. So the rituals are needed not for the result of knowledge, but for the emergence of knowledge itself.

By the next śloka, it is stated that karmas do not secure the pre-eminent objective of mokṣa (liberation), that through the purification of the citta (mind), it is the external means to jñāna.

11

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित् कर्मकोटिभिः ॥ ११ ॥

*cittasya śuddhaye karma na tu vastūpalabdhaye ।  
vastusiddhirvicāreṇa na kiñcit karmakoṭibhiḥ ॥*

Karma is intended for purification of the mind, not for understanding the nature of an object. Knowledge can be obtained only by reflection; not even a little bit of it can be known by performing even a crore of karmas.

The meaning of this is clear.<sup>10</sup>

12

That vicāra or proper enquiry is the means to know a thing as it really is, is explained by an example.

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।

भ्रान्त्योदित-महासर्प-भवदुःखविनाशिनी ॥ १२ ॥

*samyagvicārataḥ siddhā rajjutattvāvadhāraṇā ।  
bhrāntyoḍitamahāsarpa-bhavaduḥkhavināśinī ॥*

By proper reasoning the conviction about the reality of the rope is gained. This puts an end to the great misery of saṁsāra caused by the serpent which arose by delusion.

It is well known that a man filled with fear due to his thinking that the rope which he saw in the twilight was a serpent, gets rid of the fear and the trembling when he understands the truth about the object by proper examination by the light of a lamp. The serpent that arose in the rope due to delusion, the grief (and fear) caused by such misapprehension—both these are destroyed by proper examination. That is called *rajjutattvāvadhr̥tiḥ*, the conviction of the truth about the rope. In the same way *samyagvicāra* is applied to the destruction of the grief of repeated birth and death which is saṁsāra produced by delusion. Such *samyagvicāra* has for

<sup>10</sup> This śloka is intended to convey that karmas do not possess the capacity to lead to the supreme objective of liberation and that, as means to purification of mind, they are external auxiliaries.

its effect the conviction about the truth of the ātman which is the nature of the direct realisation of Brahman. Thus the analogy of the rope-serpent delusion is fulfilled in every respect.

## 13

The śloka is intended to convey that the means to obtain conviction of truth can arise only by listening to the words of a beneficent person (āpta) and then by self-inquiry based on that and not by any other action.

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तिः ।

न स्नानेन न दानेन प्राणायामशतेन वा ॥ १३ ॥

*arthasya niścayo dṛṣṭo vicāreṇa hitoktiḥ ।*

*na snānena na dānena prāṇāyāmaśatena vā ॥*

The conviction of the truth is seen to arise only from inquiry and the trustworthy upadeśa, not by bath or gift or by hundreds of breathing exercises (breath-control).

A man is subject to self-delusion due to the defect of ajñāna. The means of rescue from such delusion by the words of a beneficent person are not available to him. Hence, he is subject to the evils of fear and trembling. In this condition, he is not in a fit state of mind to make an inquiry on his own. Hence, to start him on it, the words of a beneficent person are the means. Being beneficent (*hitatva*) indicates the utterance of the correct significance (*yatārtha-vaktṛtvam*). What is conveyed by this is this: Without making an inquiry in accord with the words of a beneficent person (*hitokti*), if a deluded person performs baths, makes gifts and does hundreds of prāṇāyāmas, there will not be any direct perception which alone can remove the delusion. How then will the delusion which leads to a number of undesirable effects ever disappear?

Vicāra is a mental operation which conduces to the conviction of the actual nature of an object. Therefore, it is inquiry arising out of listening to the words of a beneficent person which will lead to right understanding in respect of the object of delusion. That being so, the teaching of Śrī Bhagavatpāda here is this in this context: Having inquired about the ātman following the words of the śruti and the upadeśa of the guru, getting direct perception of its true nature, one should disentangle the ātman from saṃsāra which is the non-ātman which has been superimposed on it.

## 14

The effects of karmas will accrue only to one who is proficient in (who is qualified for) the performance of those specific karmas. They will not accrue to a person who is not thus proficient (qualified). Therefore the external features of deśa and kāla in respect of karma are only auxiliaries to it. To convey that internal (mental) qualification alone will be fruitful in this regard, Śrī Bhagavat-pāda says:

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्यां सहकारिणः ॥ १४ ॥

*adhikāriṇamāśāste phalasiddhīrviśeṣataḥ ।*

*upāyā deśakālādyāḥ santyasyām saha-kāriṇaḥ ॥*

The fruitfulness (of such vicāra) specially depends on a qualified person; the means of place and time are only auxiliaries.

Those who maintain that place and time are the chief determinants of the fruitfulness of a karma argue as follows: The effects of karma are invisible. The Vedas say: 'yadāhavanīye juhoti', 'aśvasya pade juhoti', 'prācinapravaṇe vaiśvadevena yajeta', 'sāyam juhoti', 'prātarjuhoti', 'vasante vasante jyotiṣā yajeta', 'vasante brāhmaṇo'gninādadhīta': 'One makes an offering in āhavanīya fire', 'one makes homa at the foot of a horse', 'one shall make a vaiśvadeva sacrifice at the inclination of east to west', 'one makes an offering in the evening', 'one makes an offering in the morning', 'one makes a jyotiṣtoma sacrifice in every spring season', 'the Brāhmaṇa takes up the sacrificial fire in the spring'. In conformity with these śāstraic texts, it must be accepted that place and time are indispensable instruments of a (vaidika) karma.

The following texts appear to be significant in respect of jñāna also.

'yathādarśe tatkātmani yathā svapne tathā pitṛloke । yathāpsu pariva dadṛśe tathā gandharvaloke chāyātapyoriva brahmaloke' ॥ (Kaṭha); 'iha cedavedīdatha satyamasti na cedihāvedīt mahatī vinaṣṭiḥ' (Kena).

Speaking of the clarity with which ātmajñāna can be obtained, the śruti says that ātmajñāna acquired in this world will be as clear as a reflection in a mirror, that acquired in the pitṛloka will be as elusive as a dream experience, that acquired in gandharvaloka will

be as agitated as reflection in water, and that acquired in brahmaloka will be as distinct as the difference between sunshine and shadow. The other śruti says: *iha cedavedidatha satyamasti na cedihāvedit mahatī vinaṣṭiḥ*. "If one knows here, that makes for the realisation of the truth; if he does not know here, great is the loss". Hence the richness and fullness of jñāna is affirmed only in respect of what is acquired in the world of men and in Brahmaloaka.

Similarly, the śruti further says: *ṛṇatrayaṁ apākṛtya mano mokṣe niveśayet | anapākṛtya mokṣam tu sevamāno vrajatyadhaḥ ||* (Jābāla): 'One should turn one's mind to thought of liberation only after having discharged the three debts (to pitṛs or ancestors by raising progeny; to ṛṣis or the sages by study of the Vedas and to the devas or gods by making sacrifices). If one turns to liberation without doing so, one will fall down.'

Another śruti says: *brahmacaryaṁ samāpya grhī bhavet grhādvānī bhūtvā pravrajat* (Jābāla): "After finishing the brahmacaryāśrama, one should become a grhastha. From grhasthāśrama one should go to vānaprastha. Then, one should renounce the world (i.e., become a saṁnyāsīn)." These śrutis prescribe a time even for saṁnyāsa which is the internal means to brahmajñāna (Thus the importance of place and time is established by the objector).

To this, we reply: In respect of the efficacy of place, namely, brahmaloka for getting brahmajñāna, we see from the Chāndogyopaniṣad story that the rākṣasa king Virocana went to Brahmaloaka for brahmajñāna and was taught by the best of teachers, Brahma Himself. Yet, he did not realise the ātman as he was of impure mind. That shows that the qualification of the person, not the place of instruction, is the efficient means to ātmajñāna.

Adverting to the need to go successively through the first three āśramas to the final one of saṁnyāsa, we quote the following text. '*samsārameva nissāraṁ dṛṣṭvā sārādiddṛkṣayā | pravrajantyakṛtod-vāhāḥ paraṁ vairāgyamāśritāḥ ||*' "Impelled by the desire to perceive the essence (the inmost truth), seeing that samsāra is puerile, those who have not married acquire supreme renunciation (i.e., they become saṁnyāsīns from the brahmacaryāśrama).

Moreover, in continuation of the text: *brahmacaryaṁ samāpya grhī bhavet* etc. it is said: *yadivetarathā brahmacaryādeva pravrajat grhādvā vanādvā yadahareva virajet tadahareva pravrajat*: (Jābāla) "Otherwise, one may renounce (become a saṁnyāsīn) from brahmacarya or grhasthya or vānaprasthya. One should re-

nounce the moment one attains detachment." Therefore, that place and time are only auxiliaries is declared because these are not prescribed for one who has acquired the fourfold qualification beginning with vairāgya (for brahmajñāna) which will be explained later.

Hence it is that it was stated in an earlier śloka: *vidvān samnyasta-bāhyārtha-sukhasprhassan*. Viveka and vairāgya have been laid down as the causes for the steadiness of mind for cultivating samyagdarśana-niṣṭhā leading to realisation of Brahman, this samyagdarśana being preceded by approaching a guru for his upadeśa on the means to liberation and meditating on it. Such steadiness of mind will not arise in the absence of the (mental) qualities of śama, dama, uparati, titikṣā and śraddhā. When, therefore, there is no yearning for liberation, the effort for it too will not arise. So, very properly in the śloka beginning with *ato vimuktyai*, indication was given that the six qualifications, viveka, vairāgya, śama, etc., are indispensable for the desire to obtain Brahmajñāna to arise. Similarly, in accordance with the śrutis, 'tarati śokamātmavit' (Chāndogya) "The knower of the ātman gets over all grief", and 'tadvijñānārtham sa gurumevābhigacchet' (Muṇḍaka): "For knowing it let one approach a guru"; right knowledge which will destroy the bonds signified by śoka (grief) cannot arise by any other means than inquiry into the meaning of the upadeśa of the guru who has realised Brahman (i.e., a sadguru).

*asyām* in *samtyasyām* has the meaning of *siddhau* i.e., they (place and time) function only as auxiliaries when adhikāra is acquired.

## 15

अतो विचारः कर्तव्यः जिज्ञासोरात्मवस्तुनः ।

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

*ato vicārah kartavyah jijñāsorātmavastunah*  
*samāsādyā dayāsindhun gurun brahmaviduttamam ॥*

Therefore earnest inquiry should be done by him who wishes to know the nature of the ātman approaching in due form the guru who is eminent among those who know Brahman and who is an ocean of compassion.

*jijñāsoḥ* means by one who wishes to know correctly and completely the nature of the ātman. *atah*: as inquiry into the nature of the ātman has to be made and as such inquiry gives absolute con-

viction about what will remove all evil effects (of ajñāna). What has to be done in this behalf is stated subsequently in this śloka. The guru is called *dayāsindhu*, an ocean of compassion; because, by reason of himself having achieved his objective (of Brahma-vidyā), he has nothing to gain. Yet, like an ocean filled with water, he is filled with compassion that others should not be subject to the pains (of saṁsāra). He is a reservoir of compassion as the ocean is of waters.

The etymological derivation of the word *guru* is in the following śloka in the *Gurugītā*: *guśābdastvandhakārassyāt ruśābdastan-nirodhakaḥ | andhakāranirodhitvāt gururityabhīdhīyate ||* The root *gu* stands for darkness; *ru* for its removal. The removal of the darkness of ajñāna in the heart is indicated by the word *guru*.<sup>11</sup>

Ajñāna is compared to darkness because even as physical darkness covering the world is an obstacle to its clear perception, so too ajñāna covers the ātman and prevents clear understanding of its nature. Hence the words *tamas* etc. and used synonymously with ajñāna, in *tamo hyāsīt, tamasā gūlhamagre*: (R. V.) 'verily darkness was'; 'at first it was concealed by darkness'.

Where these two qualities exist in a person (i.e., being a brah-mavit and dayāsindhu), he is called *brahmaviduttama*. Such persons know (have realised) Brahman; hence they are called *brahma-vidaḥ*. The best among them is *uttama*, i.e., one who is a *sthita-prajña*, the man of steadfast wisdom. The śrutis relating to this have been given earlier.

*samāsādyā gurum*: *samāsādāna* means duly approaching him as prescribed in the text: *tamārādhya gurum bhaktyā prahvaḥ praś-rayasevanaiḥ*: (*infra*) "having shown reverence to him with devotion, humility and single-minded service". Vide also the Gītā injunction: *tadviddhi praṇipātena paripraśnena sevayā*: "Know It by obeisance (to the guru), by repeated questionings and by service". *samāsādanam* therefore means so conducting oneself to gain the complete and gracious attention of the guru by sitting in front of him.

The word *vimuktyai* occurring earlier in śloka 8 has thus been explained in these ślokas.

<sup>11</sup> The meanings of *gu* and *ru* are again to be traced to the Pāṇini-sūtras *gu samvarane* and *ru himsane*. *gu* indicates concealment and *ru* its annulment. By his upadeśa the guru annuls the concealment of truth by ajñāna.



16

मेधावी पुरुषो विद्वान् ऊहापोहविचक्षणः ।

अधिकायस्मिन्विद्यायाम् उक्तलक्षणलक्षितः ॥ १६ ॥

*medhāvī puruṣo vidvān ūhāpohavicakṣaṇaḥ ।  
adhikāryātmavidyāyām uktalakṣaṇalakṣitaḥ*

One who is characterised by the said qualities, who is a *medhāvī*\* and *vidvān*\* and who is skilled in *uha*\* and *apoha*\* is competent to embark on the pursuit of *ātmavidyā*.

\* (To be explained in the commentary)

By the expression *medhāvī* etc., Śrī Bhagavatpāda speaks of the person qualified for *ātmajñāna* for especial fructification of such knowledge. The dictionary says *dhīrdhāraṇāvati medhā*, "the *dhi* or buddhi which has the capacity to properly retain the meaning of what has been heard is called *medhā*." One who has *medhā* is *medhāvī*. *vidvān* means one who has learnt the *kāvyas*, the lexicon and grammar.

*ūhāpohavicakṣaṇaḥ*: (*ūha* is positive reasoning, *apoha* is negative reasoning. *Ūhāpoha* is full discussion considering the pros and cons. One who is an expert in such discussion is called *ūhāpohavicakṣaṇaḥ*.) By this is understood possessing a mind which has been well trained in *tarka* and *mīmāṃsā*. The idea is that it is only he who has a good grounding in *vyākaraṇa*, *mīmāṃsā* and *tarka* that can take up the study of *Vedānta*, i.e., one who has knowledge of words, sentences and canons of reasoning: *padavākya-pramāṇajñāḥ*.

*uktalakṣaṇalakṣitaḥ*: One characterised by the aforesaid qualities. The reference is to the qualities enumerated in conjunction and separately in the ślokas 8 to 15. It means one who is endowed with the fourfold *sādhana*s (qualificational capacities) indicated above, namely, *viveka*, *vairāgya*, the six features of *śama*, etc., and *mumukṣutva*.

Such a person is *ātmavidyāyām adhikārī*: he is competent to learn *ātmavidyā*.

17

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

*vivekino viraktasya śamādiguṇaśālinaḥ ।  
mumukṣoreva hi brahmajijñāsāyogyatā matā ॥*

The qualification of the desire to know Brahman accrues only to a man of discrimination and detachment, who is endowed with the virtues of śama etc., and who yearns for liberation.

Summarising the said qualities for their clear understanding, Śrī Bhagavatpāda says in this śloka *vivekino viraktasya* etc. In śloka 15 it was said: *ato vicāraḥ kartavyaḥ jijñāsorātmavastunaḥ*. It is only the *jijñāsu*, he who intensely desires to know and who is endowed with the virtues of being a *medhāvī* etc., that can obtain the fruit of *ātmavidyā*. The question arises as to who is qualified to be a *jijñāsu*. The answer is: he who possesses the *sādhana-catuṣ-ṭaya* the four-fold qualifications as indicated by the words of the eighth śloka: *vidvān, samnyastabāhyārtha-sukhaspṛhassan, upadiṣṭārtha-samāhitātmā* and the word *dhīraiḥ* in the tenth śloka.

*vivekinaḥ*: the nature of *viveka* etc. will be explained in the later ślokas of the text.

*jijñāsā* means *jñātumicchā*, the desire to know, *brahmaṇo jijñāsā*, the desire to know Brahman is *brahmajijñāsā*. What is intended to be brought about by such *icchā* (desire), is *jñāna* terminating only with complete comprehension (of Brahman). The fruit of the inquiry indicated by *jijñāsā* is the expansive or unlimited consciousness reflected (*akhaṇḍākāravṛtti*) in the *manas*, because, even before inquiry one has a general (vague) idea of Brahman. If such a desired objective is to be secured, in accordance with the injunction: *dadyānnāvasaram kiñcit kāmādīnām mañāgapi | ā suptērā mṛteḥ kālaṁ nayet vedāntacinatyā ||* : "One should not yield, all through one's waking moments, even a little to the impulses of *kāma*, etc. Till sleep or death overpowers, one should spend one's time in Vedāntic thought", i.e., one should practise *Vedāntavicāra* at all times. It is said: *dehātmajñānavajjñānam dehātmajñānābādhakam | ātmanyeva bhavedyasya sa necchannapi mucyate ||* (*Śāṅkara Bhāṣya*): "He who attains in himself the knowledge which will annihilate the delusion that his body is his *ātman* and endows it with the same conviction as that which in ordinary life governs his identification of his *ātman* with the body, such a person is released from bondage even though he does not wish for it." It is only a person who thus engages in *Vedāntavicāra* as detailed above who is competent to be a *jijñāsu* and produce (arrive at) that knowledge.

*yogyatā*: being qualified. This refers to the desire that stimulates this kind of inquiry.

*yogyatā* in the previous śloka refers to the desire that leads to the inquiry of this kind only by one who possesses the four-fold qualification, not any other. This meaning conveyed by *eva* 'only' in śloka 17 is taught clearly by Śrī Bhagavatpāda by processes of *anvaya* and *vyatireka*: agreement by presence and agreement in absence that possession of the fourfold means (*sādhana-catuṣṭaya*) only qualifies for enquiry into Brahman (*Brahmavicāra*). The significance of 'only' *eva* in śloka 17 is brought out by these two forms of reasoning.

साधनान्यत्र चत्वारि कथितानि मनोविभिः ।

येषु सत्त्वेव सन्निष्ठा यदभावे न सिद्ध्यति ॥ १८ ॥

*sāadhanānyatra catvāri kathitāni manōvibhiḥ ।*

*yeṣu satsveva sannīṣṭhā yadabhāve na siddhyati ॥*

In this, the wise have spoken of four preliminary requisites. The experience of the Real is possible only if they exist and impossible in their absence.

[<sup>12</sup> In the world, if, when something exists there is the *abhāva* (non-existence) of something else, that something else cannot be the cause of that thing. To put it in another way, when, in the *abhāva* of a thing, some other thing exists, the latter cannot be the cause of the former. When a cloth has come into existence in the absence of clay, that clay cannot be the cause of the cloth. Similarly, when there is the absence of cloth and there is clay, that clay cannot be the cause of the cloth. The principle underlying this is stated in the dictum *yatsattve yatsattvam; yadabhāve yadabhāvaḥ*: Whatever exists when something exists and is absent when it is absent—that is the cause of that thing. When there is clay, there can be the pot. So, the clay is the cause of the pot. The threads exist even in the absence of the pot; the threads cannot be the cause of the pot. The threads are absent; yet, the pot exists. Then too the threads are not the cause of the pot.

Applying this to *viveka* etc., and to *brahmajijñāsā* (the desire to know Brahman), where there is no *jijñāsā*, there will not be *viveka* etc. There may be other things than *viveka*. These other things will not be *jijñāsā*. When there are *viveka* etc., there is *brahmajijñāsā*. When there are no *viveka* etc., there is no *brahmajijñāsā*.

<sup>12</sup> What follows in the commentary on the cause-effect relation is couched in technical *nyāya* language. It is given here in a form understandable by the reader.

Hence, viveka etc. are the cause of brahmajijñāsā. Therefore, because brahmajijñāsā on which depends brahmaniṣṭhā will arise only when aided by the sādhanacatuṣṭaya beginning with viveka, and will not arise in their absence, it is established that these requisites are preliminary to brahmajijñāsā which has as its goal what is known as brahmaniṣṭhā.]

*manīṣibhiḥ kathitāni: manīṣitvam*, the quality of being a *manīṣin* means having knowledge of the import of śruti. For, it is difficult to understand the significance of the virtues needed for an adhikārin without the support of the śrutis. Wise persons (*manīṣiṇaḥ*) of such kind are Bādarāyaṇa and others. For, by the use of the word *atha* (then) in the sūtra *athāto brahmajijñāsā* ("then therefore the desire to know Brahman"), he it was who indicated that the qualification for brahmajijñāsā follows the possession of the four means known as sādhanacatuṣṭaya. This is clearly understood in his commentary relating to the third varṇaka (discussion) in the section on Brahmajijñāsā.<sup>13</sup> The following are the śruti texts in support of the sādhanacatuṣṭaya. The ground of the requirement *nityānityavastuviveka*, the knowledge of the eternality of the ātman and of the transience of the non-ātman is taught by these śrutis.

*yat kṛtam tadanityam: (Ch.)* "Whatever is produced is non-eternal; *tadyatheha karmacito lokaḥ kṣīyate evamevāmutra puṇyacito lokaḥ kṣīyate: (Muṇḍaka)* "As here on earth the effects of karma terminate, so too elsewhere (in the celestial worlds), the effects of puṇya also will decline and end"; *yo vai bhūmā tadamṛtam ato'nya-dārtam: (Muṇḍaka)* "What is big (all-inclusive) is immortal; all else is mortal; *na jāyate mriyate vā vipāścit: (Bṛh.)* "The wise man is not born nor does he die."

The following śrutis indicate the need for vairāgya stated in *ihāmutra-phalabhoga-virāgaḥ: 'parīkṣya lokān karmicītān brāhmaṇo nirvedamāyāt nāstyakṛtaḥ kṛtena' (Muṇḍaka)* "Examining the things secured by karmas let a brāhmaṇa acquire detachment; for what is never the effect of an action cannot be secured by action"; the sentences beginning with *na vā are patyuh kāmāya: (Bṛh.)* "It is not in

<sup>13</sup> There are four points of discussion in respect of the sūtra, *athāto brahmajijñāsā*. They are as follows: (1) *viśayāviśaya-sambhavāśambhavābhyām prathamam varṇakam*, i.e., the discussion relating to the subject matter and the usefulness of the topic; (2) *gatārthāgatārthābhyām dvitīyam varṇakam*, i.e., the discussion whether Brahman is already known or not from the Jaiminiya-mīmāṃsā; (3) *adhikārisambhavāśambhavābhyām tṛtīyam varṇakam*, i.e., discussion about the availability of the adhikārin, the person qualified to study the śāstra; and (4) *brahmaṇaḥ prasiddhyaprasiddhibhyām caturtham varṇakam*, i.e., discussion whether Brahman is generally known or not.

consideration of the husband", and ending with *ātmanastu kāmāya sarvam priyam bhavati*: "It is for the sake of one's self that everything is dear"; the text *śānto dānta uparatastitikṣuḥ samāhitaśśrad-dhāvitto bhūtvā ātmānyevātmānam paśyet*: (*Bṛh*) "Let one see one's ātman in one's own self by being a śānta, dānta, uparata, titikṣu, samāhita and śradhdhāvān", extols the third requirement of śamadamādi-sādhana which are sixfold. The text *nā sa punarāvartate* (*Chānd.*) proclaims the eternality of release (mokṣa) and awakens the desire to achieve it.

*kathitāni*: are said to be. In the view of the Karmamīmāṃsa-kas, the meaning of the Upaniṣads is said to be mere arthavāda, i.e., of secondary import. Therefore, the impression may arise that the Upaniṣad texts do not have the meaning associated with them. But according to sage Vyāsa, it is definite that Brahman ought to be known and that in respect of that, a person, who has these qualifications is the adhikārin. Such knowledge being difficult to obtain, Śrī Bhagavatpāda says: "These have been enumerated by those who know the Śāstra". Therefore, the Upaniṣads convey knowledge of Brahman which is the Supreme object of human quest, which cannot be achieved by other instruments of knowledge and which cannot be sublated in any of the three periods of time. The pramāṇa for this is to be sought only in the śrutivākyas. So, in accordance with the injunctions *so'nveṣṭavyaḥ, sa vijijñāsitavyaḥ*; (*Chānd.*) 'It (Brahman) ought to be sought; it ought to be known', it perfectly follows that the qualification for such jijñāsā accrues only to one who has the qualities mentioned successively in vivekādi (viveka etc.).

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Śrī Bhagavatpāda explains *seriatim* viveka etc., mentioned in 'vivekino viraktasya' in śloka 17.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।

इहामुत्र फलभोगविरागस्तदनन्तरम् ॥ १९ ॥

शमादिषट्कसंपत्तिः मुमुक्षुत्वमिति स्फुटम् ॥

*ādau nityānityavastuvivekaḥ parigaṇyate ।*

*ihāmutra phalabhogavirāgastadanantaram ॥*

*śamādiṣaṭkasampattiḥ mumukṣutvamiti sphuṭam ।*

First, discrimination between the everlasting and the transient is mentioned. After that comes detachment from the enjoyment of fruits (of karmas) here (on earth) and

elsewhere (in heaven). Then it is clear (that following this are) possession of the six virtues commencing with śama, and (lastly comes) the desire for release.

Each of these virtues after viveka follows from its preceding one in consecution. What precedes is the ground of what succeeds. It is only he who knows, 'this is eternal; this is transient' that will withdraw his mind from what is transient. Because vairāgya cannot be secured in the absence of discrimination between the eternal and the transient, viveka is said to be the cause of vairāgya.

It is only a person who has vairāgya that can acquire śanti (mind-control) and dānti (sense-control) which arise from controlling respectively the internal and the external organs. Moreover, dānti external sense-control (*bahirindriyanirodha*) can be effected only when there is control of the mind (the *antarindriya* or *antaḥ-karaṇa*); for, if they have no connection with the mind, the other sense organs cannot execute anything. To the question, if upon achieving śama, dama is automatically effected, why should it be included specifically among sādhanas, it is replied that as stated in the Gītā: *indriyāṇi pramāthīni haranti prasabhaṁ manaḥ*: "the sense-organs going astray forcefully draw the mind", if the external senses are not held in check, mind-control cannot be perfectly established.

*saṁnyāsa* signified by *uparati* (withdrawal) will mark only him who has acquired mastery over his internal and external organs. Such a *saṁnyāsin* alone can have *titikṣā* which is the ability to endure without concern the dualities like cold and heat. As his mind will not be distracted by anything outside of him, he alone can be said to have *saṁādhi* or concentration which is characterised by unswerving establishment in the thought of Brahman. In one thus qualified alone will arise *śraddhā* or faith in the teaching of the guru and of Vedānta that Brahman alone is real and that the jagat (the material world) is *mithyā*. Thus it is clear that in the series beginning with śama, what succeeds depends on what precedes. A person so perfectly qualified as thus will not desire anything except release. He does not brook any delay respecting it. He is characterised by superlatively earnest desire for liberation (*tivramumukṣutva*). Hence the reference to 'in the beginning *nityā-nitya* etc.'

As *vairāgya* is mentioned after *viveka*, in accordance with the rule '*ādudītassa hi yo yadanantaraḥ*', what precedes is the cause of

what follows' it is implied that vairāgya is the effect of viveka. The expression 'tadanantaram' is to be understood after each of the succeeding requirements upto mumukṣutva. After vairāgya will come śamādisampattiḥ; after this mumukṣutva.

## 20½

Śrī Bhagavatpāda elaborates in the next śloka the sādhanas that have been mentioned.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ २० ॥

*brahma satyam jaganmithyetyevamrūpo viniścayaḥ ।*  
*so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ ॥*

The firm understanding that Brahman is reality and that the material world (jagat) is mithyā is spoken of as discrimination between the eternal and the transient (nityānityavastuviveka).

Śrī Bhagavatpāda paraphrases nityānityavastuviveka as the knowledge that Brahman is satyam and jagat is mithyā. That is because, even if one has firm understanding that Brahman is nitya and jagat is anitya, absolute and uncompromising vairāgya does not arise; for even transient pleasures are generally sought. But when the jagat is declared to be mithyā, an object which is mithyā (which has no substantiality) is not desired by any one. Those who wish to have a kingdom are not satisfied with a kingdom seen in the dream. Hence to stabilise vairāgya, instead of saying 'brahma nityam jagat anityam', Śrī Bhagavatpāda says *brahma satyam jaganmithyā*.

*viniścayaḥ* means *viśeṣeṇa niścayaḥ*: strong conviction. By the word *niścaya* is signified not falling away (from truth) as a result of ideas which are not warranted by (absolute) *pramāṇas*.

*so'yaṁ*: split into *saḥ* and *ayaṁ*. *Saḥ* that which has been referred to as qualified by viveka; *ayaṁ* means that this has been spoken of in the beginning as *nityānityavastuvivekaḥ*.

*samudāhṛtaḥ* (*samyak udāhṛtaḥ*) i.e., well explained. The preposition *saṁ* has been affixed to show that this viveka alone will make for vairāgya from the enjoyments of fruits of karmas here in this world and elsewhere (in heaven).

After explaining viveka, Śrī Bhagavatpāda proceeds to explain vairāgya.

तद्वैराग्यं जुगुप्सा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोग्यवस्तुनि ॥ २१ ॥

*tad vairāgyam jugupsā yā darśanaśravaṇādibhiḥ |*  
*dehādibrahmaparyante hyanitye bhogyavastuni ||*

Vairāgya (detachment) is revulsion from all things seen, heard, etc., from all transient objects of enjoyment beginning with the body and up to Brahman.

*darśanaśravaṇādibhiḥ* : *darśana* refers to seeing the objects of sense-enjoyment, here on earth, of the body, etc. *śravaṇa* refers to hearing about the objects of enjoyment in heaven including the celestial bodies etc.<sup>14</sup>

*ādi* (in *śravaṇādibhiḥ*) : by inference about other things like those seen and heard about.

*vairāgya* means revulsion as from the leavings of a crow, such a revulsion arising from a resolve that never again may there be a connection with all objects of enjoyment which range from one's own body to the body of Hiraṇyagarbha which includes lordship over the fourteen worlds, living for a hundred years reckoned by Brahma's calendar.<sup>15</sup>

"What else is to be taught as reason for *vairāgya* to a person who does not feel *vairāgya* after experiencing the impure (foul) smell of his own body?"

"Continuous are the sufferings of bulls, horses, donkeys, elephants and buffaloes. They are subject to hunger and pain and they are worked to weariness. Their pains are indescribable."

"Even as here the joys earned by karma decline, so too elsewhere the joys earned by *punya* also decline".

"Whatever is not big (all-inclusive) is inferior."

<sup>14</sup> For, the latter cannot be seen with our physical eyes. So for knowledge about them we have to rely on what we hear when we are told about them.

<sup>15</sup> His Holiness here refers to a point of grammar. In the śloka it is said 'tad *vairāgyam* *jugupsā yā*.' Here '*vairāgyam*' is in the neuter gender and '*jugupsā*' is in the feminine gender. According to grammar, *vairāgyam* is '*vidheyam*' and *jugupsā* is the '*uddeśyam*'. *Vidheyam* retains its primacy and so its neuter gender despite *jugupsā* being in the feminine gender, though generally, both should be in the same gender. An illustration is: *śaityam hi yat sā prakṛtir jalasya*: Though '*prakṛti*' is in the feminine gender, '*śaityam*' having the primacy, retains its neuter gender. Even so here in 'tad *vairāgyam* *jugupsā yā*', '*vairāgyam*' having the primacy is used in its neuter gender and the neuter demonstrative *tat* is used in the śloka.



"When the stock of puṇya (of those who have gone to the celestial worlds) decreases, they are born (on earth again) as mortals". "All those who go even to the Brahmaloḥa are bound to come down to be born again on earth."

Thus the seventeenth chapter of *Yajñavaibhava-kāṇḍa* of the *Sūta Saṁhitā*.

The śloka in the *Sarvavedāntasiddhāntasārasaṅgraha* beginning with 'in the womb in the midst of his mother's urine and faeces' and ending with 'who will not get vairāgya thinking of those in heaven who, on the exhaustion of their puṇya, with their limbs shattered are made to fall down in the form of stars' and 'in which world there is disproportion of position', are all to be pondered over on the subject of vairāgya. The idea is that revulsion in respect of all that is non-ātman is easy if one contemplates the subjection of men and others to disease, the absolute dependence of animals etc. on others, disabilities like dumbness etc., the harassment of devas by the rākṣasas, the fact that sense objects like sound are productive of various kinds of evil as illustrated by the case of the stag etc. Śrī Bhagavatpāda makes this clear in a later śloka beginning with 'śabdādibhiḥ pañcabhireva'.

It may be objected: The eternality of the fruits of karma is inferred by seeing śrutis like 'āpāma somaṁ amṛtā abhūma': "We drank the soma; we are immortal", and 'akṣayyam ha vai cāturmāsya-yājīnassukṛtaṁ bhavati' (*Taitt. Sam.*): "The effect of performing cāturmāsya-sacrifice is permanent". Yet, in accordance with the rule: *yat kṛtakam tadanityam*: "Whatever is effectuated by an action is impermanent" and śruti, *yatheha karmacitaḥ*... etc. 'as here what has been gained by karma... etc.', the words *amṛta* and *akṣayya* quoted by the objector are to be understood as referring only to an inevitably terminable duration, however long it may be. So these śrutis are not valid arguments against our position. (Even Hiranyagarbhaloka to which all creatures go is only inferior to Brahmānubhava, however eminent he may be otherwise. The immortality in Hiranyagarbha is only *āpekṣika*, i.e., it is relative immortality with reference to this world.)

## 22½

By this śloka the nature of *śama* is explained.

विरज्य विषयव्रातात् दोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ २२ ॥

*virajya viṣayavṛātāt doṣadr̥ṣṭyā muhurmuḥuḥ ।  
svalakṣye niyatāvasthā manasaḥśama ucyate ॥*

Detaching the mind from manifold sense-pleasures again and again perceiving their pernicious character, resting it permanently on one's objective is said to be śama (mind-control).

Some pleasures have a beginning and an end. They can be secured only by expenditure of much money and effort. They are of limited duration and become insipid. Seeing all these defects again and again in sense-pleasures makes for lasting vairāgya from them. When that vairāgya arises, the mind is said to rest unmoved and unchanging in its objective whether it is saṁguṇa or nirguṇa. Thus vairāgya is said to produce 'śama' which is a condition of permanent resting of the mind.<sup>16</sup>

23½

The nature of dama is explained in this śloka.

*विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।  
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ॥ २३ ॥*

*viṣayebhyaḥ parāvartya sthāpanam svasvagolake ।  
ubhayeṣāmindriyāṇām sa damaḥ parikīrtitaḥ ॥*

The retention of both kinds of senses in their respective orbs withdrawing them from sense-objects is spoken of as dama.

With reference of śama or mind-control, as it can of itself go out to seek objects, self-withdrawal of the mind was spoken of as śama. The external organs like the ear which are jñānendriyas and like speech which are karmendriyas cannot go out to objects of their own accord. The mind is said to be the reins; the external organs are said to be horses. *parāvartya*: turning away from. These should be withdrawn, i.e., turned back from the roads of sense-objects. They should be confined to their respective orbs like the ear and the mouth etc. *sthāpanam*: The effectuation of the cessation of their activities is called dama. This restraining of the mind etc., has been explained in the Kathopaniṣad in the vākyas: *ātmānam rathinam viddhi śarīram rathamēva tu । buddhiṁ tu sārathim viddhi manasḥ pragrahameva ca ॥ indriyāṇi hayānāhuḥ viṣayāms-*

<sup>16</sup> His Holiness refers to a grammatical point here. As the suffix 'īyap' (ya) refers to a future state, the word 'virajya' formed by it indicates the instrumentality of vairāgya with reference to śama.

*teṣu gocarān* । “Know the self to be the owner of the chariot. The body is the chariot. Buddhi is the charioteer. The mind is the reins. The senses are the horses. The sense-objects are the roads.”

## 24

In this is explained *uparati* or self-withdrawal which is to be brought about by *dama* or the control of the external organs.

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २४ ॥

*bāhyānālambanaṁ vṛttereṣoparatiruttamā*

The pre-eminent *uparati* is the non-dependence of the mind on anything external.

Even as the water in a tank goes through its outlets and engulfs the fields etc., so too the mind which is inside comes out through the openings of the ears etc., and is transformed into the shape of the objects like sound etc. This transformation is called *mano-vṛtti* (the mental mode). The idea is that when the mind which is inside is restrained from going out through the external organs, it does not get transformed into the shape of the external organs.

## 25

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २५ ॥

*sahanam sarvaduḥkhānām apratikārapūrvakam* ।  
*cintāvilāparahitam sā titikṣā nigadyate* ॥

Endurance of all afflictions without countering aids, and without anxiety or lament is said to be *titikṣā*.

When the mind (*citta*) is unconnected with anything external, it is unaffected by the dualities of cold and heat. Even if these dualities occur in relation to a person by virtue of karma or *kāla* etc., there will arise *titikṣā* which makes for their endurance.

It is common knowledge that woollen apparel and a fan are used to counter the afflictions of cold and heat. When these countering aids are unavailable, people are prone to anxiety and lament: ‘What is to be done by us who are helpless?’ By speaking of *titikṣā* as endurance without anxiety or lament and without external aids, Śrī Bhagavatpāda refers to such *titikṣā* as the means to inquiry (into Brahman).

*duḥkhānām* refers to cold, heat etc., which are the causes of *duḥkha*: afflictions.

The idea is that a mind which is subject to anxiety and lament is as distant as ever from (is unfit for) inquiry.

## 26

Now Śrī Bhagavatpāda explains *śraddhā*, the indispensable cause for knowledge of the truth about a thing.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्याऽवधारणा ।

सा श्रद्धा कथिता सद्भिः यया वस्तूपलभ्यते ॥ २६ ॥

*śāstrasya guruvākyaśya satyabuddhyāḥvadhārāṇā* ।

*sā śraddhā kathitā sadbhiḥ yayā vastūpalabhyate*

Ascertainment of the scripture and of the words of the guru with conviction about their truth is called *śraddhā* by the good and as that by which knowledge of Reality is obtained.

In the world too, in the absence of faith in the words of any *āpta* (trustworthy person who has knowledge) no man acts in accordance with them in the matter of inquiry etc. When that is so with reference to objects of sense-perception, what needs to be said in the case of meaning of scripture which is beyond sense-perception? Hence *śraddhā* is the supreme means to inquiry about what is super-sensuous. As the Lord said in the *Gītā*: *asraddadhānāḥ puruṣā dharmasyāsya parantapa aprāpya mām nivantante mṛtyu-samsāra-vartmani* ॥ "Parantapa! Persons without *śraddhā* in this dharma go back along the road of death and *samsāra* without attaining Me." It is only he who is *śānta*, *dānta*, *uparata*, and *titikṣu* that obtains conviction of a thing in the form 'this is thus' upon his having been taught by the guru and the texts of *Vedānta*: "Brahman alone is the reality; That thou art; all the rest is *mithyā*". He who does not possess this kind of *sādhana* will not get the conviction. So, to exclude one who has not that qualification, the first requisite is mentioned as *śraddhā* with reference to the words of the guru and the *Vedānta*.

*Śāstra* is texts like 'tattvamasi': 'That thou art'. In accord with that are the words of the guru in the form: 'You are not a *samsārin*; you are the Supreme Brahman which is ever intelligent and free. All else is *mithyā*.'

*satyam*: the truth: *abādhitārthabodhakam* 'what conveys a meaning which is not annulled.'

*avadhāraṇa* : firm faith.

That by which a thing is well understood is called *śraddhā* by the good, is the prose order.

27

*saṁādhāna* is explained next to show that it accrues only to one who has such *śraddhā*.

सम्यगास्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २७ ॥

*samyagāsthāpanam buddheḥ śuddhe brahmaṇi sarvadā ।*

*tat saṁādhānamityuktam na tu cittasya lālanam ॥*

The perfect establishment of the *buddhi* always in the pure (*nirguṇa*) Brahman is said to be *saṁādhāna*, not the indulgence of the mind.

There may appear to be no difference between this kind of *saṁādhāna* and *śama* which is of the form of being firmly concentrated in one's objective. But as stated in the earlier śloka (22½): *tathāpi muhurmuhuḥ doṣadr̥ṣṭyā viśayebhyo virajya svalakṣye niyatāvasthā* and in the words of the Gītā: *yato yato niścarati manaścañcalamasthiram । tatastato niyamya itat ātmanyeva vaśam nayet ॥* : "From whatever cause the fickle mind wavers and is distracted, from that it must be restrained and brought under the control of the *ātman*"; in the state of *śama*, there is need for effort in respect of steadying the mind characterised by *saṅkalpa* and *vikalpa*, determination and doubt. Hence, here *saṁādhāna* is described as the process of fixing the *buddhi* of firm conviction always in the pure, i.e., *nirguṇa* Brahman permanently. By this reference in this context is made to the *antaḥkaraṇa* freed from every kind of determination or doubt. That is why Śrī Bhagavatpāda used the word *buddhi*, the form of decision instead of the word *manas*.

Even here, it is said 'in the pure Brahman' which means 'in the *nirguṇa* Brahman which is free from all limitations or *upādhis*. When explaining the nature *śama* it was spoken of as '*svalakṣye niyatāvasthā*, i.e., the state of being concentrated in one's goal. This (being endowed with *śama*) can happen also in respect of the *saguṇa* Brahman. Strictly speaking, *śama* is the means (*sādhana*); *Samādhāna* is its fruit, its culmination.

*lālanam* : In the world, if children weep persistently elders pacify them by giving them what they want. This is popularly

known as *lāṇam*. Similarly, here *saṁādhāna* is not giving free rein to the mind to stray as it pleases. That is why Śrī Bhagavatpāda says: *na tu cittasya lāṇam*. The following śloka of the *Yoga Vāsiṣṭha* are relevant here:

*śubhāśubhābhyām mārgābhyām vahantī vāsanāsarit |*  
*pauruṣeṇa prayatnena yojanīyā śubhe pathi ||*  
*aśubheṣu samāviṣṭam śubheṣvevāvatārayet |*  
*svamaṇaḥ puruṣārthena balena balinām vara ||*  
*aśubhāccālitam yāti śubham tasmādapītarat |*  
*jantościttam tu śīśuvat tasmāttaccālayet balāt ||*  
*saṁatāsāntvanenāśu na drāgiti śanaiśśanaiḥ*  
*pauruṣeṇa prayatnena lālayet cittabālakam ||*

"The river of latent impressions (*vāsanās*) carries a man along the good and evil paths. They all have to be turned to good paths by special manly effort. What inclines to the evil must be directed to the good. The mind of a creature (here, man) is that of a baby. It must be forcibly directed to the good. This should be done gradually by the method of *śama*, not precipitately. The mind of a creature is like that of a child and so, it must be coaxed with manly effort."

Thus, according to the *Yoga Vāsiṣṭha* coaxing and causing to act are pre-conditioning means to steadying the mind by *śama* etc., not in the state of concentration which is fructification of the process. For, when that is attained, even without further effort, by the endeavour put forth when *śama* was acquired, by the wearing out of the outgoing tendencies, it is possible to shift the mind's attention on the *nirguṇa* from the *saguṇa* Brahman.

## 28

The next śloka shows that *mumukṣutva*, the intense yearning for release will accrue only to him who has obtained this kind of *saṁādhāna*, not to any other.

*अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।*  
*स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २८ ॥*  
*ahaṁkāradidehāntān bandhān ajñānakalpitaṁ*  
*svasvarūpāvabodhena muktumicchā mumukṣutā ||*

*Mumukṣutā* is the desire to free the mind from the bonds extending from the *ahaṁkāra* to the body created by *ajñāna*, by means of knowledge of one's real nature.

*ahamkāra* may be understood in two senses. Either it is the reflection of the *antaḥkaraṇa* in the body composed of the eyes etc., producing the ego sense (*aham iti abhimānaḥ*). Thus, *ahamkāra* is the reflection of the *caitanya* (intelligence) in the mind (*vide śloka 105 infra*). Or, *ahamkāra* may refer to the *jīva* who is the enjoyer in the *ānandamayakośa*. This is to be traced to what Śrī Bhagavat-pāda said in his work *Svātmanirūpaṇa : suptigataiḥ sukhaleśaiḥ abhimanute sukhi bhavāmīti | ānandakośanāmā sohamkāraḥ katham bhavedātmā* || "The *jīva* speaks of himself as being happy by enjoying a bit of happiness in the state of dreamless sleep. In that condition, he is in the *ānandamayakośa*. That is the *ahamkāra*. How can that *ahamkāra* be the *ātmā*?" Even that is the product of *ajñāna*.<sup>18</sup> They are all secondary as they are the products of mental activity. Hence, the bonds beginning with *ānandamaya* and including the *viññānamaya*, *manomaya*, *prāṇamaya* and *annamaya*-*kośas* which make one think of them as *ātman* before the realisation of one's true nature should all be broken asunder by perfect knowledge of one's real nature with such efficiency that the sense of the *ātman* will never more attach to them. The desire to thus get rid of these bonds is *mumukṣutā*. The idea is that according to the text: *yatra tvasya sarvam ātmaivābhūt tat kena kam paśyet : (Bṛh.)* "Where everything is the *ātman*, what can be seen and by what?", at that stage as nothing other than the *ātman* will be seen, one gets liberated from the bonds of the five *kośas*. That is the meaning of *ahamkāraḍidehāntān bandhān*: the bonds extending from the *ahamkāra* to the five *kośas* of the body.

## 29

This *mumukṣutā* is of three kinds, viz., *manda*, *madhyama*, and *pravyddha*, the inferior, the middling and the well-developed. Even though *mokṣa* is of the nature of eternal bliss, this yearning for it is difficult to obtain for persons whose *antaḥkaraṇa* is filled with the residual impressions of *saṁsāra*. The mere desire (for liberation) that arises in the mind when listening to the exposition of Vedāntic scriptures is sterile of any effect. This is purely *mandamumukṣutā*. When a man, by reason of the discrimination that he attains while devoutly listening to the texts of the scriptures, repeatedly sees the futility of the sense-objects of *saṁsāra*, obtains detachment from them, gives up all *karmas* in the prescribed manner

<sup>18</sup> For, *kartrtva* (acting) and *bhoktrtva* (enjoying) are both to be traced to *ajñāna*. The former relates to the *kośas* (sheaths) other than *ānandamaya* while the latter has reference to the *ānandamayakośa*.

and approaches a guru for earnest inquiry, a mumukṣutā (desire for liberation) arises while listening to the spiritual texts. Such desire will last only for the time being. Then what was, in a previous stage called mandamumukṣutā becomes madhyamā. When uncompromising detachment arises in the mind which comes to a state of being at peace, and the guru too dowers him with his grace that he should soon cross the ocean of saṁsāra, then the man does not desire anything other than mokṣa which is a state of eternal bliss. He suffers no delay thereafter. Becoming a pravṛddha-mumukṣu, he becomes pre-eminently qualified and quickly attains the fruit (of liberation).

मन्दमध्यमरूपाऽपि वैराग्येण शमादिना ।

प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २९ ॥

*mandamadhyamarūpāpi vairāgyeṇa śamādinā ।*

*prasādena guroḥseyam pravṛddhā sūyate phalam ॥*

Even though it is inferior and middling, if this mumukṣutā grows into the well-developed state by detachment and control of the mind etc., with the grace of the guru, it bears fruit.

This means that though mumukṣā is of the form of desire for liberation, when it becomes well-developed, it immediately bears fruit. For its development, one must strive for securing detachment from all pleasures, the six-fold disciplines and the grace of the guru.

### 30

Amidst the sādhanacaṭuṣṭaya, the four-fold means to mokṣa, if the second and the fourth exist, everything is provided; not otherwise. This is explained in the next śloka :

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ ३० ॥

*vairāgyam ca mumukṣutvaṁ tīvraṁ yasya tu vidyate ।*

*tasminnevāarthavantaḥ syuḥ phalavantaḥ śamādayaḥ*

It is only in the case of one who is determined in his detachment and yearns for liberation that śama etc. become meaningful and fruitful.

When it is said *arthavantaśśamādayaḥ*, śama etc. become meaningful, the reference is to the words śama etc. One can meaningfully say that śama etc., exist in him. The idea is: This person



is one to whom the words śānta, dānta apply; that he is characterised by rigorous detachment on the one side and that he has absolute desire for liberation on the other. For śāma etc. become fruitful only in the case of tīvrāmumukṣutva, supremely earnest desire for liberation. If a person has this absolute mumukṣutā, then, because an effect cannot arise without a cause, from this effect (tīvrāmumukṣutā), the cause, possessing śāma etc., is inferred. It goes without saying that he has śāma etc. Similarly, when the means to śāma etc., namely tīvravairāgya (rigorous detachment) arises in a person, as when the cause functions the effect inevitably follows, śāma etc. will surely be secured. Thus, the series śāma etc., occupy a middle place between vairāgya and mumukṣutā. They are the effect of tīvravairāgya and, in their turn, they lead to mumukṣutā. Śāma etc., become meaningful in tīvravairāgya and they become fruitful in mumukṣutā.

With reference to the minds of persons outside of us, it is impossible for one who merely looks at them externally to know if they have cultivated śāma etc. This can be done only by inferring the cause which is invisible from the effect which is visible. So, if a person exhibits mumukṣutā, one may infer that he has cultivated śāma etc. If it is asked how can a person know that he has himself got śāma etc., he has to examine himself and ascertain if he has the cause, tīvravairāgya in full and if he experiences the pre-eminent fruit, the intense yearning for liberation, tīvrāmumukṣā. What is intermediate between them as the effect of the former and the cause of the latter is established. Speaking about tīvravairāgya, a śloka in the *Sarva Vedānta Siddhānta Sāra Saṅgraha* says: *kākasya viṣṭhāvad asahyabuddhiḥ bhogyeṣu sā tīvraviraktirīṣyate | viraktitīvratvanidānamāhuḥ bhogyeṣu doṣekṣaṇameva santaḥ ||* "Regarding all objects of sense-pleasure as contemptible as the leavings of a crow is said to be tīvravirakti. The cause of such persistent virakti is to see all such objects as sinful (in their nature and in their effects)".

*tīvratvam* (intensity) in mumukṣuta is that it is well-developed. That has been explained earlier.

## 31

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।

मरौ सलिलवत्तत्र शमादेर्भानमात्रता ॥३१॥

*etayormandatā yatra viraktatvamumukṣayoḥ |*

*marau salilavattatra śamāderbhānamātrata ||*

Where detachment and desire for release are dull, śama etc., are unreal like water in a mirage.

If viraktatā and mumukṣā are not intense, then they are transient appearances like water in a mirage. When the sun is very hot in a desert by the contact of its blazing rays, there arises in a man seeing it from a distance an illusion that there is water there. Going near, no water is obtained nor is thirst quenched. On the other hand, the weary man who has reached the 'spot in quest of water only suffers more intense pain. Even so, in the absence of tivravairāgya and mumukṣutā, śama etc., are only illusory appearances like water in a mirage; such a one does not reap the fruits of śama etc., nor is he described by others as śānta etc.

## 32

Thus, having explained viveka etc., (the sādhanacatuṣṭaya), which constitute the qualifications of the adhikārin for Brahma-vicāra which means devoutly listening to the passages relating to Brahman without a second, which is non-different from one's ātman and which is eternally pure, intelligent and free, Śrī Bhagavatpāda proceeds to speak of bhakti which is the direct (internal) means (antaraṅgasādhana) to realisation of the ātman and which is what is to be achieved by the aforesaid inquiry.

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ ३२ ॥

*mokṣakāraṇasāmagryām bhaktireva garīyāsī ।*

*svasvarūpānusandhānam bhaktirityabhidhīyate ॥*

Among the material aids for achieving mokṣa, bhakti is the greatest. Continuous contemplation of one's essential nature (svarūpa) is said to be bhakti.

By *svasvarūpānusandhāna* contemplation on one's essential nature, nididhyāṣana (profound repeated meditation) is meant. That alone can serve as the immediate means to direct realisation. The continuous contemplation of the śruti text and the upadeśa of the guru: *sa ātmā tattvamasi* (That is the ātman; That thou art): "Thy essential nature is Brahman; thou art That only", is the indispensable means (asādhāraṇa kāraṇa) of such realisation. This contemplation (anusandhāna) is of the form of the exclusion of contrary ideas and is marked by a continuous flow of accordant ideas. Śama etc., are the cause of jñāna mediated by vicāra and nididhyā-

sana. But nididhyāsana is the immediate cause for it. Because it produces direct realisation, it is said to be the greatest among the sādhanas that make for jñāna which is revelatory of one's true nature which is synonymous with mokṣa.<sup>19</sup> Among the means for nididhyāsana, bhakti is the greatest, because it is direct and internal means.

The sāmagrī (resources) referred to here is of those beginning with viveka and ending with nididhyāsana.

## 32½

A view of bhakti held by certain others is referred to here.

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ॥ ३२½/२ ॥

*svātmatattvānusandhānaṁ bhaktirityapare jaguḥ ॥*

Others say that the continuous contemplation of the truth of one's ātman is bhakti.

*svātmanaḥ* means of one's own jīvātman. The truth about its nature means the Paramātman indicated by the word 'That'. Its anusandhāna means though really there is difference (between the jīva and the Paramātman) for the nonce, contemplation of the 'That' as oneself in the manner of *ahamgrahopāsana* or meditation on the jīva as non-different from the Paramātman.<sup>19a</sup> Others say, that is bhakti. Śrī Bhagavatpāda implies by the words *apare jaguḥ*—'others say', that this is not *mukhyabhakti*, as it is preceded by a sense of difference and is a delusion.

## 33½

What is to be done by one endowed with the aforesaid qualifying means is described.

उक्तसाधनसम्पन्नः तत्त्वजिज्ञासुरात्मनः ।

उपसीदेद् गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ ३३½/२ ॥

*uktasādhanaśampannaḥ tattvajijñāsuraत्मनः ।*

*upasīded gurum prājñam yasmād bandhavimokṣaṇam*

<sup>19</sup> The idea is that jñāna does not produce mokṣa as a thing to be effectuated like a pot. It is not cause in that sense. The jīvātman is ever Brahman. This knowledge was hidden. It is revealed by such jñāna.

<sup>19a</sup> *upāsana* is of three kinds: 1. *aṅgārabodhopāsana* in which some person or thing is worshipped or meditated as a limb of a rite as where a *kūrca* of sacred grass is thought as a deity invoked on it (*asmin kūrce brahmānamāvahayāmi*); 2. *pratīkopāsana* as where an idol or picture is worshipped as a god; 3. *ahamgrahopāsana* in which the worshipper himself is equated with a deity as in *Sivo'ham* or *So'ham*.

Let a person who is endowed with aforesaid qualification and who wants to realise the truth about the ātman humbly approach the guru who has achieved ātmajñāna, and from whom alone can accrue release from bondage.

*uktasādhanaśampannaḥ* refers to the sādhanas for vicāra, namely viveka etc.; 'a person so endowed' is to be understood after this.

*ātmanaḥ tattvajijñāsuḥ* means one who desires to know one's self essentially. He should approach; whom? A guru who will instruct. Of what kind? One who is a prājña: prajñā means peerless knowledge; *prakṛṣṭā niratiśayā jñā avagatiḥ prajñā*; Brahmasākṣātkāra. For, as will be said in śloka 428 *infra*: *brahmātmaṇośodhitayoṛ ekabhāvāvagāhiniḥ | nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate ||* : "The modification (of the antahkaraṇa) which is of form of apprehension of the oneness of Brahman and ātman after analysing them, and which is of the nature of pure cit is said to be prajñā".

One who has this prajñā is a prājña. Prājñam means brahmaṇiṣṭham, one who is firmly established in Brahman.

*yasmāt*: by nearness to such a guru. The benefit of approaching a guru is stated. By proximity to such a guru the bonds imagined by ajñāna commencing from ahaṁkāra to the body are completely given up. By approaching him, by knowledge of one's true self arising from his upadeśa, mokṣa which is freedom from bondage is accomplished.

### 34½

The characteristics of such a guru are explained in this śloka:

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मविदुत्तमः ।  
ब्रह्मण्युपरतश्शान्तो निरिन्धन इवानलः ॥ ३४½/२ ॥

*śrotriyo'vṛjino'kāmahato yo brahmaviduttamaḥ |*  
*brahmanyuparataśśānto nirindhana ivānalaḥ ||*

The guru is well-versed in the Vedas; he is sinless; he is not smitten by desire; he is a knower of Brahman; he is super-eminent; withdrawing himself into Brahman, he is ever at peace; he is like a smouldering fire unfed by fuel.

*śrotriyaḥ*: one who has studied the Upaniṣads. Vide the Pāṇini-sutra: *śrotriyaśchando'dhīte*. For, it is only he who has in-

quired into Brahman after the study of the Upaniṣads that can qualify for direct realisation of Brahman.

*avrjinaḥ*: one who is sinless. The śruti says: *nāvirato duṣ-caritāt nāśānto nāsamāhitah, nāśāntamānaso vāpi prajñānenainam āpnuyāt* (Kaṭha): "Not by him who has not desisted from evil conduct, who does not possess śama, etc., who is not collected, who does not have a mind at peace with itself can this be attained merely by prajñā alone."

The reason for saying that one should be an *avrjinaḥ* sinless, is given by the next quality *akāmahataḥ*: one who is not subjected to *kāma*, the promptings of desire for external objects. One who is foiled by *kāma* (desire) is *kāmahataḥ*, one to whom his real nature does not shine. One not so foiled is *akāmahataḥ*. He who has no idea of bliss of self-realisation is drawn to external pleasures and may sometimes even commit sin in the process of getting them. The *brahmaviduttama*, the eminent knower of Brahman on the other hand has direct enjoyment of the bliss of self-realisation. In accordance with the Gītā śloka: *viṣayā vinivartante nirāhārasya dehinaḥ | rasavarjam, raso'pyasya param dṛṣtvā nivartate ||* "Sense-objects withdraw from an abstemious person. But the taste for them may remain. Even this is annulled when the Supreme Brahman is seen (realised)." So, such a person has no worldly desires and he is said to be *akāmahataḥ*, i.e., one who is not *hataḥ* (struck) by *kāma* and is sinless. For *kāma* alone is the inducement to sin. That is declared by the Lord in reply to the query of Arjuna in the Gītā in the following and other ślokas: *atha kena prayukto'yaṁ pāpam carati pūruṣaḥ | anicchannapi vārṣṇeya balādiva niyojitaḥ ||* "Compelled by what, scion of the Vṛṣṇis, does a man indulge in sin though unintentionally, as if constrained to do it by force?" To this the Lord replies: *kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ | mahāśano mātāpāpmā viddhyenamīha vairiṇam ||* "It is desire, it is anger born of *rajoguṇa* which is all-devouring and all-sinful. Know thou, that is the foe here."

*brahmaṇyuparataḥ*: One whose mind has found its rest in Brahman. Hence, one is at peace like a fire without fuel. A fire not fed by fuel is without flame. It is *śānta*, contained in itself. So, one who is withdrawn into Brahman is not attached to any external activity and is established in the nirguṇa Brahman. Hence he is spoken of as *śāntaḥ* i.e. as one who is not affected by *kāma* etc.

*śrotṛiyatva* etc.: enumerated here are not alternative qualities. For, not being versed in the Vedas, being sinful or being subject to desire cannot pertain to the eminent knower of Brahman. Their opposites are all essential qualities of a guru, and by their cumulative existence, they remind one of his nature and are to be considered as his essential qualities (*svarūpa-lakṣaṇa*).

## 35

अहेतुकदयासिन्धुर्बन्धुरानमतं सताम् ॥ ३५ ॥

*ahetukadayāsindhuḥ bandhurānamatām satām ॥*

The guru is an ocean of spontaneous compassion that asks for no reason. He is a friend to the pure who make obeisance to him.

*ahetuka*: that for which there is no reason.

The guru's compassion is unmotivated by anything else than the urge to destroy the affliction of another. Others may strive to help people out of their own mental distress to get rid of the sense of pain that they themselves experience at the sight of other's distress. To show that the guru's compassion is not of this kind, Sṛī Bhagavatpāda uses the word '*ahetuka*'. By the eminence of his Brahmajñāna, no pain can touch him whether it emanates from others or from himself. His only desire is that men should cross the ocean of saṁsāra. The desire arises in him when he comes out of his samādhi to world-consciousness.

*bandhuḥ*: means one who destroys afflictions of the mind. (*bandhuḥ duḥkhaḥārakaḥ*.)

Whose bandhu is the guru? *ānamatām*: of those who make obeisance to him. *ānamatām satām* means the good who are endowed with humility. By this it is indicated that upadeśa is given only after carefully examining the qualification of the pupil. For, it is said: *nāsūyakāyānrjave śaṭhāya*: "Not for the jealous, not for the crooked, not for the roguish (should this knowledge be communicated); *idamaśiṣyāya no deyam*: "This is not to be imparted to one who is not a fit disciple". In the Gītā it is said: *idam te nātapas-kāya nābhaktāya kadācana, na cāśuśrūṣave vācyaṁ na ca mām yo'-bhyasūyati*: "This (which has been taught to thee) is never to be taught to one who is devoid of austerities or to one who has no devotion, or to one who does not do service or to one who speaks ill of Me." *idam* means *upasadanam* or *saṁpāgamanam*: going near.

## 36

Śrī Bhagvatpāda goes on to mention with great tenderness what a pupil should do after approaching a guru.

तमाराध्य गुरुं भक्त्या प्रह्वः प्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३६ ॥

*tamārādhyā gurum bhaktyā prahvaḥ praśrayasevanaiḥ ।  
prasannam tam anuprāpya prcchet jñātavyamātmanah*

Worshipping that guru with devotion and approaching him, when he is pleased, with speech and action betokening humility, he should beseech him to tell him what has to be learnt.

Bhakti is attachment to those who deserve to be worshipped. It is a mental quality. Prostration of the body and the joining of palms are expressive of this bhakti. *praśraya* is speaking with humility. *sevana* is prostrating in such a manner that all eight parts of the body touch the ground (*sāṣṭāṅga-namaskāra*). It also includes touching the guru's feet, and executing his behests. The guru is served by these ways. He is pleased by this straightforward service.

*tamanuprāpya*: going near him so that he is in front of the śiṣya; standing in his presence in the prescribed manner waiting for the appropriate time.

*prcchet jñātavyamātmanah*: What is required to be learnt and desired to be learnt in the matter of the essential character of the self should be queried about.

By the expressions *bhaktyā*, *prahvaḥ*, *praśrayasevanaiḥ*, purity of mind, speech and action in the worshipper are indicated. That is, he should have *trikarāṇa-suddhi*.

## 37

To those who yearn for spiritual knowledge, in the following śloka 37 to 42 Śrī Bhagavatpāda is pleased to explain with tenderness the manner of worshipping the guru by appropriate words issuing out of true devotion.

स्वामिन्नमस्ते नतलोकबन्धो

कारुण्यसिन्धो पतितं भवान्धो ।

मामुद्धरात्मीयकटाक्षदृष्ट्या

ऋज्व्याप्तिकारुण्यमुष्माभिवृष्ट्या ॥ ३७ ॥

*svāminnamaste natalokabandho  
 kārūṇyasindho patitam bhavābdhau ।  
 māmuddharātmīyakaṭākṣaḍṛṣṭyā  
 ṛjvyātikārūṇyasudhābhivṛṣṭyā ॥*

My master! I bow to you. You are friend to those who make obeisance to you. You are the ocean of compassion. I have fallen into the sea of saṁsāra. Bathe me in the nectar of your straight and compassionate look and save me from the deeps of this ocean.

*natalokabandhu* means the annihilator of the afflictions of those who bow to him. As you are the dispeller of the sorrow of those who seek refuge in you, I bow to you seeking relief from sorrow. By apostrophising him as ocean of compassion (*kārūṇyasindhu*), the reason which impels the śiṣya to seek refuge in him is indicated. This has been explained already with reference to the expression *ahetukadayāsindhu*.

By the expression *patitam bhavābdhau* the śiṣya submits to the guru the nature of the sorrow by which he is afflicted. The meaning is: I who have sunk into the saṁsāra-samudra which is filled with the malefics of birth, old age, disease and death.

*mām uddhara*: rescue me. The śiṣya prays for release from all this. Make me free from the bonds of birth etc.

He seeks the means of such liberation by saying *ātmīyakaṭākṣaḍṛṣṭyā*: by your compassionate look, i.e., with a mere glance of your eyes. By the fact of your having realised Brahman, you are absolutely free from all impurities. Your glance so full of compassion is both pure and purifying. Released by it from all sins, I shall cross the ocean of saṁsāra. It is said: *yasyānubhavaparyantā buddhiḥ sattve pravartate । tadṛṣṭigocarāssarve mucyante sarvakilbiṣaiḥ ॥* "All persons on whom falls the glance of those whose buddhi is directed to the Reality till it becomes a fact of realisation, are saved from every kind of sin." By this the form of humility also has been shown that the śiṣya should not stand face to face before the guru. Even by a glance there will arise complete beholding by the guru. Hence the śiṣya is said to make the request for such a glance. The idea is: I shall become free from affliction completely purified when the grace of one who is immersed in the bliss of the ever-pure Brahman falls on me emanating in full from his side-long glance. Or, *ātmīyakaṭākṣaḍṛṣṭyā* may mean: by your gracious look directly fall-



ing on me [This is stated as an alternative to 'your looking on me through your side-long glance'].

*rjvyā*: by what is by nature straight. As a person who has fallen into deep waters comes up catching hold of a straight rope or a stick, so too I shall come out of the ocean of saṃsāra clasping the rope continuously by my hands. Even as the rays of light issuing from the sun or from a lamp gather together in the form of a rope, so too the rays of light coming out of the eye which is effulgent save a person as they emanate from the mind of a Brahmaniṣṭha.

*atikāruṇyasudhābhivṛṣṭyā*: by showering on me the nectar of your supreme compassion. *atyantam kāruṇyam atikāruṇyam*: utmost compassion. *tadeva sudhā*: that itself is sudhā (nectar). It is called sudhā as it removes all afflictions. *sudhā nāma amṛtam*: sudha means amṛtam, nectar. *tasyāḥ sudhāyāḥ abhito vṛṣṭiḥ yasyām dṛṣṭyāmsā atikāruṇyasudhābhivṛṣṭiḥ*: That glance by which there is all-round downpour of the nectar of infinite compassion is *atikāruṇyasudhābhivṛṣṭiḥ*. *tayā* by it: *atikāruṇyasudhābhivṛṣṭyā*. It is well-known that, by the showering of nectar on him, a person becomes free from the ills of old age, death etc. In the Rāmāyaṇa too, we read that the vānaras who were slain in battle were restored to life by Indra showering amṛta on them. When that amṛta itself is of that nature, the implication is that the glance pouring forth out of the amṛta of compassion of a Brahmaniṣṭha will bestow measureless freedom from old age and death.

## 38

In the next śloka, the śiṣya submits to the guru his *tivramumuk-  
sutva*, intense longing for liberation impatient of any delay in his redemption.

दुर्वारसंसारदवाग्निताप्तं दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः शरण्यमन्यं यदहं न जाने ॥ ३८ ॥

*durvārasamsāradavāgnitaptam*

*dodhūyamāṇam duradrṣṭavātaiḥ* ।

*bhītaṃ prapaṇnam paripāhi mṛtyoḥ*

*śaraṇyamanyam yadaham na jāne* ॥

I am scorched by the inextinguishable forest-fire of saṃsāra. I am deeply afflicted (shaken) by the winds of misfortune. I am overcome by intense fear. I fall at your feet. Save me from death. I have none else in whom I can seek refuge.

Samsāra itself is a forest-fire as it spreads in all directions and scorches. It is inextinguishable except by the jñāna springing from the guru's upadeśa. When the forest-fire is aided by the wind, the flames spread out and scorch in all directions. The winds here are said to be *duradr̥ṣṭavātaiḥ*, i.e., winds of misfortune: sins. They are unfavourable winds. *dodhūyamānam*: trembling greatly again and again. If the wind is favourable, it carries the person away from the flames. If it is unfavourable, either it carries him into the fire or blows the fire on him. It is with the idea that the man suffering from the heat of the forest-fire will be rescued from it by the down-pour of the nectar that reference is made in the previous śloka to the shower of the amṛta of guru's compassion by the expression *atikārunyasudhābhivṛṣṭyā* making it an adjective of *dr̥ṣṭyā* and the whole being taken as a *bahuvrīhi*-compound. Instead, it may also be taken as a *tatpuruṣa*-compound. *dr̥ṣṭyā*: by your glance, *atikārunya-sudhābhivṛṣṭyā*: by the downpour of infinite compassion through it. The purport of the śiṣya's appeal is: "If I obtain ātmajñāna by your grace, death in the form of the exit of the vital airs from my body will not happen to me". The śruti also says: *na tasya prāṇaḥ utkrāmantī atraiva samavanīyante* (*Brh.*): His (ātmajñānin's) prāṇas do not go away; they get stilled (acquire laya) here itself. (That is, the man does not die as ordinary people do by their vital airs going out of the body at death.) As whatever is dead must be born again (*dhruvam janma mṛtasya ca*), and as the ātma jñānin does not die in the usual sense of the word, it is clear that in the absence of death (by the ordinary way), there will be no birth again. And so, the śiṣya prays: 'By your grace I shall be rescued from the succession of birth and death which is samsāra'.

By saying 'I know none else in whom to seek refuge', the śiṣya submits to the guru that he is without any such other refuge. 'Apart from you, I know none else who can protect me. I have no other refuge; so I must not be treated with indifference.'

39, 40

By the following two ślokas, it is shown that the compassion of the guru towards the śiṣya is absolutely unmotivated.

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।  
 तीर्णास्त्वयं भीमभवाणं जनानहेतुनान्यानपि तारयन्तः ॥ ३९ ॥  
 अयं स्वभावस्त्वत एव यत्परश्रमापनोदप्रवर्णं महात्मनाम् ।  
 सुधांशुरेष स्वयमर्ककर्मश्रमाभितप्तामवति क्षिति किल ॥ ४० ॥

*śāntā mahānto nivasanti santo vasantavallokaḥitaṁ carantaḥ |*  
*tīrṇāssvayam bhīmaḥbhavārṇavam janān ahetunānyamānapi*  
*tārayantaḥ ||*

*ayam svabhāvassvata eva yatparaśramāpanodapraṇaṁ*  
*mahātmanāṁ |*

*sudhāmsūreṣa svayamarkakarkaśaprabhābhitaṭṭam*  
*avati kṣitīm kila ||*

There exist great and good persons who, like the spring season, are ever given to doing good to the world. Having themselves crossed the ocean of saṁsāra, they help others to do so for no reason of their own.

The assuaging of the ills of others is natural to the great. Does not the moon cool the surface of the earth scorched by the rays of the sun?

*vasantavat lokahitaṁ carantaḥ*: given to doing good to people like the spring season. Among the six seasons of the year, in the varṣartu men are afflicted by heavy rain. In the grīsmartu there is severe heat. The beginning of the śaradṛtu is pleasant, but not the entire two months; for, towards the end of the kṛtika month, it is said that Death stalks the land. The hemanta and śiśirartu are very cold. But the vasantartu which is marked by an abundance of fragrant flowers fills the entire world with joy. During this season, there is no trouble by rain, heat, cold or disease. As this ṛtu gives joy alone; so too do the śāntapuruṣas, those of unagitated mind, give peace and happiness to all people.

*śāntāḥ : nirvikāra-manaskāḥ*: those whose minds are not subject to the sway of kāma etc. That is why they are said to be great: *mahāntaḥ*.

*santaḥ*: According to the śruti: *brahmavit brahmaiva bhavati* (*Praśna*): 'The knower of Brahman becomes Brahman', they live in continuous consciousness of the infinite Brahman. Hence they live with an experience of non-difference from Brahman. That is why they are said to be *santaḥ*: those who have realised the *sadvastu*.

*bhīmaḥbhavārṇavam*: The ocean of saṁsāra is frightful. *tīrṇāḥ*: Those who have crossed the ocean of saṁsāra, i.e., those unaffected by saṁsāra, *asaṁsāriṇāḥ*.

*ahetunā*: Such people have no desires for themselves; they have no wants. Hence, whatever they do is not for any personal

gain. Without any motive, they lift up people who are immersed in the ocean of saṁsāra. It may be asked: "How do they save others without a motive? For, there can be no action which is unmotivated." It is replied: This is natural to them. No reason can be sought for what is natural. One cannot ask why sugar is sweet. Sweetness is natural to sugar. *paraśramāpanoda-pravaṇam*: should strictly be *prāvaṇyam* indicating abstract quality of removal. But the expression in the śloka is used in the sense of *bhāvapradhāno nirdeśaḥ*: the concrete act for the abstract quality. *pravaṇam*, that is *nivāraṇam* (removal) is used in the sense of *pravaṇabhāvaḥ* or *pravaṇatā* or being wholly characterised by it. Removing the afflictions of others is natural to them. It does not require an external stimulus. The moon is given as an example. By its ambrosial rays, the moon cools the earth that has been scorched by the flaming rays of the sun without being told to do so, by any other.

*kila*: signifies what is well-known

## 41

Thus, in the next śloka, the śiṣya prays with confidence to the eminent guru for liberation from his bonds seeing that the guru sits facing him and purifies him by his (guru's) gracious glance telling himself that the śiṣya deserves in every way to be protected by reason of his humble deportment, his accordant speech and by his devotion signified by them, and that he has no other refuge.

ब्रह्मानन्द-रसानुभूति-कलितैः पूतैः सुशीतैः सितैः

युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैः वाक्यामृतैः सेचय ।

सन्तप्तं भवतापदावदहनज्वालाभिरेनं प्रभो

धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ ४१ ॥

*brahmānanda-rasānubhūti-kalitaiḥ pūtaiḥ suśītaiḥ sitaiḥ*  
*yuṣmadvākkalaśojjhitaiḥ śrutisukhaiḥ vākyaāmṛtaiḥ secaya* ।  
*santaptam bhavatāpadāvadahanajvālābhirenam prabho*  
*dhanyāste bhavadīkṣaṇakṣaṇagateḥ pātrīkṛtāḥ svīkṛtāḥ* ॥

O Lord! I am tormented by worldly woes as by the tongues of a forest-fire. Your speech sweetened by the ambrosial bliss of Brahman is immensely cooling. It issues out from your lips as from the mouth of a pitcher. It is delightful to the ear. Sprinkle your cool words on my head. Blessed are those on whom falls your passing glance accepting them as your own.

*prabho: sarvasakta*, all powerful One! Those persons who by the contact of your cakṣurindriya, by your gracious look, by the conferment of your kaṭākṣa even for a moment, are annexed to yourself are fortunate indeed. Hence, I too, having received the benefit of your glance, have become pure and saved from the darkness of ignorance. The śiṣya speaks thus to secure the quick subsidence of the heat of saṁsāra.

The suffix *gateḥ* in *kṣaṇagateḥ* is to be understood in two senses. *gati* may mean *prāpti*: attaining, or *saṁyoga*: connection. Both are appropriate here: either getting your compassionate look or being connected with it, that is, connected with your glance even for a moment.

*pātrikṛtāḥ: āspadibhūtaḥ*: those on whom the saving glance may fall.

*svīkṛtāḥ: ātmīyatvena kṛtāḥ*: taken as own Kith and Kin. Such persons are fortunate: *kṛtārthāḥ*. Hence I too freed from the darkness of ignorance by your saving glance am fortunate. He indicates thus: 'very quickly I wish to be rescued from the fires of saṁsāra'.

*śreyasi kena trpyate?* "In the matter of spiritual wealth, by what will one be contented?" So, in addition to the extinguishing of the saṁsāra-fires, the śiṣya asks for the rain of supreme knowledge which will dower him with the enjoyment of Brahmānanda. That alone will remove all stains from his mind. The Gītā says: *na hi jñānena sadṛśam pavitrāmiha vidyate*: "There is nothing here so purifying as jñāna." As the words embody such jñāna, the words which are of the form of instruction in jñāna which destroy all sins themselves are said to be purifying.

*suśītaiḥ*: by the very cool waters which quench the fires, or *tāpas—ādhyātmika, ādhidaivika* and *ādhibhautika*—torments which are to be traced to the mind, gods and to the body or fate or natural causes.

*sitaiḥ: nirmalaiḥ*: pure as they lead to the sattvamārga withdrawing the mind from the rajo-mārga and tamo-mārga.

*yuṣmadvākkalaśojjhitaiḥ*: emanating from the internal indriya of your speech, or from your mouth.

*brahmārandarasānubhūtikalītaiḥ*: characterised by the experience of the ambrosia of the experience of Brahman: This is the reason for saying that they are *pūtāḥ*, pure.

*śrutisukhaiḥ* : which give delight to the ear. Being pure, being cool, being of the nature of sattva-guṇa, issuing out of the jar of the mouth, being ambrosial are all spoken of as features of the guru's words. When the words themselves delight the ear when they are heard, how much more delightful will they be when their meaning is understood!

## 42

The nature of the fear that has overtaken the pupil referred to earlier is explained in the next śloka for the speedy bestowal of the guru's grace on him.

कथं तरेयं भवसिन्धुमेतं का वा गतिर्मे कतमोऽस्त्युपायः ।

जाने न किञ्चित्कृपयाऽव मां प्रभो संसारदुःखक्षतिमातनुष्व ॥ ४२ ॥

*katham tareyaṁ bhavasindhumetaṁ*

*kā vā gatirme katamo'styupāyaḥ ।*

*jāne na kiñcit kṛpayā'va mām prabho*

*samsāraduḥkhakṣatimātanuṣva ॥*

How shall I cross this ocean of saṁsāra? What is to be my fate? What are the means? I know nothing. O! great One! Save me by your grace. Vouchsafe to me the liquidation of the sorrow of saṁsāra.

How shall I cross this ocean of saṁsāra beset with diverse insurmountable afflictions? If it is to be like this for ever, what is to be my fate? What is it then that is to be attained by me? The idea is: If I am not saved from this, I shall be subject to endless misery. Therefore, for crossing this ocean of saṁsāra, what are the means to be adopted? I do not know anything myself. I am terribly afraid. Pray, save me. Completely uproot the grief of saṁsāra that afflicts me. Thus saying '*samsāraduḥkhakṣatimātanuṣva*,' the śiṣya clearly prays for protection.

## 43, 44

Now is explained in the next two ślokas what the guru should do when he is approached thus.

तथा वदन्तं शरणागतं स्वं संसारदाबानलतापतप्तम् ।

निरीक्ष्य कारुण्यरसाद्भृष्टा दद्यादभीतिं सहसा महात्मा ॥ ४३ ॥

विद्वान् स तस्मा उपसत्तिमीयुषे मुमुक्षवे साधु यथोक्तकारिणे ।

प्रशान्तचित्ताय शमान्विताय तत्त्वोपदेशं कृपयैव कुर्यात् ॥ ४४ ॥

*tathā vadantam śaraṇāgatam svam*  
*samsāradāvānalatāpataptam |*  
*nirīkṣya kārūṇyarasārdradrṣṭya*  
*dadyād abhitim sahasā mahātmā ||*  
*vidvān sa tasmā upasattimīyuse |*  
*mumukṣave sādhu yathoktakāriṇe ||*  
*prasāntacittāya śamānvitāya |*  
*tattvopadeśam kṛpayaiḥ kuryāt ||*

Seeing the pupil, scorched by the forest-fire of saṁsāra and beseeching the guru to give him refuge, looking at him with eyes of compassion, the great One should quickly assure him of succour.

He should mercifully initiate into Truth the śiṣya who approaches him in a proper manner, who longs for release, who duly practises the prescribed austerities, whose mind is peaceful and who has acquired the qualities of śama etc.

*tathā vadantam* : him who speaks thus : Because it is possible to know the mind of an adhikārin by his speech, it is implied that a guru should give the assurance of freedom from fear only after he makes sure that the śiṣya is a proper adhikārin.

*samsāradāvānala-tāpataptam* : who is scorched by the forest-fire of saṁsāra.

*evam śaraṇāgatam* : one who has approached him in the belief that the guru will protect.

*kārūṇya-rasārdra-drṣṭyā nirīkṣya* : seeing him with tender eyes of mercy.

*mahātmā* : a person of uncrooked buddhi, one who is broad-minded—not meanminded: that is, the guru.

*sahasā abhitim dadyāt* : Immediately promise of succour should be vouchsafed. By this is implied that the fear of frightened ones should be immediately dispelled. For, it is only those whose fear has been removed by the gift of abhaya that can receive the upadeśa of the guru with a calm, collected mind.

*sahasā* : immediately, without a moment's delay. It is implied that the man in fear should not be left in that state for long.

The *abhaya-dāna* should first be given to the frightened person, and then only should upadeśa be made. By the expressions *vidvān*

etc., it is conveyed that after freedom from fear for one subject to it has been vouchsafed, next upadeśa should be given consistent with qualification to receive it.

*vidvān* : the eminent knower of Brahman; the preceptor.

*upasattimīyuse* : who has approached the guru in due form.

*mumukṣave* : to him who longs for release.

*sādhū yathoktakāriṇe* : to him who observes the prescribed austerities. By this is conveyed that śiṣya should be a *śiṣṭa*, one qualified to be instructed. For, it is said: *nāvirato duṣcaritāt nāsānto nāsamāhitaḥ nāsāntamānaso vāpi prajñānenainamāpnuyāt* (*Kaṭha*): "Not by mere prajñā intelligence, can this be obtained by one who does not desist from bad conduct, who is not good, who has not controlled the mind." The idea is that the guru should make sure that the śiṣya has learnt the śrutis (that he is a śrotriya), that he is free from sin, that he has no desires except the desire for mokṣa.

*praśāntacittāya* : to him who has firmly set his mind on his goal detaching himself from all objects of sense-pleasure from the body to the (lower) Brahman.

*śamānvitāya* : to him who has controlled his external senses. By this is stated the quality of being an adhikārin, possessing the six virtues beginning with śama.

*tasmai* : to him who has this assemblage of virtues, namely vairāgya etc.

To such a person only who has no earthly desire, and who has all these qualities, tattvopadeśa should be made out of compassion, out of desire to remove his duḥkha. For one who has achieved this desire, there is no other desire. In *tattvopadeśam kṛpayāiva kuryāt, eva* may go with *tattvopadeśam* or with *kṛpayā*. When the adhikārin appears before a guru, the latter should not be indifferent. For, if the instruction of Brahmanvidyā is given to a fit and proper person, it makes for general welfare. When the apt śiṣya is taught thus, he in turn teaches to a proper adhikārin and so on continuously a succession of gurus and śiṣyas dedicated to Brahmanvidyā which annuls the avidyā which is the cause of all misery is ensured. In addition, the upadeśa brings about the liberation of one's own śiṣya. The catechetical form of the treatise is intended to facilitate the easy comprehension of the truth. That is why the śrutis adopt the anecdotal form in several places. By that it is easy for us to



understand the qualities of the guru, of the śiṣya and what has to be asked etc.

## 45

The compassionate guru, wishing to quickly dispel the fear of the śiṣya who exclaims : "How shall I cross this ocean?", says :

मा भेष्ट विद्वंस्तव नास्त्यपायः संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं तमेव मार्गं तव निर्दिशामि ॥ ४५ ॥

*mā bhaiṣṭa vidvamstava nāstyapāyaḥ*  
*samsārasindhostarane'styupāyaḥ ।*

*yenaiiva yātā yatayo'sya pāraṁ*  
*tameva mārgaṁ tava nirdiśāmi ।*

Fear not, O! learned One! There is no danger to you. There is a means to cross the ocean of saṁsāra. I shall show to you the way by which those who have striven in the past have reached the other shore.

By saying 'vidvan, do not fear', freedom from fear has been vouchsafed immediately. By calling him 'vidvan', learned one, the guru means that, having acquired viveka etc., he has learnt that sorrow cannot be surmounted without the grace of the guru. Therefore, it is indicated that having taken refuge in him, the śiṣya will learn what is to be learnt. 'For you, who have done thus there is no danger.' For the Gītā says: *na hi kalyāṇakṛt kaścit durgatiṁ tāta gacchati*—"For, dear one, none who does good verily comes by an evil fate." Therefore, do not be afraid saying: 'How shall I cross this ocean? What is to be my fate,' etc. Having thus comforted and assured him that he need not fear, that there is no adverse fate for the one who does good, the guru in answer to the śiṣya's query: what is the means?, says that there is a means to cross the ocean of saṁsāra. To create confidence in the mind of śiṣya, he conveys the means supported by what will produce belief. He says: I shall teach you that way itself by which those who have striven before, namely the saṁnyāsins, have reached the other shore.

*yatayaḥ : prayatnaśilāḥ* : those who are given to effort; saṁnyāsins.

## 46

To bring about intense eagerness in listening to that method, the guru speaks of it again in general terms.

अस्त्युपायो महान् कश्चित् संसारभयनाशनः ।

तेन तीर्त्वा भवाम्भोधि परमानन्दमाप्स्यसि ॥ ४६ ॥

*astyupāyo mahān kaścit saṁsārabhayanaśanaḥ ।*

*tena tīrtvā bhavāmbhodhim paramānandamāpsyasi ॥*

There is a great means which will destroy the dread of saṁsāra. You can secure supreme bliss by crossing that ocean by it.

"There is a means which will destroy the dread of saṁsāra. It is *mahān* great, for it has to be adopted with much exertion. Crossing the ocean of saṁsāra, which is otherwise difficult to cross, by the means which I shall teach you, destroying *ajñāna* which is its cause, you will secure endless permanent joy." The idea is that the *śiṣya* desires only the cessation of his sorrow; by the means that the guru will teach him, every kind of his grief will be annihilated and he will obtain eternal and peerless bliss. It will secure not merely negation of the sorrow of saṁsāra, but will endow him with positive bliss. Being told this, the *śiṣya* feels immensely assured.

#### 47

That means is taught in greater detail.

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४७ ॥

*vedāntārthavicāreṇa jāyate jñānamuttamam ।*

*tenātyantikasamsāraduḥkhanāśo bhavatyānu ॥*

The supreme wisdom arises from inquiry into the meaning of the Vedānta texts. Following it arises the complete destruction of the sorrow of saṁsāra.

*vedāntāḥ* : the Upaniṣads which are at the end of the Vedas; their meanings *Vedāntārthāḥ*.

*vicāra*: of the *Vedāntārthas*; *vicāreṇa*; *nirṇayānukūla-mānasa-vyāpāreṇa*: by the mental process conducive to determination. The Supreme Reality is eternal purity, intelligence and freedom. It is free of all differences of like kind, of different kind and of internal differences. It is understood from the Vedānta texts by the six criteria for determining the meaning like *upakrama* and *upasaṁhāra*—the way in which the work begins and the way in which it ends.<sup>20</sup>

<sup>20</sup> The other criteria are: *abhyāsa*, repetition; *apūrvatā*, novelty of conclusion; *phala*, fruit; *arthāpatti*, implication and *upapatti*, being in accord with reason.

By such means, supreme knowledge free of all defects like doubt etc. arises. By its determination saṁsāraduḥkha is annihilated for ever. His Holiness says that ātyantika-saṁsāraduḥkhanāśa, i.e., the complete liquidation of the sorrow of saṁsāra arises, i.e., when this saṁsāraduḥkha is once destroyed, there is no possibility of any other duḥkha following it.

*anu* : after its determination.

## 48

Now Śrī Bhagavatpāda enumerates the essential means for arriving at that kind of determination.

श्रद्धाभक्तिध्यानयोगान् मुमुक्षोः मुक्तेर्हेतून् वक्ति साक्षाच्छ्रुतेर्गोः ॥

यो वा एतेष्वेव तिष्ठत्यमुष्य मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ ४८ ॥

*śraddhābhaktidhyānayogān mumukṣoḥ  
mukterhetūn vakti sāksāt śruterghī* ।

*yo vā eṭeṣveva tiṣṭhatyamuṣya  
mokṣo'vidyākālpitād dehabandhāt* ॥

The words of the śruti declare that *śraddhā* (faith), *bhakti* (devotion), *dhyāna* (meditation) and *yoga* (mind-control) are the direct means to liberation. To him who practises them, release is secured from the bondage of the body caused by *ajñāna*.

*śraddhā* : faith is unquestioning acceptance of the words of the guru and the texts of the Upaniṣads. This is indicated by the words *sāstrasya guruvākyasya* etc. in the definition of *śraddha* in śl. 26. *bhakti* : devotion is continuous contemplation of one's own real nature or *nididhyāsanam*. *dhyānam* : The *Yoga Sūtra* says: *tatra pratyayaikatānatā dhyānam* : flowing or uninterrupted contemplation. As explained earlier, it is firm establishment of the mind always on the pure Brahman. The *Yoga Sūtra* defines *yoga* as control of the activities of the mind. *Śraddhā* is the basic condition for all these. Among *bhakti*, *dhyāna* and *yoga*, the earlier is the cause of the later. When the activities of the mind are controlled *samādhāna* (concentration) arises. Upon that, and following the upadeśa of scriptures and of the guru, *nididhyāsana* in the form of contemplation of one's own nature takes place.

Or, the root *dhyai* is used in the sense of contemplation or *cintā*. *Dhyānam* will then mean reflection by the mind with cogent reasons.

So, by the word *dhyāna* is signified realisation by continuous reflection. Or, it may mean *dhyāna* on the *Saguṇabrahman* which wards off all hindrances to getting *jñāna*. In either case, there is the ground of yoga of the form of control of the mental activities.

Or, yoga may be understood in the sense of what unites, or makes for union by realisation of the *ātman*. The expression *bhaktidhyānayogān* in the śloka may be taken to mean : *bhaktiś-cāsau yogaśca*, and *dhyānam cāsau yogaśca*, i.e., 'bhaktiyoga and dhyānayoga.

*mukteḥ* : for the annulment of bondage.

*vakti sakṣāt śruterghī*<sup>21</sup> The *Kaivalyopaniṣad* says: *śraddhā-bhaktidhyānayogād avehi*: "Know by *śraddhā*, *bhakti*, *dhyāna* and *yoga*."

Or, it may mean that these are direct means to *jñāna* which is the cause of liberation.

*tiṣṭhatyamuṣya* : That person who stands established in *śraddhā*, *bhakti* and *dhyāna* yogas, i.e., who is *śraddhāluḥ*, *bhaktimān*, *dhyātā* and *yogi*. By the word *amuṣya* is indicated that such an *adhikārin* is extremely rare.

To such a person surely arises release from the bondage of the body wrought by *avidyā* whose source is *ajñāna*.

*vā in yo vā eteṣveva* in the last line of the śloka (split into *yo vai eteṣveva*, etc.,) is intended to draw attention. It has also to be understood at the end of the śloka as conveying emphasis. *saḥ* is to be added at the end. *eteṣveva*: in these only. The idea is that these are the only means, none else.

#### 49

Now the guru briefly instructs the *śiṣya* with reasons about the cause of *saṁsāra* where it resides and the means of its removal.

अज्ञानयोगात्परमात्मनस्तव ह्यनात्मबन्धस्तत एव संसृतिः ।

तयोर्विवेकोदितबोधवह्निः अज्ञानकार्यं प्रदहेत्समूलम् ॥ ४९ ॥

*ajñānayogāt paramātmanastava*

*hyanātmabandhastata eva saṁsṛtiḥ ।*

*tayorvivekōdita bodhavanhiḥ*

*ajñānakāryam pradahet samūlam ॥*

<sup>21</sup> Śrutis are said to be of two kinds: *sākṣāt-śrutis* and *anumita-śrutis*. The former are śruti texts found in the extant Upaniṣads; the latter are not so traceable, but inferred to pertain to an Upaniṣad.

For you who are the Paramātmān in reality, association with ajñāna produces bondage with the anātman whence arises saṁsāra. The fire of knowledge of their distinctness will completely burn away the effect of the ajñāna with its roots.

You are the Paramātmān in reality. By connection with the beginningless avidyā, *anātmabandhaḥ*: bondage by the non-ātman; you identify your ātman with your gross, subtle and causal bodies. From that arises saṁsāra which is of the form of superimposition of qualities of sukha, duḥkha etc., on the ātman. The fire of the knowledge of their separateness burns away the roots of bonds of the body produced by ajñāna and the resulting saṁsāra with its birth, old age and death, and destroys it completely.

Thus, it is clear that the bondage with the anātman is the cause of saṁsāra; the cause of that bondage is your association with ajñāna. The means to getting rid of it is the knowledge of the Paramātmān. That is effected by discrimination between the ātman and the anātman. This in brief is the upadeśa. By this is shown that jñāna which springs from Vedāntavicāra is the instrument to destroy the sorrows of saṁsāra. It means that bondage arises from ajñāna and can be destroyed only by jñāna, not by any other means.

## 50

Thus desiring to be fully immersed in the ambrosial waters of the pure speech coming out from the jar of his guru's mouth, the śiṣya enjoying these waters, questions his guru with due humility to get rid of every doubt in his mind.

शिष्य उवाच ।

कृपया श्रूयतां स्वामिन् प्रश्नोऽयं क्रियते मया ।  
यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ ५० ॥

*Śiṣya uvāca :*

*kṛpayā śrūyatām svāmin praśno'yam kriyate mayā ।*  
*yaduttaramaḥam śrutvā kṛtārthaḥ syāṁ bhavanmukhāt ॥*  
The śiṣya said :

My master, condescend to listen. I wish to submit a question by getting a reply to which from your lips I shall feel gratified.

By this is conveyed the duty of a śiṣya that he should not put a question to a guru without humbly drawing his attention first. By

invoking the guru's condescension (*kṛpayā śrūyatām*) first and then putting the question to him, the guru's compassion and gentleness are ensured and the earnest desire of the śiṣya for quickly attaining knowledge is also indicated. The insistence on 'from your lips' shows that the śiṣya has no other person to go to.

51

को नाम बन्धः कथमेव आगतः  
 कथं प्रतिष्ठास्य कथं विमोक्षः ।  
 कोऽसावनात्मा, परमः क आत्मा  
 तयोर्विवेकः कथमेतदुच्यताम् ॥ ५१ ॥

*ko nāma bandhaḥ kathameva āgataḥ*  
*katham pratiṣṭhā'sya katham vimokṣaḥ ।*  
*ko'sāvanātmā, paramaḥ ka ātmā*  
*tayorvivekaḥ katham etaducyātām ॥*

The śiṣya asks :

What is bondage? How did it arise? How does it continue to exist? How is one to get rid of it? What is this anātmā? Who is the Paramātmā? How is one to distinguish between the two? Pray, vouchsafe all this to me.

First the śiṣya questions on the nature of bondage, because if that is known, release from it by appropriate means will be easy. By asking how it arose, he asks about the cause of that bondage. He further asks how it continues to exist for a long time. *pratiṣṭhā*: existence since a long time. *katham*: wherefore? by what reason? *vimokṣaḥ*: cessation. The guru referred in the previous śloka to *paramātmānaḥ tava* and *anātmabandha*: you who are the Paramātmā and bondage by the non-ātman. So the śiṣya asks: What is this anātmā and what is the Paramātmā? Because it was said in śloka 49, *tayorvivekodita* 'arising by discrimination between them.' He asks how does knowledge of the distinction between the two arise? He implores that instruction about all this may be kindly imparted to him at length.

From the brief statement of the guru, the śiṣya has a vague idea that he is really the Paramātmā and that his association with the anātmā is due to ajñāna. He has also some idea of how it arose. Apart from the little knowledge that he has acquired by hearing the words that the fire of discrimination will burn away the effects of ajñāna completely, he has not obtained full knowledge free from

doubt. The indication of these questions is that this helpless person must be helped to obtain such perfect knowledge which will help him to realise his purpose.

## 52

By this series of questions, and by his earlier knowledge that the śiṣya is pure in mind, speech and action and so is fully qualified for Brahmajñāna, to lead him quickly to Brahmacāra, the guru praises him in the words of this śloka. The idea is that thus praised by a pre-eminent Brahman, abandoning all the anxieties of his heart, inquiring into Brahman with concentration, he should become one who has realised his purpose.

श्रीगुरुवाच ।

*Śrīgururuvāca*: The beneficent guru said.

*Śrī guru* means a guru who is endowed with *Śrī*. The śruti says: *Rk, Sāman and Yajus are the Śrī, nectar for the good which make for prosperity: ṛcassāmāni yajūṃṣi sā hi śrīr amṛtā satām (Taitt. Samhitā)*. If the mere sound-symbols of these Vedas are of the form of nectar of prosperity, what needs to be said in the matter of being endowed with *śrī* in respect of the guru who has learnt the entire Vedānta passages and realised their meanings? It means that he is endowed with the lustre of Brahman which is the cause of the lustre of the sun and other resplendent objects. The guru, who is thus able to dispel by his light of knowledge the darkness of ignorance in the mind of his śiṣya, proceeds to answer his śiṣya's question.

First he praises him for the unfoldment of his mind :

धन्योऽसि कृतकृत्योऽसि पावित ते कुलं त्वया ।

यदविद्याबन्धमुक्त्या ब्रह्मोर्भावितुमिच्छसि ॥ ५२ ॥

*dhanyo'si kṛtakṛtyo'si pāvitam te kulam tvayā ।*

*yadavidyābandhamuktyā brahmībhavitumicchasi ॥*

Blessed are you. You have done all your duties. Your family has been sanctified by you as you wish to attain Brahmanhood by cutting asunder the bonds of avidyā.

*dhanyaḥ*: one who deserved *dhana*. It does not indicate the class (*jāti*) of *dhana* or *dhanatvam*. What is dear to a person is called the *dhana* of that person (that is, a thing becomes *dhana*

to a person only if he considers it valuable and so desirable). Ordinary people look on this and that as dhana. But for the wise vairāgya indicated by non-possession is the true dhana: *na khalu dhanatvam jātiḥ; yasya yadiṣṭam tadeva tasya dhanam ; tattadiva pāmarāṇām ākiñcanyam dhanam viduṣām* ॥ (Śrī Nilakaṇṭha Dikṣita). The idea is: 'You share in the riches of vairāgya etc., equated by the wise with dhana'. The reason for calling the śiṣya 'dhanyah' (here being endowed with vairāgya) is given next. *kṛtakṛtyo'si*: your mind has been purified by the performance of duties prescribed in the śāstras. In its absence, detachment vairāgya from saṁsāra will not arise. You are a mumukṣu who has obtained *tīvra vairāgya*, uncompromising detachment by purifying your mind by duly performing the observances pertaining to your varṇa and āśrama prescribed in the śāstras.

By being thus, your family and your lineage—everything has been sanctified. For, it has been said: *kulam pavitram jananī kṛtārthā viśvambharā puṇyavati ca tena ; apārasaccitsukhasāgare's-min linam pare brahmaṇi yasya cetah* ॥ "The lineage is purified, the mother has attained her purpose, the world has become meritorious by him whose mind is ever immersed in the deep ocean of saccidānanda Brahman," and, *snātam tena samastatīrthasalile sarvāpi dattāvanī yaḥjñānām ca sahasramiṣṭam akhilā devāśca sampūjitāḥ ; saṁsārācca samuddhṛtāssvapitarāstrailokyapūjyo'pyasau, yasya brahmavīcāraṇe kṣaṇamapi sthairyam manaḥ prāpnuyāt* ॥ "He whose mind has been steadied even for a moment by Brahmavīcāra has bathed in the waters of all holy rivers; he has gifted (i.e., has obtained merit of the dāna of) the entire world; he has performed thousands of sacrifices; all his gods have been duly worshipped; his ancestors have been lifted from the slough of saṁsāra; he himself is deserving of worship by the three worlds."

Though jñāna has not yet accrued to the śiṣya, as he is a superior adhikārin he may be, considered as one who has attained jñāna immediately after listening to the words of the guru. Śrī Bhagavat-pāda is quoted in *Mādhavīya Śaṅkara Vijaya* as saying: "*paripakvamateḥ sakṛt śrutam janayedātmadhiyam śruterovacah*": "In a man of ripe nature, śruti texts produce ātmajñāna even if they are heard but once." It will also be said *infra* (śloka 376): "*atyanta-vairāgyavataḥ samādhiḥ*": "Being firmly established in Brahman accrues to one who has intense vairāgya." The idea is that quickly getting a mind which is absorbed in Brahman, he will sanctify his family and the world. It has been said: *na viśayabhogo bhāgyam yogyam khalu yatra jantumātramapi ; brahmendrarudramṛgyam*



*bhagyaṁ viṣayeṣu vairāgyaṁ* ॥ "Ordinary mortals consider it their supreme fortune to enjoy the pleasures of sense-objects. That is not true good fortune. It is *vairāgya* from sense-objects which is sought even by Brahma, Indra and Rudra." Accordingly, as such a *śiṣya* has acquired this *vairāgya* and is meritorious, even now he possesses the quality of sanctifying his lineage.

The reason for this is explained: "You desire to be of the nature of Brahman by giving up the bonds beginning with *ahamkāra* and ending with the body resulting from *avidyā*". Hence, it is said that closely following this strong detachment, intense yearning for release will arise. Such a one sanctifies his lineage and the world, realising the supreme Brahman in this life itself. That is the idea.

It may be objected that by the rule: "*abhūtataadbhāve cviḥ*", the "*bhavitum*" in "*brahmībhavitumicchasi*" indicates that the reference is to a future state of *Brahmabhāva* which does not pre-exist. So *Brahmabhāva* is in the future; it is to be produced. By the dictum that whatever is produced is impermanent (*yat janyam tadanityam*), the *mokṣa* that is of its form is also impermanent (*anityam*).

It is not so. Though it is Brahman that exists in the form of the *jīva* and this *Brahmabhāva* is ever-existent, yet this is not known now. Hence the *cvi-pratyaya* is used in relation to getting to know what is unknown. Until now he was Brahman without knowing it; after attaining *jñāna* he is consciously in the experience of Brahmanhood. By this is dispelled the doubt that *Brahmabhāva* is a future state.

## 53

For bringing about release from the bonds of *samsāra* for every one, to confer his benediction on all men, the guru instructs that such release can be secured only by one's own individual effort. In this is also implied that men should not be indifferent and waste the opportunity of this life obtained by divine grace and should not be subject to the sorrows coming one after the other.

ऋणमोचनकर्तारः पितुस्सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५३ ॥

*ṛṇamocanakartāraḥ pituṣṣanti sutādayaḥ ।*

*bandhamocanakartā tu svasmādanyo na kaścana*

There are sons and others to discharge the debts of the father. But there is none other than oneself to free one from the bondage of *samsāra*.

In the world, there are sons, grandsons and others who will free a person from his debts. By begetting sons, by acting up to the father's words, by bestowing wealth, they release the father from śāstraic or from worldly debts. But, another person cannot release one from samsāric bondage, i.e., the bondage that begins with the ahaṁkāra and includes the body. The superimposition that one has made on the anātman like the antaḥkaraṇa etc., has to be dispelled only by the person who has made it. None else can bring it about

## 54

The perceptual delusion that one is under has to be removed only by one's own right perception. When a father mistakes in twilight a rope for a serpent, and gets frightened, if his son sees it properly as a rope, his right perception cannot remove his father's fright. Similarly, a bondage which one has got into has to be removed only by oneself, not by another. This is clearly explained by Śrī Bhagavatpāda giving a number of illustrations with the view that, understanding this truth, men may quickly endeavour towards their liberation.

मस्तकन्यस्तभारादेः दुःखमन्यैनिवार्यते ।

क्षुधादिकृतदुःखं तु विना स्येन न केनचित् ॥ ५४ ॥

*mastakanyastabhārādeḥ duḥkham anyairnivāryate ।*

*kṣudhādikṛtaduḥkham tu vinā svena na kenacit ॥*

The pain caused by the heavy load laid on the head etc., can be removed by others (taking the load off their heads). But the pain of hunger etc., cannot be assuaged by anyone except oneself.

ādi here refers to other causes of pain like those produced by chaining hands and feet.

*anyairnivāryate*: is removed by others, by taking the load off from the head and putting it down etc., or by breaking the chains.

*kṣudhādi* etc. The grief caused by hunger etc., is not relieved by another than oneself. If a son eats food or drinks water, the hunger or thirst of the father is not removed.

## 55

Śrī Bhagavatpāda gives another example:

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ ५५ ॥

*pathyamausadhasevā ca kriyate yena rogiṇā ।  
ārogyasiddhirdṛṣṭā'sya nānyānuṣṭhitakarmanā ॥*

A man regains his health by himself taking medicine and observing diet. But any action done by another cannot help him (to get rid of his disease).

To get rid of his disease, it is the sick man himself that must take medicine and observe the diet. If another man does this, the sick man's disease will not be cured. Śrī Bhagavatpāda mentions here both diet and medicine. It is implied that in the matter of release from saṁsāra, the former stands for the discipline of sādhanacatuṣṭaya, and the latter for listening to the words of śruti and that both these are means to jñāna.

56

*वस्तुस्वरूपं स्फुटबोधचक्षुषा स्वेनैव वेद्यं न तु पण्डितेन ।  
चन्द्रस्वरूपं निजचक्षुषैव ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५६ ॥*

*vastusvarūpam sphuṭabodhacakṣuṣā  
svenaiva vedyam na tu paṇḍitena ।  
candrasvarūpam nijacakṣuṣaiva  
jñātavyamanyairavagamyate kim ॥*

The nature of an object should be apprehended by oneself only through the eye of clear knowledge, but not from another though he may be a scholar. The nature of the moon should be known by seeing it with one's own eyes. Is it known through others?

*sphuṭaḥ*: undefiled by doubt etc; a knowledge that has risen from hearing, meditation and firm reflection (śravaṇa, manana and nididhyāsana) and which is free from every kind of imperfection.

*vastusvarūpam*: the nature of the ātman as it is, i.e., that it is non-different from the Paramātmān.

*svenaiva vedyam*: must become the object of one's own comprehension: not to be learnt by a scholar (paṇḍita) who is other than oneself. Śuka and Vāmadeva had direct realisation of Brahman and became liberated. But of what benefit was it to others? Śrī Bhagavatpāda gives an apposite example. The nature of the moon which removes heat and generates joy must be known through one's own eyes. Can it be known by others bereft of eyes? Or, if it is seen by others who have eyes, can that remove the heat of this person or give him joy? Like that here.

Another can remove the well-known bonds, noose etc. of a person, but not those which exist from time without beginning.

अविद्याकामकर्मदिपशबन्धं विमोचितुं ।

कश्चन्युयाद्विनाऽऽत्मानं कल्पकोटिशतैरपि ॥ ५७ ॥

*avidyākāmakarmādipāsabandham vimocitum*  
*kaśśaknuyād vinātmānam kalpakotiśatairapi ॥*

Even after the lapse of hundreds of crores of eras, who except oneself can bring about release from the bonds of, avidyā, kāma and karma?

*avidyā-kāma-karmādi*: Each preceding item is the cause of the succeeding one. Due to ajñāna of one's real nature, desire for external objects first arises. That stimulates action. He who has realised the ātman has no desire for anything. The śruti says: *kṛtātmanastvīhaiva sarve praviliyanti kāmāḥ* (*Muṇḍaka*): All desires are extinguished (find their laya) in the realised persons. The Gītā says: *raso'pyasya param dr̥ṣṭvā nivartate*: "The desire of a person who has seen the Supreme turns back". When there is no kāma, whence can karma arise? *yadyat kurute jantuḥ tattat kāmasya ceṣṭitam* (*Manu Smṛti*): "Whatever a creature does is the product of kāma". So too, without realisation of the ātman, the bonds of nature arising from ajñāna, desire, dharma, adharma cannot be got rid of. Even in hundreds of crores of eons they cannot be removed without ātmajñāna. As stated in the previous śloka, a person has to realise his ātman himself alone. If ajñāna is not removed, kāma and karma (its effects) cannot be removed. This is the idea.

*ādi*, etc., includes birth, old age, death, joy, sorrow etc.

Now in accordance with the earlier śloka *vadantu śāstrāṇi* .... and with the śrutis: *tameva viditvātīmṛtyumeti nānyaḥ panthā vidyate'yanāya* (*Puruṣa Sūkta*): "One conquers death by realising That only; there is no other road to salvation", and *jñānādeva kairalyam*: "Final emancipation (perfect isolation from the anātman) arises only from jñāna", in this work which is of a catechetical form of discourse between the guru and the śiṣya, Śrī Bhagavat-pāda negates the possibility of any means other than the knowledge of the oneness of Brahman and the ātman for liberation.

न योगेन न सांख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षसिद्ध्यति नान्यथा ॥ ५८ ॥

*na yogena na sāmkhyaena karmaṇā no na vidyayā ।*

*brahmātmaikatvabodhena mokṣassiddhyati nānyathā ॥*

Not by yoga, not by sāmkhya, not by karma nor by upā-sana is liberation achieved. It is only by understanding of the oneness of Brahman and the ātman. Not otherwise.

*mokṣa*: being of the nature of Brahman is the mark of mokṣa.

*brahmātmaikatvabodhaḥ*: the realisation of the oneness of, i.e., non-difference between Brahman and the ātman.

*siddhyati*: is revealed (i.e., a fact which was always there, but remained concealed by ajñāna is now revealed).

*nānyathā*: not revealed by any other mode. That is made clear.

Mokṣa is not realised by the knowledge produced by yoga-śāstras. For, that is only dualistic knowledge. Mokṣa does not arise merely by the control of the activities of the mind (The idea is that according to the Yoga system there is plurality of jivas and persisting duality of jīva and Brahman). The same is true of the Sāmkhya system propounded by the sage Kapila. The Sāmkhya system postulates plurality of jivas. Nor can it arise by the sacrificial activities described in the early part of the Vedas. *na vidyayā*: Knowledge which relates to the several upāsanas of the Saguna Brahman prescribed in the Upaniṣads, even that will not lead to the realisation of kaivalya. Knowledge derived from Yoga and Sāmkhya Sāstras relate only to a predicament of duality. In accordance with the śruti: *yadāhyevaiṣa etasminnudaramantaram kurute, atha tasya bhayaṁ bhavati* (Taitt.): "To him who sees difference here, there arises fear"; they do not contribute to the production of fearlessness, because, fear arises only where there is another to be afraid of. [Where there is no other, all being Brahman, there can be no fear.] The śruti again, says: *nāstyakṛtaḥ kṛtena, amṛtatvasya nāśāsti vittena* (Bṛh.): "Mokṣa which is not a product (being ever-existent) cannot be produced by action; there is no hope of immortality by wealth". From this it is seen that karma does not have the capacity to reveal the ever-existing state of mokṣa (which is hidden by the upādhi of ajñāna). The eternality of mokṣa is understood from the śruti: *na sa punarāvartate* (Chāndogya): "He does not return again", i.e., he who is a worshipper of Saguna Brahman reaches Brahmaloka and does not come back again, i.e., does not be-

come a samsārin, does not get a janma. The reason for that is being liberated. (i.e., he will be eventually liberated by the acquisition of Brahmajñāna.) Being liberated means being as Brahman. *yo vai bhūmā tadamṛtam (Chāndogya)*: "What is superlatively expansive is immortal"; *satyaṁ jñānāmanantam brahma (Taitt.)*: "Brahman is of the nature of existence, intelligence and infinitude"; *nityo nityānām (Kaṭha)*: "the eternal among the eternal". These and hundred other śrutis declare the eternality of Brahman. So it follows that liberation too which is of the nature of Brahman is also eternal. In his commentary on the last section of the Sūtra Bhāṣya, Śrī Bhagavatpāda has said: Non-return is an established fact for those whose darkness of ajñāna has been removed and who have acquired realisation. On that basis non-return becomes a fact even for the worshippers of Saṁguṇa Brahman (by reason of their having acquired Brahmajñāna by the preponderance of sattva-guṇa when they reach Hiraṇyagarbhaloka). So those who have reached the world of Brahman, and who attained realisation there itself achieve kaivalyamokṣa. This is seen from the following śrutis: *te brahmaloke tu parāntakāle parāmṛtāt parimucyanti sarve*: "In the Brahma-loka, after the completion or Hiraṇyagarbha's period, they are all released by the jñāna produced by the realisation of the meaning of the Upaniṣadic and smṛti texts. *brahmaṇā saha te sarve samprāpte pratisaṅcare | parasyānte kṛtātmānaḥ praviśanti param padam ||* "Those who have reached Brahmaloḥka by upāsana which gives *kramamukti* attain Brahmaśākṣātkāra there and when the great deluge which is the final stage of Brahma arises, they attain liberation along with Brahma". Here *parāmṛtāt* means by the superior knowledge produced by Vedāntavicāra. *Kṛtātmānaḥ* means those who have achieved realisation of the ātman.

Every person is inherently Brahman. He is free as a matter of fact. He forgets it due to overpowering ajñāna. When one's ajñāna is removed by the guru's upadeśa and ātmavicāra, he recognises that he is the Brahman which he has ever been. So this Brahman-realisation is not an effect produced by Brahmajñāna in the same way as non-pre-existing effect is produced *de novo* by a conditioning cause. Brahmajñāna is not productive of Brahmanhood, but is only revelatory (*abhivyañjaka*) of it. It is śākṣātkāra realisation by the upadeśa, instruction by the guru of mahāvākyas like *Tattvamasī*. It is revelatory of an existent fact, that one is and ever has been Brahman. The recognition of this fact is itself mokṣa or liberation from the bonds of ajñāna. This is illustrated by three examples: (1) A person has a gold chain round his neck. It is hidden by a cloth or

some such thing which he is wearing. Thinking that it has been lost, he searches everywhere for the to-him-lost ornament. A friend looking at him says: 'It is there round your neck'. He feels that he 'got it back'. By his ignorance, he thought that he lost it. It has always been round his neck. His 'getting it back' is really his recognition of the fact of its ever having been round his neck. (2) Karna was Kuntī's son. But from his childhood he was brought up by Rādhā. So, he thought he was Rādheya; he did not know he was Kaunteya. But when later Kuntī told him that he was really her son, he realised he was Kaunteya. He did not *acquire* the nature of being Kuntī's son (*Kaunteyatva*) afresh; he was Kaunteya always, previously as now. What was not known previously is now known by Kuntī's words. (3) In the *Rāmāyaṇa*, before the assembled gods who praised Him after the killing of Rāvaṇa and Sītā's fire-ordeal, Śrī Rāma disclaimed that He was divine as the gods proclaimed Him and said that He thought of himself only as a mere man: *ātmanāṃ mānuṣaṃ manye*. But, when He was told by the gods: You are the Ekaśṛṅga Varāha, you are Mahāviṣṇu. He remembered His true nature. It is not that a non-existent Mahāviṣṇutva was acquired by Him; but what was previously a fact revealed to Him by the words of the gods. It must be understood similarly in this context also.

Karma (action) has one of four kinds of effects: (a) It is *utpādyam*: the production of something in a form which did not exist previously. (b) It is *āpyam*: It refers to something new or elsewhere which has to be attained. (c) It is *saṃskāryam*: It relates to the purification or sanctification of what is impure or unsacred. (d) It is *vikāryam*: effective of change of form. The examples for these respectively are: (a) the generation of union with svarga by performance of yajñas, (b) the attaining of skill of Vedic recitation which is a combination of several sound-forms, (c) the sanctification of a thing by scattering purified grains on it, and (d) the removal of the shell from the grains by crushing or grinding them. The ātman is ever-existing, *nitya*. So there is no question of its being produced anew. A person is Brahman already; so there can be no talk of attaining it as a new state. It is *nityaśuddha brahmasvarūpa*; it is of the nature of the eternal, pure Brahman. So it does not stand in need of purification or sanctification. It is unchanging; so it cannot be altered in its constitution. All this has been elaborated by Śrī Bhagavatpāda in his commentary on the *Samanvayādhikaraṇa* of the *Sūtra Bhāṣya*. So, it is clear that the ātman cannot be realised by karma which has for its effect production etc. In the

*śruti*: 'vidyām cāvidyām ca, vidyayā tadārohanti.....', by vidyā upāsana is to be understood. It means it is lower knowledge other than ātmavidyā. Mokṣa which is of the nature of being established in one's true self cannot be secured directly by it. That is the meaning.

## 59

Śrī Bhagavatpāda further explains by an example that mokṣa results by realisational awareness (sākṣātkāra) of Brahman and not otherwise.

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५९ ॥

*viṇāyā rūpasauṇḍaryam tantrīvādanasausthavam ।*  
*prajārañjanamātram tanna sāmrajyāya kalpate ॥*

The beauty of a viṇa and the skill in playing on its chords serve only to please other persons; but it does not help to confer sovereignty.

A rājā is so called as he pleases his subjects (*rājā prakṛtirāñjanāt*). If a vaiṇika brings a nice-looking viṇa and plays on its chords exquisitely, people are pleased (*rañjyante*) by the beauty of the instrument and the exquisiteness of the music emanating from it; yet this *rañjanam*, will not make him a rājā. Similarly, without realisational knowledge of the ātman, the knowledge produced by Yoga Śāstra or karma or upāsana will not help to effect direct mokṣa. The beauty of the viṇa's form refers only to its appearance. Skill in playing on it only causes satisfaction to people; it does not make for sovereignty. (The distinction here is between *rañjana* and *sāmrajya*).

## 60

Having said that mere sound, however pleasing to the mind, will not produce mokṣa, Śrī Bhagavatpāda proceeds to point out that the same will be the case with those who please the mind by the substance of their words without producing the aforesaid knowledge.

वाग्दैखरी शब्दक्षरी शास्त्रव्याख्यानकौशलम् ।

वैदुष्यं विदुषां तद्वद् भुक्तये न तु मुक्तये ॥ ६० ॥

*vāgvaikhari śabdajhari śāstravyākhyānakauśalam ।*  
*vaiduṣyam viduṣām tadvad bhuktaye na tu muktaye*



Skill in fluent speech, the proficiency in explaining the śāstras, the scholarship of the learned, all make only for personal enjoyment but not for liberation.

*vāgvaikhari* means speech made up of easy words.

*śabdajharī* means fluent speech. Skill in the use of words and flow of sound.

*vyākhyāna-kauśalam*: proficiency in explaining the śāstras: explanation includes the five elements: *padacchedaḥ*: the splitting of words; *padārthoktiḥ*: giving the meaning of words; *vigrahaḥ*: splitting of compounds; *vākyayojanā*: giving the connection of sentences and *ākṣepasya samādhānam*: answering objections. This kind of scholarship of the learned too, like playing on the *viṇā*, serves only to bring about fame. It does not lead to mokṣa. For mokṣa, the direct realisation mentioned earlier is the only means.

## 61

It may be objected that there is no comparison between the momentary joy produced by playing on the *viṇā* and the happiness of the scholarship of the learned which enters into one's being after it is heard. It is replied, even though there is this difference, yet, it is affirmed that in the absence of the realisation of the ātman, the learning of the śāstras and the skill which it gives are ineffective to produce the aforesaid result (of mokṣa).

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।

विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ६१ ॥

*avijñāte pare tattve śāstrādhītistu niṣphalā ।*

*viññāte'pi pare tattve śāstrādhītistu niṣphalā ॥*

If the supreme Truth is not known (realised), learning the śāstras is of no use. If it is known (realised) (then too) learning the śāstras is of no use.

*pare tattve*: If the superior or pre-eminent Truth or Reality which is the foundation of everything, which is incapable of being sublated in any of the three periods of time, which is self-effulgent and compacted of bliss, which is vastly superior to all effected things from the body onwards which are all inert and only make for misery, which is known as nirguṇa Brahman is not realised, study of the śāstras including inquiry into their meaning is futile. In the absence of the goal of the śāstra-vicāra being achieved, till it is attained, it is clear that the vicāra has not borne fruit.

By reason of the sādhanas that he went through in previous births, the sage Vāmadeva (for example) realised the supreme Truth even when he was in his mother's womb. As there was no purpose to be achieved thereafter, there was no need for him to study the śāstras.

## 62

A man who has got lost in the forest wanders about in bewilderment without knowing the direction. So too, as mere śāstra may be confounding, one should give up taking one's stand on that alone, and must try to realise one's ātman from a guru who has himself realised the Paramātman.

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नात् ज्ञातव्यं तत्त्वज्ञातृत्वमात्मनः ॥ ६२ ॥

*śabda-jālaṁ mahāraṇyam cittabhraṇakāraṇam ।*

*ataḥ prayatnāt jñātavyam tattvajñāt tattvamātmanah ॥*

The concourse of words (constituting scripture) is a great forest which will confound the mind. Therefore, by special effort, one must learn the truth about the ātman from him who has known it.

The truth has to be known by upadeśa of the ācārya based on the śāstra in the form of the Upaniṣads. Yet, one ought not to rest merely on the abundance of the words of the śāstra. For, the mental impression left by them (laying emphasis on the mere letter of the texts) may be an obstruction to the dawn of jñāna. *Vide śloka 272 infra.*

## 63

Jñāna alone can remove ajñāna; not anything else.

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ ६३ ॥

*ajñānasarpadaṣṭasya brahmajñānauṣadham vinā ।*

*kimu vedaiśca śāstraiśca kimu mantraiḥ kimauṣadhaiḥ ॥*

To a person who has been bitten by the serpent of ajñāna, the only remedy is Brahmajñāna. To such a one what can Vedas, śāstras, mantras and medicines avail?

Ajñāna itself is the serpent as it is the cause of infinite evils. Being bitten by it produces the twofold effects of āvaraṇa: conceal-

ment of the true, and *vikṣepa*: projection of the false. For a person thus bitten (deluded), *Brahmajñāna* alone is the medicine. Of what use are the Vedas like the *Rk* and the *śāstras* like *Vyākaraṇa* (grammar)? Of what avail are mantras chanted even seven crores of times? Nor can medicines like the *sañjivini* help. Because none of them can help the man stricken by the serpent of *ajñāna* to get rid of the delusion wrought by *ajñāna*.

## 64

That mere sound cannot be the means to *mokṣa* is shown by an example.

न गच्छति विना पानं व्याधिरौघशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्देन मुच्यते ॥ ६४ ॥

*na gacchati vinā pānam vyādhiraūṣadhaśabdataḥ ।*

*vinā'parokṣānubhavam brahmaśabdair na mucyate ॥*

If a person merely repeats the name of a medicine without drinking it, he is not cured of his disease. So too a person is not released by merely uttering the word *Brahman* without direct realisation of it.

*aparokṣānubhava*: the direct experience of the *ātman*.

*brahmaśabdaiḥ* means by the mere words relating to *Brahman* contained in the *Upaniṣads*.

## 65

The same idea is expressed differently through the statement of the supreme means to the realisational knowledge of the Truth.

अकृत्वा दृश्यविलयम् अज्ञात्वा तत्त्वमात्मनः ।

बाह्यशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६५ ॥

*akṛtvā dr̥śyavilayam ajñātvā tattvamātmanah ।*

*bāhyaśabdaiḥ kuto muktiruktimātraphalairnṛṇām ॥*

How can *mokṣa* arise merely by repetition of words without effecting the dissolution of whatever is *dr̥śya*\* and without knowing the truth of the *ātman*?

*dr̥śya* is what is cognisable either through the senses of perception or through the mind. It excludes what is not cognisable, the self. The absolute *asat* like the horns of a hare is not cognis-

\* Explained in the commentary.

able as it does not exist at all. Brahman is not cognisable as it is not the object of cognition. Vide *yato vāco nivartante aprāpya: manasā saha*, 'that from which speech returns along with the mind without cognising it'. The word *drśya* excludes these two. When Śrī Bhagavatpāda speaks of *drśyavilayam*, reference is to the negation of the *prapañca* excluding Brahman and *śaśaśṛṅga*. Hence, without having brought about the negation of everything beginning with the inert body and ending with ajñāna which are all other than Brahman, and without understanding the truth of the ātman which is devoid of all differences of like or unlike kinds or of internal differences, and is self-luminous and blissful, by the mere repetition of the word Brahman like 'I am Brahman', without inner experience, mokṣa of men cannot be secured.

*kutaḥ*: *kutaḥ sambhavati*: whence does it arise? i.e., it does not arise at all. (kim) *kutaḥ* indicates negation.

## 66

Thus, by adopting the negative method, it is conveyed that the final means (to mokṣa) is the residual ātmatattva-jñāna preceded by the liquidation of everything which is *drśyam*. When the *drśyam* is liquidated, *ipso facto* ātmatattva-jñāna arises, not otherwise.

The means to mukti has been defined negatively, i.e., by reference to what will not effect it. An appropriate example is given for it.

अकृत्वा शत्रुसंहारम् अगत्वाऽखिलभूश्रियम् ।

राजाऽहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६६ ॥

*akṛtvā śatrusamhāram agatvā'khilabhūśriyam* ;

*rājāhamiti śabdānno rājā bhavitumarhati* ॥

A person cannot become a king merely by saying 'I am king' if he has not killed his enemies and if he has not acquired the wealth of the whole earth.

One does not deserve to be a king merely by saying 'I am king' if one has not liquidated the enemies who are obstructions to one's enjoyment of sovereignty and if one has not acquired lordship over the entire world. As in the matter of kingship conquest of one's enemies is necessary, so too in relation to mokṣa all sense of reality of seen objects must disappear. Similarly acquisition of ātmatattvajñāna, the knowledge (realisation) of the truth about the ātman

corresponds to obtaining possession of the entire earth. In each case the former precedes the latter.

67

That mokṣa cannot arise merely by external sounds, but that it should be obtained with effort from a knower of the Truth (tattvajña) is conveyed elaborately through an example.

आप्तोक्तिं, खननं, तथोपरिशिलापाकर्षणं, स्वीकृतिं

निक्षेपः समपेक्षते न हि बहिःशब्देस्तु निर्गच्छति ।

तद्वद् ब्रह्मविदोपदेशमननध्यानादिभिलभ्यते

मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ ६७ ॥

*āptoktim khaṇanam tathopariśilāpākaraṇam svīkṛtim  
nikṣepaḥ samapekṣate na hi bahiḥ śabdaistu nirgacchati  
tadvad brahmavidopadeśamananadhyānādibhirlabhyate  
māyākāryatirohitam svamamalam tattvam na  
duryuktibhiḥ ॥*

A treasure buried underground requires (in order to be obtained and possessed) the words of a reliable person, digging, removal of the slab covering it and actual assumption of possession. Merely calling out to it making sounds does not bring it out.

So too, the pure Truth that is hidden by the agency of māyā can be obtained only by the upadeśa of those who have realised Brahman, by meditation and concentration etc., on it; not by specious reasoning.

In the world, if a treasure of gold etc., concealed under the ground should be secured, one should first learn about it from a reliable person who has actually seen it placed there or who is able to affirm its existence by means of unguent etc. He must dig into the earth and bring it to light. Then the slab covering it from view must be removed and then the treasure must be actually taken possession of. Merely uttering the word 'treasure' does not bring it out. *na śabdaistu nirgacchati: tu* indicates *naiva*: does not at all.

Similarly, the awareness of the identity of the ātman and Brahman is like the treasure hidden by māyā, ignorance and its effects the sheaths ranging from ahaṁkāra to the body. 'Hidden' here means prevented from being clearly realised. The awareness of this is obtained by *brahmavidopadeśa*, *manana* and *dhyāna*.

*Brahmavidopadeśa*, i.e., competent, comprehensive upadeśa. Upadeśa by a Brahman is referred to as *Brahmavidopadeśa*, i.e., it is *Brahmavidāḥ opadeśa*. Here the word *Brahmavidopadeśa* is a compound. The addition of *ā* to *u* in upadeśa makes it *Brahmavidopadeśa*. *ā* signifies *samantāt*: completely. Or, it may be taken to be in the instrumental case as *vyastapada* when, it will become *Brahmavidā upadeśa* i.e., *Brahmavidopadeśaḥ* i.e., instruction by a Brahman. The distinction is only in compounding of words either as *Brahmavid opadeśa* or *Brahmavidā upadeśa*. There is no difference in meaning.

Here, *mananam*, meditation means thinking about a thing again and again with appropriate reasons (*yuktibhir anucintanam*). *Dhyāna* is *nididhyāsana*. The word *ādi* (etc.) is to include *nirvikalpa-samādhi*, i.e., being firmly established in the contemplation of the nirguṇa Brahman.

*Brahmalābhaḥ* here means direct realisation perception of one's ātman; for, there is nothing other than itself, as there is no obtaining of anything external to it. When *lābha*, obtaining, is spoken of as in the examples of the ornament round the neck etc., it has to be similarly understood.

*na duryuktibhir labhyate*: it is not to be obtained by specious reasonings; for the śruti says *naīśa tarkeṇa matirāpaneyā* (*Kaṭha*). "This (mokṣa) is not to be obtained by mere reasoning". Reasoning in accord with śruti must be resorted to. In the *Chāndogyaopaniṣad* illustration of the man who has lost his way in the forest away from the *Gāndhāradeśa* to which he belonged, the śruti says: *paṇḍito medhāvī gāndhārānevopasampadyate* indicating the necessity of *sat-tarka* (reasoning in accord with śruti) as opposed to *dustarka*. Śruti declares the unattached character of the ātman by the examples of *mahāmatsya* etc., by the abandoning (non-consciousness) of the world in dreamless sleep the pure ātman being free of (the taint of) the world, by the illustration of the lump of clay etc., the non-difference between the cause and the effect, the possibility of knowing everything through the knowledge of one and the non-distinctness of the universe (*prapañca*) from Brahman by the illustration of the spider's web etc., that Brahman is both the instrumental and material cause of the world, by the example of the thief, liberation of him who is attached to the Real and the bondage of him who is attached to what is *mithyā* and such other series of reasonings. These are examples of *Sat-tarka*, proper reasoning. This is the reason for the expression *duryuktibhiḥ* in the śloka.

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वेनैव यत्नः कर्तव्यो रोगादेरिव पण्डितैः ॥ ६८ ॥

*tasmātsarvaprayatnena bhavabandhavimuktaye ।*

*svenaiva yatnaḥ kartavyo rogāderiva paṇḍitaiḥ ॥*

Hence the wise must themselves strive by every means for release from the bonds of saṁsāra as from disease, etc.

*tasmāt*: therefore: that is, because a person's bondage cannot be got rid of by another, so, he himself must strive for it by the following means: acquiring the *sādhana*catusṭaya qualification, humbly approaching his guru, listening to the vedānta texts which he teaches, meditating on their meaning, concentrating on the same to the exclusion of all other ideas, and comprehending the truth of Brahman in the state of nirvikalpa niṣṭhā and then attain mokṣa. Merely by uttering the word Brahman liberation cannot be secured.

*sarvaprayatnena*: by every means, by the effort of śravaṇa etc., mentioned earlier.

*bhavabandhavimuktaye*: for the liberation from the bonds of saṁsāra commencing from avidyā and ending with the body.

*svenaiva*: by themselves, by those who are caught up in the saṁsārabandha, shackles of saṁsāra.

*paṇḍitaiḥ*: by the wise.

*rogādeḥ*: from disease etc., i.e., from disease, hunger, thirst etc. As medicine, food and water have to be taken by oneself to get rid of disease, hunger and thirst respectively, so, by oneself should the effort be made to get rid of *bhavabandha*.

The idea is that having very firmly acquired the *sādhana*catusṭaya made up of viveka and the rest, a sadguru, one who has realised the Sadvastu i.e., Brahman, should be sought and approached.

The appropriateness of this meaning is evident from the insistence twice already that one must endeavour by every means to obtain liberation.

Having thus eulogised the śiṣya who has acquired intense longing for liberation (*tivra mumukṣā*) the guru applauds his question

यस्तवयाद्य कृतः प्रश्नो वरीयान् शास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो जातव्यश्च मुमुक्षुभिः ॥ ६९ ॥

*yastvayādya kṛtaḥ praśno varīyān śāstravinmataḥ ।  
sūtraprāyo nigūḍhārtho jātavyaśca mumukṣubhiḥ ॥*

The question that you have asked is excellent; it is approved by those who know śāstra. It is brief like a sūtra, pregnant with meaning. The answer to it must be known by the seekers of liberation.

The guru eulogises the śiṣya saying: You are a superior adhikārin not only by your possessing tīvra-mumukṣā, but also by reason of your having condensed in your question what must be known by a mumukṣu, without omission or overstatement. That shows you are intelligent, medhāvī, a scholar, vidvān, adept in the understanding of words in their proper context, ūhāpohavicakṣaṇaḥ. You show the way to mumukṣus in respect of what must be learnt. So praised by the guru, the śiṣya endowed with devotion and earnestness will quickly receive and comprehend what is taught to him. This is supported by the śruti (Śvetāśvatara): *yasya deve parā bhaktiḥ, yathā deve tathā gurau / tasyaite kathitā hyarthaḥ prakāśante mahātmanah*: "He who is supremely devoted to God, and to his guru as to his God, to such a mahātmā, all that is imparted (by the guru) becomes effulgent". Now, the question of the form: 'what is bondage etc.,' is excellent, *varīyān*: absolutely superior. Because it can be put only by those who are adepts in the śāstras.

*sūtraprāyaḥ*: Another reason stated is that the question is of the form of a sūtra. Everything that has to be asked in the matter of release from bondage has been abridged in the question in an aphoristic form in a minimum of words.

*nigūḍhārthaḥ*: The words are few; but everything that must be known is imbedded in it. That is why it is appropriate.

It is meant that the śiṣya has anticipated the whole of the current treatise which is the answer to this question.

Thus by the words *ajñānayogāt* etc., the guru conveys knowledge to be acquired by the mumukṣu, of the mokṣa in the form of the destruction of the causes of bondage. This is to be achieved by realisation springing from discrimination between the ātman and the anātman. As the śiṣya questions the guru so comprehensively without omitting anything, the guru appreciated his intelligence and praised him greatly.



## 70

To enable him to receive and understand his words properly, the guru specially calls for the concentrated attention of the śiṣya who considers himself very fortunate to receive such praise from the great one.

शृणुष्ववहितो विद्वन् यन्मया समुदीर्यते ।

तदेतच्छ्रवणात्सद्यो भवबन्धाद् विमोक्ष्यसे ॥ ७० ॥

*śṛṇuṣvāvahito vidvan yammayā samudīryate ।*

*tadetacchravaṇāt sadyo bhavabandhād vimokṣyase ॥*

Oh learned one! listen attentively to what I say. By listening to it you will be immediately released from the bonds of saṁsāra.

Learned one! as you are intelligent, you are endowed with the qualification for receiving the aforesaid ātmavidyā; listen attentively, without distraction, without allowing your mind to stray into other subjects, to what I shall impart to you in brief and at length for right understanding. By listening in the prescribed manner to what I say, immediately after hearing my words, you will acquire realisation of the ātman and you will be released from the bonds of saṁsāra in the forms of agency (of action), enjoyment (of the fruits of action), birth, old age and death.

*vimokṣyase*: You will be completely released.

## 71

Now desiring to tell the śiṣya the answer to his questions, first the guru gives the answer to the question: How is liberation attained?

But it may be objected: The śiṣya asked *seriatim*: 'What is bondage? How did it arise? How does it stay?' Without answering these three questions put earlier, it is inappropriate to take up the fourth question first.

It is not so. If a house is enveloped by a raging fire, to refrain from immediately putting it out by throwing water on it, but to ask: 'Where did the fire first begin? How did it begin' etc., and to waste time on these questions is improper. For, by the time these questions are answered, the house would be completely burnt down.

Similarly, all saṁsārins are intensely subject to the ills of saṁsāra. For their destruction, efforts should be taken immediately. It

is said: "The śāstras are unending (numerous); what is to be learnt is enormous, the time at one's disposal is brief; the hindrances are many. Hence, what is most essential must be acquired within the shortest possible time even as a swan separates the milk from the mixture of water". *anantaśāstram bahu veditavyam alpaśca kālo bahavaśca vighnāḥ | yat sārabhūtam tadupāsītavyam hamso yathā kṣīramivāmbumiśram ||* With the idea that understanding quickly the means to mokṣa, adopting it, let the śiṣya, released from bondage, experience eternal bliss, the guru says in this śloka: *mokṣasya hetuḥ* etc. It is in keeping with this that the guru took upon himself to answer the fourth question first. Moreover, without knowledge of the distinction between the ātman and the anātman; the nature of bondage which is to be explained cannot be understood. Intending to explain all that later, the guru first answers the question: How shall I be liberated?

मोक्षस्य हेतुः प्रथमो निगद्यते वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततश्शमश्चापि दमस्तितीक्षा न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ ७१ ॥

*mokṣasya hetuḥ prathamō nigadyate*

*vairāgyamatyantamanityavastuṣu |*

*tataśśamaścāpi damastitikṣā*

*nyāsaḥ prasaktākhilakarmanām bhṛśam ||*

The means to mokṣa is taught first as total absence of desires for all impermanent things. Then come sama, dama and titikṣā and the giving up of all kinds of karmas.

The meaning is clear.

72

ततः श्रुतिस्तन्मननं सतत्त्वध्यानं चिरं नित्यनिरन्तरं मुनेः ।

ततोऽविकल्पं परमेत्य विद्वान् इहैव निर्वाणसुखं समृच्छति ॥ ७२ ॥

*tataśśrutistatmananam satattva-*

*dhyānam ciram nityanirantaram muneḥ |*

*tato'vikalpam parametya vidvān*

*ihaiva nirvāṇasukham samrcchati ||*

Then comes (listening to) śruti; after that, daily uninterrupted long meditation on that truth by one given to such meditation (muniḥ). Then the wise one attaining the nirvikalpa state, experiences the bliss of liberation here itself.

Uncompromising detachment from all transient things from the body to Brahma is said to be the first means to liberation. That is because it is only the mind devoid of all desires which will render it unsteady that can acquire the qualities of *śama* etc., in respect of its objective.

*tataśśamaśca*: the nature of *sama* has been explained already. *ca* in '*tataśśamaśca*' indicates conjunction which has been explained already. All the preliminary qualifications of detachment and the rest are necessary and essential even at the time of the acquisition of *jñāna* as internal *sādhana*s. Though they are stated in an order of earlier and later, the last alone, like the potter's father, is not to be taken as the means, but all of them collectively are the means. This is expressed by the words *ca*, and *api* also. [The cause of a pot is the potter. The cause of the potter is his father. The cause of that father is his father and so on *ad infinitum*. To avoid this infinite regress, it is usual to confine the cause of a thing to its immediate and necessary antecedent (*anyathāsiddhanīyatāpūrvavṛtti*). Here the cause of the pot is said to be the potter alone, and not his father. Even so, it may be argued that in the series of causes for *jñāna* which effect liberation, namely *vairāgya*, *śama*, *dama* etc., all these do not go into the cause; but on the analogy of the potter's father, the last of the series may be called the only necessary means. His Holiness points out that it is not so, but that all the items enumerated in the series collectively constitute the means of *jñāna*.] By the words *ca* and *api* collectively is indicated.<sup>21</sup>

In the same way, *dama*, *titikṣā* and all other *karmas* are prescribed by the rules of *varṇas* and *āśramas*. They should be observed till the dawn of *vairāgya*. When once *tīvrāvairāgya* has arisen, they must all be totally given up. Previously, it was said that, for attaining *vairāgya* which is synonymous with purity of mind, *karmas* should be observed in a spirit of dedication to God without thought of desire for their fruits. Now that the purpose of the *karmas* (*cittaśuddhi*, purity of mind, and *vairāgya*, detachment) has been attained, they (the *karmas*) are to be completely abandoned. *nyāsa* means giving up the *karmas* even in their performance (which is different from doing them without desire for their fruits. It is a total *karma-samnyāsa*, not merely *karmaphala-samnyāsa*).

<sup>21a</sup> A similar example is: The cause of butter is curd. the cause of curd is milk and the cause of milk is the grass that the cow eats. According to the *anyathāsiddha* rule, all these. the curd, milk and grass are not the cause of the butter, but only the curd. His Holiness says: Not so here. *Vairāgya*, *śama*, *dama* etc., all together are causes of *jñāna*.

*tatah*: after that, i.e. after the giving up of all karmas.

*śrutiḥ*: listening to the words of Vedānta from the lips of a guru with the awareness of their meaning. It is action which will facilitate the determination of the meaning of the Vedānta texts.

*tanmananam*: reflecting on the meaning of the texts that have been heard with awareness of logical coherence for acquiring deep-seated conviction.

*satattvadyānam*: After non-comprehension and doubt have been got rid of by hearing and reflection, meditation on that supreme truth.

*ciram*: This has to be done for long; this is intended to banish from the mind the long-standing tendencies making for mistaking the anātman for the ātman.

*nityanirantaram*: Though practised for a long time, if it is done with interruptions, the impressions during the broken intervals would spoil the ātman-consciousness. Therefore, nididhyāsana (contemplation) itself will not be effective. Hence the need to practise continuously and without interruption: *nityam* and *nirantaram*. Speaking of nididhyāsana, the Yoga Sūtra says: *sa tu dirghakālanairantarya-satkārāsevito drḍhabhūmiḥ*: "Its foundation is what is done with earnestness for long without interruption." One should not hope that nididhyāsana will be accomplished in a few days or months. To think like that will be as foolish as the thought of a father who says to himself: "The Vedas are only four in number. My son has gone to learn them. It is now five days since he went, and yet he has not returned after studying them." To show that it will require years and even several lives to accomplish it, the words *ciram* and *nirantaram* have been used. The Gītā also says: *anekajanmasamsiddhastato yāti parām gatim*: "Having become a siddha after a number of lives, one attains the supreme goal".

*vidvān*: *ātmasakṣātkāravān*: one who has realised one's ātman.

*ihaiva nirvāṇasukham samṛcchati*: If nididhyāsana is perfected by continuous and unbroken practice, then *ihaiva*, in this life itself, the vidvān who has realised the ātman enjoys in full the bliss of liberation. *param*: *utkrṣtam*: pre-eminent, superior. *savikalpāt param*. He attains nirvikalpa samādhi which is superior to the savikalpa. Having attained it, he enjoys unalloyed bliss of nirvāṇa.

Having told in brief what has to be conveyed in respect of obtaining liberation in this life itself, Śrī Bhagavatpāda said that the vidvān, the wise one attains the bliss of liberation here itself. When it is said that the wealthy man (dhanī) is happy, the effect of wealth is reflected in happiness. In an expression what refers to the known is *uddeśyam*. That which refers to what is unknown in that context is *vidheyam*. In *dhanī sukhī* a wealthy man is happy, *dhanī* is *uddeśyam* and *sukhī* is *vidheyam*. It is well known that despite exceptions, in the case of *uddeśya* and *vidheya*, the effect of the *uddeśya* appears in the *vidheya*. So too, being wise which is the adjective (*viśeṣaṇa*) of the wise man, is reflected in the joy of *nirvāṇa* or liberation. As realisation of the discrimination between the *ātman* and the *anātman* is born of *vidyā*, it is first made clear in this śloka.

यद्वोद्धृत्यं तवेदानीमात्मानात्मविवेचनम् ।

तदुच्यते मया सम्यक्छुत्वात्मन्यवधारय ॥ ७३ ॥

*yad boddhavyam tavedānim ātmānātmavivecanam ।*

*taducyate mayā samyak śrutvātmanyavadhāraya ॥*

That which you must know in the matter of the discrimination between the *ātman* and the *anātman*, that is now told to you. Listen to it, and get decisive knowledge about it in your mind.

By this śloka is given the reply to the śiṣya's question: "What is this *anātman*? What is the *Paramātman*?"

*yad boddhavyam*: Before you attain the *jñāna* which will produce *mokṣa*, you must learn to discriminate between the *ātman* and the *anātman*, which discrimination will lead to the aforesaid *jñāna*. Hence it is well explained in the sequel. Having heard it, decide about it firmly in your mind.

*avadhāraya*: *nīścinuhi*: decide.

It is through the *anātman* that the *ātman* is to be known. The *anātman* is first known as it is gross (*sthūlatvena*). When that is known, the knowledge of the subtle *ātman* becomes easy. Therefore, from this śloka to śloka 126 Śrī Bhagavatpāda elucidates the nature of *anātman*. At first, in this śloka, he speaks of the gross

body which every one knows about; for everyone refers to it as the 'I'.

मज्जास्थि-मेदः-पल-रक्त-चर्म-स्वगाह्वयैर्धातुभिरेभिरन्वितम् ।  
पादोरुवक्षो-भुजपृष्ठ-मस्तकैरङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७४ ॥  
अहं ममेति प्रथितं शरीरं मोहास्पदं स्थूलमितीर्यते बुधैः ॥

*majjāsthi-medah-pala-rakta-carma-  
tvagāhvayair dhātubhirebhiranvitam ।*

*pāduruvakṣo-bhuja-prṣṭha-mastakair ।  
angairupāṅgairupayuktametāt ॥*

*aham mameti prathitam śarīram  
mohāspadam sthūlamitīryate budhaiḥ ॥*

Marrow, bone, fat, flesh, blood, skin and the cuticle are the seven substances of which the body is composed. It also consists of the limbs and their subsidiary parts, the legs, thighs, chest, arms, back and the head. This body which is the basis of the delusion of 'I' and 'Mine' is called by the wise the gross body.

In respect of all the items listed here, the transformation of whatever is eaten into the gross, the middling and the subtle is to be understood. Of the ghee etc., that is eaten which is of the nature of tejas, the middle is the marrow, its grossest part is the bone, its earlier transformation is the fat. The flesh is the middle part of the food that is eaten. The red blood is the middle part of the water that is drunk. The skin is the gross covering. The cutaneous sense is the subtle covering. Seven coverings encase the internal substances and the nāḍis. The division between the gross and the subtle is based on what is outside and what is inside.

The six limbs are the feet, the thighs, the chest, the arms and the shoulder and the head. By implication the hands also are included. The upāṅgas are the forelegs, the ankles, the knees. All this is clear.

*aham mameti:* These are referred to as 'I' and as 'my'. A man says: I go; I stand; I jump; I take. These words are the basis of the 'I' sense in respect of these organs. The body is referred to as 'my foot, my hand, my head' etc. Though it consists of various kinds of defects, it is the object of extreme attachment and delusion as being the ātman. This body is referred to by the wise as the gross. It is made up of many and varied components. Even as a house built of pillars and walls indicates that it is for its owner,

so too the body is for its owner. It is to remind one of this that the catalogue of its components, marrow, bone, etc., is enumerated. By this it is indicated that the gross body is different from the ātman. For, the ātman is the *svāmin* of the śarīra, the owner of the body. The body is for the ātman; it is never the ātman itself. To the ātman alone pertains ownership, the body being for it (the ātman).

75½, 76½

Śrī Bhagavatpāda gives the reason for considering the gross body as not of the nature of the eternal ātman also because it is anitya, impermanent.

नभोनभःस्वदृहनाम्बुभूमयः सूक्ष्माणि भूतानि भवन्ति तानि ।

परस्परांशमिलितानि भूत्वा स्थूलानि च स्थूलशरीरहेतवः ॥ ७५ ॥

*nabhonabhassvaddahanāmbubhūmayah*

*sūkṣmāṇi bhūtāni bhavanti tāni ।*

*parasparāṁśairmilitāni bhūtvā*

*sthūlāni ca sthūlaśarīrahetavaḥ ॥*

The sky, air, fire, water, earth, being subtle elements combine with one another, become gross and are the cause of the gross body.

The five elements, namely, the sky, the air, fire, water and earth first originate in a subtle form. Then by the will of the Creator who determined to divide them three-fold or five-fold, each of them is split into five parts.<sup>22</sup> Says Śrī Bhagavatpāda: "Each of the five elements is divided into two equal parts. One half is reserved for that element. The other half is again split into four parts and associated with each of the rest. That is *pañcīkaraṇa*. This is compactly conveyed in a śloka of Śrī Vidyāraṇya Svāmin: *dvidhā vidhāya caikaikam caturdhā prathamam punaḥ । svasvetaradvitiryāmsāḥ yojanāt pañca pañca te ॥* Thus, in each of the five elements, its own part is one half of it and the other part is one eighth of each of the other four. Thus made up of the combination of one another's elements, the gross elements like the sky, air etc., are so spoken of. That is, they become the cause of the gross body.

76

Śrī Bhagavatpāda explains the respective objects of the gross elements to arouse *vairāgya* towards them.

<sup>22</sup> The Taittirīya Upaniṣad speaks of *pañcīkaraṇa*, five-old division; the Chāndogya speaks of *trīṣṭīkaraṇa*, three-fold division; but the two omitted in the latter are to be presupposed from the former and added to the list.

मात्रास्तदीया विषया भवन्ति शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७६ ॥

*matrāstadiyā viṣayā bhavanti śabdādayaḥ pañca sukhāya bhoktuḥ*

These five essences of sound etc., become objects of sense-perception for the pleasure of the enjoyer.

*mātrāḥ*: so-called because of the root-form *mīyante*, i.e., they are made objects of sense or because they are enjoyed. They refer to five objects of sense-perception, sound, touch, vision, taste and smell. *śabda*, *sparsa*, *rūpa*, *rasa*, and *gandha*.

*viṣayāḥ*: from the root *ṣinj*; *ṣinj* with *vi* meaning to bind. They are so called as they bind strongly.

*bhoktuḥ*: to the *samsārīn*, to the *jīva*.

*sukhāya*: really means *sukhābhāsāya*: for the semblance of pleasure.

In the *śāstra* sound etc. are referred to as the five *tanmātrās*. The use of the expression *mātrāstadiyāḥ* is pursuant to the *śāstra*.

## 77

Now their binding character is explained.

य एष मूढा विषयेषु बद्धा रागोरुपाशेन सुदुर्दमेन ।

आयान्ति नियन्त्यध ऊर्ध्वमुच्चैः स्वकर्मदूतेन जवेन नीताः ॥ ७७ ॥

*ya eṣu mūḍha viṣayeṣu baddhā*  
*rāgorūpaśena sudurdamena* ।

*āyānti niryāntyadha ūrdhavamuccaiḥ*  
*svakarmadūtena javena nītāḥ* ॥

Those who are bound to the sense-objects by the chord of attachment which is difficult so snap, come, depart, go up and down led quickly by their own actions which act as emissaries.

*mūḍhaḥ*: persons devoid of discrimination.

These fools are bound to the sense-objects of sound etc., by the chord of attachment difficult to sunder like animals tied to a pillar with a rope. It means: men over-powered by extreme desires. As animals tied to a pillar cannot get away from the pillar, so too these persons, once tied to the sense-objects cannot get rid of them and are expelled from the path of salvation.



One's own karma in the form of dharma or adharma is the cause of one's going up or coming down like a court peon taking a witness to the court-room upstairs and then downstairs. A man tries to gather merit in the hope that śabda etc., generate pleasure. Then, to enable him to enjoy celestial pleasure relating to sound, meritorious deeds lead him up and make him attain svarga etc. Thence, when the stock of merit is exhausted, surely there is coming down to the earth. When this is so with reference to dhārmic deeds, what needs be said in respect of adhārmic (sinful) deeds? They always lead to going down. 'They go up' means by virtue of the good deeds done in a previous life they are born as men. Then, by excessive attachment, they go down. The idea is that, by reason of his liability to forget his duties, to the man attached to sense-objects there is no chance of liberation.

## 78

When amidst śabda etc., animals which are attached to each one of them meet with death, i.e., bondage, then what needs be said of him who desires all of them together? This is explained with the aid of an illustration to effect their abandonment.

शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमायुः स्वगुणेन बद्धाः ।

कुरङ्ग-मातङ्ग-पतङ्ग-मीन-भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ ७८ ॥

*śabdādiभिः pañcabhireva pañca*

*pancatvamāyuh svaguṇena baddhāḥ ।*

*kuraṅga-mātāṅga-patāṅga-mīna-bhṛṅgāḥ*

*naraḥ pañcabhirañcitaḥ kim ॥*

The deer, the elephant, the moth, the fish and the blackbee meet with death, each by one of these five senses. What then needs to be said of man in whom all the five are active?

Respectively by the sound, touch, vision, taste, and smell, each one of these, the deer, the elephant, the moth, the fish and the blackbee meet with death bound by the rope of their native tendencies. When that is so with respect to these creatures which are each seduced by one only of these senses, man who has all of them in combination is sure to meet with a grievous fate.

Those who wish to catch a deer though it runs a great distance entice it attracting it by the sweet sound of the flute etc., and they catch it when it stands motionless entranced by that sound forgetting

itself. Thus sound by itself is known to be the ruse to bind the deer. A mighty elephant wandering at will in the midst of a forest, is, caught by tempting it with the touch of a cow-elephant. That shows that touch alone is the means whereby elephants are caught. A moth is attracted to a flame by its brightness and goes to it to eat it. It falls into it not knowing that it will burn. But it is quickly burnt by it which shows that vision is the cause of its death. A fisherman wishing to catch fish uses a hook to which a piece of flesh is attached. Attracted by it and wanting to taste it, the fish takes the bait and is caught by the fisherman. The bee is attracted to the smell of campaka flower, and dies in the process of enjoying that fragrance. Thus each of śabda etc. leads these creatures to a fatal end. And, to infra-human creatures there is no question of sin (for, they have no obligatory duties). Yet, a great calamity overtakes such animals. By being a slave of these five senses, man fails to do his duty, and does what is prohibited for him. So, he comes to grief both in this world and in the next.

## 79

Apart from sense-experience being a cause of death, the sense-objects kill when you simply see them and, as such, they are more deadly than the poison of a king cobra. That is stated in this śloka.

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।

विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाऽप्ययम् ॥ ७९ ॥

*doṣeṇa tīvro viṣayah kṛṣṇasarpavisādapī ।*

*viṣam nihanti bhoktāram draṣṭāram cakṣuṣāpyayam ॥*

A sense-object is more virulent than the poison of a king cobra. The latter kills only him who swallows it; the former brings about the death of him who merely looks at it.

*viṣayah*: sense-object: from etc. The poison of a king cobra can bring about the death of a person. But more fatal than that are the sense-objects which are more virulent. If a person is bitten in the leg or any other part of the body by a king cobra, the poison quickly travels thence to the tongue through the bloodvessels mixing with the blood in them. Hence the expression *bhoktā*. That is why in some cases, though bitten by a cobra on the leg, if a tight bandage is made at the spot, man does not die; because, there is no connection of that poison with the tongue through the *nāḍis*. Thus,

the poison kills a man who is affected internally by it; i.e., it makes him non-existent.

But, this poison of the sense-object kills him who merely perceives it. For it is well known that men quarrel among themselves when they perceive beautiful objects etc., and die as a result. Even though there is no quarrel, their minds being enticed by those objects, they are disabled to realise their ātman; they are rendered incapable of perceiving the effulgence of their own ātman. So *niḥanti* here means either being as good as non-existent or not being effulgent and so not known. The meaning is to be adopted according to the context. Whatever is non-existent will not be effulgent; will not be known.

In fact, a person attached to sense-objects, though he is existent, will not attain his proper objective of mokṣa. So, he is as good as non-existent.

## 80

Thus, on account of lack of right discrimination, a person gets firmly attached to sense-objects though they are fraught with great dangers. Due to his foolishness, he is not aware of the defects in them. So, he fails to attain his puruṣārtha (here, mokṣa). So, he who seeks liberation must completely cast out of his mind the desire for sense-objects. Else, though he may be an adept in the six śāstras, he cannot gain mukti.

विषयाश-महापाशाद्यो विमुक्तः सुदुस्त्यजात् ।

स एव कल्पते मुक्त्यै नान्यः षट्छास्त्रवेद्यपि ॥ ८० ॥

*viṣayāśa mahāpāśādyo vimuktaḥ sudustyajāt ।*

*sa eva kalpate muktyai nānyaḥ ṣaṭcchāstravedyapi ॥*

It is only he who is free from the chord of sense-attachment so difficult to discard, that has the capacity for liberation; not any other though he may be a scholar in six śāstras.

*sudustyajāt*: very difficult to relinquish. On account of long association with it, impossible to get rid of except by deep and steadfast inquiry.

*viṣayāśamahāpāśāt*: the desire for sense-objects is itself the great binding chord.

*vimuktaḥ*: completely freed from connection with it. A per-

son bound by the chords of desire is not fit for mukti though he may be learned in the six śāstras.

*sa eva kalpate muktyai:* That person alone has the capacity (qualification) for liberation.

81

The baneful consequence of the absence of absolute detachment from sense-objects is declared here.

आपात-वैराग्यवतो मुमुक्षून् भवाब्धिपारं प्रति यातुमुद्यतान् ।

आशाग्रहो मज्जयतेऽन्तराले निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ ८१ ॥

*āpātavairāgyavato mumukṣūn*

*bhavābdhipāram prati yātum udyatān ;*

*āśāgraho majjayate'ntarāle*

*nigṛhya kaṇṭhe vinivartya vegāt*

The sea monster of desire catches hold of those who, what arises in the mind when one, being subject to the sufferings of life, condemns samsāra. That is, those whose vairāgya is neither total nor everlasting.

*āpātavairāgyavataḥ:* of those of superficial vairāgya which is what arises in the mind when one is subject to the sufferings of life and so condemns samsāra. That is, those whose vairāgya is neither total nor everlasting.

The effort to attain the other shore of the ocean of samsāra stands for the effort to attain jñāna. In respect of such persons who, wishing to attain liberation, are anxious to attain jñāna, the great crocodile of desire effectively catches them by the throat in mid-ocean (of samsāra), turns them forcibly back from their objective to get to the other shore of samsāra.

*majjayate:* drowns them, i.e., involves them again in the process of performing karmas, as they are caught up in the ocean of samsāra.

He, however, who is completely detached from sense-objects, who is endowed with the qualities of śama, etc., goes to a sadguru. He approaches him with due humility. He learns about the ātman from Guru's lips and then is freed from samsāra. This man whose vairāgya is merely superficial is bereft of the firm virtues of śama etc. Even if he tries for liberation, he is tormented by desire half-

way and made to fall down from his objective of liberation. That is, he does not become fit for jñāna.

## 82

The same idea as in the previous śloka is 'conveyed in an opposite way.

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।

स गच्छति भवाम्भोधेः पारं प्रत्युह्वरजितः ॥ ८२ ॥

*viṣayākhyā graho yena suviraktyasinā hataḥ ।*

*sa gacchati bhavāmbhodheḥ pāraṁ pratyūha varjitaḥ ॥*

He who has killed the monster (crocodile) of viṣaya with the sword of vairāgya reaches the other shore of saṁsāra freed from all obstacles.

The monster of viṣaya: the huge crocodile, that is sense-objects.

*suviraktyasīnā*: the steadfast vairāgya is itself the sword: by it.

*pratyūhavarjitaḥ*: without any obstacle in the matter of crossing the ocean of saṁsāra fraught with the waves of birth, death etc.

*pāraṁ*: The other shore i.e., Brahman. vide the śruti: *so'dhvanāḥ pāramāpnoti tadviṣṇoḥ paramam padam*: (Kaṭha). "He attains the supreme state of Viṣṇu, the other end of the path".

*gacchati*: *prāpnoti*: attains: *sākṣātkaroti*: i.e., is released by the intuitive perception (*sākṣātkaṛaṇa*) of Brahman.

## 83

Śrī Bhagavatpāda puts together in this śloka the substance of the previous two ślokas and the meaning conveyed in *Kaṭhopaniṣad* text: *yastvavijñānavān bhavati amanaskaḥ sadā'suciḥ'na sa tatpadam āpnoti saṁsāraṁ cādhigacchati । yastu vijñānavān bhavati samanskāḥ sadā śuciḥ; sa tu tatpadam āpnoti yasmād bhūyo na jāyate*: 'He who is unlearned, unmindful, always impure, he does not attain that state; he does not cross over saṁsāra. He who is learned, mindful, always pure, he, however, reaches that state; he is not born again'.

विषमविषयमार्गे गच्छतोऽनच्छब्दोऽसिद्धः

प्रतिपदमभिधातो मृत्युरप्येष सिद्धः ।

हितमुजनगुरुवत्या गच्छतः स्वस्य युक्त्या  
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८३ ॥

*viṣamaviṣayamārge gacchato'nacchabuddheḥ  
pratipadamabhighāto mṛtyurapyeṣa siddhaḥ ।*

*hitasujanagurūktyā gaccataḥ svasya yuktyā  
prabhavati phalasiddhiḥ satyamityeva viddhi ॥*

Know that obstacle and death haunt at every step a man of impure mind who travels on the road of sense-pleasure beset with the dangers and difficulties. But, he who leads his life by the advice of well-meaning friends and of the guru and by his own reasoning, attains the fruition of his purpose. Know this to be the truth.

*viṣama*: fraught with various distractions of the mind; making for infinite sorrow.

*viṣayamārge*: The road of the sense-objects. *vide viṣayāmsteṣu gocarān* in the *Kaṭhapaniṣad*.

*anaccha buddheḥ*: Of one whose mind is impure. For, if the mind is pure and accustomed to proper reasoning, it will withdraw from sense-objects. As it is enveloped by *rajas* and *tamas*, it becomes incapable of reasoning. In accord with the saying: As a frog in the mouth of a snake looks out for something to eat, so does a man caught in the coils of death seek impermanent sense-pleasures. The man without discrimination becomes addicted to these pleasures. A man of such impure mind has to confront sorrow at every step.

*mṛtyuḥ*: death is *samsāra* which makes for death (and birth again). *siddhaḥ*: established by experience. It has already been explained that the mind alone is the cause of bondage and release of men; attachment to pleasures causes bondage; liberation comes from non-attachment to them. The *Bhagavad Gītā* also says: "When men think of sense-objects, association with them arises in their minds. From such association arises desire for them. From desire arises anger. Anger begets delusion and delusion produces loss of memory. By loss of memory, the intellect is destroyed and by it the man himself is destroyed".

The word for destruction here is 'prapaśyati'. The word comes from the root *paś* which means 'not seeing' "*paśa adarsane*". So, not realising (not directly seeing one's own real *ātman*) is itself *prapaśa*. That is death.

*abhighātaḥ*: A man whose desire is thwarted everywhere generally becomes angry. In the world it is not always possible to acquire what one desires. Then, when his desires are thwarted, the unreasoning man gets anger and other things which follow from it.

Having spoken about what happens to one who has not cultivated *vairāgya*, Śrī Bhagavatpāda proceeds to convey what will happen to one who is a *virakta*.

*hitajanagurūktiyā*: *hitajanāḥ*: those who are intent on the spiritual welfare of others: '*śreyaskāmināḥ*'; hence, good men, friends and others.

The beneficence of the guru and his goodness are well-known.

Until one has discovered one's guru, the words of *hitajanas* should be listened to. Once the guru is obtained, his words should be listened to.

Or, the two may not be taken in succession, but together; then, the meaning will be: the words of *hitajanas* and of the guru should be listened to.

A man should go about his life by their words and by his reasoning which will help him to understand those words in their proper setting, in accord with *ūha* and *apoha*. *vide* the Chāndogya śruti: *paṇḍito medhāvi gāndharānevopasampadyate evamevehācaryavān puruṣo veda*: "The learned man who is clever ultimately reaches the Gāndhāra country; so too here he who is guided by a preceptor is able to realise the Supreme". *Mukti* which is the highest objective of human endeavour accrues only to him who treads the path of *śreyas* (spiritual welfare) without any disturbance whatsoever.

*prabhavati*: surely arises without any hindrance.

*satyamityeva viddhi*: Know this to be the truth; do not have even a particle of doubt in this matter.

## 84

Starting with '*matrāstadiyāḥ*' (śl. 76) up to this śloka, Śrī Bhagavatpāda explains that action in relation to sense-objects results in bondage. In this śloka he explains what must be taken and what rejected by the seeker after liberation.

मोक्षस्य काङ्क्षा यदि वै तवास्ति  
त्यजतिदूराद् विषयान् विषं यथा ।

पीयूषवतोष-दयाक्षमार्जव-

प्रशान्तिदान्तीर्भज नित्यमावरात् ॥ ८४ ॥

*mokṣasya kāṅkṣā yadi vai tavāsti  
tyajātīdūrād viṣayān viṣam yathā ।  
piyūṣavattoṣa dayākṣamārjava-  
praśāntidāntīrbhaja nityamādarāt ॥*

If you ever desire liberation, fling away all desires as if they were poison. Drink daily with great eagerness the nectar of contentment, compassion, forbearance, truth, straightforwardness, calmness and self-control (control of the mind and the external senses).

First what has to be discarded is referred to.

*yadi vai tavāsti*: The 'vai' here is for exclusive emphasis. It means: your desire must be only for mokṣa.

*kāṅkṣā*: desire.

The viṣayas, sense-objects must be abandoned absolutely as if they were *hālāhala viṣam*, dreadful poison, *atīdūrāt tyaja* means do not think of them even with the mind. The *Sūtasamhitā* says: *akurvānnapi vidhyuktam niṣiddham parivarjayet niṣiddha parihāreṇa vihite labhate matim ॥* which means: Even if a man does not do what is prescribed, let him desist from what is prohibited. By thus desisting, his mind will get inclined to do what is prescribed. The idea of desisting from the prohibited is that the man, having nothing to do, will engage himself in prescribed actions.

Then what are to be acquired are given. *toṣa* is the joy of contentment; *dayā* is compassion; *kṣamā* is *titikṣā*; ability to bear the opposites; *ārjavam* is an uncrooked mind, i.e., straightforwardness; *praśāntiḥ* is supreme calmness; *dāntiḥ* is restraint of external senses.

Here, in *praśānti*, the preposition *pra* is prefixed to *śānti* to show that as the virtues of *toṣa* etc. are qualities of the *antaḥkaraṇa*, and as, in accordance with the *Gītā* dictum-*aśāntasya kutassukham*: "how can peace and happiness accrue to one who has no *śānti*", and as in the absence of *śama* there can be no *toṣa*, so everything is dependent on *śama*.

*nityam*: everyday and always.

*piyūṣavat*: like *amṛta*, the heavenly nectar.

*ādarāt*: with supreme faith.

*bhaja*: *sevasva* i.e., adopt.



Thus Śrī Bhagavatpāda confirms detachment from sense-pleasures as the means to mokṣa. He then shows that the non-attachment should begin with the gross body. The idea is that if attachment to the gross body is given up, vairāgya from sense-objects will be easy.

अनुक्षणं यत्परिहृत्य कृत्यं अनाद्यविद्याकृतबन्धमोक्षणम् ।  
देहः परार्थोऽयममुष्य पोषणे यः सज्जते स स्वमनेन हन्ति ॥ ८५ ॥

*anukṣaṇam yatparihṛtya kṛtyam*  
*anādyavidyākṛtabandhamokṣaṇam ।*  
*dehaḥ parārtho'yaṁ amuṣya poṣaṇe*  
*yassajate sa svamanena hanti ॥*

He who gives up what should continuously be done, namely, getting release from the bondage wrought by beginningless avidyā, and indulges in gratifying the body which is ever for others, slays himself.

*yat*: the gross body.

*parihṛtya*: completely abandoning the superimposition of the anātman which is the body on the ātman. This false identification extends from the ahaṁkāra to the body.

*anādyavidyā*: *mulāvidyā*: beginningless primeval nescience which is the cause of the concealment of Brahman and the projection of the world.

*anukṣaṇam*: *sarvadā*: *nityam*: must be done every moment, i.e., always and continuously.

First the reference is made to the abandonment of the body which is gross; for, the abandonment of the sense of the ātman on the breath (*prāṇa*) etc. will follow only thereafter.

That the body is anātman is shown by speaking of it as *parārtha*, i.e., intended for another. This has been explained in the commentary to śloka 74.

The body is composed of many diverse components. It is the anātman in the sense that as a house made up of roofs, walls, pillars, etc., is intended for the owner of the house, this body too as compacted of many parts is for another who is the ātman. By itself, it is the anātman. He who thinks of this body as his ātman forgetting his true nature, indulges in gratifying the body being deep-

ly attached to it, and is very much intent on preserving it, kills his own self by this gross body, i.e., prevents his true nature from shining forth. A man is released by the effulgent experience of his true nature. But, by his attachment to his gross body which is hindrance to that experience, he thinks of it which is subject to birth, death, etc., as his ātman and is always subject to grief.

## 86

It is well known that those who wish to cross a river, use a raft which will float on water and cross the river with its aid. But they do not do so on the back of a crocodile. For, they are sure to die swallowed by the monster. So too, for one who indulges in the body, realisation of the ātman never arises. By the strong attachment to it, they are drowned in the ocean of saṃsāra.

शरीरपोषणार्थो सन् य आत्मानं दिदृक्षते ।

ग्राहं दारुधिया धृत्वा नदीं ततुं स इच्छति ॥ ८६ ॥

*śarīrapoṣaṇārthi san ya ātmānam didṛkṣate ।*

*grāham dārudhiyā dhṛtvā nadīm tartum sa icchati ॥*

He who wishes to realise the ātman through the indulgence of the body is one who wishes to cross a river on the back of a crocodile thinking it is a log of wood.

The meaning is clear. To such a one ātmaadarśanam, realisation of the ātman is impossible like crossing a river by one who clings to a crocodile thinking it is a log of wood.

## 87

Therefore, says Śrī Bhagavadpāda, the wise man seeking liberation should give up attachment for the body.

मोह एव महामृत्युः मुमुक्षोर्वपरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमहति ॥ ८७ ॥

*moha eva mahāmṛtyuḥ mumukṣorvapurādiṣu*

*moho vinirjito yena sa muktīpadamarhati ॥*

For the seeker of liberation, attachment to the body is the great death. He alone deserves liberation who is free from this attachment.

*vapurādiṣu*: in the body etc., in the body, sons, wife, etc.

*mohaḥ*: the feeling of 'I' and 'my' i.e., thinking this body is 'I'; that the son, wife etc., are 'my'.

*mahāmṛtyuḥ*: even as one dead cannot do anything, so too one subject to this moha cannot strive for liberation. He alone who has conquered moha, i.e., one who has given up the feeling of 'I', and 'my' in the body etc., deserves to tread the path to mukti, i.e., he is said to be liberated.

## 88

Therefore, teaches Śrī Bhagavatpāda, give up moha, attachment due to delusions.

मोहं जहि महामृत्युं देहदारसुतादिषु ।  
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ ८८ ॥

*moham jahi mahāmṛtyum dehadārasutādiṣu ।*  
*yam jtvā munayo yānti tadviṣṇoḥ paramam padam ॥*

Give up your attachment to the body, wife and sons, which is the great death. Conquering it, the sages reach the supreme state of Viṣṇu (Brahman).

*munayah*: *mananaśilāḥ*: those accustomed to meditation and reflection.

*sutādiṣu*: ādi here is intended to include friends, wealth etc.  
*moham*: *bhrāntim*: delusion.

*mahāmṛtyum*: the great death; for, it is delusion which conceals one's real nature; it is the cause of non-realisation of the ātman.

*jahi*: destroy by inquiring into the meaning of śrutis.

*jtvā*: abandoning the false identification of the ātman with the body etc., though deep-rooted by its existence for a long time, getting over it by the words of the guru based on śruti.

*yānti tadviṣṇoḥ paramam padam*: *tat*: celebrated in śruti. *viṣṇoḥ paramam padam*: the super-excellent state which is of the nature of Brahman.

When it is said: *viṣṇoḥ padam*, Viṣṇu's state, the state is not different from Viṣṇu. Viṣṇu himself is the state and the state itself is Viṣṇu i.e., Brahman. It is a possessive case indicating non-difference. *abhede śāsthī*: as in *rāthośśirah*: the head of Rāhu, the head is Rāhu and Rāhu is the head. They reach Viṣṇoḥ padam means they become Viṣṇu (Brahman) Himself, i.e., they are liberated.

*yānti*: They attain the super-eminent state of the nature of Brahman, which is infinite and devoid of any limitation.

89

Śrī Bhagavatpāda confirms the sense for abandonment out of revulsion from the gross body which is completely undeserving of attachment being filled with extremely impure components and which must be discarded even from a distance.

त्वङ्मांसरुधिर-स्नायुमेदो-मज्जास्थिसंकुलम् ।  
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ ८९ ॥  
*tvāṁmānsarudhira snāyumedomajjāsthisaṅkulam ।*  
*pūrṇam mūtrpurīṣābhyāṁ sthūlam nindyamidam vapuḥ ॥*

This gross body is despicable as it consists of skin, flesh, blood, blood-vessels, fat, marrow and bones and the urine and the faeces.

*snāyuh*: tendon, muscle.

The repulsive nature of the body and the need to cultivate detachment from it as it is full of impure and offensive things are emphasised. The extreme repulsiveness of the body is brought out by reference to its containing urine and faecal matter. No one would wish to touch a bed-pan or a pisspot. Whence then can arise the feeling of 'I'ness with reference to it? Hence it is despicable.

90

Having thus despised the gross body to produce *vairāgya*, Śrī Bhagavatpāda resumes the topic of discrimination between the *ātman* and the *ānatman*.

पञ्चकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।  
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ॥  
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ९० ॥  
*pañcākrtebhyo bhūtebhyah sthūlebhyaḥ pūrvakarmanā ।*  
*samutpannamidam sthūlāṁ bhogāyatanamātmanah ॥*  
*avasthā jāgarastasya sthūlārthānubhavo yataḥ ॥*

This gross body is produced by one's karma in past life out of the elements which have undergone *pañcīkaraṇa*\* and is the instrument of the *jīva*'s experience. That is its waking state in which it experiences gross objects.

\* explained earlier,

Previously, it was said that the subtle elements like the sky etc., got mixed with one another's parts and became gross to effectuate the gross body. The process of pañcikaraṇa was not referred to by its name. That is done here.

*pūrvakarmaṇā*: the basis of the differentiation into divine, human and sub-human forms out of the gross elements called earth etc., on the basis of previous karmas is explained. The origination of divine and other bodies is in accordance with pure puṇyakarma resulting in a divine body, pure pāpakarma resulting in a sub-human body and a mixture of the two leading to a human body.

*idam sthūlam*: *idam*: This, i.e., what is visible here and now.

*bhogāyatanamātmanah*: *ātmanah* means *jīvasya*; of the jīva; *bhogāyatanam*: the place of enjoyment of bodily pleasures; i.e., that in which there is the experience of pleasure and pain.

*samutpannam*: 'sam' is prefixed to 'utpannam' to show that there is no confusion in a specific kind of karma producing a particular kind of body. It is intended to remove the doubt of 'saṁkara' or wrong mixture. [That is, pure puṇyakarma will not lead to either human or sub-human body. Similarly, pure pāpakarma will not produce either a divine or human body. The same is the case with mixed karma. It will produce a human body and not any of the other two.] Īśvara is the dispenser of the fruits of karma. He is omniscient. He dowers the jīva with a particular body strictly on the basis of the karmas performed.

This gross body has arisen out of the process of pañcikaraṇa of the elements strictly according to antecedent karmas and is the venue of the jīva's experience of pleasure and pain.

*avasthā jāgarastasya sthūlārthānubhavo yataḥ*: the gross body is wrongly considered as the ātman. It is different from the ātman. The state of the gross body is specially to function as the experiencer of bodily pleasures and pains. The time of such experience is known as the *jāgara*; the waking condition. The definition of *jāgaritam*, wakefulness is the ability to perceive objects by the sense-organs (*indriyairarthopalabdhirjāgaritam*). This ability to perceive objects by the sense-organs means: Each organ has a presiding deity back of it. In the case of sound, it is ability to receive it through the ear favoured by the deity presiding over it. So with the other sense-organs. During dream, the gross sense-organs cease to function. The sounds etc., which are of the nature of *vāsanās* are not physical; they do not have the character of being perceived by

the respective organs by virtue of the presiding deities. Even if the mind is considered as an organ, there is no sense-perception by it in the manner of the physical organs.

*yataḥ: yasmāt:* by which: by this gross body, i.e. by attachment to it arises the experience of gross objects. For that reason is the waking state associated with the gross body.

## 91

The same meaning is further explained.

बाह्येन्द्रियैः स्थूलपदार्थसेवां  
स्रक्चन्दनस्त्रयादि-विचित्र-रूपाम् ।

करोति जीवः स्वयमेतदात्मना  
तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ ९१ ॥

*bahyendriyaiḥ sthūlapadārthasevām  
srakcandanastryādi vicitra rūpām*

*karoti jīvaḥ śvayametadātmanā  
tasmāt praśastīrvapuṣo'sya jāgare ॥*

Identifying itself with the body, the jīva enjoys gross objects like a garland, sandal paste, woman etc., through the external organs. Hence the importance of this body in the waking state.

*bāhyendriyaiḥ:* by the external organs of sense, namely the skin, the organ of smell, eye etc.

*srak candanastryādi vicitra rūpām:* rūpyante viṣayikriyante iti rūpāṇi: 'rūpyante' means made concrete objects of perception; hence, the name rūpāṇi. That in which is the enjoyment of various objects like a garland, sandal paste, a woman etc.

*vicitra rūpām:* of diverse shapes and forms.

*sthūlapadārthasevām:* the enjoyment of gross objects. The grossness of objects has been explained earlier. It is the experience of pleasure and pain generated by the anugraha (grace) of the deity presiding over each particular sense-organ.

*jīvaḥ:* the *pratyagātman*, the inner ātman.

*svayam karoti:* does itself; enjoys.

*etadātmanā:* through the gross body; by its nature reflected in

the gross body through the mind or by its sense of ātman super-imposed on the gross body.

In the dream state, there is no association of the mind with the gross body. So, there is no reflection of the cit and no ground for enjoyment. But during dream, there is imagined another gross body of the nature of vāsanās (residual impressions). For, it is well known that one has experiences through the forms of bodies of inanimate and divine beings different from the well-known gross bodies. Therefore, to this gross body importance attaches in the state of waking. That is because there is no attachment of the mind to the gross body in dream and dreamless sleep states. Thus the anātmatva of the gross body is established by distinction from the dream and the dreamless sleep states as it is not apparent in these states but is clearly seen in the waking state. But the ātman as witnessing consciousness of all states accompanies them throughout, and for that reason is different from them. That is clear.

## 92

Even as, in the world, no one looks on his house as his ātman, so should the gross body be thought of, and the sense of the 'I' should never be associated with it.

सर्वोऽपि बाह्यः संसारः पुरुषस्य यदाश्रयः ।

विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ ९२ ॥

*sarvopi bāhyaḥ saṁsāraḥ puruṣasya yadāśrayaḥ ।*

*viddhi dehamidam sthūlam grhavadgrhamedhinaḥ ॥*

Know that this gross body is that on which rests man's entire contact with the external world and is like the house of a householder.

*samsāra*: transactions of a person with the external world. It is of two kinds: external and internal. The internal *samsāra* relates to the experiences of pain, pleasure, acting and enjoying. The external *samsāra* has reference to birth, death, stoutness, etc. The entire external *samsāra* is clearly stated in the next śloka. The ātman (*puruṣa*) is *asamsāri*, i.e., it is not affected by anything that is the result of the identification of the ātman with the body even as a householder is really unconnected with the house he lives in.

*grhavat*: like a house.

*viddhi*: know. It is well known that a man residing in a house acquires a wife etc. For, in the absence of even a house to live

in, no one would think of marrying at all. So, too wrongly thinking that the gross body is the *âtman*, the *jiva* thinks that old age and death which are the qualities of this body as his own and undergoes pains, not otherwise. In deep dreamless sleep there is no sense of the gross body or attachment to it. Then one is not afflicted by (awareness of) old age and disease etc. Hence the sense of the 'I' is inappropriate in the gross body which is to be known as absolutely distinct from the *âtman*.

93

The external *samsāra* is explained.

स्थूलस्य संभवजरामरणानि धर्मः

स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।

वर्णाश्रमादि-नियमा बहुधाऽऽमयाः स्युः

पूजावमान-बहुमानमुखा विशेषाः ॥ ९३ ॥

*sthūlasya sambhavarāmarāṇāni dharmāḥ*

*sthaulyādayo bahuvīdhāḥ śiśutādyavasthāḥ ।*

*varṇāśramādi niyamā bahudhāmayāḥ syuḥ*

*pūjavamāna bahumānamukhā viśeṣāḥ ॥*

The features of the gross body are birth, old age and death. It has many kinds of states like stoutness, infancy etc. It is subject to disciplines of caste and station (*varṇa* and *āśrama*) and to various kinds of afflictions. It is also subject to different kinds of treatment like worship, dishonour, honour, etc.

*sambhavaḥ*: origination—birth; *jarā*: old age.

*marāṇam*: death.

*sthaulyam*: excessive growth of the body. By the use of the word *ādi* (etc.), leanness which is also a transformation of the body, colours like whiteness and darkness are included.

*bahuvīdhāḥ*: of various kinds.

*śiśutādi*: childhood etc., i.e., including boyhood, youth and adulthood and old age etc. Though by the use of the word '*jarā*', old age has been previously included, it is not inappropriate to add it in the context of *śiśutādi*.

*varṇāśramādiniyamāḥ*: The rules of *varṇas* and *āśramas*, the *varṇas* including *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *sūdra* and the *āśramas*—*brahmacarya*, *gārhaṣṭhya*, *vānaprastha* and *saṁnyāsa*.



ādi refers to gotra and sūtra also.

*niyamāḥ*: the prescribed duties of the varṇas like brāhmaṇatva and āśramas like brahmacarya and also the traditional family codes.

*bahudhāmāyāḥ*: various kinds of ailments like fever, headache etc.

*pūjāvamānabahumānamukhāḥ viśeṣāśca syuḥ*: *pūja*: honouring: what is done by sandal paste, flowers etc. *avamānaḥ*: not being even spoken to; being ignored like not being taken notice of even by a look. *bahumānaḥ*: being given a high seat.

Jātakarma etc., are done only for the body. So too the marks of āśrama, etc. pertain only to the body. Hence, it is said that the duties of varṇa and āśrama too relate only to the gross body. The internal disciplines which are intended for the mind are not seen externally. But, the external disciplines pertain to this gross body and are perceived outside. Or, it means these observances by which it can be determined by others, e.g. that this is a Brāhmaṇa, this is a Brahmacārī etc., are known. These observances purify the mind through their operation in the body. Though based on the false superimposition of the body on the ātman, they have to be adopted as they serve the purpose of obtaining jñāna. It means, therefore, that the other niyamas like pūja and avamāna need not be observed as they make for bondage.

#### 94

Having thus explained the gross body which is the anātman, the bondage of saṃsāra to be traced to it and the way of release from it by the observance of the rules of varṇa and āśrama, by the next five ślokaś the subtle body is expounded.

बुद्धीन्द्रियाणि भ्रवणं, त्वगक्षि, घ्राणं च जिह्वा विषयावबोधनात् ।  
वाक्पाणिपादा गुदमप्युपस्थं कर्मेन्द्रियाणि प्रवणानि कर्मसु ॥ ९४ ॥

*buddhīndriyāṇi śravaṇam tvagakṣi*  
*ghrāṇam cā jihvā viśayāvabodhanāt* ।  
*vākpañipādā gudamapyupastham*  
*karmendriyāṇi pravaṇāni karmasu* ॥

The ear, the skin, the eyes, the nose and the tongue are known as the jñānendriyas as they give knowledge of external objects. Vocal organs, hands, feet, the anus and the genitals are known as karmendriyas as they lead to actions.

The ear is the space enclosed in the round shaped organ of its internal part. Touch is the organ located in the skin. The eye is inside the eye-balls; it is the sense of sight. Smell is located in the nose. Taste is imbedded in the tongue. These five intimate sound, touch, visual appearance, smell and taste. As they produce the respective kinds of awareness, they are known as buddhindriyas or jñānendriyas. *vāk* refers to the vocal chords which are the organs enabling speech; *pāṇi* is the organ of the hand which helps to take or lift; *pāda* is the organ of locomotion, the feet. *guda* and *upastha* help to eject the solid and liquid refuse from the body. These five beginning with *vāk* are the causes of bodily action. They are called karmendriyas. They are all concerned with actions. The reason for this is that they are adapted to the respective karmas.

## 95, 96

Having thus spoken of the external ten organs, the internal organ (*antaḥkaraṇa*) which is important as that by contact with which these organs function and originate knowledge, and not otherwise, is explained in four ways with appropriate reasons.

निगद्यतेऽन्तःकरणं मनो धी  
रहं कृतिश्चित्तमिति स्ववृत्तिभिः ।  
मनस्तु संकल्पविकल्पनादिभिः  
बुद्धिः पदार्थाध्यवसायधर्मतः ॥ ९५ ॥

अत्राभिमानादहमित्यहंकृतिः  
स्वार्थानुसंधानगुणेन चित्तम् ॥ ९६ ॥

*nigadyate'ntaḥkaraṇam mano dhīr-*  
*aham kṛtiscittamīti svavṛttibhiḥ ।*  
*manastu saṁkalpavikalpanādibhiḥ*  
*buddhiḥ padārthādhyaśāyadharmataḥ ॥*  
*atrābhimānādahamityahamkṛtiḥ*  
*svārthānusandhānaguṇena cittam ॥*

According to its differing activities, the *antaḥkaraṇa* is called the *manas*, *dhīḥ*, *ahamkṛtiḥ*, and *cittam*. The *manas* is responsible for cogitating. *Buddhi* determines the real nature of its objects. *Ahamkṛtiḥ* brings about the attachment to (by reason of identification with) the body. *Citta* is the memory aspect of *antaḥkaraṇa*.

The *antaḥkaraṇa* is one only; but by its activities it is distinguished into four as *manas*, *dhīḥ* (intellect); *ahamkṛtiḥ* (*ahamkāra*: ego-sense); and *citta*. The activities of these four are enumerated.

*sañkalpa* and *vikalpa*: *sañkalpa* is determinate intellect; *vikalpa* is indeterminate or doubting intellect. *Vikalpanā* means *vividham kalpanā*: imagining in various ways.

*padārthādhyavasāya*: i.e. *padārthanirṇaya*: determination of the nature of objects. The modification of the internal organ connected with it is called *buddhi*.

*ahamkṛtiḥ*: *ahamkāra*: which arises from attachment to the body, etc., and a false superimposition of them as "I".

*svarthānusandhāna guṇena*: by the modification of remembering. The modification of internal organ connected with it is called *citta*.

## 97

Having thus described the *jñānendriyas* which spring respectively from the five elements of predominantly *sattva* nature, and the *karmendriyās* which spring from the same source and are predominantly of *rajas* nature and also the *antaḥkaraṇa* which is effectuated by them, predominantly *sāttvik* in their combination, now *prāṇa* is explained which effectuates the *sūkṣma śarīra* compacted of the five elements endowed with *rajoguṇa*.

प्राणपानव्यानोदानसमाना भवत्यसौ प्राणः ।

स्वयमेव वृत्तिभेदात् विकृतेर्भेदात्सुवर्णसलिलमिव ॥ ९७ ॥

*prāṇāpāna vyānōdāna samānā bhavatyasau prāṇaḥ ।*

*svayameva vṛttibhedāt vikṛterbhedāt suvarṇasalilamiva ॥*

By its differences of actions and modifications, like gold and water, the breath by itself becomes *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*.

The same gold by reason of its modifications becomes many ornaments as bangles, earrings, etc. The same water is known by the differences of its form as river, pool, and tank. Similarly the breath that permeates inside the body is known as *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna* according to its actions of *prāṇana*, *apānana*, *vyānana*, *udānana* and *samānana*.

In the śloka the expression *suvarṇasalilam* is to be understood as *suvarṇasahitam salilam*, i.e., *suvarṇa* and *salilam*. Each of these is to be understood as a separate example.

Even as the same piece of gold is differently named by reason of its modifications, as the same water by its modifications is called wave, foam, bubble etc., so here too in the case of the breath.

*prāṇanam*: exhaling and inhaling by the mouth and the nostrils.

*apāṇanam*: leading the refuse etc., down.

*vyāṇanam*: spreading what is eaten and drunk throughout the body through the blood-vessels.

*udāṇanam*: carrying upward as while vomiting.

*saṁāṇanam*: leading the food eaten or drunk for digestion to the cooking fire in the stomach (the *jaṭharāgni*).

These are the five functions of the breath.

## 98

Now the components of the *sūkṣma śarīra* compacted of the *jñānendriyas* above referred to are enumerated clearly.

वाग्वादिपञ्च श्रवणादिपञ्च प्राणादिपञ्चाभ्रमुखाणि पञ्च ।

बुद्ध्याद्यविद्यापि च काम-कर्मणी पुयंष्टकं सूक्ष्मशरीरमाहुः ॥ ९८ ॥

*vāgādi pañca śravanādi pañca*

*prāṇādipañcābhramukhāṇi pañca ।*

*buddhyādyavidyāpi ca kāmakarmāṇi*

*puṣṭakam sūkṣmaśarīramāhuḥ ॥*

The aggregate of these eight, namely,  
the five (*karmendriyas*) beginning with speech,  
the five (*jñānendriyas*) beginning with hearing,  
the five forms of breath beginning with *prāṇa*,  
the five elements beginning with space (*ākāśa*),  
the intellect etc., *buddhi*, *avidyā*, *kāma* and *karma*,  
is said to be the subtle body (*sūkṣma śarīra*).

“The Vedāntins call the combination of all this eight-fold aggregate of these things as the *sūkṣma śarīra*” is to be added at the end of the *śloka*.

Now is explained the subtle body, the *sūkṣmaśarīra* for which the *jñānendriyas* etc., were enumerated.

1. *vāgādipañcakam*: The five made up of speech etc.
2. *śravaṇādipañcakam*: the five made up of hearing etc.
3. *prāṇapañcakam*: the five-fold breath.
4. *bhūtapañcakam*: the five subtle elements.
5. *buddhyādicatuṣṭayam*: *buddhi*, *manas*, *ahamkṛtī* and *cittam*.

cittam

- |            |   |
|------------|---|
| 6. avidyā: | adhyāsa, super-imposition                   |
| 7. kāmah:  | desire                                      |
| 8. karma:  | action of the nature of dharma and adharmā. |

## 99

The śloka clearly conveys that the sūkṣma śarīra (subtle body) is not the ātman as it is composed of a number of things and because whatever is a combination is like a house intended only for another.

इदं शरीरं शुणु सूक्ष्मसंज्ञितं लिङ्गं त्वपञ्चीकृतभूतसंभवम् ।  
सवासनं कर्मफलानुभावकं स्वाज्ञानतोऽनाविरुपाधिरात्मनः ॥९९॥

*idam śarīram śṛṇu sūkṣma saṁjñitam*  
*liṅgam tvapañcīkṛta bhūtasambhavam ।*  
*savāsanam karmaphalānubhāvakam*  
*svājñānato'nādirupādhirtmanah ॥*

Listen! This which is called the subtle body (sūkṣma śarīra), is also known as the liṅga śarīra. It arises from the elements which have not undergone the process of pañcīkaraṇa. It is made up of the residual tendencies of past desires. It is the experiencer of the fruits of actions. It is beginningless limitation on the ātman due to its own nescience.

This body bears the appellation of sūkṣma. Being what is produced, it does not have the form of the eternal ātman. (For, what is produced is liable to destruction). It arises from the elements *prthvi*, *ap*, *tejas*, *vāyu* and *ākāśa*—earth, water, fire, air and ether—which have not been split into five parts (*apañcīkṛtabhūtasambhavam*).

*liṅgam*: *liṅga* is derived from the root 'ligi' which means what reminds. The *liṅgaśarīra* puts one in mind of the ātman. The *karmendriyās* (organs of action) like *vāk* etc., are insentient entities (*jaḍa*): they cannot function unless directed by an agency acting through them. For, what is lifeless acts only under the stimulus of a living body as seen in a chariot etc. So, this sūkṣma śarīra which is made up of external and internal organs is spoken of as *liṅga*, i.e., what reminds (of the controller or *adhiṣṭhātṛ*).

*tu* in '*liṅgam tu*' is intended to lay emphasis.

All schools of thought agree that during dreamless sleep there is no jñāna in the sense of awareness. In the waking state and in dream such jñāna arises only through the operation of the mind. But the mind itself is a material thing. Without the operation of the ātmacaitanya on it, there can be no illumination by it of anything else. The mind's function of giving awareness of the ātman arises only through its being the medium of the reflection of the ātman. Therefore, it has to be understood that this subtle body is the symbol and is known as the līṅga-śarīra. This does not happen in the case of the gross (sthūla) and the causal (kāraṇa) bodies.

*savāsanam*: constituted of residual impressions of past desires. The ātman is quality-less and actionless. It is nirdharmakam. The gross body perishes at the end of every life term and is numerous as there are as many gross bodies as there are janmas (successive births). It does not continue to be identical and permanent till the time of liberation. Therefore, the subtle body alone is the repository till mokṣa of all impressions (saṃskāras) of past lives and of those which are to be acquired in future. Hence the expression savāsanam, which means being attended by saṃskāras produced by experience.

*karmaphalānubhāvakam*: of the nature of experience of the effects of karmas. The subtle body is also the experiencer of the fruits of karmas. This experience of the fruits of puṇya or pāpa is in the form of pleasure or pain. In the dreamless sleep state, the līṅga śarīra accompanied by the vāsanās is merged to the extent of non-existence. That is why in that condition there is no experience of pleasure or pain. But, the līṅgaśarīra functions in waking and dream states. Hence their experience in these states. Thus by the positive and negative methods of proof is known the fact of the līṅgaśarīra being the cause of experience which can pertain only to the līṅga śarīra which abides through several births.

*svājñānato'nādirupādhirātmanah*: This līṅga śarīra is the beginningless limitation (upādhi) of the ātman. Though it is the product of the subtle elements, beginning from the universal deluge (mahā-pralaya), it remains identical until the state of disembodied mokṣa (videha kaivalyam), by reason of its undergoing changes of manifestation and absorption only and not completely disappearing. Therefore, it has no beginning like the gross body.

But, it may be objected: Super-imposition (adhyāsa), in terms of kāma and karma which are synonymous with avidyā arise sepa-

rately in several lives. How then can the subtle body made of them be said to be permanent and identical throughout?

Though they are separate like that, the external organs like vāk, the āntaḥkaraṇa, the intellect etc., are not different till the time of release and so the permanent identity of the subtle body must be affirmed.

It should not however be argued *contra* on the basis of that vāk etc., of different persons being different and also being different for the same person in different lives as that would make for plurality of vāk etc. Vāk etc. are the same for the same individual till liberation just as his antaḥkaraṇa. Differences in the subtle body cannot be proved by dumbness etc., some persons being born dumb, others blind etc. as that is the result of obstruction brought about by karma. The difference can never be affirmed of the antaḥkaraṇa which is the basis of all saṃskāras. If differences are associated with it, the result will be that the effects of some karmas will not be experienced, and there will be experience of karmas which were never done. Moreover, if the subtle body in each janma is different from others, the antaḥkaraṇa which is the basis of the experience of a previously done karma will have lapsed and, in the new antaḥkaraṇa, there will be no residual vāsanā to experience. That will mean there is no saṃsāra as such. The new born infant will not suckle at its mother's breast.

The ātman is quality-less and actionless (nirdharmakam). Avidyā is one only. If the subtle body is not identical, there will be confusion of the experiences of pleasure and pain and there will arise enjoyment and memory in dreamless sleep. This will ensue if it is said that in every janma there is a new set of subtle bodies and their organs. For these reasons, it must be concluded that vāk etc., and intellect (buddhi) are not different but remain identical in the sūkṣma śarīra till disembodied liberation (videhamukti). Even though the sūkṣmaśarīra is not of the nature of not being the counter-entity of antecedent negation, i.e., though it has not *prāgabdhāva apratīyogitva*<sup>23</sup> as in the case of avidyā, yet it may be taken that what was born once (long ago), if it is continuous without difference of form through time, is also beginningless or anādi. (This is called *pravāha-anāditvam*.)

<sup>23</sup> When a pot is made, it was non-existent before it was made. Such non-existence is antecedent negation of the produced pot. It is called *prāgabdhāva*; (*prāk*=before. So it is negation before production). The produced pot is the counter-entity of this *prāgabdhāva*. It is called the *prāgabdhāva pratīyoginī*. The opposite of this is *prāgabdhāva-apratīyogī*, i.e., what is not counter-entity of the antecedent negation: Avidyā which is beginningless is such a *prāgabdhāva-apratīyoginī*).

*svājñānato'nādiḥ*: Though the ātman is one, yet, among jñānis we make differences as *brahmavit*, *brahmavidvaraḥ*, *brahmavidvari-yān* and *brahmavidvariṣṭhaḥ*, signifying different grades of brahma-jñāna. That is due to differences in the character of the antaḥ-karaṇa. So long as there are differences in the effects, the cause of such differences is to be traced to the upādhi. That shows beyond doubt that the līṅgaśarīra is only an upādhi of the ātman. Hence the use of the word '*sva-ajñānataḥ*'. As the true self has not been realised, the cause of such non-realisation is the superimposed upādhi.

100

The special state of this subtle body is explained.

स्वप्नो भवत्यस्य विभक्त्यवस्था, स्वमात्रशेषेण विभाति यत्र ।

स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्कालीन-नानाविधवासनाभिः ॥

कर्त्रादिभाव प्रतिपद्य राजते, यत्र स्वयंज्योतिरयं परात्मा ॥ १०० ॥

*svapno bhavatyasya vibhaktavyavasthā*

*svamātraśeṣeṇa vibhāti yatra ।*

*svapne tu buddhiḥ svayameva jāgrat-*

*kālīna nānāvidha vāsanābhiḥ ।*

*kartrādibhāvam pratipadya rājate*

*yatra svayamjyotirayam parātmā ॥*

Dream is a state different from this (waking state) where the buddhi shines by itself by taking the role of the agent etc., by the various vāsanās derived from the waking state. In it this supreme ātman is self-resplendent.

The dream state is one which is a distinct state of sūkṣma-śarīra (which distinguishes it from the sthūla-śarīra). The waking state is a characteristic of the gross body and it merges and is inactive in dreamless sleep. So, it is only in the dream state that the sūkṣma-śarīra is prominent. The reason for this is given in the words '*svamātraśeṣeṇa*' etc. It is the only thing which remains in the dream state.

*svamātram*: By itself only. It alone remains. In the dream state, there is no attachment to (awareness of) the sthūla-śarīra. Therefore, the quality of awareness refers only to the sūkṣma śarīra.

*yatra*: in the dream; where the ātman in the dream abandoning attachment to the gross, by its lone residual nature shines by its attachment to the sūkṣma-śarīra alone.



*svapne tu buddhiḥ svayameva jāgratkāline-nānāvidha-vāsanā-bhīḥ*: The aforesaid is explained with reference to the residual lone state of the self. In the dream state, the antaḥkaraṇa shines by itself i.e., without the aid of an external stimulus by the various vāsanās of the waking state.

*kartrādhībhāvam*: the attitude of the doer etc., i.e., doership, the result of the action, the activity, the instruments of action and place of action comprehending all the component features of an action, which arose in the waking state now pertain as Vāsanās (saṃskāras) to the dream state.

*pratipadya*: attaining.

*rājate*: shines.

It may be objected: "How can such a power accrue to the antaḥkaraṇa which is a jaḍa (insentient) object? When the mind courses through the tubular organs of the body called 'hita', then, says the śruti, it is called the dream state. There is no occasion for any luminosity.

We reply: It is in that context that it was said *svayamjyoti-rayam parātmā*: This Paramātmā is self-effulgent. Vide the śruti: *na tatra sūryo bhāti na candratāraṇam nemā vidyuto bhānti kuto' yamagniḥ | tameva bhāntam anubhāti sarvam tasya bhāsā sarvami-dam vibhāti ||* (Kaṭha). "There the sun does not shine; nor the moon and the stars; nor do these lightnings shine; nor even this fire. All this shines after that Light; by Its effulgence all this shines". The Gītā says: *yadādityagatam tejo jagad bhāsayate'khilam | yaccandra-maṣi yaccāgnau tattejo viddhi māmakaṃ ||* "Know that lustre to be Mine which is in the sun and which illumines everything in the world, that which is in the moon and in the fire". The antaḥkaraṇa is connected with the effulgence of the cit extolled in these śrutis and smṛtis, which is unilluminable by anything outside. By such connection accompanied by the vāsanās of the waking state, such power accrues to the antaḥkaraṇa.

It may be asked: 'By virtue of the śrutis, 'satyam, jñānam, vijñānamānandam brahma' (Taitt.), 'āyāmātmā brahma sarvānu-bhūh', 'prajñānam brahma' (Bṛh.), 'kṛtsnaḥ prajñānaghana eva', (Aitareya), the ātman is self-effulgent, as it is always effulgent caitanya, and as its self-effulgence is ever present, why should the dream alone be specially singled out for affirming the self-effulgence of the ātman? Listen to the reason therefor. This will be clearly understood if the *jyotirbrāhmaṇa* of the *Bṛhadāraṇyakopaniṣad* is

carefully read from beginning to end. There Janaka asks Yājñavalkya "*kimjyotirayam puruṣaḥ*": "What is the (nature of the) effulgence of this puruṣa?" To this query, Bhagavān Yājñavalkya first refers to the Sun, the great illuminator well-known in all the worlds. When the sun has set, he says, it is the moon. When that has set, the fire. When that has died down, the speech. To the further query 'what (or wherefrom) is the splendour of speech,' he says that the ātman is the source of effulgence. By the ātman these luminous things exist, i.e., function, go, do actions and come back. Even though this splendour of the ātman exists always, yet, in the waking state when the external luminaries like sun etc., which help the sense-organs function, and in the cumulative activity of the internal and external instruments of action, its (the ātman's) luminosity could not be perceived in its distinctness. Though it is distinct in dreamless sleep, it could not be seen as then there is no object to illumine; for every perceivable object is swallowed up in the darkness of sleep. It may be said 'ajñāna exists in sleep'. But it is a debatable point as some people consider it as abhāva, a negative category. Therefore, where various activities take place as in the waking state, but where there are no external sources of light, when the gross body does not exist (does not function) and when all instruments of external action are stilled, then the mind alone by its power of reflecting the ātmajyotis assumes all forms endowed with the vāsanās of the waking state. When the śruti says *atrāyam puruṣaḥ svayamjyotiḥ*, *atra* meaning here, in the dream, it does not mean that it is not svayamjyotis in the waking and dreamless sleep states, but that it is so in dream state. Though the world is always of the form of Brahman which is devoid of differences of like, unlike or internal nature and which is never sublated, yet for easy comprehension by the hearer, the *Chāndogya* śruti says: *sadeva somya idam agra āsit*. (Hence *agre āsit*, 'was in the beginning' does not mean it is not so now.) So too, in the case of the mind in dream. Though in the dream the mind is endowed with the saṃskāras of the waking state, it is jaḍa (insentient), it has to be illumined by something else. So, it has to be transformed as illuminatory like the sun, moon etc., by virtue of their reflecting the luminosity of the Paramātmā of the form of caitanya and as the illumined like the pot, cloth etc. That is why even blind persons etc., see objects in the dream. It may be asked: 'How can they see since they have no eyes in the waking state'? It must be said that the mind alone is modified as the eye, by the power of the ātman. Hence, to clearly

convey to the hearer that in the state of the absence of luminosity of the eye, the sun etc., the power to invest all objects with their reflected luminosity belongs to the ātman only, it is said in the text of the śloka following the śruti: svayamjyotirayam parātmā.

101

Even though the sun induces all creatures to act by giving the power of sight, it is not associated with their actions. So too the ātman which is the illuminator of everything is unattached to the actions performed by buddhi.

धीमात्रकोपाधिरशेषसाक्षी  
न लिप्यते तत्कृतकर्मलेपैः ।

यस्मादसङ्गस्तत एव कर्मभिः  
न लिप्यते किञ्चिदुपाधिना कृतैः ॥ १०१ ॥

*dhīmātrakopādhiraśeṣasākṣī*  
*na lipyate tatkr̥takarmalepaiḥ ।*  
*yasmādasāṅgastata eva karmabhiḥ*  
*na lipyate kiñcidupādhinā kṛtaiḥ ॥*

Limited only by the buddhi, the ātman, the witness of everything, is not tainted by anything that it (buddhi) does. Hence it is said to be unattached to the actions. It is not affected by whatever has been done by the limitations (upādhis).

The reason for it is given: āśeṣasākṣī etc. One is said to be a witness only if he merely looks on and knows without participating in any situation. The taint of action will attach only to the actor. In the world, the witness is unconnected with the plaintiff or with the defendant. So here too, as the ātman does not act, being purely a witness, it is not tainted by what the upādhi, here the antaḥkaraṇa, does. The ātman is absolutely unattached. Vide the śruti: *asaṅgo hyayam puruṣaḥ*: "This puruṣa is unattached"; *asaṅgo na hi sajjate* (Bṛh.): "Being unattached, it does not associate (itself) with anything".

*yasmādasāṅgaḥ*: There is no taint to it (the ātman) by any kind of karma done by the upādhis, the mind, speech etc. By the sole reason of its being asaṅga, unattached, it is not affected even in the least by actions, right or wrong, done by the upādhis, by the body, by speech or by the mind.

The association is wrought by upādhi. The truth is unattachedness. This is now explained.

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्षणः तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०२ ॥

*sarvavyāptikaraṇam liṅgamidaṁ syāccidātmanāḥ pumsaḥ ।  
vāsyādikamiva takṣaṇaḥ tenaivātmā bhavatyasaṅgo'yaṁ ॥*

This liṅgaśarīra (subtle body) is the indispensable operative cause of all the activities of the individual self which is of the nature of intelligence as the tools are of a carpenter. For that reason this ātman is unattached.

*cidātmanāḥ*: of the ātman of the individual which is of the nature of intelligence.

This liṅgaśarīra compacted of the buddhi etc., is the indispensable operational instrument of all activities of the ātman like the tools employed by a carpenter in his work. No carpenter can work on wood with his bare hands only without the tools of his profession. So too for the ātman all worldly activities arise only by liṅgaśarīra associated with ajñāna. Hence there is no activity, in *suṣupti* (dreamless sleep), as there is no connection then with the liṅgaśarīra. When there is the liṅgaśarīra there is activity, not in its absence.

*tenaiva*, for that reason only, i.e. there is action when there is liṅgaśarīra. In its absence the activity is absent. This reason is well established in the world.

*asaṅgaḥ*: sakala vyavahārasaṅgaḥīnaḥ: Devoid of real connection with all activities.

*ayam* at the end of the śloka means 'this ātmā'.

It may be objected: The ātman is what is referred to by the word 'I'. When it is said 'I am blind', 'I am deaf', 'I am dumb', 'I breathe', 'I am afflicted by hunger and thirst', 'I do', 'I am happy', 'I am grief-stricken', in these ways the 'I' i.e., the ātman is associated with these and other various qualities. So, to say that the ātman is unattached is not correct. To this it is replied that these qualities relate to the respective upādhis and so there is no quality of the

ātman relating to saṃsāra. This is conveyed in this śloka in which the qualities of the upādhis are analysed.

अन्धत्व-मन्दत्व-पटुत्वधर्माः ।

सौगुण्य-वैगुण्यवशाद्धि-चक्षुषः ।

बाधिर्य-मूकत्वमुख्यास्तथैव

श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ १०३ ॥

*andhatva-mandatva-ṣaṭutvadharmāḥ  
saugūṇya-vaiṇuṇyavaśāddhi cakṣuṣaḥ ।  
bādhirya-mūkatvamukhāstathaiva  
śrotrādidharmā na tu vetturātmanah ॥*

The qualities of blindness, defective vision and clear vision belong to the eye by reason of its healthy or diseased condition. Similarly qualities like deafness, dumbness, etc. pertain to the ear etc., but they do not belong to the ātman which is the witness.

First the external organs are taken. If the eye is in a fit condition, it is said to be sharp. If it is not fit, it is said to be blind or weak. Similarly by defect of the ear, arises deafness or defect in hearing. If it is fit, it is said to be sharp. If the vāgindriya is defective, dumbness arises. If it is in proper condition, it is perfect. The same applies to the other jñānendriyas namely touch, smell and taste and to the karmendriyas like hands and feet. None of these qualities attaches to the ātman. The reason for it is stated: "na tu vettuh" i.e., not to the knower. The defects of weakness or sharpness existing in the eyes etc., are known by the ātman as their knower. The qualities of the known do not pertain to the knower.

*tu* in the last line is for emphasis; it means 'never'.

104

That breathing in and breathing out pertain to the prāṇa is stated.

उच्छ्वास-निःश्वास-विजृम्भण-क्षुत्-प्रस्पन्दनाद्युत्क्रमणादिकाः क्रियाः ।

प्राणादिकर्मणि वदन्ति तज्ज्ञाः प्राणस्य धर्माविशनापिपासे ॥ १०४ ॥

*ucchvāsa-niśśvāsa-vijrmbhaṇa-kṣut-  
praspaṇḍanādyutkramaṇādikaḥ kriyāḥ ।  
prāṇādikarmāṇi vadanti tajjñāḥ  
prāṇasya dharmāvaśanāpipāse ॥*

Those who know about them say that actions of exhaling, inhaling, yawning, sneezing, secretion and leaving

the body etc., and hunger and thirst are qualities of the *prāṇa*.

*prāṇādīkarmāṇi*: The word *ādi* here is intended to include beside *prāṇa*, *apāna*, etc., also the *nāgas* etc. (which are *upaprāṇas*). Inhaling is to be traced to the *prāṇa*, exhaling to the *apāna*, yawning to *devadatta*, sneezing to *kṛkara*, shivering to *vyāna* or to *dhanañ-jaya*. *ādi* here is to include winking. It is to be traced to *kūrma*. Going out is to be traced to *udāna*. Here too *ādi* is to include vomiting to be traced to itself. Those who know say that these actions belong to *prāṇa* etc. That is, experts are able to assign each of the *karmas* to its appropriate source. Thus hunger and thirst also are qualities of *prāṇa*. That is why in sleep there is no hunger or thirst as then there is no identification (of the *ātman*) with *prāṇa*.

## 105

In answer to the query: 'If blindness etc., indicate the qualities of the eye etc., which are *anātman*, how then does this *ātman* think of itself as so qualified?' it is said:

अन्तःकरणमेतेषु चक्षुरादिषु वर्त्मणि ।

अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०५ ॥

*antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi*  
*ahamityabhimānena tiṣṭhatyābhāsatejasā ॥*

The *antaḥkaraṇa* has its seat in these, the eye and other organs of the body identifying itself with them with the sense of "I" by reflection of the *ātman* in it.

*antaḥkaraṇa*: here means the mind or *manas*.

*cakṣurādiṣu*: in the *jñānendriyas* like the eye and in the *karmendriyas* like the *vāk*.

*varṣmaṇi*: in the gross body.

*ābhāsatejasā*: by the effulgence produced by the reflection of the *cit* (*ātman*), i.e., by the *jīva*. *ahamityabhimānena*: by false identification produced by *ajñāna*.

*tiṣṭhatyābhāsatejasā*: When the *antaḥkaraṇa* which cannot distinguish between the *ātman* and the *anātman*, receiving the reflection of the *cit* in itself, thinks that it is the eye and other organs of the body being reflected in it, the *ātman* too caught up in it imagines in itself the blindness and other qualities of the body and then goes about saying: I am blind etc. During dreamless sleep there is no re-

lection of the ātman in the antahkaraṇa and there is no scope for saying 'I am blind'. Though there is such reflection in dream state, the antahkaraṇa does not reside in the eye etc., by this reflection. In that state the gross sense-organs do not function. They simply melt away. Hence it is that in dream experience there is no reference to blindness etc. as in waking state.

## 106

Having thus shown that the entire external experience of the ātman is to be traced to the antahkaraṇa, it is said that the agency of action, and pleasure and pain which are internal also belong to it.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।

सत्त्वादिगुणयोगेनावस्थान्त्रितयमश्नुते ॥ १०६ ॥

*ahamkāraḥ sa vijñeyaḥ kartā bhoktābhimānyayam ।  
sattvādiguṇayogenāvasthātritayamaśnute ॥*

The ahamkāra is to be known as thinking of itself as the enjoyer by its conjunction with sattva and other qualities and as assuming the three states (of waking, dream and dreamless sleep).

Thus it is to be known that ahamkāra—the ego sense—is the antahkaraṇa in which the cit or the ātman is reflected. It then identifies itself with the body made up of the eyes etc. This antahkaraṇa considers itself as doer and as the enjoyer. This is effected by the prakṛti which is of the form of sattva, rajas and tamas. It acquires the three states of waking, dream and dreamless sleep by conjunction with those qualities. Waking state is the result of conjunction with the rajoguṇa. dream state arises by conjunction with sattva-guṇa and dreamless sleep with tamas. Though in all states all the three qualities are present, in each of them one or the other predominates.

*aśnute: prāpnoti: attains.*

## 107

Having shown that agency and enjoyment too are the internal qualities of the antahkaraṇa, it is said that same is the case with happiness and grief:

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।

सुखं दुःखं च तद्धर्मः सवानन्दस्य नात्मनः ॥ १०७ ॥

*viṣayānāmānukūlye sukhī, duḥkhi viparyaye  
sukham duḥkham ca taddharmaḥ sadānandasya nātmanaḥ*

When sense-objects are favourable, one considers one-self as happy, and as unhappy if they are otherwise. Happiness and grief are qualities of the antaḥkaraṇa and not of the ātman which is ever blissful.

The feeling 'I am happy' arises when śabda (sound) and other objects are favourable in accordance with one's desire. If they are otherwise, i.e., if they are against a person's desires one feels grief. They belong to the antaḥkaraṇa; for they depend on its desires.

They are not the qualities of the ātman. For, it is always of the nature of bliss. Vide śrutis like *ānando brahma* (Taitt.), *viññānamānandam brahma, raso vai saḥ* (Taitt.), *yadeṣa ākāśaḥ* (Taitt.), etc.

This (that these feelings belong to the antaḥkaraṇa) also seems reasonable; for the same sound which gave pleasure at one time, causes pain at another. This is well known. The object is the same on both occasions. So the cause of the difference is to be traced to difference in the mental state. The same sound which causes pain to one person gives pleasure to another at the same time. The mind thought of this sound as favourable to it previously. Now, however, it thinks otherwise. Therefore, pleasure and pain are its qualities.

### 108

Now, the ever-blissful nature of the ātman declared by the śruti is proved by reasoning.

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः ।

स्वत एव हि सर्वेषाम् आत्मा प्रियतमो यतः ॥ १०८ ॥

*ātmārthatvena hi preyān viṣayo na svataḥ priyaḥ  
svata eva hi sarveṣām ātmā priyatamo yataḥ ।*

The objects of the world are dear only for the sake of the ātman; they are not dear by themselves. For, the ātman is dear to every one by itself.

hi: for the reason that

Sense-object is not dear by itself, but only because it gives pleasure to or removes pain from the mind.



*preyān*: the object of pleasure; *prema-viṣayah*. If it were dear by itself in the form of sound etc., then there will be no variation in its nature of being dear. Men are known to abandon sound etc., and sons, friends and wives previously regarded as dear. The body which is considered to be dear is subject to the rigours of discipline; the breath is controlled; the mind too is made to disappear in a state of *laya* (dissolution). Why speak of other things? People give up even the *ajñāna* which is known to accompany the bliss of *ānandamayakośa*, the sheath of bliss. The reason for all this is the absence of real bliss in them and the impermanence of their capacity to produce joy.

The blissful nature of the *ātman* is self-established; hence it is superlatively dear at all times. For it is said: *mā na bhūvam hi bhūyāsam iti premātmanikṣyate*: The attachment to the *ātman* is seen in the form "may I not not be; may I (always) be". Never does a man say: 'may I not be'. That means 'may I be always'. This applies properly to the *ātman* only. The gross does not appear in the dream state. The subtle does not appear in dreamless sleep and the causal disappears in *samādhi*. The sense-objects like sound etc., do not appear in dreamless sleep and *samādhi*. Though functioning in waking and dream, they do not produce pleasure permanently. This has been explained earlier. The *ātman* accompanies all the states, even in the absence of sense-objects in dreamless sleep as is confirmed in the experience of all creatures as of the form of bliss, and also in *samādhi* in which the *jñānin* experiences such bliss. Therefore the *ātman* devoid of limitations (*upādhis*) is considered as dear by all creatures.

109

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ।

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ॥

श्रुतिः प्रत्यक्षमतिहासम् अनुमानं च जायति ॥ १०९ ॥

*tata ātmā sadānando nāsya duḥkham kadācana ।*

*yatsusuptau nirviṣaya ātmānando'nubhūyate ॥*

*śrutiḥ pratyakṣamātihiyam anumānam ca jāgrati ॥*

The *ātman* is ever blissful; it never suffers misery. In dreamless sleep there are no sense-objects; but the bliss of *ātman* is experienced then. This is attested by *śruti*, sense-perception, tradition, and inference, in the waking state.

Therefore, being extremely dear to all creatures, the ātman is of the nature of bliss always. Grief does not attach to it at any time. This is attested by experience. Dreamless sleep is devoid of sense-object awareness. It is *nirviṣaya*. All objects considered as giving joy, like those heard, touched, seen, smelt etc., are completely absent then. But every one enjoys at that time *ātmānubhava* which is inherent in that state, (not dependent on anything extraneous). *sarvairāpi* must be understood after *anubhūyate* in the śloka. By referring to śruti in the śloka, it is conveyed that it should not be spoken of as a delusion like the pleasures issuing from the body. *Vide śrutis: eṣo'sya parama ānandaḥ; eṣo'sya paramā sampat (Bṛh.)*. These declare that there is a bliss (ānanda) in dreamless sleep which is the highest when there is conditioning by ajñāna. This is so because pleasure derived from sense-objects is fraught with pain; this, however, has no such admixture.

That is why, though able to obtain sense-pleasures by the thousand, even an emperor does not wish to live without sleep though he has the capacity to obtain and enjoy sense-objects. The reason for this is that the pure bliss of the ātman is untouched by any tinge of sorrow. Hence the śrutis say: *ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt*: "Who can inhale or exhale if this ātman, which like ākāśa is undefiled, does not exist?" *Ākāśa* in the śruti-vākya means 'ākāśavat'—unpolluted or unaffected like ākāśa.

It is true that in dreamless sleep the sukha or bliss is covered by *tamas*. Yet, it is superior to that in *jāgrat* and *svapna*, in waking and dream states. If that is so, what needs be said of *ātmānanda*, the bliss of ātman which shines by itself when *tamas* is destroyed by *jñāna* even as the sun shines in its native splendour when the mist covering it gets dispersed? Thus śruti—scripture, *pratyakṣa* which is the testimony of sense-perception common to all people, *aitihya*, the words of the well-meaning, i.e., tradition and *anumāna*, inference cumulatively point to the fact that the ātman is ever of the nature of bliss as it is dear beyond compare. What is of a contrary nature cannot be so. These are evidences of the ātman being always of the nature of bliss as sound etc., are of the *jāgrat* state, (waking state).

Having so far in this work distinguished the gross body pertaining to the anātman and the subtle body relating to the

objects like sound, and having explained their qualities for the understanding of the ātmatattva which is quality-less and unattached, now is begun the explanation of the causal body which is the cause of the aforesaid anātman-elements.

अव्यक्तनाम्नी परमेशशक्तिः अनाद्यविद्या त्रिगुणात्मिका परा ।

कार्यानुमेया सुधियैव माया यया जगत्सर्वमिदं प्रसूयते ॥ ११० ॥

*avyaktanāmni paramēśaśaktiḥ*

*anādyavidyā triguṇātmikā parā ।*

*kāryānumeyā sudhiyaiva māyā*

*yayā jagat sarvamidam prasūyate ॥*

*Māyā* is called *avyakta*. It is the power of *Paramēśvara*. It is beginningless *avidyā*. It is compacted of three *guṇas*. It is superior to its effects and is to be inferred from them by the wise whose intellect functions in accord with *śruti*. She gives birth to this entire world.

*Māyā* is called *avyaktam*, not manifest, not *vyaktam*, because one cannot obtain awareness of it by sense-perception. For, it is devoid of form etc.

*paramēśa śaktiḥ*: It is the power of *Parameswara*: of *Brahma*. It is an unimaginable and wonderful power. It has no beginning. Hence it is called *anādyavidyā*, beginningless *avidyā*. It has no reality in the absolute sense. *vastutaḥ na vidyate*. So it is called *avidyā*.

*triguṇātmikā*: that to which pertain the three qualities, *sattva*, *rajas* and *tamas*. Or, the three *guṇas* themselves are the constituents of it; hence *triguṇātmikā*; of the nature of three *guṇas*.

*parā*: superior as their cause to all its effects beginning with *Hiraṇyagarbha*.

*kāryānumeyā* etc. The reason is given for calling it *avyakta*. It is to be inferred from its effects. As it has no visible form etc., it is not available for sense-perception. It is to be inferred from its effects as the *ākāśa* is inferred from sound. If this power is not accepted as a fact, creation from *nirguṇa Brahman* cannot be postulated. An effect without cause is impossible. By virtue of being the cause of all transformations beginning with *ākāśa* and by virtue of the *śruti* which intimates the evolutions brought about by *ikṣāṇa* (seeing, thinking) *saṁkalpa* (purposing) and *pariṇāma* (transformation), *māyā* is established.

*sudhiyā*: Those who do not accept śruti (as an instrument of knowledge) speak of the origin of the world in various ways. The word *sudhiyā*, by the wise, is used to indicate that it is inappropriate. The *dhīḥ*, the intellect is said to be *suṣṭhu*, good, if it follows śruti. That is indicated by the expression, *parameśaśaktiḥ*. By this, it must be known that the view of the Sāṃkhyas that Pradhāna which is inanimate is itself the cause of the world is rejected. Śruti also says in this context: *māyām tu prakṛtiṃ vidyān māyīnam tu mahēśvaram* (Śveta). "Know that māyā is prakṛti and Mahēśvara to be the māyīn, the wielder of māyā". And again: *jiveśāvābhāsenā karoti māyā avidyā ca svayameva bhavati; indro māyabhiḥ pururūpa īyate* etc. "Māyā is responsible for the reflected being of Īśvara and avidyā for the reflection that is the jīva" etc.

This māyā is to be inferred from its effects by persons whose intellect functions in accord with the declarations of śruti.

*suchhiyā*: *suṣṭhu śobhanā śrutyanusāriṇi dhīḥ yasya sa sudhiḥ* 'by him whose intellect is in accord with śruti. The fact of it is to be inferred from its effects.

By such māyā is born everything from the mahat to brah-māṇḍa that is known as the kāraṇaśarīra or causal body of the ātman. This is to be linked to śloka 122.

## 111

The nature of māyā is stated.

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो ।

साङ्गाप्यनङ्गाप्युभयात्मिका नो महाद्भुताऽनिर्वचनीयरूपा ॥ १११ ॥

*sannāpyasannāpyubhayātmikā no*

*bhinnāpyabhinnāpyubhayōtmikā no ।*

*sāṅgāpyanaṅgāpyubhayātmikā no*

*mahādbhutā'nirvacanīyarūpā ॥*

It is not sat (real), not asat (unreal), not both. It is not bhinna (different), not abhinna, (not non-different), not both. It is not sāṅgā (with parts), not anaṅgā (without parts), not both. It is very wonderful and of a form which is inexpressible.

In the world, reality of what is never sublated and the unreality of what is sublated are well-known as is the case with truth and falsehood. What is never experienced at any time by anybody is unreal as in the case of the horns of a hare or of a skyflower etc.

By śruti and smṛti texts like *bhūyaścānte viśvamāyānivṛttiḥ* (Śvet.); *taratyavidyām vitatām hr̥di yasminniveśite | yogī māyāmameyāya tasmai vidyātmane namaḥ || māmeva ye prapadyante māyāmetām taranti te* (B. G.); "again at the end, i.e., after śravaṇa, manana, nididhyāsana, there is the cessation of cosmic māyā"; "I bow to that vidyātman namely Brahman, who dispels māyā when He is lodged in the heart", and "those who seek refuge in Me cross this māyā", its (māyā's) being annulled by jñāna is understood. Therefore, it is not possible to associate reality with it like the reality of the ātman. According to the Gītā statement: *nābhāvo vidyate sataḥ*: "there is no non-existence for what is real", it is clear that it cannot be real as it ceases to exist after the dawn of jñāna. Before jñāna arises, as it is seen in the form of its effects and of their transformations, as it is also the subject of inference, it cannot be said to be unreal like the horns of a hare. It is not of the nature of both i.e., it is not both existent and non-existent as existence and non-existence being opposed to each other, it is not proper to predicate them in one and the same place. As it cannot be each of these separately, its being of the nature of both is absolutely impossible. In respect of objects seen in a dream and of those produced in jugglery, they are said to be of the nature of mithyā<sup>24</sup> as they disappear even as they are seen. Hence they are said to be different from the sat and asat, the real and the unreal. So too is it with māyā. For it is said in the Gītā: *nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ | ubhayorapi dṛṣṭo'ntastvanayostattvadarśibhiḥ ||* "Of the unreal there is no being; of the real there is no non-being. Of both these the truth is seen by the seers of the essence". If ordinary mortals accept the absolute unreality of the pot etc., prior to origination and non-existence by destruction of what has come into existence after origination, that this is not right with reference to the absolute sat and asat has been declared by Lord Himself who said that the fact of these, that the superlatively Real cannot be non-existent, and the absolutely unreal cannot become existent and that has been determined by the seers of Truth. Thus also, this māyā is not a *sadvastu* (real), it is not an *asadvastu* (unreal) and it is not both (real and unreal). As it is not possible to determine if it is real or unreal, it is indescribable (*anirvacanīya*).

As it is not capable of being stated to be real or unreal and so is called *anirvacanīya*, so too it is said to be *anirvacanīya* also for the reason that it cannot be said to be different or non-different from

<sup>24</sup> *mithyā* is a technical word in Advaita Vedānta not to be understood as illusion. *mithyā* is that which is not unreal because it appears, but is not real since later it disappears.

Brahman. If it is said to be entirely different from Brahman, that will conflict with the śruti-texts intimating non-difference. In the world there is absence of difference between a power and the possessor of that power. But if it is said to be non-different from Brahman, difficulty will arise as it (māyā) is liable to destruction while Brahman cannot be sublated in any of the three periods of time. If it is said to be both different and non-different, that will be to indulge in a contradiction. The real and the unreal are opposed to each other, relate to different periods of time and it is not right to predicate them together in the same place. Therefore, it is not of the nature of both what is real and what is not real. Hence it means it is not different, it is not non-different; it is not both.

Similarly, it is beginningless. So, it is without parts. For, if it is with parts, it must be said to have originated. But if it is said to be without parts, its evolution (into things of the world) cannot be asserted. Hence, it is not without parts. It cannot be both as both cannot be affirmed of a thing in the same context.

Hence, as between reality and unreality, difference and non-difference, being with parts and being without parts, nothing can be predicated of māyā. Hence it is *anirvacanīya*, indescribable. It is of a very wonderful nature.

## 112

As there is a cause for its complete annulment, for that reason also, māyā is said to be not *asat* (for what is absolutely *asat* need not be annulled).

शुद्धाद्वयब्रह्मविबोधनाशया

सर्वभ्रमो रज्जुविवेकतो यथा ।

रजस्तमस्सत्त्वमिति प्रसिद्धा

गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११२ ॥

*śuddhādvayabrahmavibodhanāśyā*

*sarpabhramo rajjuvivekato yathā ।*

*rajastamassattvamiti prasiddhā*

*guṇāstadiyāḥ prathitaiḥ svakāryaiḥ ॥*

This māyā can be destroyed by the realisation of the pure non-dual Brahman even as the illusion of a serpent is negated by the knowledge of the rope. Its qualities are known to be rajas, tamas and sattva and they are well known by their actions.

*śuddhādvayabrahmavibodhanāśyā*: destructible by the realisation of the pure non-dual Brahman.

*śuddha*: nirguṇa, qualityless.

*advaya*: non-dual, devoid of difference of like kind, different kind and of internal differences.

*vibodhaḥ*: realisation in its (Brahman's) non-dual nature.

(*tena*) *nāśyā*: the counter entity of its destruction arising from it: *tajjanya dhvamsa pratiyoginī*.

This is explained by an example. *sarpabhṛamaḥ*: the illusion of 'this is a serpent' produced in a rope, i.e. mistaking a rope for a serpent.

In the same way as this illusion 'this is a serpent' vanishes on the knowledge of the basis (*adhiṣṭhāna*) of the serpent, namely the rope, i.e., by the realisation, this is only a rope and not a serpent, so too the *māyā* imagined in the nirguṇa non-dual Brahman vanishes on the realisation of the truth of its *adhiṣṭhāna*, substratum namely Brahman.

It was said earlier that *māyā* is to be inferred by the wise from its effects. This is explained here by referring to its nature, qualities and actions. The qualities associated with *māyā* are known to be *rajas*, *tamas* and *sattva*. They are invisible; so they are to be known by the effects of those qualities. Hence the expression *prathitaiḥ svakāryaiḥ*, i.e., by their well-known actions to be detailed below.

## 113

Giving in order the effects of *rajas*, *tamas* and *sattva* guṇas, first the effects of *rajo*guṇa are stated.

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ ११३ ॥

*vikṣepaśaktiḥ rajasah kriyātmikā*

*yataḥ pravṛttiḥ prasṛtā purāṇī ॥*

*rāgādayo'syāḥ prabhavanti nityam*

*duḥkhādayo ye manaso vikārāḥ ॥*

The vikṣepa - śakti pertains to rajas; it is of the nature of activity. From it is the well-known ancient sāmsāric procession. From this issue forth always attachment, pain etc., which are modifications of the mind.

There are three powers in māyā, namely *vikṣepaśakti* (the power of projection differently), *āvaraṇaśakti* (the power of concealment of the real nature) and *jñānaśakti* (as jñāna is reflected in sattvaguna which is a constituent of māyā). The first two are causes of bondage; the third makes for liberation. Among these, the *vikṣepaśakti* pertains to the rajoguna. It is of the nature of action. What is meant is that, when rajas predominates, the projections become various. By the association with *vikṣepaśakti* starts the procession of ancient, beginningless samsāra. It may relate to the jīva, or to the Īśvara who is the cause of the creation of the world; for the creation of the world is effected by *vikṣepaśakti*. Īśvara's māyā is pre-eminently of sattvaguna and is under His control. So, there is no possibility of His being bound by it. The jīva's māyā, however, is of the nature of impure sattva and is subject to the upādhi of ajñāna. Also jñānaśakti is liable to destruction by rajas and tamas. So he is subject to the upādhi (of māyā) and to the bondage of its effects.

*rāgādayaḥ*: This expression relates to the jīva. By association with the *vikṣepaśakti*, rāga, dveṣa etc. (attachment, hatred etc.) which stimulate action, originate always in the jīva.

*manaso vikārāḥ*: Therefore sorrow etc., i.e., sorrow, joy, desire and forbearance are all modifications of the mind and never of the ātman which is nirvikārin, incapable of any modification. Vide the śruti: *kāmassamkalpo vicikitsā śraddhā āsraddhā dhṛtiradhyatīḥ hrīrdhīrbhīṛityetat sarvaṃ mana eva* (Brh.) "Desire, purpose, doubt, earnestness, indifference, firmness, weakness, modesty, intelligence and fear, all these are only of the mind". By the process of superimposition, they are all imagined in the jīva; really they are not in it. Vide the śruti: *sākṣi cetā kevalo nirguṇaśca* (Śvet.): "The cetana is the pure witness devoid of qualities"; *nānyato'sti draṣṭā* (Brh.) "There is none else as the seer"; *niṣkalam, niṣkriyam śāntam* (Śvet.): "Partless, actionless and of nature of peace".

Now when Śrī Bhagavatpāda uses the word *rāgādayaḥ*, rāga etc., by *ādi* in *ādayaḥ*, he refers to the rājasa characteristics which produce the effects of wrong projection caused by rajas, their



making for grief by their terrible nature, their causing the series of human activity ultimately ending in bondage.

कामः क्रोधो लोभदम्भाभ्यसुयाहंकारेभ्यमित्सराद्यास्तु घोराः ।  
धर्मा एते राजसाः पुंप्रवृत्तियस्मादेतत्तद्रजो बन्धहेतुः ॥ ११४ ॥

*kāmaḥ krodho lobhadambhābhyasūyā-  
'haṁkarerṣyā matsarādyāstu ghorāḥ ।*

*dharmā ete rājasāḥ puṁpravṛttiḥ  
yasmādetat tadrajo bandhahetuḥ ॥*

Desire, anger, avarice, pride, jealousy, egoism, envy, niggardliness etc., these are terrible characteristics of rajas and are inducements to actions of men. This rajas is the cause of bondage.

Kāma is desire for objects. Krodha is the mental change that ensues when a desired object is not obtained. Lobha is the thought of safeguarding a thing obtained. Dambha is ostentatious display of one's qualities. Abhyasūyā is intolerance of the prosperity of others. Ahaṁkāra is consciousness of one's superiority. Ṛṣyā is interpreting good qualities as bad. Matsara is the tendency not to part with things which are inexhaustible like preventing a person from drinking from a well dug by the king.

The word *ādi* in *matsarādi* is to include lust and insolence.

These are said to be *ghoraḥ*, terrible as they are the cause of danger both in this world and in the next. These characteristics are called *rājasāḥ*, because a man subject to desire, anger etc., does not refrain from action at any time, but always keeps on ever doing something or other. That even a little of a man's actions is to be attributed to rajoguṇa is borne out by the Gītā which says: *rajaḥ karmaṇi Bhārata sañjayati*: 'O Bhārata, rajas triumphs in action.' The Nyāya Sūtra says: *pravartanālakṣaṇā doṣāḥ*: "The rājasic qualities are stimuli to activity". Sukha issues out only from desisting from action. In the case of a person affected by rajoguṇa there is no place for desisting from action. The Gītā also says: *lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ sprhā ॥ rajas yetāni jāyante vivṛddhe Bharataḥ* *śabha*, "Greed, activity, involvement in work, unrest, desire—these arise when rajas is predominant, O! best of the Bharatas". Therefore, this activity which is a fact of the experience of all persons which springs from the rajoguṇa and spoken of as a quality of *māyā* is the cause of bondage. The superimposition produced by combination of cause and effect makes for bondage; with-

out such superimposition there can be no activity. That is why *rajas* is the cause of bondage. This is referred to in the *Adhyāsa-bhāṣya* in Śrī Bhagavatpāda's commentary on the *Brahma-Sūtras* when he says: *na hyanadhyastātmabhāvena dehena kaścit vyāpriyate*: "Nor does anybody act by means of a body on which the nature of the *ātman* has not been superimposed".

115

Now is explained the power of *tamas* which is the precondition for the functioning of *vikṣepaśakti* and the cause of *samsāra* etc.

एषाऽऽवृत्तिर्नाम तमोगुणस्य शक्तियेया वस्तववभासतेऽन्यथा ।

सैषा निदानं पुरुषस्य संसृतेः विक्षेपशक्तेः प्रसरस्य हेतुः ॥ ११५ ॥

*eṣāvṛtir nāma tamoguṇasya*

*śaktir yayā vastvabhāsatē'nyathā ।*

*saiṣā nidānam puruṣasya samsṛteḥ*

*vikṣepśakteḥ prasarasya hetuḥ ॥*

The veiling power belongs to *tamas*. It makes for the wrong projection of objects differently (from what they are). It is the root cause of the functioning of the projecting power and is the original cause for the procession of *samsāra* (man's transmigration).

That concealing power by which a thing appears different from what it is, that by which the real which is of the nature of Existence, Intelligence and Bliss appears otherwise through the *antaḥ-karaṇa*, the body etc., belongs to *tamoguṇa*. It is the original cause of *samsāra*, characterised by grief, birth, old age, death, etc. Due to misapprehension, the qualities of the *anātman* are supposed to attach to the *ātman* which is *asamsārīn*, which is free from the shackles of *samsāra*. Therefore, it is the concealing power (*āvaraṇa-śakti*) issuing from a misapprehension and causing one to see a thing as what it is not which is of the source of *samsāra*. In the absence of this concealing power, the power of wrong projection cannot function in the least. Hence the expression: *vikṣepaśakteḥ prasarasya hetuḥ*: "the cause for the origination of the activity of the *vikṣepa-śakti*". The wrong projection of the serpent arising on the concealment of the rope produces fear etc., not otherwise. Hence it is that for the *jñānins*, though the *vikṣepa-śakti* acts on them as the result of *prārabdha-karma*, there is no bondage for them; for in their case the concealing power (*āvaraṇa-śakti*) has been

cancelled.<sup>25</sup> This will be known clearly by the śloka 145 to come later. In the world too, the deleterious effects of viksepaśakti will be seen only in respect of an object about which there is doubt or wrong knowledge. Where a person's knowledge about a thing is clear and certain, there is never any viksepa for him. Hence, it is said that the tamoguṇa-śakti envelopes the nature of an object and makes it appear otherwise. By producing such viksepa, distortion, it becomes the cause of bondage.

*nidānam: ādi kāraṇam:* the original cause.

116

While these two (rajas and tamas) are cause of bondage, the superior power of tamas is conveyed by this śloka.

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मार्थदृग्  
व्यालीढस्तमसा न वेत्ति बहुधा संबोध्यतोऽपि स्फुटम् ।  
आन्तरारोपितमेव साधु कलयत्यालम्बते तदगुणान्  
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृत्तिः ॥ ११६ ॥

*prajñāvānapi paṇḍito'pi caturo'pyatyantasūkṣmārthadṛg  
vyālīḍhastamasā na veti bahudhā sambodhito'pi sphuṭam ।  
bhrāntyāropitameva sādhu kalayatyālabate tadguṇān  
hantāsau prabalā durantatamasah śaktir mahatyāvṛtiḥ ॥*

Even a man of wisdom, one learned in the śāstras, though he be clever even possessing the capacity of the most subtle discrimination does not realise the nature of the ātman though repeatedly and clearly taught if he is overpowered by tamas. He considers what is superimposed by his delusion as true and attaches himself to its qualities. Alas, the concealing power of tamas which makes for untold hardships is great indeed.

*prajñāvān:* *prajñā traikālikī matā:* *prajñā* is understood as referring to all the three periods of time. So, *prajñāvān* means one who has definitive (unshakable) intelligence in all the three periods of time.

*paṇḍitaḥ:* the wisdom arising from study of śāstras is *paṇḍā*. He who has this *paṇḍā* is a *paṇḍita*.

<sup>25</sup> The idea is: The jñānins see the world in its multitudinous form as a result of the viksepa śakti acting on them due to the effect of their saṁskāras of past lives. But they are not deceived by them. For, even while they see the world, they maintain their realisation of the substratum (*adhiṣṭhāna*) of the world objects, namely Brahman whose āvaraṇa (concealment) has been cancelled by the jñāna. They see multiplicity, but they are not deceived by it.

*caturah: ūhapohavicakṣaṇah:* one who is expert in positive and negative reasoning.

*atyantasūkṣmārthadrk:* one who sees (understands) the subtlest meanings of words. This is the result of the preceding qualities. By having definitive knowledge, with the aid of śāstras and by skill in positive and negative reasoning, one is able to understand even the minutest of things.

Even such a person, when completely overpowered by tamas, cannot realise the ātman. What can a man do in deep darkness even though he has keen eyes? He cannot know the ātman though well taught in many ways. *Vide* the śrutis: *śṛṇvanto'pi bahavo yam na viduḥ:* (*Kaṭha.*) "Him, whom many cannot know even though they hear about Him"; *nāyamatmā balahīnena labhyaḥ* (*Mund.*): "This ātman cannot be realised by those who are devoid of strength"; *na medhayā na bahunā śrutena* (*Kaṭha.*): "Not by intelligence or by much hearing"; *āścaryavat paśyati kaścidenam* (*B. G.*): "One sees this with wonder", etc.

*bhrāntyā:* by misapprehension, by the superimposition on a thing of what is not that thing. He considers the gross body etc. which are superimposed as real. *sādhū kalayati:* abādhitam jñāti. He thinks that it is not negated, i.e., he thinks that the body itself is the ātman. He also imposes the body's qualities like adoration and disgrace, its strength and health etc., agency etc., and also the qualities of the subtle body on the ātman. Alas! Is not this well known in experience that people do not get rid of their misapprehension though they are taught by śruti and the ācāryas that everything except the ātman is mithyā?

*durantatamasah:* the tamas, which at the end, works havoc on men.

*mahatyāvṛtiḥ:* mahatī śaktiḥ: great power.

This tamas which has disastrous effects is hard to get over except by abundance of sattva guṇa. The power of concealing is stupendous. Compared to vikṣepa-śakti, it (the tamo guṇa) is very strong as it is the cause of intense delusion.

In order to convey that tamoguṇa will be destroyed by śravaṇa (listening to the scriptural texts and words of the guru), manana (reflecting on them), nididhyāsana (getting determinate knowledge about them), and that, by asambhāvanā, viparītabhāvanā and

producing *samsāya* it disables a person from knowing his own *ātman*, this śloka is uttered.<sup>26</sup>

अभावना वा विपरीतभावना संभावना विप्रतिपत्तिरस्याः ।

संसर्गयुक्तं न विमुञ्चति ध्रुवं विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११७ ॥

*abhāvanā vā viparītabhāvanā sambhāvanā vipratipattirasyāḥ ।*  
*samsargayuktam na vimuñcati dhruvam vikṣepaśaktiḥ*  
*kṣapayatyajasram ॥*

*Abhāvanā*, *viparītabhāvanā*, *sambhāvanā* or *vipratipatti*\* does not ever release from its hold a person who is affected by this concealing power. Then, the projecting power always destroys the person so affected.

*abhāvanā*: absence of right judgment—the impression that the oneness of *jīva* and *Brahman* and the *mithyā* of the world spoken of by *śāstra* cannot be a fact (*na sambhavati*), or that they are not (*nāstikyam*).

*viparītabhāvanā*: The impression of *ātman*hood in the body etc.

*vipratipattiḥ*: contrary impression.

*sambhāvanā*: *samsāya bhāvanā*: doubt. The mark of doubt is the apprehension of different opposed qualities in the same substance (*ekadharmiviśeṣyaka-viruddhanānādharmā-prakāra-kajñānam*).

These three (*abhāvanā*, *viparītabhāvanā* and *sambhāvanā*) never release a man subject to them from their hold. The *viksepa-śakti* ever destroys such a person. *vide*: *ajñāścāśraddadhānaśca samśayātmā vinaśyati* (B. G.): "Ignorant and faithless, the one of doubting mind comes to ruin."

## 118

Now the effects of *tamogūṇa* are clearly stated.

अज्ञानमालस्यजडत्वनिद्राप्रमादमुद्धत्वमुखाः तमोगुणाः ।

एतैः प्रयुक्तो न हि वेत्ति किञ्चिन्नद्रालुवत् स्तम्भवदेव तिष्ठति ॥ ११८ ॥

*ajñānamālasyaḍjaḍatvanidrā-*  
*pramādamūḍhatvamukhās tamogūṇāḥ ।*

*etaiḥ prayukto na hi veti kiñcit-*  
*nidrāluvat stambhavadeva tiṣṭhati ॥*

<sup>26</sup> *asambhāvanā* is the impression that there does not exist a *Brahman* not separate from the inner *ātman*; *viparītabhāvanā* is the impression of the *ātman* in the *anātman* like the body etc. *sambhāvanā* is the doubt in the communications of the *śruti* and the *guru*.

\* Explained in the commentary.

Ignorance, apathy, sloth, sleep, negligence, foolishness, etc., are the effects of tamoguṇa. One subject to these knows nothing, but remains as one in sleep or like a pillar.

*ajñānam*: non-apprehension of a meaning that has been conveyed. *Vide* the *Gītā*: *etat jñānamiti proktam ajñānam yadato'nyathā*: "This is said to be jñāna: ajñāna is what is otherwise." Or, wrongly fancying a meaning etc.

*ālasya*m: not taking any effort.

*jaḍatvam*: absence of skill in determining effect and cause.

*nidrā*: is well known. *Nidrā* has been defined in the *Yoga Sūtra* as "*abhāvapratyayālambanā vṛttiḥ nidrā*": "Sleep is the mental state which has for its content the perception of nothingness." That state in which there is sense of absence of an object upon concealment by *tamas*, that is the state of sleep. That modification of mind which makes such nothingness an object is sleep.

*pramāda*: not doing something even when one has the capacity to do it, not being awake (to one's duty); the dictionary says: *pramādo'navadhānatā*: *pramāda* is not being intent.

*mūḍhatva*: the impression of non-existence with reference to an existing object.

These—ignorance, apathy, sloth, sleep, negligence, foolishness etc.—are the effects of tamoguṇa. This is explained further. One subject to these qualities produced by tamoguṇa does not know anything even as a man in sound sleep knows nothing. He stands as a pillar without exerting himself in any way for his uplift. Or, it may be said that not knowing of what is to be known when it is to be known is *pramāda*. The not-doing of what has to be done is *ālasya*.

### 119

Thus has been declared that the qualities of *rajas* and *tamas* are total hindrances to spiritual uplift. That means, giving them up completely, one should cultivate *sattvagūṇa*. These have been explained at length only to impress that they should be renounced in the same way as *adharma* is sought to be known only to renounce it. Now, to show what has to be acquired, the nature of *sattva*-character is explained.

सत्त्वं विशुद्धं जलवत्तथापि ताभ्यां मिलित्वा सरणाय कल्पते ।

यत्रात्मबिम्बः प्रतिबिम्बितः सन् प्रकाशयत्यर्कं इवाखिलं जडम् ॥११९॥

*sattvam viśuddham jalavat tathāpi  
tābhyām militvā saraṇāya kalpate ।  
yatrātmabimbaḥ pratibimbitaḥ san  
prakāśayatyarka ivākhilam jaḍam ॥*

Though sattva is very pure like clear water, yet, in combination with the other two (rajas and tamas) it makes for samsāra in the same way as the original which is the ātman, when reflected, makes the entire inanimate world bright as the sun does.

As there is the expression *tathāpi* (even then) at the end of the first line, *yadyapi* (even if) has to be understood in the beginning.

As water in its natural state is undefiled, so too sattvaguna is pure and undefiled. Yet, combining with these two, rajas, and tamas, it makes for samsāra.

*saraṇāya*: samsārāya: for samsāra.

*kalpate*: prabhavati: generates.

Its purity is explained by 'yatrātmabimbaḥ' etc., *ātmabimbaḥ*: The ātman itself is the bimba here (the original) like a face (which is the original of its reflection in an undefiled mirror etc.) *ātmabimbaḥ*: ātmā eva bimbaḥ: the ātman itself is the original, like the face.

In the unturbid water, the space above is reflected with the sky and the stars and shines clearly. In the clean mirror the face is clearly reflected. So reflected in the pure sattvaguna, the ātman shines clearly. So, too, like the sun reflected in the water or the light in the mirror the ātman so reflected makes all anātman objects shine, i.e., makes them known. Vide the *Gītā*: *sattvāt sañjāyate jñānam*: "from sattva arises jñāna." And *sarvadvāreṣu dehe'smin prakāśa upajāyate jñānam yadā tadā vidyāt vivṛddham sattvamityuta*: "From all pores of this body the light (of knowledge) shoots up. When that arises, it may be inferred that sattva is predominant."

Though rajas and tamas exist, the qualities of sattva not overpowered by them are stated.

मिश्रस्य सत्त्वस्य भवन्ति धर्मास्त्वमानिताद्या नियमा यमाद्याः ।

अद्धा च भक्तिश्च मुमुक्षुता च दैवी च संपत्तिरसन्निवृत्तिः ॥ १२० ॥

*miśrasya sattvasya bhavanti dharmās  
tvamānitādyā niyamā yamādyāḥ |  
śraddhā ca bhaktiśca mumukṣutā ca  
daivī ca sampattirasannivṛttiḥ ||*

The features of mixed sattva are the complete absence of pride, etc., the presence of yama\* and niyama etc., of faith, devotion, longing for liberation, of divine tendencies, and withdrawal from whatever is not real.

*miśrasya*: means, of sattva which is completely free from tamas but has a tinge of rajas. If they overpower, the qualities that are to be spoken of about sattva will not arise.

*tu* in 'dharmāstu' is intended to distinguish (sattva) from the other two qualities and of its being unaffected by them.

In the Gītā the qualities beginning with 'amānitā' etc., are listed as follows:

*amānitvam adambhitvam ahimsā kṣāntirārjavam|  
ācāryopāśanam śaucam sthairyamātmavinigrahaḥ||  
indriyārtheṣu vairāgyam anahamkāra eva ca|  
janmamṛtyujarāvvyādhiduhkhadoṣānudarśanam||  
asaktīranabhiṣvaṅgaḥ putradāragṛhādiṣu|  
nityam ca samacittatvam iṣṭāniṣṭopapattiṣu||  
mayi cānanyayogena bhaktiravyabhicāriṇī||  
viviktadeśasevitvam aratīrjanasamsadi||  
adhyātmaajñānanityatvam tattvajñānārthadarśanam||*

"Humility, modesty, non-injury, patience, uprightness, service to the teacher, purity, steadfastness, self-control, absence of attachment for objects of the senses and absence of egoism, perception of evil in birth, death and old age, in sickness and pain, unattachment, absence of affection for son, wife, home and the like, constant equanimity on the attainment of what is desirable or undesirable, unflinching devotion to Me in yoga of non-separation, resort to solitary places, distaste for the society of men, constancy in knowledge of the ātman and perception of the meaning of the ultimate Truth."

His Holiness proceeds to explain these virtues extolled in the Gītā:

*amānitvam* (humility): *Mānitvam* is the sense of self-glorification by one's existing or non-existing qualities. *a-mānitvam* is being devoid of this.

\* Yama is self-restraint: niyama is practice of prescribed acts.



*adambhaḥ*: Proclaiming one's qualities for acquiring fame or profit is dambha. Absence of it is a-dambha.

*ahimsā*: avoiding harm to others by mind, act and speech.

*kṣāntiḥ*: absence of change of attitude towards others though disgraced by them.

*ārjavam*: identity of thought, speech and act.

*ācāryopāśanam*: Following the teacher by obeisance, by inquiry and service.

*bahirantaśśucitvam*: Washing away external (bodily) impurities by mud and water, and the internal (mental) impurities like attachment by the inclinations of friendship etc., and by the practice of seeing the sense-objects as evils.

*sthairyam*: endeavouring again and again in the face of obstacles to the practice of means to liberation without giving up the attempt.

*ātmavinigrahaḥ*: controlling the nature of the body and the senses which are hindrances to the attainment of liberation and converting them into a condition favourable therefor.

*vairāgyam*: absence of desire for the objects of senses like sound and touch and for pleasures here and hereafter.

*anahankāraḥ*: absence of pride of the form: I alone am superior to all.

*janmamṛtyujarā*: janma: life in the womb and coming off the uterus; mṛtyuḥ: severance of all the ties of nerves, muscles and other internal organs; jarā: decline of powers of mind, body and spirit and consequent disrespect and insult by everybody.

*vyādhayaḥ*: fever etc.

*duḥkhāni*: mental sufferings caused by the association of the undesired and dissociation from the desired like the ādhyātmika etc.

*doṣāḥ*: wind, bile and phlegm (the three humours of the body), excreta, urine and bad smell; seeing these again and again and thinking of them repeatedly.

(teṣāṃ) *anudarśanam*: punaḥ punaḥ ālocanam: reflecting on them again and again.

*asaktiḥ*: giving up of attachment to sons etc., not identifying

oneself with them as perceived in the feeling that one is sad or happy when they are sad or happy.

*harṣaviśādaśūnyatvam*: always and permanently possessing an equanimous mind free from joy or sorrow in the face of whatever happens, whether favourable or otherwise.

*bhaktiḥ*: unwavering and exclusive devotion to Me who is the inner ātman born of the conviction: 'I am the Lord Vāsudeva', acquired by concentrated yogic practices resulting in a state of samādhi which does not refer to anything separate from one's self.

*viviktadeśasevitvam* and *aratirjanasamsadi*: residing in a place which is pure and producing calmness in the mind and non-attachment to the assembly of people given to sense-pleasures.

*adhyātmajñānanityatvam*: Being firmly established in adyātma-jñāna which means the knowledge with reference to the ātman distinguishing it from the anātman. It means constantly analysing the significance of what corresponds to 'Thou' (in the mahāvākya: That thou art). For, the purport of a sentence is understood only when the meaning of the words used in it is understood properly.

*tattvajñānārthadarśanam*: darśana or ālocana, i.e. contemplation of mokṣa which is the artha or fruit of tattvajñāna, the knowledge of the Supreme Truth is the form of the knowledge of the meaning of sentences. The idea is that it is only by contemplating on the fruit of tattvajñāna will the effort to realise it arise.

Though ahimsā which is a constituent of yama, and śauca which is included in the niyamas have been dealt with, yet later when reference is made to 'niyamā yamādyāḥ': niyama, yama etc., what is more than these is to be understood.

*niyamāḥ*: The Yoga Sūtra says: *śaucasantoṣatapassvādhyāyēśvarapraṇīdhānāni niyamāḥ*: "Cleanliness, satisfaction or peacefulness, austerities, scriptural studies and propitiation of God are niyamas." Śauca etc. are called niyamas because they are checking and directing means. By reversing one from kāmya-dharmas which are causes of birth, they direct one towards niṣkāma-dharma which is the means to liberation. These five are now explained.

*śauca*: already explained.

*santoṣaḥ*: being pleased with whatever benefit accrues.

*tapah*: disciplining the body. *Vide Yoga Yājñavalkya Smṛti: vidhinoktena mārgeṇa kṛcchracāndrāyaṇādibhiḥ; śarīraśoṣaṇam*

*prāhuḥ tāpasāḥ tapa uttamam*: "Disciplining the body by the method prescribed in the Vedas by adopting measures of expiation and regulation of intake of food by the rigid Cāndrāyana rule is the highest among the forms of tapas."

*svādhyāyaḥ*: silent incantation of the mantras like praṇava and the gāyatrī.

*Īśvarapraṇidhānam*: dedication to God of all actions whether prescribed or not prescribed but unprohibited, without expectation of fruits of those actions. Hence it is said: *kāmato' kāmato vāpi yat karomi śubhāśubham | tat sarvam tvayi vinyasya tvatprayuktaḥ karomyaham ||*: "Whatever I do with desire or without it, all that I surrender to Thee and perform it directed by Thee". The great have spoken about the evil of attachment to fruits of actions thus: *api prayatnasampannam kāmenopahatam tapaḥ | na tuṣṭaye maheśasya śvālīḍhamiva pāyasam ||*: "Though performed with great effort, the tapas motivated by desire does not make for the grace of God being like the pāyasam licked by a dog". These five, śauca, santoṣa, tapas, svādhyāya and Īśvarapraṇidhāna are the niyamas.

The *yamas* are next explained: *ahimsā-satya-asteya-brahmacarya-aparigrahaḥ yamāḥ*. Thus according to the *Yoga Sūtra*, the *yamas* too are five:

*ahimsā*: explained already.

*satyam*: never speaking an untruth at any time.

*asteyam*: not taking away another's wealth.

*brahmacaryam*: giving up the eightfold copulational act.<sup>27</sup>

*aparigrahaḥ*: Not accepting anything that makes for enjoyment except what is necessary for maintenance of the body.

By the word *yamādyāḥ*: *yama* etc., the limbs of yoga, namely āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna and samādhi are also included, i.e., posture, breath-control, restraint of sense-organs, concentration, meditation and absorption.

<sup>27</sup> These include seeing a woman, smiling at her, talking about their qualities and actions, albeit proper thought of them, endearment, mutual talking, living with them, association are said to be eight forms of maithunam. What is different from these is brahmacaryam (celibacy) which makes for delight of the mind.

Vide śloka 109 and 110 of Śrī Bhagavatpada's *Sarva Vedānta Samgraha*:

smaranam darśanam strīṇaṃ guṇakarmanukīrtanam |  
samīcīnatvadhīstāsu prītiḥ sambhāsanam mīlhaḥ ||  
sahavāsasca samsargo'pyaṣṭadhā maithunam viduḥ  
etadvilakṣaṇam brahmacaryam cittaprasādanam ||

*śraddhā*: *āstikyabuddhiḥ*: which is the repository of spiritual benefit.<sup>23</sup>

*bhaktiḥ*: devotion. It is of two kinds, *parā*, and *aparā*: higher and lower. The *aparā* or lower *bhakti* is called *sādhana-bhakti*. It is the means to the higher *bhakti*. Vide the *Bhāgavata*: *bhaktiḥ saṁjātayā bhaktiḥ bibhratyutpulkāśaṁ tanum*: 'By the *sādhya*-*bhakti* produced by *sādhana*-*bhakti*, one attains the state of one's hairs standing on end', i.e. acquires devotional ecstasy. In the *Śrīmad Bhāgavata* the nine forms of devotion are enumerated as: *śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam | arcanam vandanaṁ dāsyam sakhyamātmanivedanam ||* : "Hearing, praising, thinking of Viṣṇu, worshipping at His feet, offering Him flowers, prostration, service, friendship and surrender of one's self". This nine-fold *bhakti* is the means to the higher *bhakti* which is characterised by supreme love of God.

*mumukṣutā*: the desire to get rid of the bonds (of the *upādhis*) from the *ahaṁkāra* to the body which are the results of *avidyā*. This is sought to be effected by the direct realisation of one's real nature.

*daivasampattiḥ*: the divine virtues. These have been enumerated in the 16th chapter of the *Gītā* in the śloka beginning with "*abhayam sattvasaṁsuddhiḥ*" etc., as follows:

*abhayam sattvasaṁsuddhirjñānayogavyavasthitiḥ |*  
*dānam damaśca yajñaśca svādhyāyastapa ārjavam ||*  
*ahiṁsā satyamakrodhaḥ tyāgaśśāntirapaishunam |*  
*dayā bhuteṣvaloluptvaṁ mārdaṁ hrīracāpalam ||*  
*tejaḥ kṣamā dhṛtiśśaucaṁ adroho nātimānitā |*  
*bhavanti sampadam daivam abhijātasya bhārata ||*

"Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms-giving, self-restraint and worship, study of scriptures, austerity, uprightness, harmlessness, truth, absence of anger, renunciation, serenity, absence of calumny, compassion to creatures, non-covetousness, gentleness, modesty, absence of fickleness, energy, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one of a divine and noble birth, O Bhārata".

All these virtues are explained:

*abhayam*: being devoid of the fear of sorrow arising from the separation from what is dear or conjunction with what is not dear

<sup>23</sup> It includes belief in the Vedas, the soul, karma and after-life.

*iṣṭāniṣṭasannyogaviyogadarśanajanyam yadduḥkhabhayam tadrāhit-  
yam*). Or, being firmly established in the practice of what is pres-  
cribed in the śāstras without doubt about its efficacy.

*sattvasamśuddhiḥ*: purity of heart; absolute purity of the  
antaḥkaraṇa which is compacted of sattvaguṇa; being undefiled. The  
sattva nature here means the capacity to intuit the nature of the  
Divinity: *bhagavattattvasphūrtiyogyatvam*.

*jñānam*: The understanding of the truth of the ātman from  
śāstra and the upadeśa of the guru.

*yogaḥ*: the process of converting the understood meaning into  
a fact of one's own experience by concentrated contemplation.  
*jñānayogavyavasthitiḥ*: means being always established in them.

*dānam*: the giving of one's own wealth to a deserving person  
according to his qualification.

*damah*: controlling of the external senses.

*śrautaḥ*: the sacrifices of agnihotra, darśapūrṇamāsa, etc.

*smārtah*: The four yajñas (sacrifices), namely *devayajña*,  
*pitryajña*, *bhūtayajña* and *manuṣyayajña*, i.e., propitiation of the  
gods, one's ancestors, creatures and men. *Svādhyāya* or *Brahma-  
yajña* is recitation of one's branch of the Vedas, like *Ṛgveda*, etc.,  
which provides unseen results and is separately stated.

*tapah*: is of three kinds based on the distinction of body etc.

*deva-dviija-guru-prajñā-pūjanam śaucamārjavam |*

*brahmacaryamahimsā ca śārīram tapa ucyate ||*

*anudvegakaram vākyaṃ satyaṃ priyahitam ca yat |*

*svādhyāyābhyāsanam caiva vāñmayam tapa ucyate ||*

*manahprasādaḥ saumyatvam maunamātmavinigrahaḥ |*

*bhāvasamśuddhirityetat tapo mānasamucyate ||*

"The worship of the gods, the guru, the wise men, purity,  
truthfulness, celibacy and non-injuring are called forms of bodily  
tapas. Speaking so as not to hurt another, using true and kindly  
and beneficent words, practice of Vedic recitation are known as  
tapas of speech. Serenity of mind, goodness, silence, control of the  
mind, purity of nature—these are forms of tapas of mind".

*avakratvam ārjavam*: sincerity, identity of the functioning of  
the mind, speech and body.

*ahimsā*: avoiding harm to others.

*satyam*: speaking about a thing as it was witnessed.

*akrodhaḥ*: the allaying of anger which may immediately arise when censured or hit by another.

*dāna*: already explained.

*tyāgaḥ*: though *tyāga* ordinarily means *dāna*, *dāna* having been already referred to, *tyāga* here means giving up association with grief.

*śāntiḥ*: subduing the internal organs to the extent of non-existence.

*apaśunam*: *paśunam* is publicising the faults of others. Its absence is *apaśunam*.

*dayā*: not bearing (to see) the afflictions of other creatures when they are in that state.

*alolutvam*: should be *alolupatvam*. *pa* has been dropped. This is sanctioned by ancient usage (*ārṣa*.) Another reading is *aloluptvam*. It refers to the sense-organs not being affected even in the presence of sense-objects.

*mārdavam*: being deserving of the association of good people.

*hrīḥ*: a sense of shame in doing what should not be done.

*acāpalam*: not being engaged in useless action.

*tejaḥ*: confidence; not being overcome by women, boys and fools.

*kṣamā*: non-origination of anger, even if there is the capacity, towards the cause of insult.

*akrodhaḥ*: the immediate stifling of anger that has arisen. This is the distinction from *kṣamā*.

*dhṛtiḥ*: the steadying of the mind afflicted by grief.

*śaucam*: external and internal purity.

*adrohaḥ*: not wielding weapons out of a desire to kill others.

*nātimānitā*: *atimānitā* is an attitude glorifying one's own self. The opposite of it is *nātimānitā*. An attitude of humility towards those who are to be respected is indicated.

These are the 26 *sāttvika* divine characteristics which accompany a person as inborn good tendencies produced by meritorious actions. The *śruti* says: *taṁ vidyākarmaṇī samanvārabhete pūrva-prajñā ca* (*Bṛh.*): "Knowledge, karma, and pre-consciousness accompany him". And again, *puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ*

*pāpena* (*Brh.*): "Punya (spiritual merit) occurs from punya-karma, and pāpa (sin) from pāpa karma, sinful action.

*asannivṛttiḥ*: withdrawing from whatever is *asat*, i.e., is not Brahman. Or, *asannivṛttiḥ* may mean being sinless. *Vide* the śruti: *nāvirato duṣcaritāt* (*Kaṭha.*): "Of one who has not desisted from evil conduct". Being sinless.

## 121

Having spoken of *sattvagūṇas* not overpowered by *rajas* and *tamas* in spite of their existence, the nature of *sattva* absolutely untouched by them is explained.

विशुद्धसत्त्वस्य गुणाः प्रसादः

स्वात्मानुभूतिः परमा प्रशान्तिः ।

तृप्तिः प्रहृषः परमात्मनिष्ठा

यया सदानन्दरसं समृच्छति ॥ १२१ ॥

*viśuddhasattvasya guṇāḥ prasādaḥ*

*svātmānubhūtiḥ paramā prasāntiḥ ।*

*tṛptiḥ praharsaḥ paramātmaniṣṭhā*

*yayā sadānandarasaṁ samṛcchati ॥*

The characteristics of pure *sattva* are limpidity of mind, realisation of one's self, supreme peace, contentment, great joy and being anchored in the *Paramātman* always which ensures the enjoyment of bliss without intermission.

*viśuddhasattva* is pure *sattva* uncontaminated by *rajas* and *tamas*. The effects of such pure *sattva* are enumerated.

*prasāda*: absence of impurity in the mind.

*svātmānubhūtiḥ*: Experience of one's self arises because there is no *tamas* to conceal the *ātman* and no *rajas* to project it wrongly. When the *ātmatattva* is concealed by *tamas*, it does not shine clearly and the sheaths which conceal it, *annamaya* (bodily) etc., shine forth. That means that, where there is pure *sattva* only, the *ātman*'s own nature is experienced without any impediment. Hence, there arises therefrom supreme peace. As is said later in this work: "Who will delight in a void giving up the experience of supreme bliss? Who will desire to look at a picture of the moon when the planet itself is shining resplendently in the sky?" The peace that was sought previously with effort in the state of a *sādhaka* (endeavouring aspirant), becomes a matter of personal experience upon

the realisation of the *âtman*. As the mind does not stray in the unsubstantial world, contentment of the mind becomes natural.

*praharṣa*: the bliss that arises always of itself without any effort. It is superior delight. Or, it may mean: One considers oneself as fortunate (happy) by reason of having done what is to be done or of having attained what is to be attained. His mental state is *praharṣa*.

*paramâtmaniṣṭhā*: being established without break in the *Paramâtman* alone. It is a perfect enjoyment of the supreme bliss always. That is, the person experiences *nirvikalpa-samādhi* by reason of the mind being unable to emerge out of its absorption in the enjoyment of the perception of its real nature.

## 122

The nature of *avyakta* or the unmanifested was detailed in the śloka beginning with 'avyaktanāmni' (*vide* śl. 110). This *avyakta* is compacted of three *guṇas* and is called *māyā* and *avidyā* etc. It is to be inferred from its effects. It is the cause of the gross and the subtle and other effects. It is destroyed by *jñāna*. Reference is also made to the causal body (*kāraṇa-śarīra*) by deriving *śarīra* from *śiryate* which means declines. Having said all this about *avyakta*, *Srī Bhagavatpāda* concludes:

अव्यक्तमेतत् त्रिगुणैर्निरुक्तं तत्कारणं नाम शरीरमात्मनः ।  
 सुषुप्तिरेतस्य विभक्त्यवस्था प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२२ ॥  
*avyaktametad triguṇair niruktam*  
*tatkāraṇam nāma śarīramātmanah ।*  
*suṣuptiretasya vibhaktavyavasthā*  
*pralīna-sarvendriyabuddhivṛttiḥ ॥*

This Unmanifested is said to be made of three *guṇas*. It is the *âtman*'s causal body. *Suṣupti* is a distinct aspect of it and is characterised by the dissolution of the activities of all sense-organs and *buddhi*.

*avyaktam*: what cannot be clearly seen in its native nature.

*triguṇaiḥ*: inferred by its three constituent qualities made up of *kāma* and *krodha*: desires and anger constituting *rajoguṇa*; *ajñāna* and *ālasya* (nescience and sloth) constituting *tamoguṇa* and *amānitva* (humility) constituting *sattvagūṇa*.

*niruktam*: explained already, i.e. that *avyakta* or *māyā* is made up of these *guṇas* and is to be inferred from its effects has been clearly explained in the previous ślokas.



This avyakta which is indicated by the words avidyā, etc., is the causal body of the (jīva) ātman. In the śāstras it is known as the kāraṇa-śarīra.

Its special condition is spoken of as suṣupti or dreamless sleep. *etasya* in the śloka means *kāraṇaśarīrasya* i.e., of the causal body which is also spoken of as avyakta.

The special character of the suṣupti state (of dreamless sleep) is that in it the buddhi and the indriyas are completely dissolved, i.e., they do not function in that state. Thus the suṣupti state is differentiated from jāgrat state in which both the buddhi and the indriyas function and from the svapna (dream) state in which the buddhi alone functions.

*vibhaktavyavasthā*: differentiated state.

Though ajñāna is associated with all the states, the suṣupti state has a special feature of its own in that the functioning of ajñāna is patent in the other two while it is latent in suṣupti.

### 123

The meaning of the last quarter of the previous śloka is clarified with reference to experience.

सर्वप्रकारप्रमितिप्रशान्तिः

बीजात्मनाऽवस्थितिरेव बुद्धेः ।

सुषुप्तिरत्रास्य किल प्रतीतिः

किञ्चिन्नवेद्येति जगत्प्रसिद्धे ॥ १२३ ॥

*sarvaprakārapramitiprasāntiḥ*

*bījātmanāvasthitireva buddheḥ ।*

*suṣuptiratrāsya kila pratītiḥ*

*kiñcinna vedmāti jagatprasiddheḥ ॥*

(In suṣupti) All pramāṇas (sources of knowledge) are still. The buddhi remains only in the form of a seed. The test of this is the universal verdict: 'I did not know anything' (while asleep).

*sarvaprakāra-pramiti-prasāntiḥ*: *prasāntiḥ*: *prakaṣṇa śāntiḥ*: absolute stillness or non-functioning. *pramiteḥ*: of source of knowledge. *sarvaprakāra*: of all kinds including perception, inference, śabda, remembrance etc. In dreamless sleep all sources of knowledge are still. None of them functions. There is no knowing activity at that time.

But then how does a person resume conscious activity on waking from dreamless sleep next day? The buddhi or antaḥkaraṇa or manas (all are used synonymously here), is latent in dreamless sleep in the form of a seed, i.e. in the form of a samskāra which lies imbedded as ajñāna in the kāraṇātman, as causal ātman, not as kāryātman, the functioning ātman. This is indicated by 'eva' only. That condition is called suṣupti. The absence of knowledge of all kinds in that condition is a fact of universal experience. For, the man who has awakened from such dreamless sleep has an apprehension of the form: "I did not know anything."

*kīla*: indicates that this is well-known.

If there was any apprehension by the mind during dreamless sleep then, on waking from it there will be nothing corresponding to: "I did not know anything". The idea is that such an apprehension is not felt in wakefulness and in dream. In this matter of general experience, there can be no difference of opinion.

## 124

The explanation of the anātman for the purpose of distinguishing the ātman from the anātman is now brought to a close.

देहेन्द्रिय-प्राण-मनोऽहमादयः

सर्वे विकारा विषयाः सुखादयः ।

व्योमादिभूतान्यखिलं च विश्वम्

अव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ १२४ ॥

*dehendriya-prāṇa-mano'hamādayaḥ*

*sarve vikārā viṣyāsukhādayaḥ ।*

*vyomādibhūtānyakhilam ca viśvam*

*avyaktaparyantamidam hyanātmā ॥*

The body, the sense organs, the breath, the mind, the sense of I (egoism, etc.), all forms of functions, the sense-objects, pleasure etc., the elements like the sky etc., the entire universe upto the Unmanifested—all these come under the category of the anātman.

In describing the anātman, the body, the sense organs, the prāṇa, the ego, the varied functions of the manas, all gross objects, sense-objects like sound, touch, form, taste and smell, pleasure, pain, delusions and other mental feelings ending with fear, the elements beginning with sky and ending with the earth are all included. In fact this entire universe which is perceived upto avyakta,

all this is anātman. Thus the question: 'what is this anātman?' (*vide* śl. 51 *supra*) is answered.

## 125

Beginning with the last effect of māyā, upto the first material cause (responsible for the world), it has been said that everything is the anātman. To convey this with great force it is said conversely everything from the primordial material cause of transformation to the last produced effect also is of the same nature. The mithyā character of all this is conveyed in this śloka.

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असद्विदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ १२५ ॥

*māyā māyākāryam sarvam mahadādidehaparyantam ।  
asadidamanātmatattvam viddhi tvam marumārīcikākālpam ॥*

Know that all these, māyā and its effects, from the mahat upto the body are *asat* and of the nature of the anātman like a mirage.

*māyā*: mūla prakṛti: primordial Nature.

*mahat*: the category or tattva of mahat.

The śruti says: *tadaikṣata* (Taitt.): 'That thought', i.e. in the beginning Sat (existence or *sadvastu*) alone was, quality-less and inactive. Then, That saw or thought. This seeing or thinking itself is the first act resulting in the procession from Mahat to body which are the effects of māyā. From Mahat issued *ahamkāra* which means the *samkalpa* of *Īvara*. *Vide* the śruti *so'kāmayata* (Tait.): That (He) desired. Thence issued forth the five subtle elements; then, the gross elements by the process of quintuplication; then the entire universe (*brahmāṇḍa*); from that the fourteen worlds and the gross bodies contained in them—all this upto the body and including you (as the body); this māyā and the products of māyā are of the nature of the anātman, i.e., what is distinct and different from the ātman. The question: 'What is this anātman?' in śl. 51 is answered by saying that it is *asat*, that it is separate and distinct from the ātman which is of the nature of *sat* or pure existence. Therefore, understand that all this is *mithyā* like a mirage. It is destructible by the realisation of the aforesaid pure non-dual Brahman. All this universe melts away even while perceived. In the hot season, the hot rays which the sun sends forth fall on the earth producing the impression of a sheet of water. But really, when seen carefully there

is no water on the spot. So too before the dawn of Brahmajñāna, māyā and its effects are found to function. Immediately upon Brahman realisation, everything disappears without a trace like a dream on waking. Hence is their character of disappearing before enlightened perception. Hence, the world is mithyā like a mirage.

## 126

Having thus completely spoken about the anātman, Śrī Bhagavatpāda proceeds to give the answer to the śiṣya's question: "What is the supreme ātmā?" (*vide* śl. 51 *supra*).

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।

यद्विज्ञाय नरो बन्धान्मुक्तः केवल्यमश्नुते ॥ १२६ ॥

*atha te sampravakṣyāmi svarūpam paramātmanah ।  
yadvijñāya naro bandhānmuktaḥ kaivalyamāśnute ॥*

I shall now tell you clearly the nature of the Paramātman by knowing which a man attains kaivalya (liberation) freed from bonds (of saṁsāra).

*atha*: then; indicates consecution to the explanation of the anātman.

*yat paramātmanah svarūpam vijñāya naro bandhāt muktaḥ kaivalyam āśnute*: knowing (realising) which Paramātman's svarūpa, naraḥ i.e., the person who is qualified for Brahmavidyā becomes freed from the bonds beginning from ahaṁkāra and ending with the body, i.e., becomes one who has renounced the false identification of the anātman with the ātman, is freed from association with all upādhis and attains to the state of being the lone seer (without the object - kevaladrūpa), the differenceless nature of the sat, cit and ānanda. I shall teach you clearly and fully the nature of that Paramātman.

## 127

The Guru proceeds to speak about the ātmā:

अस्ति कश्चित् स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन् पञ्चकोशविलक्षणः ॥ १२७ ॥

*asti kaścit svayam nityam ahampratyayalambanaḥ ।  
avasthātrayaśākṣī san pañcakośavilakṣaṇaḥ ॥*

There is something which exists by itself as the substratum of the consciousness of 'I'. Being the witness of the

three states, it is different from the five sheaths (That is the *ātmā*).

*svayam*: in (by) itself: not dependent on anything else for manifestation of its existence.

*ahampratyayalambanaḥ*: the substratum of the awareness of the ego, which has attained identity with the mind which manifests itself as 'I' or *aham*, i.e., which is the medium of the reflection of the original which is the 'I' or *aham*. It also means: which is the object of *ahamvṛtti*, the modification of *aham* as the object.

*avasthātrayasākṣi san*: being the seer or witness in the three states of waking, dream and dreamless sleep.

*pañcakośavilakṣaṇaḥ*: which is different from the *annamaya* (bodily), *prāṇamaya* (of vital air), *manomaya* (mental), *viññānamaya* (intellectual), and *ānandamaya* (blissful) *kośas* or sheaths.

*nityam*: always.

*san kaścid asti*: that something exists. That is the *ātmā*.

Here the character of existence in all the three periods of time without the possibility of sublation is expressed.

## 128

The *ātmā* being the witness of the three mental states is explained in the succeeding śloka.

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धि-तद्वृत्ति-सद्भावमभावमहमित्ययम् ॥ १२८ ॥

*yo vijānāti sakalam jāgratsvapnasuṣuptiṣu ।*

*buddhi-tadvṛtti-sabdhāvam abhāvamahamityayam ॥*

That which as 'I' knows everything in the waking, dream and dreamless sleep states, the presence of the buddhi and its actions, and their absence—that is the *ātman*.

Buddhi and its activities are evidenced in their operation in waking and dream states in the forms: 'I see this; and this: I infer this; I understand it from scriptural testimony; I remember', etc. In dreamless sleep, the buddhi and its activities are absent since after waking from sleep, a person says: 'I did not know anything (during the sleep state)'. That which is conscious in the form: 'I know; I knew and I shall know', which is aware of waking state experiences and of dream objects and of *ajñāna* in dreamless sleep, that is the *ātmā*.

The ātmā is of the nature of intelligence being unknowable by other things, while it sees everything. This is explained.

यः पश्यति स्वयं सर्वं यं न पश्यति किञ्चन ।

यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ १२९ ॥

*yaḥ paśyati svayam sarvam yaṁ na paśyati kiñcana ।*

*yaśchetayati buddhyādi na tad yaṁ cetayatyayam ॥*

That which perceives everything, but which nothing can perceive; that which illumines the buddhi etc., but cannot itself be illumined—that is the ātman.

That which itself sees all. Vide the śruti: *nānyo'sto'sti draṣṭā* (Brh.) There is no other seer. That which none else sees. Vide the śruti: *na tatra cakṣurgacchati na vāggacchati no manaḥ* (Kena.): "There the eye does not go; speech does not go; nor does the mind". *na cakṣuṣā gṛhyate nāpi vācā nānyair devaiḥ* (Muṇḍ): "It is not grasped by the eyes, not even by speech or by other organs". *naiva vācā na manasā prāptum śakyo na cakṣuṣā*: "It cannot at all be attained by speech, mind or by sight (Kaṭha)". That which makes the inanimate etc., as if shining with intelligence, that which buddhi etc., do not make intelligent, as it is intelligence in itself, that is the ātman. For what is inanimate depends on something else to inform it with intelligence; but cetanā (pure intelligence) itself is not extra-dependent that way.

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।

अभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ १३० ॥

*yena viśvamidam vyāptam yaṁ na vyāpnoti kiñcana ।*

*abhārūpamidam sarvam yaṁ bhāntamanubhātyayam ॥*

That by which this universe is enveloped; that which no object whatsoever envelops; that effulgent one on which all this (universe) of the form of none-effulgence depends for its shining—that is the ātman.

*yena...kiñcana*: That by which, as the material of all, as internal to everything, this universe is enveloped; that which no object whatsoever can envelop; for it is outside everything else.

Vide: *viṣṭabhyāhamidam kṛtsnam ekāmsena sthito jagat*: (B.G.): "Myself enveloping all this, by a part of Me is the universe constituted."

*vikārāvartī ca tathāhi sthītimāha*: "And not abiding in effected things because (the Upaniṣad) has stated (B.S.)."<sup>29</sup>

*pādo'sya viśvā bhūtāni tripādasyāmṛtam divi* (Puruṣa Sūkta): "A quarter of it are all the creatures; three quarters of it is the divine part in the sky."

*jyāyān pṛthivyāḥ jyāyānantarikṣāt jyāyānebhyo lokebhyah*: "Greater than the earth, greater than the sky; greater than all these worlds."

Thus declare the śrutis, the smṛtis and sūtras.

*abhārūpam*: not of the nature of effulgence, i.e., inanimate.

That which everything shines after i.e., that by whose power all this shines. *Vide* the śruti: *tameva bhāntam anubhāti sarvaṃ* (Kaṭha). Everything shines after that alone which shines (by itself). That is the ātman.

It is to be understood that by this declaration of śruti the infinity of Brahman spoken of as satyam, jñānam, anantam is conveyed by the affirmation of the absence of limitations of space.

### 131

The expression in śl. 129, *yāścetayati buddhyādi* is explained:

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधिः ।

विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ १३१ ॥

*yasya sannidhimātreṇa dehendriyamanodhiyaḥ ।*

*viṣayeṣu svakīyeṣu vartante preritā iva ॥*

By whose very presence, the body, the indriyas, the mind and intellect are (act) in their spheres as if impelled thereto—that is the ātman.

In the *Kena Upaniṣad* it is said:

*keneṣitam pratati preṣitam manah kena prāṇaḥ prathamah praiti yuktaḥ keneṣitam vācamimām vadanti cakṣuṣśrotram ka u devo yunakti ॥* "Induced by whom does the mind function; induced by whom does the breath first function; induced by whom do people utter this speech; which deva induces the eye and ear?"

To which query it is replied: *śtotrasya śrotram. manaso mano yadvāco ha vācam, sa u prāṇasya prāṇaḥ cakṣuṣaścakṣuḥ*: "That which is the ear of the ear, the mind of the mind, the speech of the

<sup>29</sup> "And it is not a fact that the Supreme resides in the solar orb etc., within the range of effects. He has also another aspect which is eternally free and transcendental to all things"—Śrī Sāṅkara Bhāṣya.

speech, the breath of breathing and the eye of the eye," which means by the sense of identification arising by the mere presence of the ātman.

*dehendriyamanodhiyaḥ*: the word *deha* stands for the organs of action, i.e., speech, feet, hands, etc. The word *indriya* stands for the organs of apprehension like (the ear etc.) *manas* is the *antaḥ-karaṇa*; *dhīḥ* here is agent of action, not the *buddhi* or the intellect.

*preritā iva*: In relation to their respective functions, the body, sense organs etc., act, speak, take, etc., go, hear, see, touch, etc., determine doubt, etc., in respect of all spiritual and secular activities as if impelled; for, these *jaḍa* (inanimate) physical organs cannot act by themselves.<sup>30</sup> *vantante sa ātma* should be added at the end of the śloka.

132

अहंकारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद्येन नित्यबोधस्वरूपिणा ॥ १३२ ॥

*ahamkārādidehāntā viṣayāśca sukhādayaḥ ।*

*vedyante ghaṭavad yena nityabodhasvarūpiṇā ॥*

That by which, being of the nature of eternal knowledge, everything from *ahamkāra* to the physical body including sense objects, pleasure etc., is known like a pot—that is the ātman.

As what is seen does not have the quality of the seer, all things from *ahamkāra* to the body come under the category of the seen. These are the five sheaths.

*viṣayāḥ*: the objects of senses; sound etc.

*sukhādayaḥ*: pleasure etc., include their results.

*nityabodhasvarūpiṇā*: by that whose self-subsisting nature is *jñāna*.

*ghaṭavat*: like a pot.

*vedyante*: are known.

*sa ātmā*: 'that is the ātma' is to be understood at the end.

As *sukha* etc., belong to the group of the seen, they cannot have

<sup>30</sup> The *iva*, as if, in *preritā iva* is intended to show that though these seem to act impelled by the ātman, the ātman which is actionless (*niṣkriya*) does not really impel them.



the nature of the seer. By this the unconnectedness of the ātman (with anything) is declared.

By saying that ahaṁkāra etc., upto the body which are the five sheaths are things known, it is affirmed again what was told earlier in aphoristic form that the ātman is different from these sheaths. This is made clear in the śloka 156 infra.

## 133

एषोऽन्तरात्मा पुरुषः पुराणो निरन्तराखण्डसुखानुभूतिः ।  
सदैकरूपः प्रतिबोधमानो येनेषिता वागसवश्चरन्ति ॥ १३३ ॥

*eṣo'ntarātmā puruṣaḥ purāṇo nirantarākhaṇḍasukhānubhūtiḥ ।  
sadaikarūpaḥ pratibodhamātro yeneṣitā vāgasavaścaranti ॥*

This is the innermost ātman, the primordial Puruṣa ever abiding in the body, the ancient eternal, of the nature of integral experience of bliss, ever the same, accompanying every mental modification and by whom speech, the prāṇas, etc. perform their respective functions.

*yena īṣitaḥ*: īṣitaḥ: impelled by mere proximate presence.

*vāk asavaśca*: speech and the vital airs (i.e., prāṇas). These include the entire assemblage of causes and effects.

The function of vāk is making sounds. Those of prāṇa are inhaling and exhaling of breath.

By common consent, by the authority of śruti and by reason of understanding the nature of Brahman, this ātman accompanies the several sheaths beginning with the annamaya and ending with the ānanda-maya-kośa which are all imagined in it as the basis of the imagination, even as the rope shines as the basis of the cleft in the ground, the serpent, the stick and the streak of water which are superimposed on it.

*puruṣaḥ*: the perfect or the All; or *puri śete*: abides in the body; hence *puruṣa*.

*purāṇaḥ*: *purāpi navaḥ*: though ancient, yet new, i.e., eternal.

*nirantarākhaṇḍasukhānubhūtiḥ*: *nirantara*: unending: *akhaṇḍa*: not broken up by division; the experience of a bliss which is eternal and undivided. Vide the śruti: *yatsākṣād-aparokṣād brahma* (Bṛh.): "That which is the object of immediate supersensuous experience," i.e., it is always the same and unchanging.

*pratibodhamātraḥ* continuously accompanying every activity of the buddhi like fire being always inbedded in wood; *vide* the śruti: *pratibodhaviditam matam* (*Kena.*): i.e., *bodham bodham viditam*; this ātman is known upon the occasion of each cognition.

It is stated here that the nature of jñana is continuous, integral experience of bliss.

*pratibodha* may be understood in two ways: either as in every act of cognition or cognition generated by every upadeśa by the guru: *vide* the famous saying: '*guruṇā pratibodhitah,*' *pratibodhaḥ*. It is well known that awakening has reference to one who is asleep. Here *pratibodha* has reference to the destruction of avidyā; *bodha* of the form of the cognition of the nature of akhaṇḍākāra-vṛtti produced by the mahāvākyas. Or, it may mean the object of that cognition (for the reason that Brahman and Brahma-jñāna are non-different as Brahman is defined as *satyam jñānam anantam Brahma*).

## 134

In accordance with the śruti: *sarvāṇi rūpāṇi vicitrya dhirāḥ nāmāni kṛtvā abhivadan yadāste* (*Puruṣa Sūkta*); and with the *Brahma Sūtra*: *avasthiteriti kāśakṛtsnaḥ*: "(The initial statement is made) because (the highest self) exists in the condition (of the individual soul): so Kāśakṛṣṇa thinks", the Paramātmā alone abides in the form of the jīva indicated by analysis of the meaning of *tvam*, the meaning of *tat* indicated by the śruti *anaśnannanyo abhicākaṣīti*: (*Muṇḍ.*): "The other (bird) shines without eating," is explained.

अत्रैव सत्त्वात्मनि धीगुहायाम्

अव्याकृताकाश उरुप्रकाशः ।

आकाश उच्चैः रविवत् प्रकाशते

स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३४ ॥

*atraiva sattvātmani dhiguhāyām*

*avyākṛtākāśa uruprakāśaḥ ।*

*ākāśa uccaiḥravivat prakāśate*

*svatejasā viśvamidaṁ prakāśayan ॥*

In this body itself, in the secret cave of buddhi which is of the nature of sattva, in the ākāśa spoken of as the unmanifested, the resplendent ātman shines like the sun in the sky illumining this entire universe by its native effulgence.

*atraiva*: here itself: in the body of the aspirant.

*sattvātmani*: in the innermost cave of the buddhi, i.e., the buddhi which is predominantly sattva is itself the cave. The word 'guhā' comes from the root 'gūh': *guhū samvaraṇe*: which means covering or concealment. The ātman is covered by the vijñāna-mayakośa, the sheath of the knowledge. *avyākṛtākāśe*: the avyākṛtākāśa which is continuous as the material: in it.

*uruprakāśaḥ*: *uru*: *adhika*: abundant, extremely effulgent; illumining everything by its cognitive luminosity. *Vide*: *taddevā jyotiṣām jyotiḥ*. (*Bṛh.*)

*ākāśaḥ*: The Paramātman by His own effulgence is the illuminator of all lights beginning with the sun by shedding the light of knowledge on everything. *Vide* the śruti: *yena sūryastapati tejased-dhaḥ*; (*Taitt.*)

*idaṁ viśvam*: this entire universe which is dr̥śya, what is seen. *prakāśayan*: shining (illumining) like the sun.

*uccaiḥ prakāśate*: shines in the most radiant (resplendent) manner. Or, like the sun high up in the sky (*uccaiḥ*).

In the previous śloka, where it was said: *eṣo'ntarātmā puruṣaḥ*; the ātman was referred to as *puruṣaḥ* i.e., *puri* (in the body) *śete* (abides). This is further explained in this śloka as follows: *atra*: here; i.e. in the gross body; *dhū-guhāyām*: in the cave of the buddhi, i.e., in the subtle body and, *avyākṛta ākāśe*: in the unmanifested ākāśa: in the causal body.

It is well known that the sun in the sky is the illuminator of all things in all directions. So, too the ātman, which is the inmost core of everything, is the illuminator of all objects.

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ज्ञाता मनोहंकृति-विक्रियाणां देहेन्द्रिय-प्राणकृत-क्रियाणाम् ।

अयोऽग्निवत्ताननुवर्तमानो न चेष्टते नो विकरोति किञ्चन ॥ १३५ ॥

*jñātā mano'hamkṛti-vikriyāṇām*

*dehendriya-prāṇakṛta-kriyāṇām* ।

*ayo'gnivat tānanu vartamāno*

*na ceṣṭate no vīkaroti kiñcana* ॥

The ātman is the knower of the modifications of the mind, the ahaṁkāra and the activities of the body, indriyas and the breath. Accompanying them all, like fire in an iron, it neither acts nor effects changes in anything.

*mano'hamkṛti-vikriyānām jñātā*: The knower of the changes of the mind and the ahaṁkāra. The changes of the mind are *kāma* and *saṁkalpa*: desire and purpose. The changes of ahaṁkāra are pride, arrogance, etc. The ātmān is the knower of all these changes which take place internally. Similarly also of the external changes wrought in the body, the sense-organs, the breath etc. By the word 'deha' the karmendriyas (organs of action) are indicated. Of these and of the activities of the eye and those of the jñānendriyas connected with seeing, hearing, etc., and of the activities of the prāṇa like inhaling and exhaling, the ātman is the knower. The ātman is the witness of all the internal and external transformations. But like the fire in the hot iron itself, it undergoes no change. The heated piece of iron may undergo change of form as round, long, etc., but the fire in the iron which now appears long and now round as such undergoes no change. The atman reflected in these organs remains by itself unchanging at any time and in any manner though diversely spoken of by their respective functions. The ātman is like the sun in whose presence the inanimate world undergoes change, but the sun remains unchanging. So is the ātman.

136

The same idea is explained here with reason therefor.

न जायते न म्रियते न वर्धते

न क्षीयते न विकरोति नित्यः ।

विलीयमानेऽपि वपुष्यमुष्मिन्

न लीयते कुम्भ इवाम्बरं स्वयम् ॥ १३६ ॥

*na jāyate na mriyate na vardhate*

*na kṣīyate na vikaroti nityaḥ ।*

*vilīyamāne'pi vapuṣyamuṣmin*

*na līyate kumbha ivāmbaram svayam ॥*

It (the ātman) is not born; it does not die; it does not grow or decline; it does not change. It is eternal. Even if this body is destroyed, it does not become extinct even as space does not become extinct on the destruction of the pot which enclosed it.

Birth, being (existence), change, growth, decline, and extinction are the six transformations seen in the body etc. This Paramātman is eternal, is bereft of origination and extinction. Therefore, He is not born, He is not originated. He does not die, He does not become non-existent. As He has neither origination nor death,

neither beginning nor end, He does not grow. He does not decline. As there is no origination, there is no being or existence as a state after that. As He is eternal and partless, He does not undergo any change. It is only what is itself subject to change that can effect change in another thing. That is why in the previous śloka it was said: *na vīkaroti*. Why it does not effect change is explained in this śloka. Though this particular body is destroyed, even as space does not disappear when a pot is destroyed, so too the ātman is not destroyed on the destruction of the body, i.e., it does not become extinct by itself nor is it made so by another.

137

For proper understanding, unifying the nature of the vijñānātman with that of the Paramātmā, the Guru says:

प्रकृति-विकृतिभिन्नः शुद्धबोधस्वभावः

सदसदिदमशेषं भासयन्नविशेषः ।

विलसति परमात्मा जाग्रदादिष्ववस्था-

स्वहमहमिति साक्षात् साक्षिरूपेण बुद्धेः ॥ १३७ ॥

*prakṛti-vikṛti-bhinnaḥ śuddhabodhasvabhāvaḥ*

*sadasadidamaśeṣam bhāsayannirviśeṣaḥ ।*

*vilasati paramātmā jāgradādiṣvavasthāsu*

*ahamamahamiti sākṣāt sākṣirūpeṇa buddheḥ ॥*

Different from prakṛti (avidyā) and its transformations, of the nature of pure intelligence, and being quality-less, illumining all this material world with all that has form and is formless, the ātman shines through the waking and other states as their witness and is referred to as the 'I'.

*prakṛtiḥ*: avidyā; *vikṛtayaḥ*: ākāśa etc., its transformations.  
*tadbhinnaḥ*: different from all causes and effects.

*śuddhabodhasvabhāvaḥ śuddhaḥ*: *nirviśayaḥ*: of the nature of pure knowledge without an object of knowledge, i.e., the seer (dṛk) by itself.

*idam*: whatever is known by the instruments of sense-perception etc.

*sat*: whatever has form like tejas etc.

*asat*: whatever has no form like space, wind (ākāśa, vāyu) etc.

*aśeṣam*: everything.

*bhāsayan*: illumining.

*nirviśeṣaḥ*: without any quality.

*jāgradādīṣu avasthāsu...buddheḥ*: The Paramātmā abides for ever as the witness in the jāgrat, svapna and suṣupti-states and as the buddhi in latent (seed) form even in suṣupti.

*aḥamahamiti*: by refence to oneself as 'I', He shines through them directly inside.

138

The Guru teaches the śiṣya the meaning of the śruti: *brahma-samsthō'mṛtatvameti* (Chānd.): "One who is established as Brahman attains immortality". This he teaches by speaking of the control of the mind and through it the clarity of the intellect for the realisation of the Paramātmā as non-different from oneself.

नियमितमनसामु त्वं स्वमात्मानमात्म

न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।

जनिमरणतरङ्गापारसंसारसिन्धु

प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ १३८ ॥

*niyamitamānasāmum tvam svamātmānamātmā-*

*nyayamahamiti sākṣād viddhi buddhiprasādāt ।*

*janimaraṇataraṅgāpārasamsārasindhū*

*pratara bhava kṛtārtho brahmarūpeṇa samsthah ॥*

By means of a controlled mind and the clear perception of the intellect, directly realise your ātman as the 'I'. By that means cross this ocean of samsāra with its waves of birth and death. Thus established as Brahman, be a person of fulfilled purpose.

*ātmani niyamitamānasā*: concentrating your mind by śravaṇa, manana and nididhyāsana on the ātman which is distinguished from the five sheaths: *vide śruti: manasaivedamāptavyam*: "This ought to be obtained only by the (pure) mind."

*buddhiprasādāt: prasādāt: anugrahāt*: by the grace of the buddhi which is devoid of all kinds of defects like *asambhāvanā*, a sense of improbability, *viparītabhāvanā*, wrong comprehension and *samśaya*, doubt. *Vide the śrutis: drśyate tvagryayā buddhyā sūkṣmayā* (Kaṭha): "This is seen (comprehended) by the single-pointed subtle intellect"; *jñānaprasādena viśuddhasattvaḥ tatastu tam paśyate niṣkalam dhyāyamānaḥ* (Śvet.): "Becoming compacted of the pure sattva by the clear nature of jñāna, one then sees Him meditating on Him". He sees (realises) the Paramātmā which his

own nature. Vide the śruti: *sa ātmā tattvamāsi* (Chānd.): "That is the ātman; That thou art". Also by śruti: *asanneva sa bhavati asad brahmeti veda cet* (Taitt.): "He himself becomes non-existent if he thinks that Brahman is not". All these show that the Paramātmā alone is important.

*ayamahamiti sāksāt viddhi*: Until now you were thinking: 'He (Brahman) is one, and I am another! Giving that up, realise your non-difference from Brahman. This (Brahman) is I.'

The fruit of this realisation is conveyed in the second half of the verse.

*janimarāṇa-turaṅgāpārāsamsārasindhūṃ pratarā*: The *samsāra-sindhu*: the *sāmsārik* ocean has for its waves the alternation of birth and death. This succession is continuous so long as *Brahma-jñāna* is not obtained. It is *apāra*: shoreless, because the only shore is Brahman. So long as that is not realised, this ocean is shoreless.

*pratara*: cross that ocean. The preposition *pra* in *pratara* is intended to convey the idea of crossing completely and significantly here and now; *prakarṣeṇa tara*: i.e., attain immediate release (*sadyomukti*).

Being for ever established (*saṁsthāḥ*) as Brahman, be a *kṛtārtha*, i.e., one who has nothing else to accomplish, one who has accomplished everything. Vide the śloka: *jñānāmṛtena tṛptasya kṛtakṛtyasya yoginaḥ | naivāsti kiñcit kartavyam asti cenna sa tattvavit ||* "There is nothing else to be done by the yogī who has realised his oneness with Brahman having drunk of the nectar of *jñāna*. If there remains anything to be done, that means he has not realised the truth."

139

Beginning with the śloka 127, in 11 ślokas the answer to the question: "What is the Paramātmā?" was given. Now the guru proceeds to tell the śiṣya in the next two ślokas the answer to the first question: "What is bondage"?

अज्ञानात्मन्यहमिति मतिः बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।

येनैवायं वपुरिदमसत् सत्यमित्यात्मबुद्ध्या

पुण्यत्युक्षत्यवति विषयः तन्तुभिः कोशकृद् ॥ १३९ ॥

*atrānātmanyahamiti matir bandha eṣo'sya pumsaḥ*

*prāpto'jñānājjananamaraṇakleśasampātahetuḥ |*

*yenaivāyam vapuridamasat satyamityātmabuddhyā  
puṣyatyukṣatyavati viṣayaḥ tantubhiḥ kośakṛdvat ||*

The belief that the anātman is the ātman is man's bondage. This belief arises from avidyā. It is the cause of the congeries of griefs like birth, death etc. By it, thinking this unreal body to be real like the ātman, one nourishes it, bathes it, and protects it by sense-objects and gets bound by them like the silkworm by its threads.

As explained earlier, the Paramātman is the essential nature of the jīva. Yet, by reason of the beginningless avidyā to which he is subject, man thinks of the body etc., as 'I', i.e., he says: 'I am a man; I am subject to hunger and thirst; I desire; I act; I eat', etc. This thought of his ātman as all this is itself bondage. The cause of this is to be traced to ajñāna. All illusory experience is due to a defect (doṣa). As bhrama common to all is productive of defect, the wrong impression of the ātman as the body etc. is to be traced to ajñāna of one's real nature. *atra*: in the visible body etc., which are the anātman. The *bhrama* of the unseen ātman in the visible body etc., is a doṣa. (Ajñāna is of two kinds: *mūlājñāna* and *tūlājñāna*. The former is the primordial cosmic ajñāna to which all people are subject. The latter is the ajñāna of each particular individual on every occasion). According to the Sāmkhya and other views, the *mūlājñāna* is not accepted. In that case the question of bondage and liberation will not arise; for, bondage is the result of ajñāna; when ajñāna is destroyed by jñāna, its effect, bondage also will be destroyed. Otherwise, i.e., if the *mūlājñāna* is not accepted, bondage will be real and it cannot be said to be capable of destruction. In the absence of doṣa, *bhrama* cannot arise.

The effects of bondage are enumerated: *janana-maraṇa-kleśa-sampāta-hetuḥ*: the cause of being engulfed in the throes of birth, death and grief. The throes include hunger, thirst etc., or it may be taken to mean birth and death and the kleśa (woes).

*sampātāhetuḥ*: *sampātaḥ*: *sammagnatvam*: being completely immersed.

The list refers to egotism, desire, hatred and attachment. What is stated earlier as *anātmanyahamitī matir bandhaḥ*, that the belief that the anātman is the ātman is the first cause of grief due to avidyā has been stated already. (These are the *pañcakleśas*: *avidyā*, *asmitā*, *rāga*, *dveṣa*, *abhiniveśa*: nescience, egotism, desire, hatred, and attachment). The Yoga Sūtra says: *anityāśuciduḥkhānātmasu*



*nityaśucisukhātmatvakhvyātir avidyā*: "The mistaken perception of the ātman which is eternal, pure and blissfull in what is transient, impure and subject to grief, is avidyā." Due to being inclined to the gross body, birth and death arise; due to attachment to *ānanda-mayakośa* etc., arise desire, aversion and attachment. Thus the first kleśa, namely the resultant avidyā is the cause of all kinds of misery.

*yenaiva*: by which alone i.e., by the wrong perception of the ātman in the anātman: by the bondage resulting therefrom man thinks this unreal body as the ātman and gets attached to it.

*viśayaib*: the sense-objects appear pleasant though really they are forms of bondage. By their relish, they make for nourishment, growth and protection. An appropriate example is given. The silkworm spins a web out of the threads manufactured by its saliva. It thinks that it is protected by those threads. Caught up in them, it is not able to move out of them and ultimately dies. So too the jīva thinking that its body is the ātman. Nourished by the sense-objects, caught by them, it is subject to various kinds of griefs like birth, death, etc. Vide the śloka:

*kośakrimis tantubhirātmadeham āveṣṭya caveṣṭya  
ca guptimicchān ।  
svayam vinirgantumaśakta eva san tatastadantarmriyate  
ca lagnah*

*avanam*: means *rakṣaṇam*: safeguarding what exists. *poṣaṇam* is making it grow.

140

Superimposition (*adhyāsa*) cannot arise if one understands the difference between the basis (*adhiṣṭhāna*) and what is super-imposed (the *āropya*). That *adhyāsa* is the essential cause for bondage is explained with an example by referring to *ajñāna* which is the prime cause operating through *avidyā* and making for bondage.

अतस्मिस्तद्वृद्धिः प्रभवति विमूढस्य तमसा  
विवेकाभावाद्दे स्फुरति भुजगे रज्जुधिषणा ।  
ततोऽनर्थव्रातो निपतति समादातुरधिकः  
ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १४० ॥  
*atasmin tadbuddhiḥ prabhavati vimūḍhasya tamasā  
vivekābhāvādvai sphurati bhujage rajjudhiṣaṇā ।  
tato'narthavrāto nipatati samādāturadhikaḥ  
tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe ॥*

By (ajñāna which is of the nature of *tamas*) an undiscriminating man mistakes what is not a thing as that thing. This is due to lack of discrimination. This is like thinking a serpent to be a rope. Then great calamities befall one subject to it. Hence, listen, my friend! Taking unreal things to be real is what constitutes bondage.

To the man devoid of discrimination, due to the *tamas* of *ajñāna*, there arises the idea of *ātman* (*tadbuddhiḥ*) in the body, etc., which are not the *ātman* (*atasmīn*). An example is given for this. Due to absence of discrimination, when actually a serpent is before a person, not being able to differentiate, he is not aware 'this is not a rope'; but taking it to be a rope he lifts it up and suffers untold misery therefrom. Even so, thinking the *anātman* to be the *ātman* he is subject to life-long misery. Therefore, it is concluded that *asadgrahanam*, taking a thing to be something else different from it is bondage.

*rajjudhiṣaṇā*: *rajjuḥ buddhiḥ*: the idea that it is a rope.

*hi* indicates certainty.

*sa hi bhavati bandhaḥ*: it certainly becomes bondage.

Listen well to this, friend.

The usual way of speaking of the super-imposition is to mistake a rope (which is the *adhiṣṭhāna*) for a serpent (the *āropita*). Here this illustration is reversed; the serpent is taken as the *adhiṣṭhāna* and the rope as the *āropita*. This is done to bring out the disastrous consequence of taking the *anātman* as the *ātman*.

141

The answer to the question: 'How did this (bondage) arise?' is begun.

अखण्डनित्याद्यबोधशक्त्या स्फुरन्तमात्मानमनन्तवैभवम् ।

समावृणोत्यावृत्तिशक्तिरेषा तमोमयी राहुरिवार्कबिम्बम् ॥ १४१ ॥

*akhaṇḍanityādyabodhaśaktyā*

*sphurantamātmānam anantavaibhavam* ।

*samāvṛṇotyāvṛtīśaktireṣā*

*tamomayī rāhurivārkabimbam* ॥

Like *Rāhu* concealing the orb of the sun, this concealing power envelops the *ātman* of infinite glory, which is eternal and non-dual, manifesting itself by the power of knowledge.

There are two powers of ajñāna which are the causes of bondage: one is the power of concealment (*āvaraṇa-śakti*) and the other is the power of (wrong) projection (*vikṣepa-śakti*). Their causing bondage is explained in order. The ātman is akhaṇḍa, not separable into parts. Hence it is eternal (nitya). It has no origination or destruction (for, only what is originated will have an end and cannot be nitya or eternal). It is advaya, without a second. It is a power of the nature of knowing; vide the śrutis: *svābhāviki jñāna-balakriyā ca* (Śvet.); *ayamātmā brahma sarvānubhūḥ: satyam jñāna-mānantam brahma* (Taitt.), *viññānamānandam brahma; kṛtsnaḥ prajñānaghana eva* (Brh.) etc.

*sphurantam*: shining: the ātman shines by that power; *ananta-vaibhavam*: by saying it is ananta, endless, the idea of relative endlessness as in the case of the sky etc., is negated. Its (the ātman's) glory is ananta, does not depend on anything else. By this, its extraordinary glory is conveyed. This is to show that the sense of the *aham* (the ātman) is inappropriate in the body which is extremely delimited from other things.

On this ātman, being delimited, being non-eternal, having something outside itself, having a second (*sadvaya*, not *advaya*) and being inanimate (*jaḍa*) are superimposed due to ajñāna. The reason for this is given. The ātman is *anantavaibhava* of infinite expansiveness; it is integral, eternal, without a second and shines in its native splendour of the power of intelligence. This ātman is hidden by the concealing power which is of the nature of *tamas*, and whose existence is known to those who have learnt to discriminate.<sup>31</sup>

The concealing power hides the ātman as Rāhu which is *tamo-maya* hides the intensely bright orb of the sun making it appear as if it has no power to shine. In the same way as the sun, though of intense brightness, is spoken as not shining when enveloped by Rāhu, so too does the ātman, when enveloped by the concealing power: though by itself supremely effulgent, i.e., its real nature becomes unknown. .

The first half of this śloka speaks of concealment, and the second half of (wrong) projection.

<sup>31</sup> The idea is that ordinary mortals are not aware of the existence of this *tamo-maya-āvyti-śakti*. To those who have learnt to discriminate between the anātman and the ātman, the concealing power is clear.

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्  
 अनात्मानं मोहादहमिति शरीरं कलयति ।  
 ततः कामक्रोधप्रभृतिभिरमुं बन्धकगुणैः  
 परं विक्षेपाख्या रजस उरुशक्तिर्यथयति ॥ १४२ ॥

*tirobhūte svātmanyamalataratejovati pumān  
 anātmānam mohād ahamiti śarīram kalayati ।  
 tataḥ kāmakrodhaprabhṛtibhir amum bandhakaguṇaiḥ  
 param vikṣepākhyā rajasa uruśaktir vyathayati ॥*

When one's ātman of supreme effulgence is concealed, due to non-discrimination, a man considers his body to be the ātman. Then, by the constraining qualities of desire, anger, etc., which are of the nature of the powerful rajo-guṇa making for wrong projection, he comes to untold grief.

*amalataratejovati*: of what is of absolutely pure effulgence.

*svātmani*: in its own nature, i.e., in its nature as the Param-ātman.

*tirobhūte*: when hidden by the concealing power of ajñāna, i.e., when it does not shine clearly.

*pumān*: the jīva.

*mohāt*: due to aviveka, non-discrimination.

*anātmānam śarīram ahamiti kalayati*: considers the body which is different from the ātman as his self, i.e., identifies himself with it.

*tataḥ*: after such wrong identification.

*tataḥ . . . . . vyathayati*: then, by the strong power of rajo-guṇa which makes for vikṣepa (or wrong projection), by the qualities of desire, anger etc., which produce bondage, it plunges him into grief.

*uru śaktiḥ*: very strong power.

*param vyathayati*: afflicts extremely.

*kāmakrodhaprabhṛtibhiḥ*: the other qualities are miserliness, ostentation, jealousy, arrogance, envy, greed etc. These are all causes of superimposition.

It is well-known that those who identify their ātman with the body are moved by desire for things favourable to it (the body), are angry when they are not attained, become miserly on getting it etc.; *vide the Gītā: trividham narakasyedam dvāram nāśanamātmanah । kāmah krodhastathā lobhah tasmādetat trayam tyajet ॥* "Three-

fold is this gate to hell—subversive of the ātman—desire, anger and miserliness. Hence, one should abandon these three.”

## 143

The statement that ajñāna is the source of every evil through its concealing and projecting power is further explained.

महामोह-ग्राहग्रसनगलितात्मावगमनः

धिyo नानावस्थाः स्वयमभिनयन् तद्गुणतया ।

अपारे संसारे विषयविषयपूरे जलनिधौ

निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ १४३ ॥

*mahāmoha-grāhagrasana-galitātmāvagamanah*

*dhiyo nānāvasthās svayamabhinayan tadguṇatayā ।*

*apāre samsāre viṣayaviṣayapūre jalanidhau*

*nimajjyonmajjyāyam bhramati kumatih kutsitagatih ॥*

The man of perverted intellect is in the grip of the big crocodile of delusion which prevents him from realising the real nature of the ātman. He super-imposes on the ātman the states of his buddhi. Floundering in the big ocean of samsāra, rising and falling, unable to attain Brahman-realisation, he drifts along endlessly.

*mahāmoha* . . . . . *manah*: one who is in the grip of the great monster (crocodile) of the lack of understanding of the true nature of the ātman, i.e., one who does not know the real nature of the ātman.

*mahāmohaḥ*: *dr̥dhatarah* *avivekaḥ*: strong delusion.

*galitam*: *naṣtam*: lost.

*ātmāvagamanah*: correct knowledge of the ātman; knowing its real nature based on experience of it.

*nānāvasthāḥ*: transformations of various kinds.

*tadguṇatayā*: *tadadhīnatayā*: being based on it, arising from it.

*dhiyo* . . . . . *guṇatayā*: by reason of the ātman's caitanya being reflected in the buddhi and taking the transformations of the buddhi to be those of the ātman. Because the reflection depends on the nature of the upādhi which is here the buddhi. It is well known that when water in a reservoir is agitated, the reflection in it of any object seems to undergo agitation; *vide* the śruti:

*samānassan ubhau lokau anusañcarati sadhiḥ svapno bhūtvā dhyāyativā lolāyativā* (Bṛh).

"Being the same in the dream and the waking states, it traverses the two worlds (of waking and dreaming). That intelligence (which is the witness of all states) in the dream condition functions as if thinking and acting."

*svayam abhinayan*: superimposing on itself.

*apāre*: endless (shoreless).

*viṣayaviṣapūre*: the sense-objects are the poison: in the poisonous stream of viṣayas.

*tasmin samsāre jalanidhau*: in the ocean of samsāra.

The use of locative case in the third line of the śloka is intended to signify a common reference.

*kumatih*: one whose intelligence does not move towards Brahman. As he is *kumatih*, he is also *kutsitagatih*; his knowledge is despicable: or he goes to lower worlds like hell etc.

Such a man, unable to help himself, floundering and rising up due to the delusion caused by the sense-organs oriented to sense-objects and not under control, does not reach the shore, i.e., does not achieve Brahman-realisation.

144

That what is produced by itself conceals it, is shown by an example.

भानुप्रभासंजनिताभ्रपङ्क्तिः

भानुं तिरोधाय यथा विजृम्भते ।

आत्मोदिताहं कृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ १४४ ॥

*bhānuprabhāsañjanitābhrapaṅktiḥ*

*bhānum tirodhāya yathā vijṛmbhate* ।

*ātmoditāhamkṛtir ātmatattvam*

*tathā tirodhāya vijṛmbhate svayam* ॥

As the rows of clouds which arise from the sun's rays conceal the sun and appear themselves, so too the ahaṁkāra which arises from the ātman (as its upādhi) hides the ātman and shines itself.

*bhānoḥ*: of the sun.

*prabhayā*: by the rays.

*sañjanitā*: produced.

*abhrapanktiḥ*: layers of clouds. It is well known that the water vapourised by the sun's rays in summer appears as clouds. These clouds produced by the sun itself hide its face and themselves appear in front of it. Being produced by the sun's own rays themselves, and concealing the cause of their (cloud's) origin are the two elements in this comparison. So too, the *ahamkāra* that has arisen from this *ātman*, though its existence is dependent on it, hides the effulgence of the eternal, pure, ever free intelligence which is the *ātman* and, standing before it, shines itself.

*ahanḁkṛtiḥ*: buddhi which arises in proximity to the *ātman* and conceals the *ātman* as the *viññānamaya-kośa*.

145

Now the effect of the concealing and projecting powers is explained through an example.

कबलितदिननाथे दुर्दिने सान्द्रमेघैः

व्यथयति हिमज्झावायुरग्रो यथैतान् ।

अविरततमसाऽऽत्मन्यावृते मूढबुद्धि

क्षपयति बहुदुःखैस्तौवविक्षेपशक्तिः ॥ १४५ ॥

*kabalitadinanāthe durdine sandrameghaiḥ*

*vyathayati himajhañjhāvāyuragro yathaitān |*

*aviratatamasātmanyāvṛte mūḁhabuddhim*

*kṣapayati bahuduḁkhais tivravikṣepaśaktiḥ ||*

Even as a wayfarer suffers untold hardships when he goes out on a rainy day being subject to blasts of cold winds, so too the man whose *ātman* is concealed from him is subject to intense hardships by the *vikṣepa-śakti* which is the cause of countless griefs.

*sāndramegaiḥ kabalitadinanāthe durdine*: on a rainy day when the sun is completely hidden behind heavy clouds. *Vide* the *Kośa*: "*meghachanne' hni durdinam*".

*vyathayati himajhañjhā . . . . . yathaitān*: *himajhañjhā-vāyuh*: strong cold winds accompanied by rain; *Vide* the *Kośa*: "*jhañjihā-vātaḥ savṛṣṭikah*". *ugra*: *bhayamkaraḥ*: terrifying on a day when the sun does not shine.

*yathaitān vyathayati*: as such a cold wind on a rainy day afflicts the wayfarer. There is no sunlight. The man is caught up mid-way in the rains and there is a strong cold wind blowing. One can easily imagine the affliction of the man.

Similarly the ātman which is in the position of the sun does not shine being concealed by tamas which is like dark clouds and the powerful rājasic vikṣepaśakti of the form of desire, anger and other qualities comes into play to effect the transformation in the mind. The man is already *mūḍhabuddhiḥ*: that is, he is subject to the *āvaraṇa* or tamas: for, he has not attained the knowledge which is his to attain. Such a man is subject to many sorrows which are the stream of many births and deaths. For one who is drowned in this continuous whirlpool of sorrow, how can knowledge of his ātman which is of the nature of bliss ever arise? As he has not realised his ātman, he is lost.

## 146

The śiṣya asked earlier: 'How did this bondage arise?' Having indicated the answer, the guru concludes as in this śloka for clear understanding.

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।  
याभ्यां विमोहितो देहं मत्वात्मानं भ्रमत्ययम् ॥ १४६ ॥

*etābhyāmeva śaktibhyām bandhaḥ pumsaḥ sāmāgataḥ ।*  
*yābhyām vimohito deham matvātmānam bhramatyayam ॥*

Constrained by these two powers, subject to bondage, deluded by them, a man mistaking the body to be the ātman, wanders about in such delusion.

*etābhyām*: by the tamas and rajas-śaktis of ajñāna which is compacted of three guṇas and which have the power of concealment and wrong projection.

By these is produced the bondage of the man which is of the form of super-imposition of a thing on what is not that thing. This cannot be got over except by the realisation of one's ātman produced by inquiry into Vedānta preceded by the acquisition of *sādhana-catustaya*, the four-fold pre-requisites of such Vedānta-vicāra.

One deluded by these two concealing and projecting powers, bereft of enlightenment that is to be acquired, considers the gross body as his ātman and wanders in the great forest of samsāra.

## 147

For the easy understanding by those who desire liberation, the whole of samsāra from its roots is described as a tree.



बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरः  
 रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।  
 अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं  
 नानाकर्मसमुद्भवं बहुविधं भोक्ताऽन्न जीवः खगः ॥ १४७ ॥

*bījam samsṛtibhūmijasya tu tamo dehātmadhīrāṅkurah*  
*rāgaḥ pallavam ambu karma tu vapuḥ skandho'savaḥ*  
*śākhikāḥ ;*

*agrāṇīndriyasamhatīśca viṣayāḥ puṣpāṇi duḥkham phalam*  
*nānākarmasamudbhavam bahuvidham bhoktā'tra jīvaḥ*  
*khagaḥ ॥*

Tamas (ajñāna) is the seed of this tree of samsāra. The shoot is the mistaking of the body as the ātman. Desire is the tender sprout; karma is the water. The body is the trunk. The prāṇas are the branches. The contact of the senses with objects are the tendrils. The sense-objects are the flowers. Suffering is the fruit arising from different karmas. The experiencer is the jīva, the bird who eats the fruit.

Samsāra itself is a tree (bhūmijaḥ). Its seed, the primal cause is tamas or ajñāna. *tu* shows that ajñāna alone is the cause; nothing else; The idea that the body is the ātman is the shoot (aṅkura) as it is caused solely by ajñāna. Rāga is the tender sprout as the sprout comes after the shoot. This rāga takes the form of thinking that desires for sense-objects by reason of their being conducive to the body, are also good to the ātman. Ambu is the water which is necessary for the growth of the tree. It takes the form of karmas. *tu* as before is for emphasis and exclusion. It is said: *kurvate karma bhogāya, karma kartum ca bhuñjate*. (Pañcadaśī) "One works to eat and eats to work." This karma is two-fold, puṇya and its opposite. The trunk of the tree is the body wherefrom the branches come off, i.e., the middle part of the tree is said to be the skandha. The winds shaking the tree (and which are produced by the agitation of its leaves) are the five prāṇas. The tendrils (agrāṇi) are the combinations of the sense-organs, as the jñānendriyas like the eye and the karmendriyas like hands. They depend on the prāṇa for their functioning. This is clear from the debate between the indriyas and prāṇa in the śruti.

The tendrils, it is well known, depend on the branches. The viṣayas are sound, touch, form, taste and smell. The flowers are connected with the tendrils. The fruit is grief as it follows the connec-

tion between the viṣayas and the sense-organs. For, the fruit arises at the tip of the branches after the flowers have come out. Though it would seem that sukha also has to be designated as a fruit, inasmuch as by the word karma used before, puṇya and pāpa karmas were mentioned, and as śukha is only occasionally experienced, sense-object-pleasure is considered by the wise as pain only. For, both in getting pleasure, and when it is destroyed, one experiences pain. Vide the Gītā: *ye hi samsparsājā bhogāḥ duḥkhaḥ* *te | ādyantavantah kaunteya na teṣu ramate budhaḥ ||* "For those delights which are born of contact are only generators of pain, having a beginning and an end. O son of Kuntī! A wise man does not rejoice in them." Hence the Nyāya śāstra enumerates twenty-one sources of pain, namely the six indriyas, the six sense-objects, the six buddhis, the body, pleasure and pain. This duḥkha arises from various karmas. As the karmas are of various kinds, the fruits thereof are also of various kinds. In this tree, the bird is the jiva which experiences the fruit of suffering and sorrow. Thus this tree of saṁsāra has its roots in ajñāna, and its only fruits are suffering. So, it is to be despised like a poisonous tree. The answer to the question: *katham pratiṣṭhāsyā*: 'How is it (the bandha) established?' in śloka 51 is given by saying that the bandha of the form of mistaking the body for the ātman arises from desire and hatred caused by the karmas which are dhārmic and adhārmic by the succession of bodies produced by those karmas and the firm attachment to those bodies, and gets confirmed by their cumulative effects.

148

Now, before giving the answer to the question: *katham vimokṣaḥ*: How is release obtained, the guru explains the aforesaid bondage along with its cause and its effect.

अज्ञानमलोऽयमनात्मबन्धो

नैसर्गिकोऽनादिरनन्त ईरितः ।

जन्माप्ययव्याधिजरादिदुःख-

प्रवाहतापं जनयत्यमुष्य ॥ १४८ ॥

ajñānamūlo'yamanātmapbandho

naisargiko'nādirananta iritaḥ ।

janmāpyayavyādhijarādiduḥkha-

pravāhatāpam janayatyamūṣya ॥

This bandha of the anātman has ajñāna for its source. It is natural to everybody and is said to be without begin-

ning and without end (till it is destroyed by jñāna). It generates to the puruṣa, the succession of sufferings in the shape of birth, death, disease, old age, etc.

This anātmabandha which is well known, which is mistaking the body etc. for the ātman, has its source in ajñāna of the real nature of the ātman. It is natural; it is produced by the saṃskāras of previous adhyāsa acting in succession. It is beginningless, for, it is produced by beginningless ajñāna. It cannot be known or said when it began. It is therefore anādi. It is also ananta i.e., endless. It does not come to an end except by jñāna.

*īritah*: *abhiyuktaiḥ* is understood: so described by those who know. The Gītā too says: *nānto na cādiḥ*: 'has neither end nor beginning'. This bondage is of such nature.

*amuṣya*: of this jīva.

*apyayaḥ*: death.

It produces birth, death, disease, old age, suffering and other series of effects.

*ādi*: etc., in the śloka is to include also the *ādhibhautika* and *ādhidaiivika* in addition to the *ādhyātmika* sufferings. By the succession of these sufferings this bandha generates extreme grief.

Instead of *pravāhatāpa*, there is another reading: *pravāhapāta* which means a succession of processes of falling down.

149

The guru teaches here the unbreakability of this bondage except by the realisation of one's true nature born of strong discrimination obtained by the grace of God.

नास्त्रैर्न शस्त्रैरनिलेन वह्निना  
छेतुं न शक्यो न च कर्मकोटिभिः ।  
विवेकविज्ञानमहासिना विना  
धातुः प्रसादेन शितेन मञ्जुना ॥ १४९ ॥

*nāstrair na śastrair anilena vahninā*  
*chettum na śakyo na ca karmakoṭibhiḥ* ।  
*vivekavijñānamahāsīnā vinā*  
*dhātuḥ prasādena śitena mañjunā* ॥

Not by missiles, not by weapons, not by wind, nor by fire, nor even by crores of prescribed karmas can this

bondage be destroyed, except by the great, sharp and attractive sword of discrimination obtained by the grace of Parameśvara.

*dhātuh prasādena śitena mañjunā*: by the grace of Parameśvara and by the strong, sharp sword; *Vide the śruti: yamevaiṣa vṛṇute tena labhyaḥ (Kāṭha.)*

*mañjunā*: by the handsome (sword).

*vivekavijñānamahāsinā*: by the great sword of the vijñāna of Brahmasākṣātkāra born of the discrimination between the ātman and the anātman.

(*tena*) *vinā*: without it.

*na chettum śakyah*: cannot be cut off.

*na astraiḥ*: not by missiles like the āgneyāstra.

(*na*) *śāstraiḥ*: not by the iron-pointed arrows etc.

(*na*) *anilena*: not by wind.

(*na*) *vahninā*: not by fire can it be burnt off.

*na ca karmakoṭibhiḥ*: it cannot be destroyed by even crores of karmas though prescribed in the śāstras.

For, its source is ajñāna and it can be destroyed by jñāna only.

Thus, the reply for the question: *katham vimokṣaḥ*: "how is release obtained?" is given by saying that the release from this bondage is only by the realisation of the non-dual Brahman obtained by the grace of Parameśvara.

### 150

When it is said in the previous śloka *na ca karmakoṭibhiḥ*, it may be thought that karmas prescribed in the Vedas are absolutely unnecessary for breaking the bondage. To remove this doubt, saying that they are necessary to purify the buddhi, the guru proceeds to affirm that they are needed for the knowledge that will lead to destruction of the bondage.

श्रुतिप्रमाणैकमतेः स्वधर्मनिष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं तेनैव संसारसमूलनाशः ॥ १५० ॥

*śrutipramāṇaikamateḥ svadharmā-*

*niṣṭhā tayaivātmaviśuddhirasya ।*

*viśuddhabuddheḥ paramātmavedanam*

*tenaiva samsārasamūlanāśaḥ ॥*

The realisation of the Paramâtman is possible only for him whose buddhi has been purified by steadfastly observing the dharma with a firm faith that the śrutis are the sole source for determining them.

*śrutipramāṇaika matessvadharmāniṣṭhā*: śruti alone is the criterion for karma. Vide the Gītā: *tasmācchāstram pramāṇam te kār्याkār्याvyavasthitau | jñātvā śāstravidhānuktam karma kartum ihārhasi* || "Therefore, śāstra is the criterion for you to determine what may be done and what may not be done. Learning what śāstra says, you must begin to act."

*śrutipramāṇaika matiḥ*: He whose buddhi is governed by the statement of śruti only and by nothing else, i.e. one who relies entirely on the śruti for whatever should be done for his benefit hereafter.

*svadharmāniṣṭhā*: *svadharmaḥ*: the group of karmas pertaining to one's varṇa and āśrama; being always steadfast; observing them unswervingly without attachment to anything else.

*ātma viśuddhirasya*: the special purification of the antahkaraṇa of this jīva, i.e., the liquidation of one's pāpa. Vide: *jñānam utpadyate pumsām kṣayāt pāpasya karmaṇaḥ | kaṣāyapaktiḥ karmāṇi jñānam tu paramā gatiḥ* || *kaṣāye karmabhiḥ pakve tato jñānam pravartate* || (Manu): "Jñāna arises for men by the liquidation of pāpa, and karmas remove pāpas; jñāna makes for the supreme goal of mokṣa. When the pāpas are removed by karmas, then jñāna arises."

*viśuddha*: that form which vices like desire, hatred, etc., have vanished. Such a buddhi is a viśuddhabuddhiḥ.

*paramātmavedanam*: the realisation of the non-dual Paramātman. By that vedana only can the saṃsāra be destroyed from its roots, i.e., the complete destruction of everything from ajñāna to duḥkha.

### 151

In the previous śloka, it was said: *vivekavi jñānamahāsinā*. The reference was made to vijñāna produced by viveka. Earlier the śiṣya asked: "Please instruct me to understand the distinction between the two" What was said generally about the gross, subtle and the causal bodies in brief is now explained at length.

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैबलपटलैरिवाम्बु बापीस्यम् ॥ १५१ ॥

*kośairannamayādyaiḥ pañcabhirātmā na samvṛto bhāti |*  
*nijaśaktisamutpannaiḥ śaivalapaṭalairivāmbu vāpistham ||*

The ātman does not shine clearly being covered by the material and other sheaths which have arisen by its own power, like the water in a well covered by a sheet of moss.

The śrūti like *salila eko draṣṭā* (Brh.) speak of the ātman as being clear, bright and pure like undefiled water. But, it may be asked: if the ātman is so pure, clear etc., why does it not shine forth? Taking the illustration of that water itself, the guru explains why it does not shine clearly.

*nijaśaktisamutpannaiḥ* etc: *nija*: of its own; imagined in itself, by the material (annamaya) and other sheaths and ending with the ānandamaya (sheath of joy) to be enumerated, and super-imposed on itself (on the ātman); which functions as obstruction to its (the ātman's) clear perception. That is, the ātman does not shine separately as it is covered over by the sheaths super-imposed on it, like a sheath concealing the sword.

Illustrations for the above: moss arises by the quality of a sheet of water itself in a well. It arises on the surface of the water and prevents the water from being seen clearly.

*śaivala paṭalaiḥ*: by layers of moss.

Even as water in a well cannot be seen on account of its surface being covered with moss arising from itself, so too the ātman cannot be clearly perceived due to the sheaths which get super-imposed on the ātman itself.

## 152

The reason for the clear shining of the water in the example is given.

*तच्छैवालापनये सम्यक्सलिलं प्रतीयते शुद्धम् ।*  
*तृष्णासन्तापहरं सद्यस्सौख्यप्रदं परं पुंसः ॥ १५२ ॥*

*tacchaivālāpanaye samyak salilam pratīyate śuddham |*  
*trṣṇāsantāpaharam sadyassaukhyapradam param puṁsaḥ ||*

When the moss is removed, the water becomes visible in all its clearness. It removes the pain of thirst and immediately fills men with happiness.

When the moss is removed, the water underneath is seen in all its clearness without any obstruction. The effect of that is declared.

It quenches the affliction of heat. It immediately gives relief to the person who drinks it and fills him with joy as he sees it, bathes in it and drinks of it.

153

The same is explained with reference to what is illustrated.

पञ्चानामपि कोशानाम् अपवादे विभात्ययं शुद्धः ।

नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ १५३ ॥

*pañcānāmapi kośānām apavāde vibhātyayam śuddhaḥ ।*

*nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayamjyotiḥ ॥*

When the five sheaths are set aside, this ātman which is pure, ever blissful, indwelling, supreme and self-effulgent, appears clear (untouched by the anātman).

Even so, when five kośas (sheaths) beginning with annamaya and ending with ānandamaya are set aside by the course of reasoning conforming to śruti, then this ātman which is the ultimate truth, is of the nature of eternal bliss, devoid of origination and destruction, untouched by sorrow, compacted whole and entire of bliss only, the innermost citadel of one's being, self-effulgent, which cannot be illumined by anything outside, and which is of the nature of pure intelligence and is ever pure, i.e., without native or external impurities, shines with great splendour.

*api in pañcānām api* is to indicate that they should be set aside entirely.

*pratyagrūpaḥ*: inside everything.

*svayamjyotiḥ*: (self-effulgent—) incapable of being illumined by anything outside, of the nature of intelligence (jñāna) only.

*paraḥ*: super-eminent.

*śuddhaḥ*: untouched by native or acquired impurities.

*vibhāti: viśeṣeṇa bhāti*: shines excellently: shines being untouched by anything which is of the nature of anātman.

154

Therefore,

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।

तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५४ ॥

*ātmanātmavivekaḥ kartavyo bandhamuktaye viduṣā ।*

*tenaivānandī bhavati svam vijñāya saccidānandam ॥*

The man who has attained knowledge of the scriptures should learn to discriminate between the ātman and the anātman for release from bondage. Having understood that which is of the nature of existence, intelligence and bliss, he enjoys the bliss of the ātman.

*viduṣā*: by a man who possesses knowledge derived from the śāstras.

*bandhamuktaye*: for the removal of adhyāsa or superimposition.

*vivekaḥ*: ātmānātma-vivekaḥ: distinct knowledge of the (lone) ātman and the many things which are the anātman, without mixing the two.

*kartavyaḥ*: must be acquired with effort. By that knowledge obtained by such discrimination.

*tenaiva*: by such discrimination between the ātman and the anātman.

*svam*: *svasvarūpam*: One's true nature; realising one's ātman as sat, cit and ānanda and unsublatable in any of the three periods of time, one becomes blissful.

*ānandī bhavati*: He enjoys incomparable bliss always. Vide the second śloka supra: *ātmānātma-vivecanam svanubhavaḥ*.

155

Having thus by an illustration conveyed to the śiṣya's mind the method of discrimination, the guru teaches him what should be done after such discrimination for being established as Brahman which is the meaning of mukti or liberation.

मुञ्जाविषीकामिव दृश्यवर्गात्  
प्रत्यङ्ममात्मानमसङ्गमक्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं

तदात्मना तिष्ठति यस्त मुक्तः ॥ १५५ ॥

*muñjādiṣīkāṁiva drśyavargāt*

*pratyañcamātmānam asaṅgam akriyam ।*

*vivicya tatra pravilāpya sarvam*

*tadātmanā tiṣṭhati yassa muktaḥ ॥*

He is liberated who separates the ātman which is unattached and inactive from every object of sense-perception



as the tender core of the *iṣikā* is carefully separated from its coverings in the *muñjā*-grass, and who remains for ever firmly established in that *ātman*.

*muñja*: a kind of grass.

*iṣikā*: a delicate thread inside this grass. One must exercise the utmost care to take it out whole and entire from the surrounding grass. *Vide* the śruti: *eṣa sarveṣu bhūteṣu gūḍhātmā na prakāśate dṛśyate tu agryayā buddhyā sūkṣmayā sūkṣmadarsibhiḥ* || (*Kaṭha*). "The *ātman* concealed in all creatures does not shine out. It is however seen by the sharp intellect of those who can see what is subtle". By the mind purified by observance of the prescribed *karmas* and by meditation (*upāsana*), the *ātman* must be separated from the totality of seen objects which are the *anātman*.

*dṛśyavargāt*: from the assemblage of whatever is *anātman*; which belongs to the category of what is seen.

*pratyañcam*: *prātilomyena āñcati* seeing in the reverse way (not in the usual outgoing way of the senses) i.e., seeing that which shines as pure existence, intelligence and bliss and distinct from what is unreal and material, and which is free from grief and *ahamkāra*.

*asaṅgam*: being free from every attachment to anything else as it is without a second.

*akriyam*: as it is undivided and not delimited, it is without any action.

*ātmānam vivicya*: separating the *ātman*; completely eliminating everything from it to the extent of not even thinking of any perceivable object with the firm conviction that there is nothing that is real apart from the *ātman*.

*pravilāpya*: determining that there is nothing other than the *pratyagātman*.

He who is established for ever in the contemplative realisation of this inner *ātman* is said to be liberated from every kind of bondage.

The state of remaining for ever as Brahman is to be attained by discriminating between the *ātman* and the *anātman*. Thus, the man of discrimination should expunge from the mind every trace of contamination by the material world and be firmly established in Brahman.

## 156

The śruti says: *asmālokaṭ pretya etam annamayamātmānam upasamkrāmati*: "Going away from this body, he (first) transcends the material body". The ātman is behind all the kośas of which (beginning with the annamaya-kośa) the ānandamaya-kośa is the last. Being the gross sheath, it is the first to be eliminated. The guru now proceeds in these ten ślokas to analyse the nature of this annamaya-kośa.

देहोऽयमन्नभवान्नमयस्तु कोशो  
ह्यन्नेन जीवति विनश्यति तद्विहीनः ।  
त्वक्चर्ममांसरुधिरास्थिपूरीषराशिः  
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५६ ॥

*deho'yam annabhavano'nnamayastu kośo*  
*hyannena jīvati vinaśyati tadvihīnaḥ ।*  
*tvakcarmamāmsarudhirāsthīpurīṣarāśiḥ*  
*nāyam svayam bhavitum arhati nityaśuddhaḥ ॥*

The sheath of the gross body is anna (matter)—born and anna (matter)—sustained. It lives by anna (matter) and dies without it. It is composed of the skin, flesh, blood and the excreta. It does not deserve to be the ever-pure ātman.

*annabhavanaḥ*: that which is originated from anna (matter) Origin of this kośa is from the food eaten by the father and the mother. So, it is *annabhavana*. This body is a visible object. It is a gross material sheath. *tu* is to exclude other things. That is, among the five sheaths, the gross body alone is annamaya, not anything else. *Vide* the śruti: *annād vai prajāḥ prajāyante, atho anna-naiva jīvanti (Taitt.)* "People are born of anna (matter) and they live only by anna". Being of anna is not merely by origin; but even after origination, it lives by anna (food). Without anna, it dies, its *prāṇa* goes away. Thus, positively, as it lives by anna, and negatively, as it dies without anna, the gross body is dependent on anna.

*hi*: indicates *nīścaya*, conclusiveness.

The gross body being the anātman is not merely so because it is dependent on something else; it is also declared by the word *tvak* (skin) etc., in the śloka as impure. It is made of skin, flesh, blood, bones, excrement etc. It does not deserve to be the ātman which is eternally pure etc. *Vide* the śrutis: *ajo nityaḥ (Kāṭha.)*; *śuddham*

*apāpaviddham* (Iśa.) etc. "The ātman is unborn, eternal, pure and sinless."

157

The guru explains clearly the transiency of the material body.

पूर्वं जनेरपि मृतेरथ नायमस्ति  
जातक्षणक्षणगुणोऽनियतस्वभावः ।  
नैको जडश्च घटवत् परिदृश्यमानः  
स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५७ ॥

*pūrvam janerapi mṛteratha nāyamasti*  
*jātakṣaṇakṣaṇaguṇo'niyatasvabhāvaḥ ।*  
*naiko jadaśca ghaṭavat paridrśyamānaḥ*  
*svātmā katham bhavati bhāvavikāravettā ॥*

It does not exist before its origination or after its destruction. Every moment it is subject to birth and death and so is impermanent. It is not of the same nature always. It is material and visible like a pot. How can it be the ātman which knows the changes of existence?

*pūrvam janeḥ*: before birth: before origination.  
*mṛteratha*: after death, after destruction.  
*api*: in both cases of birth and death.

It (the gross body) is *drṣṭanaśtasvabhāvaḥ*, i.e., it is destroyed (passes out of existence) even while one is seeing it. The *Māṇḍūkya Kārikā* says: *ādāvante ca yannāsti vartamāne'pi tattathā*: "That which is not in the beginning and at the end, is non-existent also in the present." So it is *anirvacanīya*: indescribable<sup>33</sup> because it is *drṣṭanaśtasvabhāva*.

The same is further explained by *jātakṣaṇakṣaṇa* etc., *kṣaṇakṣaṇaguṇa*: That which is subject to origination and destruction every moment. By contact with *vāyu* (wind), and by the movement of the breath in the body, it lives; but, by the process of drying up due to consumption of this *vāyu*, it begins to decline. Hence the frequent intake of food and water.

*anīyatasvabhāvaḥ*: so it is impermanent; i.e., it is of inconstant nature.

<sup>33</sup> It is so because you cannot say it is real; for it disappears ultimately. You cannot say it is unreal; for it is seen. You cannot say it is both real and unreal; for that will involve a contradiction. Hence, it is spoken of as indescribable, *anirvacanīya*.

*naikah*: In the same janma it is known differently in boyhood, youth etc.

*ghaṭavatparidṛśyamānaḥ*: visible like a pot. Being dependent on illumination by an object outside it, it is dependent on it for its visibility.

*katham bhavati bhāvavikāravettā*: How can it itself be the knower of its own changes as now it is lean, now it is stout etc. No object in the world can know its own changes. For, a thing cannot know its own qualities. The pot does not see itself. Therefore, it is said: 'The body is not the ātman; for it is visible like the pot' etc. The ātman is eternal, quality-less, of the same nature always (i.e., not subject to change); and it is also the seer.

158

Another reason for it is given.

पाणिपादादिमान् देहो नात्मा व्यङ्ग्येऽपि जीवनात् ।  
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥१५८॥

*pāṇipādādīman deho nātmā vyaṅge'pi jīvanāt ।*  
*tattacchakter anāśācca na niyamyo niyāmakah ॥*

The body has hands, feet etc. It is not the ātman as one is able to live even without limbs and as their powers are not lost. The ruled cannot be the ruler.

*pāṇipādādi*: hands, feet etc. The ādi (etc.) is to include the sides and the belly. The combination of the hands, feet, etc. is not the ātman.

*vyaṅge'pi jīvanāt*: because, even if one is without these limbs, one lives. In the world we see men without hands and feet still living, as breathing continues. They perform the functions of receiving, and going from place to place with artificial limbs. There is no dependence on the natural limbs. Therefore, the body with hands etc., is not the ātman. In the *Kāthopaniṣad*, it is said: *na prāṇena nāpāṇena martyo jīvati kaścana । itareṇa tu jīvanti yasmin-netāvupāśritau ॥* : "The jiva who is mortal does not subsist merely by the prāṇa or the apāṇa; both these depend on the ātman which is of the nature of cit." This shows that the ātman is the basis of all powers.

The ātman is the ruler, not the ruled, of the body, the sense-organs etc. The body is the object of control as it is a jaḍa, a material, object. It does not have the quality of a ruler.

Hence, as it has limbs, and as it is the ruled, it is not the ātman which has no limbs and is the ruler. That is the general meaning.

## 159

Having explained that the body is different from the ātman, its special quality is further explained for clear understanding.

देह-तद्धर्म-तत्कर्म-तदवस्थादिसाक्षिणः ।

सत एव स्वतस्सिद्धं तद्वैलक्षण्यमात्मनः ॥ १५९ ॥

*dehataddharma-tatkarma-tadavasthādisākṣiṇaḥ ।*

*sata eva svatassiddham tadvailakṣaṇyamātmanah ॥*

The ātman is different from the body, its qualities, its activities, and its states. Being self-subsistent, and as the witness of them, it is different from them all.

*tasya dehasya dharmāḥ*: the qualities of that body; form, touch, smell etc.

*tatkarmāṇi*: its actions: getting what is pleasant and avoiding the opposite; going forth etc. *tadavasthāḥ*: its conditions like entering, sitting, lying down etc. *ādi* is intended to include changes like fatness, leanness etc.

*sākṣiṇaḥ*: of the witness: the ātman is the mere witness of the body, its qualities, activities and conditions.

In all the different states like boyhood, the ātman is unchanging i.e., in any of the three periods of time it is not sublated. So it is distinctly different from the body. Its being different from the body is established by reason of the very fact of its being a witness.

The ātman is different from the body etc., being their witness. What is not different from the body etc., cannot be their witness.

## 160

Thus by reason of its transiency and by the fact of its being subject to perception, it was shown that the body is not the ātman. Now the same is said giving the body's impurity as the reason.

शल्यराशिः मांसलिप्तो मलपूर्णोऽतिकश्मलः ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ १६० ॥

*śalyarāṣiḥ māmslipto malapūrṇo'tikaśmalah ।*

*katham bhavedaṃ vettā svayametadvilakṣaṇaḥ ॥*

How can the body consisting of bones, covered with flesh, full of filth and very impure be the ātman, the knower who is distinct from them?

The body is the combination of bones; it consists of flesh. It is filled with excreta including exudations from the eye, the nose and the ear. Hence, it is very dirty. It is very impure by reason of the sweat and the other foul-smelling things in it. How can such an impure thing be the impurity-less ātman which is quite different from it? The ātman cannot be such a body.

## 161

The fruit of such discrimination is conveyed.

त्वङ्मांसमेदोऽस्थिपुरीषराशावहंमति मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो निजस्वरूपं परमार्थभूतम् ॥ १६१ ॥

*tvaṅ-māmsa-medo'sthi-purīṣarāśau*

*aḥmatim mūḍhajanah karoti. |*

*vilakṣaṇam vetti vicāraśīlo*

*nijasvarūpam paramārthabhūtam ||*

The fool identifies his ātman with his body made of skin, flesh, fat, bones and excreta. The man of discrimination, however, knows his true nature to be the supreme Reality.

*mūḍhajanah*: a person who does not inquire: one whose mind is deluded. Such a person considers his ātman to be this body which is a combination of the skin, the flesh, the fat, the bones and the excreta. The man given to inquiry, however, knows his ātman to be that which is totally different from the body, which is the supreme Reality, which is incapable of being sublated in any of the three periods of time and which is his true nature and identical with himself.

## 162

In this connection:

देहोऽहमित्येव जडस्य बुद्धिः

देहे च जीवे विदुषस्त्वहंधीः ।

विवेकविज्ञानवतो महात्मनो

ब्रह्माहमित्येव मतिः सदात्मनः ॥ १६२ ॥

*deho'hamityeva jaḍasya buddhiḥ*

*dehe ca jīve viduṣastvahaṁdhīḥ*

*vivekaviññānavato mahātmano*  
*brahmāhamityeva matiḥ sadātmanaḥ ॥*

The fool thinks 'I am the body'. The śāstraic scholar has the sense of the 'I' in the body and the jīva (the soul). The mahātman who has knowledge born of discrimination always thinks of himself in the form: 'I am Brahman'.

The ordinary man thinks: 'I am this body; not anything different from it'. The scholar, however, who has acquired indirect knowledge of the ātman from books has the sense of the 'I' in the body and jīva. He has the sense of the 'I' in the body for the purpose of practical life in the world and in the jīva different from the body for performing the sacrifices prescribed in the Vedas. (That is, he calls his body his 'I' for worldly concerns; for other-worldly concerns, to enjoy in other worlds the fruits of the sacrifices that he performs, he considers his jīva, apart from the body, as the 'I').

*vivekaviññānavataḥ*: to the man who has discriminated between the ātman and the anātman, to the man of knowledge by which the misimpression of the ātman in the anātman has been removed and who has acquired direct realisation of that knowledge.

*vivekaviññānam*: *vivekāt viññānam*: knowledge born of discrimination.

*mahātmanaḥ*: of him whose ātman is devoid of the three kinds of limitations (of place, time and things, deśapariçcheda, kālapariçcheda and vastupariçcheda). Previously, the sense of the ātman existed in the sheaths which are delimited and are of the nature of the anātman. So, he was alpa, small. Now, however, due to perfect and correct knowledge, the man considers his ātman to be devoid of the three kinds of delimitations. (So, he is *mahātmā*.) Vide the śrutis: *yatra nānyat paśyati, nānyat śṛṇoti, nānyat vijānāti sa bhūmā* | *yatra tvasya sarvamātmaivābhūt tat kena kam paśyet* || (Chānd.): "Where one does not see another, does not hear another, does not know another, that is the Infinite. Where to him everything was the ātman, what will he see by what?" To such a person, in respect of his ātman there is always the conviction leading to the realisation: 'I am Brahman'. *matiḥ anubhavaḥ*: experience, realisation.

Therefore.

अत्रात्मबुद्धिं त्यज मूढबुद्धे ! त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।  
 सर्वात्मनि ब्रह्मणि निर्विकल्पे कुरुष्व शान्तिं परमां भजस्व ॥ १६३ ॥

*atrātmabuddhim tyaja mūḍhabuddhe  
tvañmāmsamedo'sthipuriṣarāsau |  
sarvātmani brahmaṇi nirvikalpe  
kuruṣva śāntim paramām bhajasva |*

Oh! thou of stupid intellect! Give up identifying your ātman with this body made up of the skin, flesh, fat, bones and excreta. Instead, rest your mind on Brahman, the one ātman of all and which is not subject to change. And then, enjoy supreme bliss.

*mūḍhabuddhe*: you whose mind is devoid of discrimination; or it may mean; in this body wrongly thought to be the ātman by the men of stupid intellect.

Give up the impression that this body of skin, flesh, fat, bones and excreta is the ātman. Vide the śrutis: *idam sarvam yadayamātmā* (*Māṇḍ.*); *sarvam khalvidam brahma* (*Chāṇḍ.*): "All this is the ātman"; "Verily, all this is Brahman." Transfer your belief that this body is the ātman to Brahman, the supreme Paramātman which is the material cause of all things and the ultimate substratum of their appearance, which is devoid of different kinds of changes. Understand the truth; I am only the supreme Brahman.

*nirvikalpe*: *vividhakaḷpanāśūnye*: which is devoid of different imaginations about itself.

The consequence of such understanding is stated. Attain the supreme peace and bliss of liberation, of being firmly established in Brahman. Vide the Gītā: *śāntim nirvāṇaparamām matsamsthām adhiḡacchati*: "attains to the peace abiding in Me which culminates in mokṣa."

## 164

In this śloka it is said that there can be no liberation merely from the knowledge of śāstraic books without renunciation of false identification of the ātman with the body etc.

देहेन्द्रियादावसति भ्रमोदितं  
विद्वानहंतां न जहाति यावत् ।  
तावन्न तस्यास्ति विमुक्तिवार्ता-  
ऽप्यस्त्वेष वेदान्तनयान्तदर्शी ॥ १६४ ॥

*dehendriyādāvasati bhramoditām  
vidvānahaṁtām na jahāti yāvat |  
tāvanna tasyāsti vimuktivārtā-  
'pyastveṣa vedāntanayāntadarśi ||*



So long as the mere scholar (who has only book learning) does not give up his idea arising from the wrong impression that his body, sense organs etc., which are *asat* (not the real *ātman*) are the *ātman*, there can be no talk of his release even if he is most proficient in the science of Vedānta.

*vidvān*: an expert in discrimination.

As long as a man does not give up identification of the *ātman* with the body, the senses, the *prāṇa*, the *manas* and the *buddhi*, till then there can be no talk of liberation, i.e., how can such a man get liberated? Let this man be an expert in the ultimate reaches of the science of Vedānta. Even then he is not qualified for liberation if he does not renounce this wrong identification. Hence, by incessant contemplation all misapprehensions must be got rid of.

*asatī*: In the body etc., which are of the nature of *mithyā*.

*vedāntanayāntadarśī*: Vedānta itself is *naya* or *śāstra*; *tasyāntarā*: its goal. He who is capable of seeing it is *Vedāntanayāntadarśī*.

## 165

An easy method of effecting such renunciation is said to be *vicāra* or earnest inquiry or discrimination.

छायाशरीरे प्रतिबिम्बगात्रे

यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।

यथात्मबुद्धिस्तव नास्ति काचित्

जीवच्छरीरे च तथैव मास्तु ॥ १६५ ॥

*chāyāśarīre pratibimbagātre*

*yatsvapnadehe hṛdi kalpitāṅge ।*

*yathātmabuddhiḥ tava nāsti kācit*

*jīvaccharīre ca tathaiiva māstu ॥*

As you do not identify your *ātman* with the shadow of your body, in its reflection (in a mirror etc.) or when it is seen in a dream, or when you imagine it in your mind, so too do not identify it with your living body.

For the same reason that you do not have the sense of the 'I' (*ātmabuddhi*) in the shadow cast by your body, in its reflection seen in a mirror etc., in your body seen in your dream state, in a limb of your body imagined by you in the waking state, so too in the living body too give up the sense of the 'I'. The idea is that in all these cases the respective objects are seen to be separate from the seer.

This śloka says that dehātmabuddhi (the identification of the body with the ātman) should be given up by him who wishes to get out of the material sheath (the annamayakośa).

देहात्मधोरेव नृणामसद्बिद्यां

जन्मादिदुःखप्रभवस्य बीजम् ।

यतस्तत्तत्त्वं जहि तां प्रयत्नात्

त्यक्ते तु चित्ते न पुनर्भवाशा ॥१६६॥

*dehātmadhāreva nṛṇāmasaddhiyām*

*janmādiduḥkhaṇaprabhavasya bījam ।*

*yatastatatvam jahi tām prayatnāt*

*tyakte tu citte na punarbhavāśā ॥*

For men whose intellect rests on the *asat* (non-ātman), the notion that the body is the ātman itself forms the cause for the rise of sorrows beginning with birth. Therefore, put an end to this notion with effort. Once the mind is detached (from body, etc.), there is no possibility of being born again.

*asaddhiyām*: Of those whose intellect rests on the *asad-vastu*, i.e., on what is anātman being different from Brahman.

*dehātmadhīḥ*: *deha eva ātmā iti dhīḥ*: the belief that the body itself is the ātman.

*janmādiduḥkhaṇaprabhavasya bījam*: that belief itself is the seed of the series of sorrows which include birth and death. For, birth and death are attributes of the body.

As a man thinks that his body is the ātman, he believes that birth and death pertain to the ātman.

As this dehātmabuddhi is the source of all sorrow, it ought to be given up with effort, i.e., by hearing the words of the guru, reflection on them, and by contemplation based on śāstra.

*jahi*: give it up or destroy it.

If the mind is detached from the body etc., there will be no mental activity and there will be no trace even of attachment to it. Hence, there will be no possibility of being born again. Vide what will be said *infra*: *ahambhāvasya dehe'smīn niśśeṣavilayāvadhi ॥ sāvadhānena yuktātmā svādhyāsāpanayam kuru* (śl. 285). Also, *dehātma-jñānavaj jñānam dehātma-jñānabādhakam ātmanyeva bhaved-yasya sa jivannapi mucyate* (Sūtra Bhāṣya): "He who has in the

ātman the same idea which he ordinarily firmly holds that the body is the ātman, and which cuts at the root of this false identification, such a person is liberated even if he still lives in the world."

167

Having shown that the annamaya-kośa (the gross material body) is not the ātman, the guru, following the order of the śruti, goes to show that the prāṇamaya kośa, the sheath of the vital airs also is not the ātman.

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं प्राणो भवेत् प्राणमयस्तु कोशः ।

येनात्मवानन्नमयोऽनुपूर्णः प्रवर्ततेऽसौ सकलक्रियासु ॥ १६७ ॥

*karmendriyaiḥ pañcabhirañcito'yam*

*prāṇo bhavet prāṇamayastu kośaḥ ।*

*yenātmavān annamayo'nupūrṇaḥ*

*pravartate'sau sakalakriyāsu ॥*

This prāṇa in combination with the five organs of action constitutes the prāṇamaya-kośa. Permeated by it, the annamaya kośa gets its life by the prāṇa entering into it and engages in all kinds of action.

*karmendriyaiḥ pañcabhiḥ*: by the five karmendriyas: organs of action called the speech, hands, feet, the excretory organs and the genitals which are responsible respectively for speaking, taking, moving about, excretion and sexual pleasure. These are born of the rajoguṇa of the five elements beginning with ākāśa.

*añcitaḥ*: made up of.

The effect of the combination of the five elements in their rajas-aspect is prāṇa or breath. It is the wind (vāyu) which moves about inside the body. The prāṇamayakośa is named after it.

*kośaḥ*: sheath. Covering the ātman with the urges (dharma) of hunger and thirst, it is the obstacle for the awareness of the ātman which is ever free from hunger and thirst. It makes the man feel: I am thirsty; I am hungry. (i.e., instead of realising that thirst or hunger are prāṇa-dharmas, he attributes them to the 'I', the ātman).

*yenātmavān annamayo'nupūrṇaḥ*: Here the guru refers to the meaning of the śruti: *tenaiṣa pūrṇaḥ, sa vā eṣa puruṣavidha eva, tasya puruṣavidhatām, anvayam puruṣavidhaḥ* (Taitt.): The annamaya, prāṇamaya, manomaya, vijñānamaya and ānandamaya-kośas

form a successive series. Whatever happens in the annamaya-kośa is wrongly identified as belonging to the ātman by reason of its being pervaded by the prāṇamayakośa. So too with each successive kośa by reason of the kośa next to it pervading it. By the śruti: *tas-mādvā etasmād annarasamayāt anyo'ntara ātmā prāṇamayaḥ* (Taitt.): The prāṇamaya kośa is different from the annamayakośa, but its ātmā is imbedded in it. It is by prāṇamayakośa that the annamayakośa becomes ātmavān; if the prāṇa envelops the body fully, the ātmā too is said to envelop it likewise. *taśya puruṣavidhātām anvayam puruṣavidhaḥ*: so enveloping the body, the prāṇa assumes the form of puruṣa and the ātmā too is said to be likewise.

*ātmavān*: *ātmapratiphalanavān*: reflects the ātman, making the man identify it with the ātman. The ground for this is that the prāṇamayakośa is *anupūrṇaḥ*: i.e., it fills the preceding annamaya-kośa being accessory to it. Vide the śruti *sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ*, i.e., it has here entered into every part of it, from the nails.

Being of that nature, it embarks on all actions for getting what is good and for avoiding what is evil. For the unintelligent (the acetana) always functions by its being acted on by what is intelligent (the cetana). If there is no connection with prāṇa in any part of the body, as is well known, it ceases to function as a normal limb. In a dead body, as there is a total disconnection with prāṇa, it becomes non-sentient. The prāṇa as a whole is a collective combination; while it functions in the elements which constitute the body it is a distributive pervasion. But, both cases are effects of the action of rajoguṇa which goes to prove that the organs of action, karmendriyas are moved by the prāṇamaya-kośa.

168

Now, that the prāṇamayakośa is not the ātman is explained.

नैवात्मायं प्राणमयो वायुविकारो  
गन्तागन्ता वायुवदन्तर्बहिरेषः ।  
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं  
स्वं वा न्यं वा किञ्चन नित्यं परतन्त्रः ॥ १६८ ॥

*naivātmāyam prāṇamayo vāyuvikāro  
gantāgantā vāyuvad antarbahireṣaḥ ।  
yasmāt kiñcit kvāpi na vettiṣṭamaniṣṭam  
svam vānyam vā kiñcana nityam paratantraḥ ॥*

This prāṇamaya kośa can never be the ātman. It is the effect of the wind. Like wind it goes in and comes out. As it is not aware of good or evil anywhere or at any time, either of itself or of others, and as it is dependent (on something also), it cannot be the ātman.

*vayuvikārah:* This prāṇamayakośa is the effect of the activity of vāyu: so it is not the ātman. That is the conclusion of the argument, what is to be proved. Reason for it: Like vāyu, this prāṇamaya kośa goes in and out. When there is inhalation, it goes in; when there is exhalation it goes out. This is like the wind outside. This vāyu which is the prāṇamayakośa is characterised by activity and is delimited. It cannot be the ātman which is all-pervasive and actionless. The reason is: because it is active and delimited. The example is: like vāyu, which is outside.

By the latter half of the śloka it is conveyed that, its being non-intelligent and extra-dependent are similarly the reasons for the prāṇamayakośa not being the ātman. For, it does not apprehend anything dear or otherwise, joy or sorrow at any time or place, itself or any other. Hence it is always dependent on something else.

It is also well known that the breath is controlled at the time of prāṇāyāma.

Therefore, as the prāṇamayakośa is characterised by activity, is delimited, is non-intelligent and is extradependent, it cannot be the ātman which is different from these features. If the prāṇamaya kośa were the ātman, as it is 'awake' in dreamless sleep, it must be aware of the intrusions of thieves etc. The ātman is supreme above all. To say that it is awake when its servants like the eyes etc., are asleep is improper. Therefore, this prāṇamayakośa can never be the ātman.

169

Now the manomayakośa is explained.

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्

कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलिं तो बलीयान्

तत्पूर्वकोशमनुपूर्य विजृम्भते यः ॥ १६९ ॥

*jñānendriyāṇi ca manaśca manomayaḥ syāt*

*kośo mamāhamiti vastuvikalpahetuḥ ।*

*saṁjñādibhedakalanākalito baliyān*

*tatpūrvakośamanupūrya vijṛmbhate yaḥ ॥*

The organs of knowledge and the mind form the *manomaya koṣa* which is the cause of the sense of the 'I' and of the 'mine' and of the varying conceptions. It creates differences of name etc. It is powerful. It manifests itself as what pervades the previous *prāṇamaya koṣa*.

*jñānendriyāṇi*: the organs that perform the actions of hearing, seeing etc., the eye, the ear, the skin, the tongue and the nose.

*manaḥ*: the organ with which is associated desire, purpose, doubt, fervour etc.

*manomayaḥ*: the *koṣa* called by that name. It is called *manomaya* and not *śrotramaya* etc., as the activities of all organs are dependent on (determined by) the mind, and because during the dream state, the mind is active even though the sense-organs are not functioning. Further, as each of the organs functions by virtue of the *sattva guṇa* in its particular manifestation while the mind functions by the collective manifestation of that *guṇa*, it is to be understood that they are all included in the same *koṣa*. A man says: I hear; I desire; I see; I touch; I taste; I smell; I desire; I determine etc. In all this, there is the sense of the *ātman* which is said to do these things. The *śruti* also says: *tasmādvā etasmāt prāṇamayāt anyatara ātmā manomayaḥ* (*Taitt.*): "The *manomaya* functions as if it were the *ātman* beyond this *prāṇamaya*." So this *manomaya koṣa* too appears as if it were the *ātman*. Hence, the name *koṣa* to it.

*mamāhamiti vastuvikalpahetuḥ*: The effect of this is described: It is the cause of speaking of things and of itself as 'mine' and 'I'. It produces the sense of the 'I' in the body and the sense-organs, and the sense of the 'my' in the house, land etc. The mind is of the nature of determination and doubt.

*saṃjñādibhedakalanākalitaḥ*: The form that this sense takes is referred to here. *saṃjñā* means 'name.' *ādi*: includes form. Things are distinguished variously by their names and forms. A thing is called *ghaṭa*, *kalāśa*, *kumbha* depending on its size. Colour is black, green etc. Thus, this distinction of form and colour pertains to all objects. All modifications relating to sound (name), and object depend on the mind. In the world there is no object devoid of name and form. Hence the world is dependent on the mind for its activity.

*balīyān*: Powerful because bondage and liberation depend on the mind. *Jñāna-śakti* is not found in the *annamaya* or the *prāṇamaya koṣa*. Hence, *manomaya koṣa* is said to be powerful. In the

absence of connection with this, there is no connection with the ātman, too.

*tatpūrvakośam ānupūrya vijṛmbhate*: Its earlier kośa is prāṇa-maya kośa. The manomaya kośa pervades the prāṇamayakośa, itself pervaded by the vijñānamaya kośa. So pervading, it does all actions. *Vide the śruti: sa vā eṣa puruṣavidha eva tasya puruṣavidhatām anvayam puruṣavidhaḥ (Taitt.)*, which says the same thing.

## 170

How the manomaya kośa makes for bondage is explained.

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः

प्रचीयमानो विषयाज्यधारया ।

जाज्वल्यमानो बहुवासनेन्धनैः

मनोमयोऽग्निः दहति प्रपञ्चम् ॥ १७० ॥

*pañcendriyair pañcabhireva hotṛbhiḥ*

*pracīyamāno viṣayājyadhārayā ।*

*jājvalyamāno bahuvāsanendhanair*

*manomayagniḥ dahati prapañcam ॥*

The manomaya kośa is the sacrificial fire. The five organs are the sacrificing priests. They pour into the fire the oblations of the sense-objects. The various vāsanās are the fuel. With these the manomaya kośa burns out the world.

The manomaya kośa is explained by the analogy of a sacrifice for getting sense-pleasures. It is stated to be a sacrificial fire. The organs like the ear are the sacrificers. The objects which come again and again are the oblations of ghee in the fire. The residual impressions of sense-pleasures (*viṣaya-vāsanāḥ*) are the fuel.

The five organs, the ear, the skin, the eye, the tongue and the smell are the *hotṛs* or the sacrificers. They perform the action of throwing the *havis* (the oblation) into the fire. Sound, touch, colour, taste and smell are the sense-objects (*viṣayāḥ*). They are the clarified butter whose continuous flow feeds the fire. Each particular organ throws its particular *viṣaya* in the fire of the mind. If the fuel is present, the flow of the clarified butter increases the flame produced on the fuel of the various vāsanās; *pracīyamānaḥ*: made to grow. Vāsanā is defined thus: *dr̥ḍhabhāvanayā tyaktapūrvāparavicāraṇam yadādānam padārthasya vāsanā sā prakīrtitā*: "That is called vāsanā which makes for spontaneous

recall of an object in the mind by previous intense thought of it and without reflection of its antecedent and consequent." Though the viṣayas are binding agencies, they are wrongly thought of as giving pleasure and they are sought after. The vāsanās are the dry fuel. If there is no fuel, mere flow of clarified butter will not produce a lasting flame. So too, in the absence of vāsanās, the viṣayas will not make for bondage. Flaming brightly and without break by the fuel of vāsanās, the fire of the manomayakośa burns the world; it reduces it to ashes, i.e., makes all men undeserving to attain their objective (of mokṣa).

## 171

That the manas is the cause of bondage is explained affirmatively and negatively (by the methods of *anvaya* and *vyatireka*.)

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन् विनष्टे सकलं विनष्टं

विजृम्भतेऽस्मिन् सकलं विजृम्भते ॥ १७१ ॥

*na hyastyavidyā manaso'tiriktā*

*mano hyavidyā bhavabandhahetuḥ ।*

*tasmin vinaṣṭe sakalam vinaṣṭam*

*vijrmbhate'smin sakalam vijrmbhate ॥*

There is no avidyā apart from the mind. The mind clearly is avidyā, the cause of the bondage of samsāra. When that is lost (stilled), everything is lost (stilled). When it (reappears and) grows, everything reappears and grows (into consciousness).

In dreamless sleep there persists the primal avidyā (mūla or kāraṇa-avidyā). Yet, there is no bondage at the time. For the mind alone which is the effect of that avidyā makes for bondage. In dreamless sleep the mind is stilled. So there is no avidyā apart from the mind. Hence, the cause of the bondage of samsāra is avidyā and, being its effect, the mind only. If the mind is functioning, there is bondage in the shape of identification with the body etc. If it is not functioning, this identification does not exist. Thus, both by the method of *anvaya* (accordance) and of *vyatireka* (divergence), manas is seen to be the cause of the bondage of samsāra. The same idea is explained in the second half of the śloka: when the mind is lost, i.e., stilled, everything is stilled. For, it is well known that there is no (awareness of the) world in dreamless sleep.



When the mind reappears and grows into functioning, everything acquires growth (i.e., as one gradually regains full consciousness after dreamless sleep, the world grows into one's consciousness).

*hi* in the first line indicates conclusiveness: *niścitam*.

*hi* in the second line means *yataḥ*: because.

*vināṣṭe: viśeṣeṇa nirvāsanam naṣṭe*: when it is lost (stilled) with no *vāsanās* or residual tendencies.

## 172

The same is explained more fully:

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या भोक्त्रादि विश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेषः तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७२ ॥

*svapne'rthaśūnye sṛjati svaśaktyā*

*bhoktrādi viśvam mana eva sarvam ।*

*tathaiva jāgratyapi no viśeṣaḥ*

*tat sarvametan manaso vijṛmbhaṇam ॥*

In the absence of external objects in the dream, the mind alone creates everything, i.e., the enjoyer etc., by its power. So, too, there is no difference in the waking state. All that is only an expansion of the mind.

It is first dealt with by the *anvaya* method. The śruti teaches that the activity of the mind in the absence of (external) objects is the dream state. At that time, in the minute tubular fibres of the body more slender even than a hair, mountains, rivers, oceans etc., are 'seen.' This is not possible as such, as the sense-organs like the eye are not functioning. Hence the mind cannot go out through them. So the objects existing outside the body cannot be perceived. But, they appear to have their locus outside due to the *vāsanās* (residual tendencies) persisting in the mind. Really, they do not exist as such. Hence the expression *arthaśūnye*: in the absence of (material) objects. In dream state of such kind, the mind creates by its own power, i.e., by the reflection in itself by its tendencies, all the objects of the world of (dream) experience.

The question may be raised: If the *jīva* is the experiencer, how can it also be the experienced object? In the absence of experienced object, there can be no enjoyer. The mind is the cause of the creation of experienced objects; it implies the experiencer, and it must be taken that it creates the experiencer; for, the experiencer and the experienced objects are correlatives. When there is no

experienced, there can be no experiencer and (conversely) in the same way, as in the dream state, in the waking state also the mind alone creates everything. There is no difference. Hence the whole universe is the expansion of the mind.

*vijṛmbhaṇam*: expansion, activity.

## 173

The same meaning is confirmed by the *vyatireka* or negative method.

सुषुप्तिकाले मनसि प्रलीने नैवास्ति किञ्चित् सकलप्रसिद्धे ।  
अतो मनःकल्पित एव पुंसः संसार एतस्य न वस्तुतोऽस्ति ॥ १७३ ॥

*suṣṭptikāle manasi pralīne*  
*naivāsti kiñcit sakalaprasiddheḥ* ।  
*ato manaḥkalpita eva puṁsaḥ*  
*samsāra etasya na vastuto'sti* ॥

It is well known that there is nothing in dreamless sleep when the mind is stilled. Hence the *samsāra* is a creation of the mind. It does not exist in reality.

In the state of dreamless sleep, the mind is bereft of its changes and remains in its bare causal form. At that time there is no (experience of the) world. This is well known to everyone. For a man waking from dreamless sleep says: "I was not aware of anything while I was sleeping." Hence this *samsāra* of this man in bondage is only a creation of the mind. *vastutaḥ*: *paramārthataḥ*: from an ultimate standpoint, it does not exist. For when the mind is active, the world-objects are 'perceived' in dream and waking states. When the mind is not (functioning) in dreamless sleep, they are not 'perceived'. When the clay is there, there is the pot; when the clay is not, there is no pot. Even so, in the absence of the mind there is no *samsāra*. Thus what was said in the previous śloka: *tasmin vinaṣṭe* . . . . is further explained here.

## 174

By the example of the cloud it is explained that the mind has these two opposite effects.

वायुना नीयते मेघः पुनस्तेनैव लीयते ।  
मनसा कल्प्यते बन्धः मोक्षस्तेनैव कल्प्यते ॥ १७४ ॥

*vāyunā nīyate meghaḥ punas tenaiva līyate* ।  
*manasā kalpyate bandhaḥ mokṣas tenaiva kalpyate* ॥

The clouds are brought together by the wind, and they are again dispersed by it. Bondage is created by the mind and liberation is also brought about by itself.

The meaning is clear.

175

In the subject of the illustration, the causes of bondage and of liberation are explained.

देहादिसर्वविषये परिकल्प्य रागं  
बध्नाति तेन पुरुषं पशुवद् गुणेन ।  
वेरस्यमत्र विषवत् सुविधाय पश्चा-  
देनं विमोचयति तन्मन एव बन्धात् ॥ १७५ ॥

*dehādisarvaviṣaye parikalpya rāgam  
badhnāti tena puruṣam paśuvad guṇena ।  
vairasyamatra viṣavat suvidhāya paścād  
enam vimocayati tanmana eva bandhāt ॥*

Producing attachment to objects like the body etc., it (mind) binds a man with a rope as if he were an animal. Later, the same creates aversion for them and liberates him from that self-same bondage.

*dehādisarvaviṣaye*: In the body and objects of sense perception like sound, touch, sons, etc., The attachment to sound etc., is originated in the body. Hence it is said: the body etc.

*tasmin*: In all sense-objects commencing from the body.

*rāgam parikalpya*: creating strong attachment. By that rope of attachment, binds the man as if he were an animal.

*badhnāti*: binds i.e., makes him unfit to attain the supreme state that he desires.

Then, later, the same mind that caused the bondage produces aversion to the objects commencing with the body as if they were poison. This it does by reminding him of their injurious propensities. Producing this aversion firmly, it liberates the man effectively from the bondage symbolised by objects like the body etc. It brings about a state of being established in Brahman whereby never more will arise attachment to the body etc.

176

The Guru concludes the discussion on the cause of bondage and liberation.

तस्मान्मनः कारणमस्य जन्तोः

बन्धस्य मोक्षस्य च वा विधाने ।

बन्धस्य हेतुः मलिनं रजोगुणैः

मोक्षस्य हेतुः विरजस्तमस्कम् ॥ १७६ ॥

*tasmān manaḥ kāraṇamasya jantoh*

*bandhasya mokṣasya ca vā vidhāne ।*

*bandhasya hetuḥ malinam rajoguṇaiḥ*

*mokṣasya hetuḥ virajastamaskam ॥*

So the mind is what produces bondage or liberation in a person. The mind being fouled by the rajoguṇas is the cause of bondage. Its being free of rajas and tamas is the cause of liberation.

For the aforesaid reason, of this person, the mind alone is the cause of the production of bondage or liberation; *vide: mana eva manuṣyāṇām kāraṇam bandhamokṣayoh.*

*vidhāne: utpādane:* in producing.

Replying to the objection as to how the same thing may be the cause of opposite effects, it is said: the effects of rajoguṇa are diverse. They make one an extrovert (*bahirmukha*). The rajodharmas are *kāma*, *krodha*, *lobha*, i.e., desire, anger, avarice, etc.,. The plural form "rajoguṇaiḥ" is used to indicate the several rajogunas or to show that actions effected by rajoguṇa are of various kinds. A mind fouled by these is the cause of bondage. The pure mind is devoid of rajas and tamas. A mind completely free from rajas and tamas is the cause of liberation. Hence, though the mind is identical, due to differences in the qualities, opposed causations arise in different times. So this is not a contradiction.

### 177

The Guru gives the reply to the question how purity of mind as cause of mokṣa is to be attained.

विवेक-वैराग्य-गुणातिरेकाच्छुद्धत्वमासाद्य मनो विमुक्त्यै ।

भवत्यतो बुद्धिमतो मुमुक्षोस्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ १७७ ॥

*viveka-vairāgya-guṇātirekāt*

*śuddhatvamāsādyā mano vimuktyai ।*

*bhavatyato buddhimato mumukṣoh*

*tābhyām dṛḍhābhyām bhavitavyam agre ॥*

By attaining purity through the cultivation of firm discrimination and uncompromising renunciation, the mind gets qualified for liberation. So, a seeker for liberation must first be firmly established in them.

*vivekavairāgyagunātirekāt*: Discrimination and renunciation are qualities that will yield beneficent results. *atireka* or *atīśayaḥ* in them means firmness in discrimination and supreme unyielding renunciation. By such firm discrimination and austere renunciation, by the conviction that Brahman is the only truth and the world is *mithyā*, desire will not arise for the worldly objects which are all *mithyā*. So detachment from everything upto Brahmaloka is hailed as praiseworthy.

*śuddhatvamāsādyā*: attaining purity; only he who is not subject to desire (*kāma*) is said to be pure.

The mind qualified by those two virtues, attaining such purity and absence of defilement; it helps to get rid absolutely of all traces of bondage; for it ceases to be extrovert (*bahirmukha*) and is firmly set on Brahman. Thus, the mind of firm discrimination and uncompromising renunciation is the cause of liberation. So the *buddhi-mān* i.e., the intelligent man who understands the means (to liberation) perfectly, who desires the end-result of liberation must be unswerving in the possession of these virtues. For with reference to desire for means, the desire for fruit is the cause. If the person who desires liberation at first acquires with effort discrimination and renunciation, it is as good as declaring that the end-result (of liberation) is not denied, that it is inescapable.

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After stating that discrimination and renunciation are the means to withdraw the mind from sense-objects, the Guru proceeds to show that an object which produces a sense of danger makes for withdrawal from it. For, if a man mistakes a diamond for a mere bit of glass, he is not attracted to it and does not go to pick it. So too a fearful object produces fright and hinders approach. So, with great compassion, the Guru turns the mind from sense-objects by producing the sense of fear for them.

मनो नाम महाव्याघ्रः विषयारण्यभूमिषु ।

चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ १७८ ॥

*mano nāma mahāvyaṅghraḥ viṣayāranyabhūmiṣu ।*

*caratyaatra na gacchantu sādhave ye mumukṣavaḥ ॥*

A terrible tiger called the mind wanders in the vast forest of sense-objects. Let not the good persons who seek salvation go there.

The sense-objects themselves are the forest. For, they are the combination of numberless evil effects. *Vide* the śruti: *viṣayām-steṣu gocarān* (Kaṭha.). In those forests a fierce tiger called the mind wanders at will. In accord with the śruti: *parāñci khāni* . . . . . (Kaṭha) sliding towards sense-objects is natural to the mind as water flows to a lower level. By the śruti *bandhāya viṣayāsaktam*—the attachment to sense-objects makes for bondage—a great calamity then befalls the jīva. Hence has it been declared in the Gītā: *sañjāyate kāmāḥ kāmāt krodho'bhijāyate | krodhāt bhavati sammohāḥ sammohāt smṛtīvibhramāḥ smṛtibhramāsāt buddhināśaḥ buddhināśāt praṇaśyati ||* : "From attachment arises desire, from desire arises anger, from anger arises delusion; from delusion loss of memory; that leads to extinction of buddhi which ends in destruction." Hence those who are sādhus, good persons, those who desire liberation, should beware of straying into the forest of sense-objects. To attain liberation, let them restrain the mind from sense-pleasures. *Vide* the śruti: *kaścit dhīraḥ pratyagātmānamaiḥṣaṭ āvṛttacākṣuramṛtatvam icchan*: (Kaṭha.). "A wise (brave) man desiring immortality, turning his eyes inward, saw the inner ātman."

## 179

Previously, it was said there is no avidyā apart from the mind (*nahyastyavidyā manaso'tiriktā*). Further explaining it, its binding nature is described in these four ślokas.

मनः प्रसूते विषयानशेषान् स्थूलतन्मा सूक्ष्मतया च भोक्तुः ।

शरीरवर्णाश्रमजातिभेदान् गुणक्रियाहेतुफलानि नित्यम् ॥ १७९ ॥

*manāḥ prasūte viṣayānaśeṣān sthulātmanā sūkṣmatayā*

*ca bhoktuḥ |*

*śarīravarṇāśramajātibhedān guṇakriyāhetuphalāni nityam ||*

It is the mind which always produces for the jīva (who is the enjoyer) the experiences of all sense-objects in the gross and subtle form. The distinctions of body, varṇa, āśrama and caste, qualities, actions, causes and effects are always mind-produced.

The mind creates the objects of experience. In the person's waking state, in their gross form, this creation is effected through the experience produced with reference to objects through the sense-

organs presided over by their respective deities. In the dream state, when the sense organs cease to be active, all objects of experience are created in a subtle form that can be apprehended only by the pure witnessing consciousness. Answering the question what are these objects, it is replied: the mind creates the manifold distinctions of kind like the body, the varṇa, the āśrama and the caste. Distinctions of body refer to the differences of divine, animal and human forms. The varṇa distinctions refer to those of brāhmaṇa, kṣatriya, vaiśya and śūdra. The āśrama distinctions refer to the brahmacarya, gārhaṣṭhya, vānaprastha and samnyāsa. It also creates distinctions of body like deva and manuṣya and of jāti like devatva etc. As in dreamless sleep,<sup>33</sup> i.e., suṣupti, the mind does not exist (i.e., does not function), these differences are not there. So, it follows that these distinctions are all creations of the mind. So too are the qualities, sound, etc., actions like throwing forth, which pertain to those effects. Their objects like pot etc., their actions, all these are always created by the mind. There is no other cause; for in the absence of the mind, nothing exists. *śarīra . . . . . bhedaḥ* may also be understood in two ways: as differences of body, varṇa, āśrama and jāti or as differences in the body.

*prasūte*: utpādayati: originates; creates.

*bhedāḥ*: prakārāḥ: modifications.

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असंगचिद्रूपममुं विमोह्य देहेन्द्रियप्राणगुणैर्निबध्य ।

अहं ममेति भ्रमयत्यजस्रं मनस्स्यकृत्येषु फलोपभुक्तिषु ॥ १८० ॥

*asaṅgacidrūpamamum vimohya*

*dehendriyaprāṇaguṇair nibadhya ।*

*aḥam mameti bhramayatyajasram*

*manassvakṛtyeṣu phalopabhuktiṣu ॥*

The ātman (jīva) is pure intelligence unattached to anything. Binding him by the cords of the body, sense-organs and vital airs, disabling him from understanding his real nature, the mind leads him up and down with a sense of agency and possession ('I' and 'mine') among the objects produced by his actions.

The manas is the subject of action. The ātman is asaṅga cit; it is devoid of all attachment; its form is infinite intelligence. This ātman is deluded by the qualities of the body, the sense-organs and

<sup>33</sup> and in samādhi.

the vital airs. It is made incapable of comprehending its real nature. It is made to identify itself with the body, sense-organs and vital airs, and to think of their properties by the sense of 'my'. Then it is led up and down always in the process of agency and enjoyment of secular and vaidika actions performed by it. As it is said: a person acts to enjoy; and to be able to act, he enjoys (eats). The śruti says: *ātmanam ced vijānīyāt ayamasmīti pūruṣaḥ kimicchan kasya kāmāya śarīramanusamjvaret* (Muṇḍ). "If a person realises that he is the Paramātmā, desiring what and for whose benefit will he suffer pains in the body?" Hence one who has realised his essential nature as unattached and as cidānanda, desires nothing, nor does he do any action. For, agency and enjoyment are bound up with attachment to the body and the sense-organs. That attachment to the body is to be traced to the mind. For, it is not seen in dreamless sleep as the mind is stilled and does not function then. Avidyā by itself in its own nature cannot be the cause of bondage except in association with the mind. Hence, the cause of bondage is to be traced to the mind only.

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Now is explained that through bondage, the manas is the cause of sorrow and suffering.

अध्यासयोगात्पुरुषस्य संसृतिः

अध्यासबन्धस्तद्वमुनेव कल्पितः ।

रजस्तमोदोषवतोऽविवेकिनो

जन्मादिदुःखस्य निदानमेतत् ॥ १८१ ॥

*adhyāsayogāt puruṣasya samsṛtiḥ*

*adhyāsabandhastvāmunaiva kalpitaḥ ।*

*rajastamodoṣavato'vivekino*

*janmādiduḥkhasya nidānametat ॥*

A man's involvement in samsāra is due to super-imposition. The bondage of super-imposition is created by the mind only. It is the primal cause of the griefs of birth and death for the man of non-discrimination caught up in rajas and tamas.

*rajastamodoṣavataḥ*: of the *aviveki* who is characterised by the two defects of rajas and tamas, which are the cause of āvarana and vikṣepa (concealment and projection) who is devoid of the sense to discriminate between the ātman and the non-ātman.



*adhyāsayogāt*: by mistaking the things which are anātman for the ātman.

*samsṛtiḥ*: the succession without intermission of birth and death.

By the term *adhyāsabandha* it is conveyed that the *adhyāsa* (super-imposition) which is the cause of *samsāra* is to be traced to the mind. The bondage itself is of the form of *adhyāsa*. By the text: *manah prasūte*, it is said that the body with the senses is born of the mind. The import is that *adhyāsa* is the creation of the mind. Through the *adhyāsa* which is the cause of the succession of birth and death and the flow of *samsāra* by them, the mind is the primal cause of all kinds of griefs constituted by birth, death, old age, disease etc.

*nidānam*: ādi kāraṇam: primal cause

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अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।

येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ १८२ ॥

*ataḥ prāhurmano'vidyām paṇḍitāstattvadarśinaḥ ।*

*yenaiva bhrāmyate viśvam vāyunevābhraṇḍalam ॥*

So the wise who know the truth have declared that the mind itself is *avidyā*. It is by it that the universe is tossed about like the clouds by the wind.

*tattvadarśinaḥ*: those who are given to realise the truth.

*paṇḍitāḥ*: those who have learnt the Vedānta; the great scholars.

Therefore, as the mind is the cause of *samsāra*, they call the mind itself *avidyā*. For, the mind is the effect of *avidyā*. Also, mere *avidyā* by itself cannot be the cause of *samsāra*.

*pra* in *prāhuḥ*: is to show that it is appropriate to say that *manas* alone is *avidyā*.

The reason for that is stated. By the *manas*, the entire universe, i.e., all the *jīvas* are tossed about, i.e., by wrong apprehension they are led up and down. Illustration for this: even as the clouds in the sky are scattered by wind in all directions.

Now what should be done by a seeker for liberation is stated.

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तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।

विशुद्धे सति चेतस्मिन् मुक्तिः करफलायते ॥ १८३ ॥

*tanmanaśśodhanam kāryam prayatnena mumukṣuṇā ।  
viśuddhe sati caitasmin muktiḥ karaphalāyate ॥*

Therefore, the man who earnestly desires liberation must purify his mind. If the mind is purified, liberation is as easily realised as a fruit in the palm of one's hand.

*tat:* for the reason stated earlier, i.e., as saṁsāra arises through adhyāsa to a person affected by rajo - and tamo-guṇas.

*mumukṣuṇā:* by one who desires liberation.

*prayatnena:* by great effort; prakṛṣṭa-yatnena.

*manaśśodhanam:* removal of rajo- and tamo-guṇas which affect the mind.

*ca* in *caitasmin* indicates the reason: *yataḥ iti*.

*etasmin:* in this mind bereft of rajo- and tamo-guṇas and which is predominantly of sattva nature.

*muktiḥ karaphalāyate:* liberation becomes visible as clearly as fruit in the palm of the hand.

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The method of purifying the mind is explained.

मोक्षैकसक्त्या विषयेषु रागं निर्मूल्य संन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यश्च श्रवणादिनिष्ठो रजस्त्वभावं स धुनोति बुद्धेः ॥ १८४ ॥

*mokṣaikaśaktyā viṣayeṣu rāgam  
nirmūlya saṁnyasya ca sarvakarma ।  
sacchraddhayā yaśśravāṇādinisṭho  
rajassvabhāvam sa dhunoti buddheḥ ॥*

By concentrated dedication to the desire for liberation, if one gets rid of all attachment to objects, renounces all actions and is firmly given to śravaṇa (hearing from a competent teacher) etc., with faith in Brahman (Sadvaṣṭu), he completely destroys rajas-nature of the intellect.

*mokṣaikaśaktyā:* By supreme dedication to liberation only, i.e., *tīvramumukṣayā:* sakti: āsakti: strong attachment.

*viṣayeṣu rāgam nirmūlya*: completely uprooting attachment to the body etc., in the false belief that they would give happiness; giving them up completely by rooting out the egoistic sense.

*samnyasya ca sarvakarma*: *sarvakarma*: i.e., the *niṣkāma* (actions without desire for the results), the *nitya* (the obligatory) and the *naimittika* (seasonal) duties. Giving up the *niṣkāma*, the *nitya* and *naimittika* karmas; *samnyasya*: giving them up absolutely; *svarūpato'pi parityajya*.

*sacchraddhayā*: by earnestness for (dedication to) to Brahman, that *sadvastu* which cannot be sublated in any of the three periods of time; or, unswerving earnestness in the Sat, by faith in the words of the guru and Vedānta.

*śravaṇādiniṣṭhaḥ*: one continuously habituated to hearing, meditation and reflection (*śravaṇa*, *mananā* and *nididhyāsana*).

*rajassvabhāvam sa dhunoti buddheḥ*: completely eradicates the *rajaś* nature of the *buddhi* which is a power of distortion. Where there is attachment to the body etc., one does actions. When there is *karma* (action), there is deflection of the *buddhi*. By eradicating attachment, all actions are given up and for an earnest person directing his mind inward, there will be no occasion for deflection of the mind. Hence it follows that *śravaṇa* etc., must be done by a *saṁnyāsin* who is free of all attachments, with earnestness for getting rid of the defects to which the *buddhi* is prone.

*dhunoti*: *kṣālayati*, *nitarām naśayati*: completely destroys.

### 185

Now the *anātma*-nature of the *manomaya* (*kośa*) is concluded.

मनोमयो नापि भवेत्परात्मा

ह्याद्यन्तवत्त्वात् परिणामिभावात् ।

दुःखात्मकत्वात् विषयत्वहेतोः

द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ १८५ ॥

*manomayo nāpi bhavet parātmā*

*hyādyantavattvāt pariṇāmibhāvāt ।*

*duḥkhātmatvāt viṣayatvahetoḥ*

*draṣṭā hi dṛśyātmatayā na dṛṣṭaḥ ॥*

The *manomaya kośa* cannot be the *Paramātmā* as it has a beginning and an end, as it is subject to modifications, as it is of the nature of suffering, as it is an object. The seeing subject cannot be the seen object.

*Parātmā*: *Paramātmā*.

The manomayakośa cannot be the *Paramātmā*. The reasons for this are given together here.

(1) *ādyantavattvāt*: As it has a beginning and an end; it attains extinction (*laya*) in dreamless sleep and arises in waking etc. So it cannot be the *ātman* which has neither beginning nor end.

(2) *pariṇāmibhāvāt*: as it is subject to modifications viz., *kāma*, *saṁkalpa*, *vicikitsā*, *śraddhā*, *aśraddhā*, *dhṛtiḥ*, *adṛtiḥ*, *hriḥ*, *bhīḥ*, *dhūḥ*. So, it cannot be the *ātman* which is *avikārin*, not subject to modification.

(3) *duḥkhātmakatvāt*: Its nature is compacted of *duḥkha*, grief. Hence it is controlled and purified. It has been shown that all grief arises from *adhyāsa*. Therefore the manomayakośa cannot be the *ātman* which is of the nature of bliss.

(4) *viśayatvavahetoh*: The śruti says: *anyatramanā abhūvam nādrākṣam anyatramanā abhūvam nāśrauṣam* (*Bṛh.*) "My mind was elsewhere; I did not see; my mind was elsewhere, I did not hear." Because it is an object of cognition by the witnessing consciousness and as it is the *viśaya*, a cognised object, it cannot be the *ātman* which is the universal witness.

*dr̥ṣṭā hi dr̥śyātmatayā na dr̥ṣṭaḥ*: The seeing subject is nowhere known to be the seen object. Hence, both when it is functioning and otherwise, the mind is perceived by the witness as existing or non-existing. The seen and the seer cannot coexist in the same thing. The mind is the seen. So, it cannot be the *ātman* which is of the nature of the seer. Thus, that the mind is *ānātmā* is established.

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Now the *viññānamaya kośa* is explained.

बुद्धिर्बुद्धोद्भिः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात् पुंसः संसारकारणम् ॥ १८६ ॥

*buddhirbuddhīndriyaḥ sārddham savṛttiḥ kartṛlakṣaṇaḥ ।*

*viññānamayaakośas syāt pumsaḥ saṁsāra-kāraṇam ॥*

Buddhi with its organs of knowledge and its actions having the characteristics of an agent is known as the *viññānamayaakośa*. This *viññānamayaakośa* is the cause of *samsāra*.

*buddhīndriyāḥ sārḍham*: With the five jñānendriyas namely the ear etc.

*sārḍham*: saha; along with.

*savṛttiḥ*: With vṛtti, i.e., with the modification of the mind that makes for determinate knowledge.

*kartṛlakṣaṇaḥ*: Which has the quality of a kartā i.e., which is of the nature of knowledge, desire and action.

*viññānamayaakośasyāt*: it is called by the name of *viññānamaya-kośa*.

By *pumsaḥ* etc., its effect is stated. It is the cause of samsāra of the person. Vide the śruti: *sa samānassannubhau lokāvanusañcarati, sadhīḥ svapno bhūtvā dhyāyativā lelāyativā* (Brh.) The same antaḥkaraṇa when it is subject to doubt is called the manas. When it is modified in the form of determinate knowledge it is called buddhi. There the mind functions as the instrument and the buddhi as the agent. For one does an action only after deciding. The relation between the mind and buddhi is of precedence and succession. Hence the *viññānamayaakośa* is spoken of separately after speaking about the *manomaya kośa*. Otherwise, as the five jñānendriyas function in both, the difference between the two cannot be apprehended. Vide the śruti: *tasmād vā etasmān manomayāt anyo'ntara ātmā viññānamayaḥ* (Taitt.) Therefore, the *viññānamaya ātma* is different from the *mano-maya*. Here too the same idea is conveyed.

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अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावान् अहमित्यजस्रं

देहेन्द्रियादिष्वभिमान्यते भृशम् ॥ १८७ ॥

*anuvrajaccitpratibimbaśaktiḥ*

*viññānasamjñāḥ prakṛter vikāraḥ ।*

*jñānakriyāvān ahamityajasram*

*dehendriyādiṣvabhimanyate bhṛśam ॥*

This *viññānamayaakośa* has power of reflection of the *caitanya* which it accompanies. It is a modification of *prakṛti* (avidyā). It is characterised by knowledge and action and always identifies itself with the body, the organs etc.

Buddhi is the effect of the action of the aggregate of the five elements. The cit is reflected in it in its place. It is the reflection of the Paramātmā in immediate consecution (or pervasion). Its śakti (or power) is of the nature of illumination. For, the reflection of a luminous body is also luminous. The reflection of the sun in a mirror etc., illumines dark places like clefts in the ground which the sun's rays cannot penetrate.

*anuvrajaccitpratibimbāśaktiḥ*: buddhi is endowed with cit śakti by the pervasion of the cit.

*viññānasamjñāḥ*: Hence, that whose name is viññāna. Vide the śruti: *viññānam yajñam tanute* (Taitt.): It is buddhi that is the doer of actions like yajñas and yāgas.

*prakṛtervikāraḥ*: modification of the *mūlaprakṛti*, i.e., of avidyā. This kośa is the effect of avidyā as the *sūkṣmabhūtapāñcaka* (the five subtle elements) is the product of the combination of sattva elements and this *sūkṣmabhūta-pāñcaka* is the effect of avidyā. So, this kośa is the effect of avidyā in a successive series.

*jñānakriyāvān*: jñāna and kriyā which are its modifications; of the form of inquiry into objects, contemplation and going to other worlds; that which has such jñāna (knowledge) and kriyā (action).

*dehendriyādiṣu*: in the body and the organs. It was declared previously: *antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi | ahamitya-bhimānena tiṣṭhatyābhāsatejasā* || (śl. 105). The attachment of the jīva with the body etc., cannot take place without buddhi. The jīva too is compacted of the upādhi of buddhi. The caitanya acquires a sameness with the buddhi. Hence it is that the caitanya is spoken of as non-distinct from jīva. In consequence, in waking and dream states it is always considered as 'I'. This leads to the expressions: I am a man; I am stout; I go; I stand; I cross over; I see; I hear; I breathe in; I breathe out. Thus, by the identification (of the ātman) with the viññānamaya kośa, the fact of that kośa being endowed with the jñāna is explained.

### 188 & 189

The kriyāvattva (agency) of viññānamayakośa is explained.

अनादिकालोऽयमहंस्वभावो जीवस्समस्तव्यवहारबोधा ।

करोति कर्मण्यनुपूर्ववासनः पुण्यान्यपुण्यानि च तत्फलानि ॥ १८८ ॥

भुङ्क्ते विचित्रास्वपि योनिषु व्रजन् आयाति निर्यात्यध ऊर्ध्वमेव ।

अस्मैव विज्ञानमयस्य जाग्रत्स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ १८९ ॥

*anādikālo'yamahamsvabhāvaḥ*  
*jivassamastavyavahāra-voḍhā |*  
*karoti karmāṇyanupūrvavāsanāḥ*  
*puṇyānyapuṇyāni ca tatphalāni ||*  
*bhūṅkte vicitrāsvapi yoniṣu vrajan*  
*āyāti niryātyadha ūrdhvameṣaḥ |*  
*asyaiva vijñānamāyasya jāgrat-*  
*svapnādyavasthāḥ sukhaduḥkhabhogāḥ ||*

This sense of the 'I' is without beginning. It is called the jīva and carries on all activities itself. By previous vāsanās, it also performs actions and experiences good and evil and their effects. Born in various bodies, it comes and goes, below and above. To this vijñānamāya kośa belong the waking and dream states and the experiences of joy and sorrow.

In the previous śloka it was said that the vijñānamāyakośa is a modification of prakṛti (avidyā) (prakṛtervikāraḥ). Being a modification of prakṛti, it may be argued that it must be said to have a beginning. Yet, in mahāpralaya, vijñāna remains in the causal subtle form. Buddhi has the tendencies of previous karmas as its locus. If it is totally destroyed, re-creation will not be possible. At the time of creation in accordance with the declaration of the śruti: "anena jīvenātmanā", Īśvara said in the īkṣāṇa-śruti that "He should enter into the world and create names and forms." Moreover, till videhakaivalya (release after death) arises, there is no complete destruction of buddhi. Hence, buddhi too which is the cause of saṃsāra must be said to be anādi (beginningless). The attachment to the present body and its organs should also be said to be beginningless. For, in the previous embodiment there was a like attachment to the body and organs then existing and so on in infinite regress.

*anādikālaḥ*: that about which it cannot be stated when it began.

*ahamsvabhāvaḥ*: that jīva i.e., the buddhi in which the cit is reflected that identifies itself with body, indriyas, etc., as 'I'. It is the instrument of all worldly activities. In accordance with the śruti: *vijñānam yajñam tanute, karmāṇi tanute'pi ca* (Taitt.), it is the agent of all secular and religious activities. That is further explained by the word *anupūrvavāsanāḥ*: whom pūrvavāsanās, the tendencies of former lives accompany. Vide the śrutis: *tam vidyākarmaṇi samanvārabhete pūrvaprajñā ca; puṇyo vai puṇyena karmaṇā bhavati pāpaḥ pāpena* (Bṛh.); *puṇyakarmas* are those ordained in

the śāstra. *apunya karmas* are prohibited karmas. The jīva performs actions prescribed in the śāstras and those prohibited by it and the neutral karmas like eating and sleeping.

*bhoktrtvam* is then explained. *tatphalāni*: the effects of the prescribed and prohibited karmas. The jīva becomes the experiencer of joy and sorrow being born out of the 84 lakhs of wombs of gods, creatures and men. For that purpose, he goes down to hell etc., goes forth to heaven etc. He speaks of his ātman which does not act in any manner (which is quality-less, *nīrdharmaka*) in the words: I am awake, I sleep, I slept, I am happy, I am unhappy, attributing to it the qualities due to wrong identification (of the ātman with the vijñānamaya kośa).

*jāgratsvapnādyavasthāḥ*: of this vijñānamayakośa, the states of waking, dream, etc.; *ādi* (etc.) is intended to include *suṣupti* and *samādhi*.

*sukhaduḥkhabhogāḥ*: experience (*anubhavaḥ*); the experience of joy and grief.

## 190

देहादिनिष्ठाश्रम-धर्म-कर्म-गुणाभिमानः सततं ममेति ।  
विज्ञानकोशोऽयमतिप्रकाशः प्रकृष्टसान्निध्यवशात् परात्मनः ॥  
अतो भवत्येष उपाधिरस्य यदात्मधीः संसरति भ्रमेण ॥ १९० ॥

*dehādiniṣṭhāśrama-dharma-karma-*  
*guṇābhimānaḥ satatam mameti ।*  
*vijñānakośo'yamatiprakāśaḥ*  
*prakṛṣṭasānnidhyavaśāt parātmanaḥ ॥*  
*ato bhavatyeṣa upādhirasya*  
*yadātmadhīḥ samsarati bhrameṇa ॥*

This vijñānamayakośa always considers as its own the qualities of the body pertaining to the nature, acts and qualities of the several āśramas. It is very luminous as it is in exceedingly close proximity to the Parātman. Therefore, it is the upādhi of the ātman, deluded by which it (the ātman) is subject to *samsāra*.

*dehādi*: *ādi* is to include the indriyas like the eye, the *prāṇa* etc.

*dehādiniṣṭhāśrama-dharma-karma-guṇābhimānaḥ*: The āśrama etc., which pertain to the body etc., *dehādi*: by *ādi* etc., (body etc.), are signified the sense-organs like the eye and also the breath.



*āśramāḥ*: brahmacarya etc., *dharma*: being a man, being a brāhmaṇa etc., *karmāṇi*: secular actions like standing or moving; religious actions like utterances of mantras; *guṇāḥ*: being short or tall, or being of good or evil qualities. In all these there is a sense of 'mine' when the buddhi in which the effulgence of the ātmā is reflected combines with indriyas, the deha etc.; then it super-imposes on itself the functions and qualities of the deha etc.

*parātmanah*: of the nature of the inner ātman. The buddhi by itself is *acetana*, *jaḍa*. Why then is the expression *parātmanah* used with reference to it? The answer is by the śruti '*cetanaścetanā-nām*': the buddhi being like *cetana* is extremely close to the Paramātman which is of the nature of *cit* which is alone (without a second), free from impurity and unattached.

In the case of other indriyas there is no direct contact with the *caitanya*. As there is special direct proximity with the supreme *caitanya*, this *kośa* does not depend on anything else for the reflection (of the ātman) in it. The idea is that in the case of the other organs there is no direct and immediate proximity to the ātman. Hence this *viññānamaya* *kośa* which is of the form of buddhi is very effulgent and this *upādhi* is the cause of the distinction as *jīva*. It is the primal cause of agency for action and enjoyment which qualities reside in the *jīva*. Hence, the ātman with the sense of the "I" undergoes the afflictions of agency for action etc., and gets involved in *samsāra* due to delusion.

## 191

The same itself is further explained.

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्स्वयंज्योतिः ।

कूटस्थस्सद्भात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ १९१ ॥

*yo'yam viññānamayaḥ prāṇeṣu hṛdi sphurat svayamjyotiḥ* ।  
*kūṭasthaḥ sannātmā kartā bhoktā bhavatyupādhisthaḥ* ॥

This ātmā which is compacted of *viññāna* which is self-effulgent and shines in the heart near the *prāṇas*, being immutable, becomes a doer and enjoyer in the midst of the *upādhis*.

*prāṇeṣu hṛdi sphurat svayamjyotiḥ*: *prāṇeṣu* does not mean 'in the *prāṇas*'. It is '*sāmīpya saptamī*', like the *pāśāṇe vrkṣaḥ*: tree in a stone, i.e., tree near a stone. *prāṇeṣu* means near the eye etc. As the reference of 'I' is attached to many things, in the context of King Janaka's question to the sage Yājñavalkya: 'Which of these

is the ātmā?' and the answer to it: 'Prāṇa stands for indriyas and the vital airs and the ātman is not said to be any of these which are near it.' Similarly, the buddhi too is near the prāṇa etc. But there is a difference which is referred to by the expression: *hṛdi sphurat svayamjyotiḥ*. Buddhi is what envelops the caitanya jyotis which shines in the lotus of the heart, which, while not capable of being illumined by anything else, itself illumines everything. This vijñānamaya caitanya is never found to exist in the jīva apart from buddhi since from the beginning till the moment of release it is known as vijñānamaya. Or, by the rule that 'mayat' also indicates one's own self it may be spoken of as the form of vijñāna (vijñānasvarūpa).

Such an ātmā is said to be *kūṭastha* i.e., it stands for ever like an anvil without undergoing any modification. It is without change. Yet, getting identified with buddhi with its function of knowing and action, it becomes tainted by avidyā and becomes an actor and an experiencer, even as due to delusion, a crystal appears red by contact with a red colour.

*kūṭasthassan: api* is to be added as *kūṭasthassannapi*: though it is *kūṭastha*.

192

The same is made clear:

स्वयं परिच्छेदमुपेत्य बुद्धेः  
तादात्म्यदोषेण परं मृषात्मनः ।  
सर्वात्मकस्सन्नपि वीक्षते स्वयं  
स्वतः पृथक्त्वेन मृदो घटानिव ॥ १९२ ॥

*svayam paricchedam upetya buddheḥ  
tādātmyadoṣeṇa param mṛṣātmanah ।  
sarvātmaḥ sannapi vīkṣate svayam  
svataḥ prthaktvena mṛdo ghaṭāniva ॥*

By the defect of adhyāsa (false identification) of the mithyātman, namely buddhi, the ātman, which is the all, attains limitation and looks upon itself as different like pots from the clay.

*mṛṣātmanah*: of buddhi which is of the nature of mithyā. By wrong identification with buddhi which is of the nature of mithyā by virtue of adhyāsa and not by its real nature, though by itself it is of the nature of all (*Vide* the śrutis: *idam sarvam yadayamātmā* (*Mund.*); *sarvam khalvidam brahma* (*Chānd.*)), it seems to attain

diminution. Clay is the material of all mud pots. There is no mud pot apart from clay. Yet, they are seen (spoken of) as if different from clay. So too, the one universal ātmā seems disparate by virtue of association with buddhi as 'I', 'he', 'this', 'you' etc., though, being the material cause of all, there is nothing different from it.

193

This meaning is explained with reference to the (apparent) changing nature of what is changeless and the expression *kūṭasthas-sannātmā* (being unmoving and unchanging like the anvil).

उपाधिसंबन्धवशात् परात्मा-

प्युपाधिधर्मनिनुभाति तद्गुणः ।

अयोविकारानविकारिवह्निवत्

सदैकरूपोऽपि परः स्वभावात् ॥ १९३ ॥

*upādhisambandhavaśāt parātmā-*

*pyupādhidharmānanubhāti tadguṇaḥ ।*

*ayovikārānavikārivahnivat*

*sadaikarūpo'pi paraḥ svabhāvāt ॥*

Though of the same form, and without any change, by virtue of association with upādhis, the real ātman too, as if of the nature of the upādhis, acquires its qualities even as the fire which has no form appears in the form of iron.

When a piece of iron is heated red hot in a smithy, it is beaten into different shapes as long, round etc. The fiery heat and the iron become so intimate that people attribute to the fire the different forms of the iron and say, the fire is long or round. This is due to delusion which confuses the fire with the iron. So too, the Paramātmā getting conjoined with the upādhis, attributes to itself the qualities of the upādhi, like acting, and enjoying. *Vide śrutiḥ: dhyāyatiṣa, lelāyatiṣa (Bṛh.)*. When the buddhi thinks or changes, the ātman thinks that it changes. It appears as if it has qualities of the upādhi in the forms 'I do', 'I am happy', 'I am unhappy' etc. In real fact, it is by its own nature, by virtue of its *saccidānandasvarūpa, nityaśuddhabuddhamuktasvabhāva*, eternal, pure omniscient, and free. In the example of fire and in what is exemplified the Parātman, being of the same nature, devoid of change is the common factor.

At the beginning of the śloka, the words *ekarūpo'pi vikāraśūnyo'pi*: 'though always of the same nature and devoid of change' should be prefixed.

194 and 195

शिष्य उवाच—

भ्रमेणाप्यन्यथा वास्तु जीवभावः परात्मनः ।  
 तदुपाधेरनादित्वात् नानादेशि इष्यते ॥ १९४ ॥  
 अतोऽस्य जीवभावोऽपि नित्यो भवति संसृतिः ।  
 न निवर्तते तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९५ ॥

Śiṣya uvāca:

bhrameṇāpyanyathā vā'stu jīvabhāvaḥ parātmanah ।  
 tadupādher anāditvāt nānāder nāśa iṣyate ॥  
 ato'sya jīvabhāvo'pi nityo bhavati samsṛtiḥ ।  
 na nivarteta tanmokṣaḥ katham me śrīguro vada

The śiṣya said:

Let the assumption of jīvahood by the Paramātmā under the influence of the upādhis be due to delusion or otherwise. That upādhi is beginningless. Of what is beginningless, there can be no destruction. Then, the ātman's jīvahood will be eternal. How then can there be freedom from samsāra? Teach me this, O Guru!

Let the jīvabhāva (jīvahood) of the Paramātmā which is not a samsārin, and super-eminent be due to delusion or as a matter of fact. By the limitation it is subject to, it is known as the vijñānamaya kośa. But it is said 'anādikālo'yam ahamsvabhāvaḥ' (śl. 188) "this sense of 'I'ness (jīvahood) is without beginning". By this, it becomes beginningless like the ātman itself. What is beginningless cannot be destroyed. As the upādhi which is responsible for jīvahood is beginningless, its destruction cannot take place. So, the jīvahood of the Paramātmā will be eternal; it will not be annihilated. When the jīvahood is eternal, samsāra will be eternal. Then, how will I attain freedom from samsāra? Oh Guru! teach me this.

vada: upadiśa; instruct me.

196

श्रीगुरुवाच—

सम्यक्पुष्टं त्वया विद्वन् सावधानेन तच्छृणु ।  
 प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९६ ॥

Śrī Gururuvāca:

sumyak pṛṣṭam tvayā vidvan sāvadhānena tacchṛṇu  
 prāmāṇikī na bhavati bhrāntyā mohitakalpānā ॥

The Guru said: Learned one! You have asked a good question. Listen to my answer with attention. The imagination (of samsāritva to what is asamsāri) cannot be valid as it is due to delusion.

Oh intelligent One! You have asked a good question. Listen to the answer to it attentively, i.e., without your mind straying to other subjects. *śṛṇu: śrutva avadhāraya*, i.e., listen and determine.

*mohaḥ*: the absence of the knowledge which must be acquired.

*bhrāntyā mohitakalpānā*: The false imagination that has arisen due to delusion, *tāmāsa* quality.

Really, the *ātman* is of the nature of pure (untainted) intelligence. Due to the strong delusion born of *ajñāna* of the individual, there is the imagination (attribution) of being a *samsārin* to what is not a *samsārin*. This cannot be valid. For it arises out of the *ajñāna* which generates the delusion and relates to a condition of the impossibility of right knowledge to one under the spell of *moha* (delusion):

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भ्रान्तिं विना त्वसाङ्गस्य निष्क्रियस्य निराकृतेः ।

न घटेतार्थसंबन्धो नभसो नीलतादिबत् ॥ १९७ ॥

*bhrāntim vinā tvasaṅgasya niṣkriyasya nirākṛteḥ* ।

*na ghaṭetārthasāmbandho nabhaso nīlātādivat* ॥

The *ātman* is unattached, actionless and formless. Without delusion there can be no connection of it with the objects of the world even as blueness has no connection with the sky.

'*tu*' is for emphasis. *asaṅgasya* of what is really devoid of any *saṅga* (association). The *śruti* says: *asaṅgo hyayam puruṣaḥ* (*Brh.*): "the *ātmā* is unattached". That it is so unattached is verified in the state of dreamless sleep. Again, the *śruti* says: *niṣkalam niṣkriyam* (*Śvet.*) indicating that the *ātmā* is actionless and unchanging. The *smṛti* *avyakto'yaṁ acintyo'yaṁ avikāryo'yaṁ ucyate* (*B. G.*): "This is said to be unmanifested, this is said to be beyond thought, this is said to be unchangeable", is to the same purport. It has no form as indicated by the *śruti* *na tasya kāryam karaṇam ca vidyate; asthūlam ananū* (*Brh.*): "It has no effect or cause. It is not big nor small." Without delusion, i.e., without the wrong identification of the *ātman* in the *sthūla*, *sūkṣma* and *kāraṇa śarīras*, the *ātmā*

can neither be said to be a thing or object of perception. It is ever unattached, non-acting like the sky which, being without form, is wrongly said to be of blue colour. The same is conveyed by Śrī Śaṅkara in his bhāṣya: *apratyakṣe' pi hyākāṣe bālāstalamalinatadya-dhyasyanti*: "Boys (people) without discrimination superimpose black, yellow, blue etc., on the invisible sky". Even as blueness etc., are not true, so too are all these predications about the ātman caused by delusion and are not valid. It is to be understood that the sky does not become blue merely by imagination.

## 198

Making the same clear, by the next two ślokas, the annulment of samsāra is explained. The real nature of the ātman is explained in two ways through śruti and the realisation of the wise; this is done to prove mithyātva (apparential or phenomenal) character of the jīva.

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।

भान्त्या प्राप्तो जीवभावो न सत्यो मोहापाये नास्त्यवस्तु स्वभावात् ॥ १९८ ॥

*svasya draṣṭurnirguṇasyākriyasya*

*pratyagbodhānandarūpasya buddheḥ ।*

*bhrāntyā prāpto jīvabhāvo na satyo*

*mohāpāye nāstyavastu svabhāvāt ॥*

This ātman (the seer or sākṣin) is quality-less and actionless and is realised within as Knowledge and Bliss Absolute. The jīvahood of this ātman is an imagination by the delusion of buddhi and is not true. As it is by nature untrue, it vanishes with the annulment of the delusion.

*draṣṭuḥ*: of the draṣṭā or the witness (sākṣin.)

*nirguṇasya*: of what is devoid of any quality.

*akriyasya*: of what is actionless, devoid of any change.

*pratyagbodhānandarūpasya*: that which is of the nature of bliss of inmost knowledge.

Of such an ātman, the jīvabhāva is imagined by wrong identification of the ātman. It is not true, i.e., it is not that it is impossible of sublation. The delusion is destroyed by the realisation of one's real nature.

*mohāpāye*: by the destruction of *ajñāna* by the realisation of the truth arrived at by study of śruti and by listening to the upadeśa of the ācārya. When truth is realised, the *ajñāna* is destroyed and the delusion born of it also is destroyed. Upon the annihilation of this *moha*, the imagined objects which are super-imposed too cease to appear as before.

## 199

The fourth quarter of the previous śloka is explained.

यावद् भ्रान्तिस्तावदेवास्य सत्ता  
मिथ्याज्ञानोज्ज्वलितस्य प्रमादात् ।  
रज्ज्वां सर्पो भ्रान्तिकालीन एव  
भ्रान्तेर्नाशे नैव सर्पोऽस्ति तद्वत् ॥ १९९ ॥

*yāvad bhrāntistāvadevāsya sattā*  
*mithyājñānojjvmbhitasya pramādāt ।*  
*rajjvām sarpo bhrāntikālīna eva*  
*bhrānter nāśe naiva sarpo'sti tadvat ॥*

Its (*jīvabhāva*) *sattā* (existential character) persists so long as there is delusion as it is born of *mithyājñāna*. The serpent in the rope endures only during the pendency of the delusion. When the delusion is destroyed, there is no serpent. So, too, here.

To explain the *mithyātva* (phenomenal) character of any effect, the reason is explained. This *avastu* (what is not real object) is the product of *ajñāna*. This *ajñāna* can be destroyed by the correct perception of the basis on which the super-imposition is made, i.e., of the *adhiṣṭhāna*. As long as there is delusion arising from non-discrimination between the *adhiṣṭhāna* and *āropita* (the basis on which the super-imposition is made and that which is super-imposed on it), the existential character (*sattā*) of the super-imposition remains. An example for it is given. The serpent in the rope. Due to ignorance of the rope, due to delusion which will vanish by perception of rope, what is seen in front is not understood in the form of the words 'this is not a serpent.' It is only during the pendency of such delusion that the mistaken notion 'this is a serpent', persists. When there is clear and distinct perception leading to the awareness: 'this is not a serpent, but a rope', the delusion in the form 'this is a serpent' is destroyed. Then there appears no serpent. So, too, till the realisation of the truth, 'I am Brahman', the delusion of *samsāra* persists due to the influence of the primordial *ajñāna* (*mūlājñāna*). As a

matter of fact, there is no samsāra at any time. It appeared due to delusion like the serpent in the rope. When the truth is known, the apprehension of that appearance too vanishes. Brahman alone remains by itself. Upon the realisation of one's real nature, ajñāna and its effects—all are destroyed. For, it is said: *adhiṣṭhānāvāśeṣo hi nāśaḥ kalpitavastunaḥ*: "Upon destruction of an imagined object, there remains only the basis on which the super-imposition has been made."

### 200 & 201

In śloka 194, the śiṣya expressed a doubt in the words: *tadupādheranāditvāt na anāder-nāsa iṣyate*: "As the upādhi is beginningless, its destruction cannot be affirmed." The guru felt that the answer to this doubt had not been clearly understood by the śiṣya. Taking up that topic, the guru provides the answer to it in the following two and a half ślokas.

अनादित्वमविद्यायाः कार्यस्यापि तथेष्ट्यते ।  
उत्पन्नायां तु विद्यायां आविद्यकमनाद्यपि ॥ २०० ॥  
प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।  
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥  
अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ॥ २०१ ॥

*anāditvam avidyāyāḥ kāryasyāpi tathesṭyate ॥  
utpannāyām tu vidyāyām āvidyakamanādyapi ।  
prabodhe svapnavat sarvam sahamūlam vinaśyati ।  
anādyapīdam no nityam prāgabhāva iva sphuṭam ॥  
anāderapi vidhvamsaḥ prāgabhāvasya vīkṣitaḥ ॥*

The beginninglessness of avidyā and its effect is declared. When right knowledge arises, though beginningless, the effect of avidyā vanishes along with its root cause even as dream and its cause vanish on waking.

Though avidyā is beginningless, it is not eternal, even as antecedent non-existence is not eternal. For though it is beginningless, the destruction of antecedent non-existence is seen.

What was told by you that upādhi is beginningless is even so. Beginninglessness is affirmed, as of avidyā, also of the vijñānamaya kośa which is the effect of avidyā. Avidyā is one. But the objects of creation are manifold. This manifoldness requires a like manifoldness in the upādhi responsible for it. God is common to all beings and is supremely merciful. For His manifold creation. He



needs a variegated upadhi. Therefore, whether one likes it or not, buddhi too which is its cause must be held to be beginningless.

Now, the guru speaks about its cessation. This effect of avidyā is destroyed along with its root cause when correct knowledge dawns. This knowledge arises from the Upaniṣads, and is of the nature of pramā (as opposed to bhrama), which is the direct intuitive perception of the adhiṣṭhāna or substratum.

The word *tu* in the second line of śloka 200 is intended to negate the opposite view that there is no destruction to what is beginningless.

*āvidyakam*: means 'the result of avidyā'.

*anādyapi*: though beginningless, i.e., though postulated to be beginningless to account for the activities of creation etc., it gets destroyed along with its root cause sleep. On waking all dream objects disappear. Not only do the dream objects disappear, but the root cause, namely, sleep too entirely disappears on waking. So too on waking to samyag-jñāna, the primordial avidyā disappears with its associations. Like light and darkness, vidyā and avidyā are opposed to each other. Likewise sleep and waking. When avidyā is destroyed by vidyā, then buddhi which is the effect of avidyā is also destroyed (avidyā is the cause of the perception of plurality; vidyā gives the perception of oneness). Therefore, the śrutis declare: *tatra ko mohah kaśśokaḥ ekatvamanuṣāyataḥ* (Īśā.): "Whence is grief or delusion for him who sees oneness?" *yatra sarvaṁ ātmaivābhūt tat kena kam paśyet* (Chānd.): "Where everything is the ātman, what can be perceived and by whom?" *yatra nānyat paśyati nānyat śṛṇoti nānyat vijānāti sa bhūmā* (Chānd.): "Where one does not see any other thing, does not hear any other thing, does not know any other thing, that is infinite". When that all-inclusive knowledge arises, the avidyā which is the cause of the variegated saṃsāra is destroyed from its roots. Like the tree withering away when the roots are destroyed, when avidyā is destroyed, its effects buddhi etc., also fade away.

When sleep is lost, pleasure and pain experienced (reflected) in it do not attach to the man who has awakened. Even so, to the man of true wisdom do not attach the experiences of saṃsāra which arose during the pendency of avidyā: for their ground has disappeared.

By the expression *anādyapi* etc., the guru gives an illustration from the standpoint of the opponent who contradicts the view that even for what is beginningless there is an end.

*idam*: this avidyā with its effect, though without beginning is not eternal, i.e., it is not the non-counter-entity of destruction (*na nāśāpratiyogī*). The logicians (Tārkikas) accept antecedent non-existence of an object (*prāgabhāva*) as being without beginning. But this *prāgabhāva* is destroyed by its counter-entity when the object is produced. This too is accepted by the logicians. So, too, here.

Here it may be argued: *ajñāna* may not be destroyed though it is beginningless and a positive entity. In the example given, antecedent non-existence (*prāgabhāva*) though beginningless, is not a positive entity. It is *abhāva*. What I refer to is what is both beginningless and positive. *Ajñāna* is beginningless and positive; not beginningless and non-existent. It is *anādi-bhāva*. Therefore, antecedent non-existence cannot be the example to prove that what is *anādi-bhāva* is liable to destruction.

It is replied: When the *prāgabhāva* (anterior non-existence) of a pot is spoken of, it does not refer to the total non-existence as such of the pot, but is the antecedent state (*avasthā*) of the pot. *prāgabhāva* means *prāgavasthābhāva*, anterior condition before production or, in the case of the pot, its *pūrvāvastha*. Though beginningless and positive, when its effect, the pot appears, this *prāgavasthā* vanishes. So it can be given as an example. Even logicians have agreed that the antecedent state (*avasthā*) is not *abhāva*, a negative entity, but *bhāva*, a positive entity.

The *Gītā* also says that what is truly existent cannot disappear: *nābhāvo vidyate sataḥ*. *Bhāva* or existence is of two kinds. It may have either *trikālābadhyatva-bhāvatvam* and *arthakriyākāritva-bhāvatvam*. One is what cannot be sublated in any of the three periods of time; the other relates to that kind of existence which has a pragmatic value, i.e. is useful to bring about an effect. *Avidyā* and its effects are liable to destruction; they need not have *sattvarūpabhāvatvam* or an existence which is of the nature of absolute sat. *Avidyā* is *bhāvarūpa*, a positive existential entity in the sense that it produces effects.

*Avidyā* and its products are accepted to be beginningless relying on the declaration of *śruti*. There is no point in referring to experience what can be known only from *śruti*. Apart from *śruti*, it cannot be learnt that a thing is without beginning and without an end. In respect of the example, namely the *ātman*, this character is learnt only from *śāstra*. In respect of *avidyā* etc., the *śrutis* say: *jīveśāvābhāsenā karoti*, 'the *jīva* and *īśvara* are the products of the reflection caused by *avidyā*. *Māyā avidyā ca svayameva bhavati*: *Māyā* and

*avidyā* are unproduced i.e., they shine by themselves. Thus it is declared that *avidyā* is *anādi*, beginningless. *bhūyaścānte viśva-māyānivṛttiḥ* (*Śvet*): "Again, at the end the cosmic *māyā* disappears." Thus the destruction of *avidyā* too is learnt from *śruti*. Hence the beginninglessness of *avidyā* and its destruction are declared by *śruti*. There is no occasion for any doubt in respect of this.

Moreover, when a man says: 'Till now this was not known by me; now it is known,' there can be no question as to since when it was unknown. Thus the beginninglessness of *ajñāna* and its destruction by *jñāna* are established by experience. Of what is beginningless and endless, there is no example apart from *ātman*. Therefore, there is no occasion for any comparison.

The common statement is that the pot does not exist before its production in the shreds which are the indispensable cause of the pot. This is called the antecedent non-existence of the pot (*prāga-bhāva*). This antecedent non-existence is destroyed on the production of the pot. Thus the non-existence which was beginningless before the pot was produced disappears upon the production of the pot. So, too, on the springing up of *jñāna*, *ajñāna* though beginningless, is destroyed. When that *ajñāna* itself is destroyed, where will its effects remain?

## 202

In the next *śloka* it is shown that when the *upādhi* is destroyed, *jīvatva*, the effect of the *upādhi*, too, vanishes.

यद्बुद्ध्युपाधिसंबन्धात् परिकल्पितमात्मनि ।

जीवत्यं न ततोऽन्यत्तु स्वरूपेण विलक्षणम् ॥ २०२ ॥

*yadbuddhyupādhisambandhāt parikalpitamātmani ।*

*jīvatvam na tato'nyattu svarūpeṇa vilakṣaṇam ॥*

*Jīvahood* which is imagined in the *ātman* due to association with the *upādhis* is not real; for the *ātman* is really different from it in its essential nature.

*ātmani*: here means in the *Paramātman*.

*buddhyupādhisambandhāt*: by association with the *upādhi* which is the effect of the connection of *avidyā* with the *ātman*. *Buddhi* itself is the *upādhi*. This identification of the *ātman* with that with which it is associated is brought about by *ajñāna*. This association is of the nature of *mithyā*.

*tataḥ anyat*: what is other: what is satya, real. *svarūpeṇa vilakṣaṇam*: As the ātman is by nature asamsārin, not subject to saṁsāra etc., it is different.

*na tu*: not at all.

In śloka 194, the śiṣya raised the doubt: *bhrameṇāpyanyathā-vastu jīvabhāvaḥ parātmanah* meaning "Let the association of jīvahood with the ātman be due to bhrama or false idea or for some other reason. Jīvahood, however, is a reality even as the combination of lime and turmeric produces redness which is real. To dispel this idea in the śiṣya's mind, the guru says that jīvatva itself is imagined in the ātman due to the association of upādhi and that, apart from it, there is nothing which is by nature different from it.

## 203

It is now pointed out that by virtue of the śruti *asaṅgo hyayam puruṣaḥ* (Bṛh.): "This puruṣa is unattached", this association with buddhi should be said to be unreal.

संबन्धः स्वात्मनो बुद्ध्या मिथ्याज्ञानपुरस्सरः ।

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ॥ २०३ ॥

*sambandhaḥ svātmano buddhyā mithyājñānapurassaraḥ ।  
vinivṛttir bhavet tasya samyagjñānena nānyathā ॥*

This association of one's ātman with the buddhi is preceded by incorrect knowledge. Its disappearance will arise by correct knowledge; not otherwise.

One's ātman is without parts. So association etc., cannot be predicated of it. Where two things are associated, the qualities of either cannot be apprehended in the other. (e.g., where an object is placed on the table, there is association or *samyoga* between the table and the object. But the qualities of the table or the object are not by that association apprehended on the object or the table respectively.) When the iron and fire are associated, we say the iron burns, the fire is long. This arises by the super-imposition of the quality of the one on the other. Between the buddhi which has the quality of kartṛtva (doership) and the ātman which has the quality of caitanya (intelligence), the identification arises from super-imposition of the qualities of one on the other. The super-imposition which leads to a wrong sense of the identity between the bearers of the respective qualities arises from the super-imposition of the qualities of one on the other. (*dharmādhyāsāt dharmyadhyāsaḥ*). This identification is to be traced to ajñāna which is of the nature of mithyā.

This association arising from ajñāna is removed by correct knowledge. The identification of the serpent with the rope etc., is annulled by the correct knowledge of the rope. There is no other method for the removal of the product of ajñāna.

*mithyājñānapurassaraḥ*: This may be split into either *mithyā ajñāna purassaraḥ* or *mithyā-jñāna purassaraḥ*. In the former case it means that this connection arises due to the causal agency of ajñāna which is *mithyā* (*mithyā ca tat ajñānam ca*). Hence, the ultimate cause of this connection is the primordial ajñāna (*mūlājñāna*) which is *mithyā*. In the latter case, it means that this connection has for its causal agency delusion or *bhrānti jñāna* which arises from wrong identification (*tādātmya*) between *ātmā* and *buddhi*. Such *bhrāntijñāna* or *mithyājñāna* is the cause of this connection. Both meanings are in order.

## 204

The person tainted by *bhrama* (delusion) and *pramāda* (carelessness) cannot determine what is *samyag-jñāna* or true knowledge. The nature of *samyag-jñāna* is shown in accordance with śruti which is free from any defect.

ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०४ ॥

*brahmātmaikatvavijñānam samyagjñānam śruter matam* ॥

The opinion of śruti is that the knowledge of oneness of Brahman and ātman is *samyagjñāna*.

*ekatvam* here means non-difference. (*tasya*) *viñānam*: *anubhavaḥ*: experience. The experience of this non-difference between the two, Brahman and ātman, is *samyagjñāna*. This is affirmed by the śruti texts: *tattvamasi* (*Chānd.*); *aham brahmāsmi* (*Brh.*); *ayam ātmā brahma* (*Muṇḍ.*), *prajñānam brahma* (*Ait.*); *sa etameva puruṣam brahma tatamapaśyat* (*Ait.*); *sa yaścāyam puruṣe yaścāsāvāditye sa ekaḥ* (*Taitt.*); *eṣa ta ātmā antaryāmyamṛtaḥ*; *eṣa ta ātmā sarvāntaraḥ nānyo'to'sti draṣṭā nānyo'to'sti śrotā nānyo'to'sti mantā nānyo'to'sti vijñātā*, *sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ prāṇeṣu hṛdyantarjyotiḥ puruṣaḥ* (*Brh.*). These texts deny the difference between jīva and Brahman.

## 205

How this sense of non-difference will arise is explained next.

तदात्मानात्मनोः सम्यग्विवेकेनैव सिद्ध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मासदात्मनोः ॥ २०५ ॥

*tadātmanātmanoḥ samyagvivekenaiva siddhyati ।  
tato vivekaḥ kartavyaḥ pratyagātmātmāsadātmanoḥ ॥*

That samyajjñāna (referred to in śloka 204) arises by discrimination betwixt ātman and anātman. Therefore, discrimination must be made between the inner ātman (pratyagātman) and the non-real (asat) ātman.

*vivekena* (by discrimination) by understanding the difference between the two in the same way as milk is understood to be different from water. When the knowledge that two things are different arises, the non-understanding of difference which is the cause of super-imposition will not exist. As super-imposition is annulled or does not exist, the mind is not affected by projection or *vikṣepa*. Then the mind ceases to be extrovert. It turns inside and by the processes of śravaṇa, manana, and nididhyāsana, intuitively perceives (gets the sakṣātkāra) of Brahman which is the innermost reality, *viveka* being the cause of samyaj-jñāna.

*asadātmā* means *mithyābhūta-ātmā*, the *ātmā* which is *mithyā*.  
*pratyagātmā*: the *ātmā* which is inside all the sheaths; *sarvāntaraḥ ātmā*.

The *asadātmā* and the *pratyagātmā* should be distinguished from each other by thinking of their distinction, with the help of śruti and of reasoning taught by the ācārya which thought subserves the process of knowledge and is of the form of cogitation.

## 206

That, when that is done, the *pratyagātman* shines clearly is explained with the help of an example.

जलं पङ्कवदस्पष्टं पङ्कपाये जलं स्फुटम् ।  
यथा भति तथात्मनि दोषाभावे स्फुटप्रभः ॥ २०६ ॥

*jalam paṅkavadaspaṣṭam paṅkāpāye jalam sphuṭam  
yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ ॥*

As water which is associated with mud is not clear, but becomes clear when the mud is removed, similarly, when what affected it is removed, the ātman too shines clearly.

Muddy water is not clear as it is mixed with mud which is foreign to it. When the clay is removed, unmixed with what is different from it, water appears clear. So, the ātman too i.e., the

Paramātman too, in the absence of what tainted it, appears clear and bright as the limitless intelligence (akhaṇḍa-caitanya-prakāśa). In accordance with the śruti "*salila eko draṣṭā*" (Bṛh.), like water free from impurities, unaffected by any trace of the anātman, it shines by itself. *prabhā*: prakṛṣṭā bhā: pre-eminent effulgence.

## 207

Making the same clear to convey that one should strive for shining (by oneself) unaffected by the anātman, the guru says:

असन्निवृत्तौ तु सदात्मनः स्फुटप्रतीतिरेतस्य भवेत्प्रतीचः ।

ततो निरासः करणीय एवासदात्मनः साध्वहर्मादिवस्तुनः ॥ २०७ ॥

*asannivṛttau tu sadātmanah sphuṭapratīretasya bhavet pratīcaḥ ।*  
*tato nirāsaḥ karaṇīya evāsadātmanah sādhwaharmādivastunaḥ ॥*

Only on the disappearance of what is not real will there be the ascertainment of this, the pratyagātman. Therefore, the expulsion of the unreal ātman (asadātman) made up of ahaṁkāra and other things must be completely effected.

*etasya*: 'of this' in the śloka, indicates the absolute nearness of the pratyagātman.

*pratīcaḥ*: sarvāntarasya: of what is inmost of all.

*sadātmanah*: of the pratyagātman or the Paramātman which is unsublatable in any of the three periods of time (The words Pratyagātman and Paramātman are interchangeable from the Advaitic standpoint).

*sphuṭapratītiḥ*: its shining unmixed by anything other than itself.

*asannivṛttau*: when the annamaya and other sheaths have ceased to appear to consciousness.

*tu*: means *eva*: only; i.e., the pratyagātmā will not shine when the annamaya kośa etc., appear to consciousness.

*tataḥ*: therefore.

*asadātmā*: mithyātmā, what is not the ātmā.

*ahamādivastunaḥ*: from all things beginning with ahaṁkāra. For, all things from ahaṁkāra to the body are the cause of delusion about the nature of the ātman. They conceal the true nature of the ātman. Till this anātmā ceases to appear on the basis of (as)

ahamkāra etc., covered by them, by stern discrimination, every one of the sheaths should be expelled from consciousness with the conviction: this is not my ātman. It has been said earlier in the work: *pañcānāmapi kośānām apavāde vibhātyayam śuddhaḥ | nityānandai-karasaḥ pratyagrūpaḥ paraḥ svayam jyotiḥ ||* (śl. 153). "When the five sheaths are removed, this (ātman) appears in all its purity, of the nature of eternal bliss, inmost in one, supreme and self-effulgent." Out of the feeling that the śiṣya should attain complete liberation, the guru who is the ocean of compassion explains this in many ways. There water covered over with moss was given as an example; here is the example of water mixed with mud which is totally different from it. This is intended to bring about in all ways the awareness of the difference of the anātman.

## 208

Now is concluded the proposition that the vijñānamaya kośa is not the ātman.

अतो नायं परात्मा स्यात् विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद् व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०८ ॥

*āto nāyam parātmā syāt vijñānamayaśabdabhāk |*

*vikāritvātjādatvācca paricchinnavahetutaḥ |*

*dṛśyatvād vyabhicāritvānnānityo nitya iṣyate ||*

This which is called by the name vijñānamaya cannot be the Paramātmā. Because, it is liable to change, it is insentient, it is limited, it is an object of perception, and it is not constantly present. The non-eternal is not said to be eternal.

*ataḥ*: for the reasons that are to be told.

Because of its liability to change, its insentience, its limited character, its perceptibility and its inconstancy, this kośa which is referred to by the name vijñānamaya kośa cannot be the Paramātmā or mukhyātmā. Like a mirage, it is only seemingly real. It is *dṛṣṭaṇaṣṭasvabhāvaḥ*: It appears, but does not abide as it appears. *Vide* the śruti: *nityo nityānām* (*Kaṭha.*); and the sūtra; *nityatvācca tābhyah*: "By the reason that it gets eternal liberation, the ātman which is nitya cannot be the vijñānamaya kośa as the latter by its changeability is anitya (non-permanent)."

Vijñānamaya kośa is different from the ātman because like the gross body it changes, it is insentient, it is limited; it is perceived,



it is not constant. The plurality of reasons is for the production of deep conviction that it is not the ātman. They are given again and again in indifferent ways to produce firm awareness of its anātmata (not being the ātman) seeing that, though there are all these reasons, yet, people attribute ātmatva to it by their delusion.

*vikāritvam*: destructibility.

*jaḍatvam*: not being self-luminous.

*paricchinnavam*: not being all-pervasive.

*drśyatvam*: being an object of consciousness.

*vyabhicāritvam*: here liability to become non-existent; being the counter-entity of non-existence.

## 209

Now the ānandamayakośa is explained.

आनन्दप्रतिबिम्बचुम्बिततनुः वर्तितस्तमोजृम्भिता

स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।

पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं

भूत्वा नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ २०९ ॥

*ānandapratibimbacumbhitatanuḥ vṛttistamojṛmbhitā*

*syādānandamayāḥ priyādiguṇakāḥ sveṣṭārthalābhodayaḥ ।*

*puṇyasyānubhave vibhāti kṛtināmānandarūpaḥ svayam*

*bhūtvā nandati yatra sādhu tanubhṛnnmātraḥ*

*prayatnam vinā ॥*

The ānandamayakośa is the modification of avidyā and appears as a reflection of the ātman which is compacted of absolute bliss. Its attributes are pleasures etc. It arises on the obtaining of a desired object. It shines by itself as joy to those people on the fruition of their merit, when, without any effort on their part, creatures experience a feeling of joy.

*ānandapratibimbacumbhitatanuḥ*: the body (here, svarūpa, nature) of a person modified by the reflection of the ānanda which is the nature of the Paramātmā.

*tamasā*: by avidyā,

*tamojṛmbhitā*: produced by tamas or avidyā. The modification (of the ātman) which is wrought by avidyā will be the ānandamayakośa. For making it clear the guru carries it to the mind by

the words 'priyādiguṇaka' in accordance with the śruti: *tasya priya-meva śiraḥ, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ, ānanda ātmā, brahma pucham pratiṣṭhā* (Taitt.).

The meaning is: that modification which has for its parts the pleasure of seeing, getting and enjoying of seen objects, ranging from the dear to the delightful.

By the word *sveṣṭaḥ* the temporary nature of the attributes is indicated.

*sveṣṭārthaḥ*: an object desired by (dear to) a person; sons, friends, sounds, etc., are included.

*lābha*: getting. It includes seeing and enjoyment.

*udayaḥ*: production.

The kośa which arises by the getting etc., of an object desired by one is referred to as *sveṣṭārthalābhodayaḥ*.

*kṛtinām*: of wise persons (i.e., those who have wisely done meritorious deeds.)

*puṇyasyānubhave*: One the experiencing of the effect of meritorious deeds which are poised for the production of their fruits.

*vibhāti*: It shines specially at this time. (The idea is: the ānandamayakośa is a modification of the ātman by avidyā. Its parts are what is dear etc. It is produced by the seeing, getting and enjoyment of a desired object which may include sons, friends, sounds, tastes, etc. It arises on the fruition of meritorious deeds done by a wise man).

The same is elaborated further.

*tanubhṛnmātraḥ sarvo'pi*: All embodied persons.

*prayatnam vinā*: without effort at the time.

*puṇyasyānubhavaḥ*: indicates that the act should have been done earlier.

When being of the nature of ānanda (or enjoyment), the person enjoys well, then his connection with ānandamayakośa is to be understood. It will be said in śl. 371:

*dehaprāṇendriya manobudhyādibhirupādhibhiḥ |  
yairyair vṛttestamāyogaḥ tattadbhāvo'sya yoginaḥ ||*

"As the yogin is conjoined with the upādhis, the body, the breath, the mind and the intellect, he is modified accordingly."

Thus the modification of avidyā of the form of sukha which arises in the state of waking and dream by reason of puṇya is called the ānandamayakośa. Of that also, certainly there is a veil, or concealment of one's true nature. For, when that arises, there is no untainted and permanent sukha free from upādhis. This is clear. Therefore, the following statements declare that it is to be discarded: *na prahr̥syet priyam prāpya*: "One should not go into ecstasies on getting what is desired." *ātmanam harṣaśokābhyām śatrubhyāmiva nārpayet*: "One should not give oneself to joy and sorrow as to enemies." *hr̥ṣṭo-dṛpyati dṛpto dharmam atikrāmati*: "The happy man is proud; the proud man transgresses dharma"; *harṣamarṣabhayodvegaiḥ mukto yassa ca me priyaḥ*: "He is dear to Me who is free from joy, anger, fear and excitement." (B.G.)

By the word puṇya here is to be understood the remote consequence of an act (done in this or previous lives) for the sake of a desired result (kāmyakarma). When it is said: Mukti is not obtained without merit of actions done in hundreds of crores of lives, the reference is to the yogins. In the case of ordinary mortals, their actions are a mixture of puṇya and pāpa. Those of the yogins are *āśuklam* and *akṛṣṇam*, neither of the nature of puṇya nor of pāpa. In respect of others, it is of three kinds: puṇya only, or pāpa only, or a mixture of the two. *vṛttinām anuvṛttistu prayatnāt aprathamādapi adṛṣṭādvā sakṛdabhyāsa samskārasacivād bhavet* (Yoga Sūtra), which means "the modifications of the mind may be successive to the actions that we originally performed or it may be due to the repeated practice of our actions in previous lives aided by the residuary impressions (samskāras) and the adṛṣṭa based on it." Puṇya acquired by karma will not lead to liberation. Yogajapuṇya reveals by the power of jñāna the bliss (ānanda) which is uncovered by ajñāna by destroying the concealing agency, namely ajñāna. Such an ānanda is not of the nature of a kośa (sheath) as the modification is without any contamination by tamas or ajñāna.

Having said that the modification in the form of bliss which is contaminated by tamas or ajñāna is called the ānandamaya kośa, its abundance in dreamless sleep is then shown. For the sukha experienced in suṣupti is not the result of puṇya. (The effects of puṇya are experienced either in jāgrat or svapna). It is the bliss of the essential nature of the ātman modified by avidyā. When the puṇya begun to be experienced every day vanishes (from consciousness), then arises the daily praḷaya (the cessation of waking or dream con-

sciousness functions which means *suṣupti*). For, it is said in the *Sūtra Bhāṣya*: *adr̥ṣṭamapi bhogaprasiddhyartham na pralaya-prasiddhyartham*.

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।

स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ २१० ॥

*ānandamayakośasya suṣuptau sphūrtirutkatā ।*

*svapnajāgarayorīṣaḍiṣṭasandarśanādinā ॥*

The *ānandamayakośa* is fully manifested in dreamless sleep. In the waking and dream states it is evidenced a little due to the seeing etc., of desired objects.

*utkatā*: high manifestation. At that time (in *suṣupti*) there is no admixture of *duḥkha*. But it is not essential bliss (*mukhyānanda*) as it is covered by *ajñāna*. In waking and dream, there is a little manifestation due to seeing etc., of desired objects. The 'etc.' here includes getting, enjoyment and possession. During waking and dream, the mental modification is subject to destruction as it is directed to different objects of perception. But in *suṣupti* there is no other object to produce a mental modification. Hence the *sukha* is abundantly experienced in it.

## 211

The guru proceeds to expound that even this *ānandamayakośa* is not the *ātman*.

नैवायमानन्दमयः परात्मा सोपाधिकत्वात् प्रकृतेर्विकारात् ।

कार्यत्वहेतोः सुकृतक्रियाया विकारसंघातसमाहितत्वात् ॥ २११ ॥

*naivāyamānandamayah parātmā*

*sopādhikatvāt prakṛter vikārāt ।*

*kāryatvahetoh sukratakrīyāyā*

*vikārasaṅghātasamāhitatvāt ॥*

This *ānandamayakośa* is not the supreme *ātman*. Because, it is produced by limitations (it is connected with *upādhis*); it is modification of *prakṛti*, it is an effect of good deeds; it is associated with groups of other modifications.

This *ānandamayakośa* is not at all the *mukhyātmā*. The reasons for it are given.

*sopādhikatvāt*: as it is conditioned being produced by the sight of desired objects.

*prakṛtervikārāt*: as it is a modification of *avidyā* which is the primordial (*mūla*) *prakṛti*, the modification brought about by *tamas* (*ajñāna*) being of that nature.

*sukṛtakriyāyāḥ*: of good deeds.

*sukṛtakriyāyāḥ kāryatvatoḥ*: as it is the effect of good deeds (done previously). In śloka 209 it was said: *puṇyasyānubhave vibhāti*: it appears when the effect of puṇya is experienced. It must be taken that the modification by avidyā in the form of sukha during jāgrat and svapna is the result of puṇya.

*vikārasaṅghātasamāhitatvāt*: as indicated in śloka 209 by the word 'priyādiguṇaka': of the nature of *priya* etc., and in accordance with the śruti: '*tasya priyameva śiraḥ*' (Taitt.) it is produced by the combination of the elements of seeing, getting, enjoying, all making for sukha. '*sukhākāravṛtti*' means the modification (of the ātman) arising from the mixture of tamas and sattva when, due to puṇya, the desired object is seen and obtained. It expresses itself in the form 'I am happy'. During enjoyment it is of the form: 'Who other is equal to me? I sacrifice; I give; I enjoy' etc. Or, it may be because it is produced by the modifications of meritorious desired objects.

## 212

The next śloka refers to what ought to be done after the analysis and discrimination of the five kośas.

पञ्चानामपि कोशानां निषेधे युक्तितः कृते ।

तन्निषेधावधिः साक्षी बोधरूपोऽवशिष्यते ॥ २१२ ॥

*pañcānāmapi kośānām niṣedhe yuktitaḥ kṛte ।*  
*tanniṣedhāvadhiḥ sākṣī bodharūpo'vaśiṣyate ।*

Upon the elimination by analysis of five kośas, on the culmination of such elimination, the witness of the form of pure intelligence remains.

*pañcānāmapi kośānām niṣedhe*: When each kośa is successively eliminated saying, 'this is not the ātman,' the end or what remains after these negations as the substratum of all negation is the witness.

*avadhiḥ*: that until which the negation is made; the extreme limit.

*tanniṣedhāvadhiḥ*: until the sākṣi, witness that is the sustratum of all is reached.

*sākṣi*: the word 'witness' implies that there is something which is witnessed. But when everything is negated there is no object to witness. So sākṣi is an 'as if'. Really it is an objectless subject.

*bodharūpaḥ*: Kevala nirviṣaya-jñāna-svarūpaḥ; the lone pure intelligence without any object.

## 213

It is now said that that alone is the mukhyātman (essential ātman).

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।  
अवस्थान्नयसाक्षी सन्निर्विकारो निरञ्जनः ॥  
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपरिचिता ॥२१३॥

*yo'yamātmā svayamjyotiḥ pañcakośavilakṣaṇaḥ ।  
avasthātrayaśākṣī san nirvikāro nirañjanaḥ ।  
sadānandaḥ sa vijñeyaḥ svātmātvena viparīcitā ॥*

This ātman which is self-effulgent, distinct from the five kośas, the witness of the three states without change, untainted, which is always of the nature of ānanda, that is to be known by the wise as one's true ātman.

"That which remains is this ātman" (*yaḥ avaśiṣyate ayamātmā*) is the connection with the previous śloka. The explanation of the nature of the Paramātman is finalised by the identity between the beginning and the end of this discussion (the upakrama and upasamhāra). Previously in śloka 122 it was said:

*asti kaścit svayam nityam ahampratyaśālaṃbanaḥ ।  
avasthātrayaśākṣī san pañcakośavilakṣaṇaḥ ॥*

What was begun by this and the succeeding ślokas there, is now explained by the process of the negation of the five kośas and the affirmation that the ātman is distinct from them.

It (the ātman) is the witness of the waking and other states, it cannot be sublated; it is devoid of modification; it is undefiled; it is always of the form of ānanda. This ought to be understood by the person skilled in discrimination as being his own essential nature. It is the substratum which remains after the negation of all those on which the ātmā (ātmatva) was imagined. In accordance with the śruti 'brahmapucchampratiṣṭhā', its true nature is that it is as the supreme Brahman."

Therefore, it has been said in the śruti: "If a person thinks that Brahman is not, he himself becomes non-existent. If he knows: Brahman is, he is known to exist really": *asanneva sa bhavati asad-brahmeti veda cet . asti brahmeti cedveda santamenam tato viduḥ*

When Brahman is one's own nature, if one thinks it is not existent, he himself becomes *asat*. If he thinks differently, i.e., if he thinks that he is not Brahman, but identifies himself with the *kośas*, when the *kośas* are negated as above, then the result will be a state of *nairātmya* for him, i.e., he will have nothing to call his *ātman*.

214

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।  
सर्वाभावं विना किञ्चित् न पश्याम्यत्र हे गुरो ॥  
विज्ञेयं किमु वस्त्वस्ति स्वात्मनात्र विपश्चिता ॥ २१४ ॥

*śiṣya uvāca:*

*mithyātvena niṣiddheṣu kośeṣvetesu pañcasu ।  
sarvābhāvam vinā na paśyāmyatra he guro ॥  
vijñeyam kimu vastvasti svātmanātra vipaścitā ॥*

The *śiṣya* said:

Oh Guru! When these five *kośas* are negated as being *mithyā*, I do not see anything except absolute void. What then is there to be known by the wise man as his *ātman*?

The meaning is clear.

215 &amp; 216

श्रीगुरुहवाच ।

सत्यमुक्तं त्वया चिद्वन् निपुणोऽसि विचारणे ।  
अहमादिविकारास्ते तदभावोऽयमप्यथ ॥ २१५ ॥  
सर्वे येनानुभूयन्ते यस्त्वयं नानुभूयते ।  
तमात्मानं वेदितारं विद्धि बुध्या सुसूक्ष्मया ॥ २१६ ॥

*Śrī Gururuvāca:*

*satyamuktam tvayā vidvan nipuṇo'si vicāraṇe ।  
ahamādivikārāste tadabhāvo'yamopyatha ॥  
sarve yenānubhūyante yah svayam nānubhūyate ।  
tamātmānam veditāram viddhi buddhyā susūkṣmayā ॥*

The Guru said:

Learned one! You have spoken truly. You are clever in enquiry. He by whom the modifications of the *aham-kāra* (the ego) etc., and also their negations are perceived, but who is not himself perceived, learn that by your sharp

intellect, as the knower who is the ātman.

*satyamuktam*: You have spoken according to your understanding.

You are clever in enquiry. You have analysed in such a way that whatever appeared more or less do not now appear, i.e., have been negated by you as not being the ātman. Thus praising the pupil and commending his intelligence, the Guru proceeds to convey the subtle truth.

*ahamādivikārāste tadabhāvo'yamapyatha*: te ahamādivikārāḥ: those modifications earlier in the form of ahamkāra etc.

*atha*: Now.

*tadabhāvo'pi*: The absence of what were cognised earlier.

*sarve yenānubhūyante*: All the modifications, namely ahamkāra etc., that were experienced previously, and now the negation of all of them, i.e., those that were experienced previously (by false) identification and are now experienced separately as their negation.

*yassvayam nānubhūyate*: that which is not itself an object of experience.

Know that to be the knower, the witness of all, the ātman by your subtle one-pointed intellect, which has no other object.

### 217

The same is further explained for better understanding.

तत्साक्षिकं भवेत्तद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपपद्यते ॥ २१७ ॥

*tatsākṣikam bhavet tattadyad yad yenānubhūyate* ।

*kasyāpyananubhūtārthe sākṣitvam nopapadyate* ॥

Whatever is experienced by any one has that person as the witness to it (*sākṣikam*). In respect of an object which is not experienced by any one, there is no meaning in speaking of a witness who perceives.

Whatever becomes an object of experience (perception) by another has that other as its witness (*sākṣī*). You have said: I do not perceive anything except absolute nothing (*sarvābhāva*). That means that you perceive 'absolute nothing'. So the *sarvābhāva* that you perceive becomes *sākṣikam* for you. That *sākṣī* (who perceive absolute nothing) is yourself or the ātman. The reason for this is



given. Where there is no perception, one cannot be said to be the witness (sākṣī). For, a witness is one who merely looks on without doing anything.

218

Having enunciated this general rule, the guru applies it to the present context.

असौ स्वसाक्षिको भावो यतस्स्वेनानुभूयते ।

अतः परं स्वयं साक्षात् प्रत्यगात्मा न चैतरः ॥ २१८ ॥

*asau svasākṣiko bhāvo yataḥ svenānubhūyate*

*ataḥ param svayam sākṣāt pratyagātmā na cetaṛaḥ ॥*

This non-existence is self-witnessed. For, it is perceived by the self. Hence, the self that witnesses is itself the supreme Self, not anything else.

This non-existence (abhāva) of all the modifications beginning with the ahaṁkāra is self-witnessed. *Svasākṣikaḥ* means that of which the self is the witness. The reason for that is this: because even after the negation of the five kośas by one's self, it (*sarvābhāva*, total non-existence) is perceived by the self which remains after the negation. The criterion for it is urged: I do not perceive anything except complete non-existence (*sarvābhāva*). When it is said 'except non-existence of everything, I do not perceive anything', it means: 'I perceive non-existence of everything.' That non-existence becomes the object of perception. 'You', says the guru addressing the śiṣya, 'are its seer'. Hence the inner self (*pratyagātmā*) is the direct eternal seer. Vide the śruti: *yat sākṣāda-parokṣāt brahma* (*Bṛh.*). That is the *param Brahma*, supreme Brahman; *na ca itaraḥ*: not anything else, i.e., it is not other than Brahman, not at all.

219

The same meaning is further clearly explained at length.

जाग्रत्स्वप्न सुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते

प्रत्यग्रुपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ।

नानाकारविकारभाजिन ईमान् पश्यन्नाहंभीमुखान्

नित्यानन्दचिदात्माना स्फुरति तं विद्धि स्वमेतं हृदि ॥ २१९ ॥

*jāgratsvapnasuṣuptiṣu sphuṭataram yo'sau samujjṛmbhate*

*pratyagrūpatayā sadāhamahamityantaḥ sphurannekadhā ।*

*nānākāravikārabhājina imān paśyannāhamdhīmukhān*

*nityānandacidātmanā sphurati tam viddhi svametam hṛdi ॥*

Know that in thy heart as thy Self which very clearly manifests itself in the states of waking, dream and dreamless sleep, which shines always in the same form inside leading to the awareness of 'I' which perceives these modifications of various forms like ahaṁkāra and the intellect and which is self-effulgent as the eternal blissful consciousness.

*pratyagrūpatayā*: being the absolutely innermost.

*sadā ekadhā*: always in the same identical form.

*ahamaḥamiti*: as 'I', 'I' (as distinguished from the perceived things and modifications which are referred to as 'this, this': *idam*, *idam*).

*sphuran*: *svayamprakāśamānaḥ*: self-effulgent.

*ahamdhīmukhān kośan*: the kośas beginning with ahaṁkāra etc., ending with the body.

*nānākāravikārabhājinaḥ*: those modifications which are of different kinds relating to the organs and their location. They are subject to these vikāras; so *nānārūpa*; of various forms.

*vikārabhājinaḥ*: the modifications (*vikārāḥ*) refer to birth, existence, change, growth, decay and death.

As the ahaṁkāra which is spoken of as antaḥkaraṇa is transformed into the body etc., it also is included in the group of nānākāravikāras, various modifications.

*imān*: these objects which belong to the category of the seen.

*imān paśyan*: making them objects of perception. That which shines clearly in the three states of jāgrat, svapna and suṣupti characteristic of all creatures.

*sphuṭataram*: very clearly.

*yo'sau*: *asau*: is used to indicate distant reference in the śloka.  
*samujjyimbhate*: shines independently of anything else.

*nityānandacidātmanā sphurati*: shines in the heart as the self-effulgent, permanent and blissful.

*pratyaktayā*: Though it is distant for the unlearned, know this as what is very close to thee.

*viddhi*: know.

## 220

The guru next proceeds to answer the question why the witness of all states, the ātman cannot be thus distinctly and clearly known and proceeds to show with an example that delusion is the cause.

घटोदके बिंबितमर्कबिम्बम्  
आलोक्यमूढो रविमेव मन्यते ।  
तथा चिदाभासमुपाधिसंस्थं  
भ्रान्त्याहमित्येव जडोभिमन्यते ॥ २२० ॥

*ghaṭodake bimbītamārkaḥbimbam  
ālokyā mūḍho ravimeva manyate ।  
tathā cidābhāsamupādhīsamstham  
bhrāntyāhamityeva jaḍobhimanyate ॥*

The fool, looking at the reflection of the sun in the water contained in a jar, thinks that it is the sun itself. Even so, the stupid man, by his delusion, imagines that the reflection of the cit in the upādhi is his ātman.

The fool looking at the reflection of the sun in the water thinks that it is the sun itself. He has not the knowledge that the sun is different and that this is its reflection. So too, the reflection of the cit in the upādhis like buddhi etc., is thought to be the ātman due to aviveka i.e., it is understood differently from its nature.

## 221

But really,

घटं जलं तद्गतमर्कबिम्बं  
विहाय सर्वं दिवि वीक्ष्यतेऽर्कः ।  
तदस्थितस्तत्त्वितयावभासकः  
स्वयंप्रकाशो विदुषो यथा तथा ॥ २२१ ॥

*ghaṭam jalam tadgatamārkaḥbimbam  
vihāya sarvāṁ divi vīkṣyate'rkaḥ ।  
tatasthītaḥ tattritayāvabhāśakaḥ  
svayamprakāśo viduṣo yathā tathā ॥*

Apart from the pot, the water and the sun's form in it, the real sun is seen by the learned in the sky indifferent to these three and illumining them. So too here.

The sun is reflected in the water contained in a pot. There are three things here: the pot, the water in the pot, and the re-

fection of the sun in the pot. The sun shines beyond all these, is self-effulgent and is seen in the sky.

*taṭasthitaḥ*: indifferent to them all (*udāsinaḥ*) who remains beyond these three; beyond the pot, the water in it and the reflection in the water.

Reason for this: *tattritayāvabhāśakaḥ*: illumining those three, namely the pot, the water in it and the reflection in the water.

*svayamprakāśaḥ*: what cannot be illumined by anything other than itself.

*yathā divi vīkṣyate*: as is seen in the sky.

*tathā*: so.

## 222 & 223

देहं धियं चित्प्रतिबिम्बमेतं  
 विसृज्य बुद्धौ निहितं गुहायाम् ।  
 द्रष्टारमात्मानमखण्डबोधं  
 सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२२ ॥  
 नित्यं विभुं सर्वगतं सुसूक्ष्मं  
 अन्तर्बहिःशून्यमनन्यमात्मनः ।  
 विज्ञाय सम्यङ् निजरूपमेतत्  
 पुमान् विपाप्मा विरजा विमृत्युः ॥ २२३ ॥

*deham dhiyam citpratibimbametam*  
*visṛjya buddhau nihitam guhāyām ।*  
*draṣṭāramātmānam akhaṇḍabodham*  
*sarvaprakāśam sadasadvilakṣaṇam ॥*  
*nityam vibhum sarvagatam susūkṣmam*  
*antarbahīśūnyam ananyam ātmanah ।*  
*vijñāya samyaṅ nijarūpametāt*  
*pumān vipāpmā virajā vimṛtyuḥ ॥*

Discarding the body, the buddhi and the reflection of the cit in it and realising well the real nature of the ātman which is the seer, which is unlimited consciousness that is hidden in the buddhi, which is all-luminous, different from sat\* and from asat,\* which is eternal, infinite, omnipresent, extremely subtle, which has neither interior nor exterior and which is not other from Brahman, a man becomes sinless, free from rajoguṇa, and immortal.

\* In the special sense explained in the commentary.

*deham*: The gross body which is like the pot in the illustration.

*dhiyam*: the buddhi which in its pure state and in a subtle form is seen inside like the water in the illustration.

• *guhāyām citpratibimbam*: this reflection of the consciousness (*cit*) which appears as 'I' in the buddhi, which is like a cave by reason of its concealing power and its liability to many wrong ideas and actions.

*visrjya*: abandoning it; abandoning the reflection of the *cit* which appears as 'I' due to delusion.

*draṣṭāram*: as in the example of sun's reflection in the pot-water, him who is indifferent to the three, but illumines them.

*ātmānam*: the ātman who is inmost to all these, who illumines those three and is the witness of all.

*akhaṇḍabodham*: who is of the nature of unlimited knowledge. Therefore *svaprakāśam*: self-effulgent; for, he is the illuminer of everything.

*sadasadvilakṣaṇam*: *sat* means what is perceived (*pratyakṣam*: fire, water and earth—*tejaḥ*, *āpaḥ* and *annam*). *asat* not perceived: *apratyakṣam*, namely air and space, *vāyu* and *ākāśa*.

*etadvilakṣaṇam*, different from these. *sadasad* may mean *vyaktam* (patent) and *avyaktam* (not patent). So *sadasadvilakṣaṇam* would then mean different from the patent and the latent.

*nityam*: devoid of limitation by time.

*vibhum*: devoid of spatial limitation.

*sarvagatam*: associated with all as their upādāna (material).

*sūkṣmam*: yet subtle i.e., difficult to comprehend as it is devoid of form etc. Vide the śruti: *eṣa sarveṣu bhūteṣu gūḍho'tmā na prakāśate* (Kāṭha): 'This ātman does not shine being concealed in all objects.'

*antarbahīṣṣūnyam*: without anything inside or outside. Vide the śruti: *anantaramabāhyam* (Brh.) *ananyamātmanah*: not other than the ātman, i.e., Brahman. Vide the śruti. *ayamātmā brahma* (Māṇḍ.): "This ātman is Brahman". Also on account of the reasons stated earlier. Or, that from which there is nothing different, i.e., without a second.

*viññāya samyak nijarūpametat*: understanding the real form (the nature) of the ātman.

*pumān*: he who earlier understood differently.

*vipāpmā*: he from whom sin has gone away. *Vide* the *Gītā*: *jñānāgniḥ sarvakarmāṇi bhasmasāt kurute'rjuna*: "Oh Arjuna, the fire of *jñāna* reduces all *karman* to ashes". The reason for that is given: *virajāḥ*: devoid of *rajo-guṇa*. Being established in the qualityless Brahman and being of the nature of Brahman, bereft of *rajo-guṇa* which is the cause of grief.

*vipāpmā*: sinless: sin (*pāpa*) includes also merit (*puṇya*). *Puṇya* too by its making for bondage is an obstacle for liberation. (For, another birth is necessary to enjoy the result of *puṇya*). Hence, being devoid of *karma* which is the cause of birth.

*vimṛtyuḥ*: deathless, i.e., being devoid of *samsāra* associated with death. That means not liable to fall from one's true nature.

*bhavati* is to be understood at the end. *vide* the statement in the *Sanatsujātīya*: *pramādam vai mṛtyum aham bravīmi*: "I speak of inadvertence (wrong idea) as death".

## 224

Therefore,

विशोक आनन्दघनो विपश्चित्  
स्वयं कुतश्चिन्न बिभेति कश्चित् ।  
नान्योऽस्ति पन्था भवबन्धमुक्तेः  
विना स्वतत्त्वावगमं मुमुक्षोः ॥ २२४ ॥

*viśoka ānandaghano vipaścīt*  
*svayam kutaścinna bibheti kaścīt* ।  
*nānyo'sti panthā bhavabandhamukteḥ*  
*vinā svatattvāvagamam mumukṣoḥ* ॥

A wise man, free from grief, compacted of bliss is not himself afraid of anything from anywhere. To the seeker of liberation there is no path for freedom from bondage of *samsāra* other than the realisation of one's true nature.

*viśokaḥ*: without grief. Hence *ānandaghanaḥ*: he whose whole frame is bliss, i.e., of the nature of untainted bliss.

*vipaścīt*: one who knows everything.

*kutaścīt na bibheti*: As he realises Brahman which is the all, he has no fear from any quarter; for there is no second object to cause fear.

Therefore, for one who desires release (mokṣa) which is the realisation of permanent incomparable bliss, untained by grief, there is no way for liberation from the bonds of saṃsāra apart from understanding one's own real nature, i.e., as one essentially is.

## 225

Having thus determined the nature of what is designated as 'Thou' *Tvam* as the witness of three states of consciousness, as distinct from the five kośas and as unattached, the guru proceeds to determine the nature of what is designated by 'That' *Tat* and to explain at length in the traditional method the identity between the two which is the main thesis of all the Upaniṣads. To this end, he makes the following introduction.

ब्रह्मभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म संपद्यते बुधः ॥२२५॥

*brahmābhinnatvavijñānam bhavamokṣasya kāraṇam ।*

*yenādvitīyamānandam brahma sampadyate budhaḥ ॥*

The realisation of one's non-difference from Brahman is the cause for liberation from saṃsāra. By that the wise man attains (becomes) Brahman which is without a second and is supreme bliss.

*brahmābhinnatvavijñānam*: direct intuition of the truth 'I am Brahman'.

*bhavamokṣasya*: of liberation from saṃsāra.

*kāraṇam*: by that realisation the wise man attains or becomes Brahman without a second, without difference, and blissful. Vide the śrutis: *brahmavidāpnoti param* (Taitt.), *brahmavid brahmaiva bhavati* (Praśna). The knower of Brahman (he who has immediate knowledge, aparokṣa jñāna of Brahman) attains the Supreme. The knower of Brahman is Brahman only. In accordance with the śruti: *asato mā sad gamaya, mṛtyurvā asat, sad amṛtam, mṛtyormā amṛtam gamaya, amṛtam mā kuru ityevaitadāḥ* (Brh.). "Lead me from non-being to being; death is non-being; being is immortality; lead me from death to immortality, make me immortal; being Brahman itself is liberatitn."

## 226

To the one who doubts how liberation from saṃsāra can arise from being Brahman, it is replied:

ब्रह्मभूतस्तु संसृत्य विद्वान्नावर्तते पुनः ।

विज्ञातव्यमतः सम्यग् ब्रह्माभिन्नत्वमात्मनः ॥ २२६ ॥

*brahmabhūtastu samsṛtyai vidvān nāvartate punaḥ ।*  
*vijñātavyamataḥ samyag brahmābhinnatvamātmanah*

One who has become Brahman does not again return to samsāra. Therefore, the ātman's non-difference from Brahman has to be well realised.

He who has realised Brahman does never return to samsāra.

Vide the śruti: *na sa punarāvartate* (Chānd.): "He does not return again." Therefore, the ātman's non-difference from Brahman must be realised firmly.

*tu* in śloka is used in affirmation.

## 227

By speaking of the mithyā-character of the world, the guru proceeds to explain the *niṣprapañcatva* of Brahman, being the anti-thesis of the world.

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतस्सिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ २२७ ॥

*satyam jñānam anantam brahma viśuddham param*  
*svatassiddham ।*  
*nityānandaikarasam pratyagabhinnam nirantaram jayati ॥*

Brahman is absolute existence and knowledge. It is infinite, pure, supreme, self-established, compacted of eternal bliss, non-different from the inner ātman, and remains absolutely without parts.

It is not sublated in any of the three periods of time. It is self-effulgent. It is not limited by space, time or another object; for, it is all-pervasive, eternal and without a second.

*viśuddham*: free of impurities, native or acquired.

*param*: beyond māyā.

*svatassiddham*: self-existent. In the abundance of its reality, it does not need to be established by anything else.

*nityānandaikarasam*: it is of the nature of eternal bliss untainted by any duḥkha (grief).



*jivābhinnam*: non-different from *jīva*.  
*nirbhedaṃ*: undivided (*akhaṇḍam*).  
*jayati*: such Brahman exists in its superlative excellence.  
 Thus the Real has been clearly indicated.

## 228

One aspect of infinitude, being devoid of limitations by any object is expounded.

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।  
 न ह्यन्यदस्ति किञ्चित् सम्यक्परतत्त्वबोधमुदशायाम् ॥२२८॥  
*sadidaṃ paramādvaitaṃ svasmādanyasya vastuno'bhāvāt* ।  
*na hyanyadasti kiñcit samyakparatattvabodhasudaśāyām* ॥

This Sat is the supreme non-dual reality as there is no other object different from it. In the high state of realisation of the supreme Truth properly there is nothing which is other (to it.).

This Brahman that we speak of exists; hence it is called *sat*. It is absolutely non-dual. The absoluteness of non-duality means that it is devoid of even the identity of quality and the bearer of the quality (*guṇa* and *guṇin*). *dvayorbhāvaḥ dvitā; dvitā eva dvaitam; na vidyāte dvaitam yatra, tat bhedaśūnyam*: The being two is *dvitā*; *dvitā* itself, duality itself, is *dvaita*. Where *dvaita* is non-existent, that is bereft of difference. The absence of two-ness means being devoid of difference.

*svasmād*: The reason is the absence of an object which is other to it. If there were an other, then difference will arise. Hence non-dual (*advaitam*). It may be asked: How can difference be denied when there are several *jīvas* in the world, some higher and some lower? It is reminded by the use of the word *vastu* (what exists) that they have no absoluteness from the point of view of *real* existence. For, being imagined, there can be no difference. The rope cannot be said to have a second object with itself in view of the imagined serpent. 'If the world objects etc., were absolutely real, then they must shine (be found to exist) for ever. Since they are not so, they are not ultimately real. Hence it is said in the śloka: "In the state of the perfect realisation of the supreme Truth". The word '*samyak*': 'perfectly' is used since till now it is understood to be otherwise by *ajñāna*, i.e., in that perfect condition of illumination of the supreme Truth. *Vide* the śruti: *yatra nānyat paśyati*, etc., (*Chāṇḍ*): "where one does not see another, etc."

'hi' in the śloka means, because there is not anything which is an other, as there is absence of an object different from itself, this which exists is absolutely non-dual.

## 229

That even in the state of ajñāna, this world is not other than Brahman is explained as determined by the dictum: *tadananyatva-mārambhaṇaśabdādibhyaḥ*: "The non-difference of them (i.e., of the cause and effect) results from such term as 'Origin' and the like. (B. S. II. i. 14)"<sup>34</sup>

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।

तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ २२९ ॥

*yadidam sakalam viśvam nānārūpam pratītamajñānāt ।*

*tatsarvam brahmaiva pratyastāśeṣabhāvanādoṣam ॥*

This entire universe which, due to ajñāna appears to be of many forms, all that is Brahman only freed of all defects of understanding.

This world which, due to ajñāna appears of various forms is what is imagined. All that is only Brahman free from all kinds of imaginings.

## 230

Through mud etc., it is explained with an example.

मृत्कार्यभूतोऽपि मृदो न भिन्नः कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।

न कुम्भरूपं पृथगस्ति कुम्भः कुतो मृषाकल्पितनाममात्रः ॥ २३० ॥

*mṛtkāryabhūto'pi mṛdo na bhinnah*

*kumbho'sti sarvatra tu mṛtsvarūpāt ।*

*na kumbharūpam pṛthagasti kumbhaḥ*

*kuto mṛṣā kalpitanāmamātraḥ ॥*

Though a modification of clay, the pot is not different from clay as it is of that substance all over. There is no separate entity of the form of pot apart from the clay. Therefore where is the pot which is merely an imagined name?

Though an effect of clay, the pot is not different from clay; for, it is of the nature of clay everywhere—at the bottom, at the

<sup>34</sup> "The effect is the universe diversified in space etc., and the cause is the supreme Brahman. In reality, it is known that the effect has non-difference from, i.e., non-existence in isolation from that cause".—Śrī Sāṅkara Bhāṣya.

top, at the sides. In fact, everywhere, clay of the form of a bulging belly etc., is called pot. The form of the pot as black etc., does not exist separately from clay. Apart from the form of the clay, there is no special form for the pot. The clay possessing a certain form is called pot; there is no separate form for the part apart from the clay. According to the śruti: *vācārambhaṇam vikāro nāmadheyam* (Chānd.) (the name is only a matter of speech), the 'pot' is only an imagined name. Therefore, where is the form in the pot different from the form of clay? The word 'pot' has reference to what is only imagined. Even as Devadatta is one individual only whether he has contracted his hands and legs or has extended them, and is not different in the two cases, so too the pot does not differ from clay.

## 231

For clear understanding, the same is explained again:

केनापि मृद्भिन्नतया स्वरूपं घटस्य संदर्शयितुं न शक्यते ।

अतो घटः कल्पित एव मोहात् मृदेव सत्यं परमार्थभूतम् ॥ २३१ ॥

*kenāpi mṛdbhinnaṭayā svarūpam*

*ghaṭasya saṁdarśayitum na śakyate ।*

*ato ghaṭaḥ kalpita eva mohāt*

*mṛdeva satyaṁ paramārthabhūtam ॥*

It is not possible for anyone to show the form of the pot apart from the clay. Hence, the pot is imagined only due to delusion. Clay alone is the abiding reality of the pot.

*kenāpi*: by any one. Or, even by Brahma ('kaḥ' standing for Brahma). The real nature of the pot cannot be shown apart from the clay. Therefore, (what is called) a pot is imagined as different only by delusion. Therefore, clay alone is the primary meaning of pot. *Vide* the śruti: *mṛttiketyeva satyaṁ* (Chānd): "truth is that it is clay only". It exists before the pot came into existence and will subsist after it is destroyed.

## 232

Having shown by the illustration of the clay and the pot that the form does not exist apart from the matter, that is applied to the subject for which this is the illustration.

सद्ब्रह्मकार्यं सकलं सदैव सन्मात्रमतन्न ततोऽन्यदस्ति ।

अस्तीति यो वक्ति न तस्य मोहो विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३२ ॥

*sadbrahmakāryam sakalam sadaiva  
sanmātrametanna tato'nyadasti ।*

*astiti yo vakti na tasya mohō  
vinirgato nidritavatprajalpah ।*

All that is the effect of Sat. Brahman is Sat (Brahman) always. It is pure Existence; there is nothing apart from it. If one says there is (something different), his delusion has not vanished, and he prattles like one in sleep.

Brahman is of the form of pure Existence. All its effects beginning with the sky are always Brahman. According to a different view, the pot is said to be the effect (of the combination) of potshreds etc. That is, though the pot is an effect and though it is different from the potshreds, it is said to be an independent real refuting the received view that the effect has no reality apart from the cause. It is said that the case is not like that. This is brought out by the use of the word *mātram* in *sanmātrametat*. The word is used to show that the pot is only clay ultimately whatever might have led to it in the intervening stages. Even as the pot is clay only, so too the sky etc., are Brahman only, not different from it. Nothing which is an effect has reality apart from its material cause and as Brahman is the material of everything, different from it nothing has existence. Hence in the śruti *ṛttiketyeva satyam*, stress is laid on the word *iti*; i.e., the pot is real only as clay, not by its form.

Similarly, going further, clay is the effect of its material, the quintuplicated (*pañcīkṛta*) elements. It is not existent apart from them. It is true only in virtue of them. The śruti says: *yadagneḥ rohitam rūpam tejasastadrūpam, yacchuklam tadapām, yat kṛṣṇam tadanasya, apāgādagneragnitvam vācārambhaṇam vikāro nāmadheyam trīṇi rūpāṇītyeva satyam* (Chānd.) "In the case of fire, what is red in it is by virtue of the tejas element in it; what is white in it is by virtue of the water element; what is black is by virtue of the earth element. The composite character of fire has disappeared in its constituent elements. The name fire is merely a matter of words; the truth is that it has three forms." So the elements (fire, water, earth etc.) are so called in the non-quintuplicated (*apañcīkṛta*) state. When they are separated ultimately earth exists as water; water as fire; it (fire) as air; that again (air) as sky; and that again (sky) as sat. Hence, nothing is real apart from Brahman which is of the

nature of sat. Hence, the expression 'sanmātram'.<sup>35</sup> Hence also it is clearly stated tato'nyannāsti: 'than it there is is nothing which is other.'

When this is the fact, of him who says that the universe beginning with the sky etc., exists as real, delusion (ajñāna) has not vanished. It is like the prattling of a sleeping man. It is even as one in sleep speaking something or other unconnected. Therefore, to say that effect exists apart from its material is to speak without the knowledge which can be produced only after careful enquiry.

## 233

The meaning conveyed in accordance with the Chāndogya Upaniṣad is shown as having an identity with the Atharva-śruti.

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद् ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद् भिन्नतारोपितस्य ॥ २३३ ॥

*brahmaivedam viśvamityeva vāṇī*

*śrautī brūte'atharvaniṣṭhā varīṣṭhā ।*

*tasmādetad brahmamātram hi viśvam*

*nāधिṣṭhānād bhinnatāropitasya ॥*

That all this universe is Brahman is the supreme declaration of the Atharva śruti. Therefore, this universe is Brahman only. There is no difference of the superimposed from the substratum.

*śrautī*: Pertaining to śruti. Generally it means the word of the Vedas. Here it refers to what is stated in Atharva Veda. Or, it may mean what is told by Atharva to his eldest son.

This supreme pronouncement of the Veda of the form: *brahmaivedam viśvamidam varīṣṭham*: "This universe is the Supreme Brahman", says that this entire universe is Brahman only. By the particle 'eva', 'only', the existence of anything separate is denied. Therefore, it is said: 'all this universe is Brahman only.'

*hi* indicates conclusiveness, certainty.

The super-imposed imagined object is not different from the substratum. But it may be doubted that Brahman and the world

<sup>35</sup> In the Taittiriya Upaniṣad the process is spoken of *pañcīkarana* as earth, water, fire, air and sky. In the Chāndogya Upaniṣad, it is referred to as *trivṛt-karana* (triplication) as earth, water and fire. The two are synonymous, the purpose being to express the breaking up of a composite whole into its elements.

are different, as ajñāna etc. being beginningless, there is no cause and effect relation between Brahman and ajñāna and according to the Advaitin the effect alone is the same as the cause. But by the rule that āropita is non-different from the adhiṣṭhāna, this doubt is dispelled.<sup>36</sup>

## 234

Having negated the reality of the world on the basis of śruti, it is further negated on the basis of accordant reasoning.

सत्यं यदि स्याज्जगदेतवात्मनो-

नन्तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्यात्

नैतत्त्रयं साधु हितं महात्मनाम् ॥ २३४ ॥

*satyam yadi syājjagadetadātmano'*

*nantatvahnirnigamāpramāṇatā ।*

*asatyavāditvam apīśituh syāt*

*naitatrayam sādhu hitam mahātmanām ॥*

If this world were real, the infinitude of the ātman will be affected; the Vedas will be rendered unauthoritative; Īśvara will be proclaimed a speaker of untruth. These three are neither good nor desirable to the great.

If this visible world is real and not imagined, then the infinitude of the ātman will be impaired. For, the ātman is devoid of limitation by another object (It is *vastupariccheda-śunya*). If the world is not imagined, but real, then the ātman will be delimited (by the world) and will not be unlimited or infinite.

If it is contended: 'Well, let the infinitude of the ātman go,' the Veda will become invalid. The Veda says: *satyam jñānam anantam brahma* (*Taitt.*): "Brahman is existence, intelligence and infinitude". What it conveys will be negated.

If it is said: 'Let this happen; this is not unwelcome', then God who is supremely dear, who is omniscient, will be associated with speaking what is not true.<sup>37</sup>

If it is further said: 'Let that happen', this will not be acceptable to the mahatmās, the āstikas. The mahātmas are those who, by virtue of their knowledge of śruti and instruction by a guru, have

<sup>36</sup> Jiva, Īśa, viśuddhā cit, the distinction between jiva and Īśa, avidyā and its connection with cit are beginningless. *Jivah, īśah, viśuddhā cit tathā jīveśayor-bhidā avidyā tattvoryogah śaśasmākam anādayah ॥*

<sup>37</sup> For the Vedas are said to be the very breath of God. He is said to have declared them at the beginning of each kalpa.

abandoned the idea that the ātman is the body composed of by the five kośas, and who, by their direct intuition of Brahman, have their antahkaraṇa conditioned by the expansive consciousness of Brahman.

These three (namely, the impairing of the infinitude of the ātman, the invalidation of śruti and the attribution of false speech to Īśvara) are not desirable. The idea that the world is real will contradict the experiences of realised souls.

## 235

The Bhagavad Gītā is quoted as authority for the mithyātva of the world.

ईश्वरो वस्तुतत्त्वज्ञो "न चाहं तेष्ववस्थितः ।  
न च मत्स्थानि भूतानि" त्येवमेव व्यचीकथत् ॥ २३५ ॥

īśvaro vastutattvajño "na cāham teṣvavasthitaḥ ।  
na ca matsthāni bhūtāni" tyemeva vyacīkathat ॥

Īśvara who knows the truth about things declared: 'I am not in them nor are the beings in Me.'

Īśvara knows the truth of things by virtue of absence of ajñāna in Him and as He is free of the defects of delusion etc. By the words: *matsthāni sarvabhūtāni na cāham teṣvasthitaḥ; na ca matsthāni bhūtāni paśya me yogamaisvaram*: 'All things are in Me and I am not in them; the things are not in Me; see My divine māyā,' If it is doubted that the two are contradictory ideas, the Lord reconciles the seeming contradiction by saying: 'See my divine māyā'. Māyā here means the power to make what does not exist as if it exists and *vice versa*. This capacity itself is what is called mithyā. The nature of mithyā consists in a thing not being where it appears and in appearing where it is not. This is the meaning of the two expressions 'exist in Me' and 'do not exist in Me.'

<sup>38</sup>In this context, the Bhagvān said: *mayā tatamidam sarvam jagadavyaktamūrtinā*: "By Me all this world is pervaded, My form unmanifested form. "All this world is pervaded by Me having the unmanifested form. This world is pervaded by Me as its adhiṣṭhānam (substratum). In the śruti, sage Yājñāvalkyā was asked: 'In what is the Supreme established?': *sa bhagavaḥ kasmin pratiṣṭhita iti*. The answer was given: *svamahimni*: 'in its own excellence', *yadi vā na mahimni*: 'or not in (its) excellence'. Thus is indicated that

<sup>38</sup> What follows is a free summary of this portion of the commentary on this śloka as it is couched in technical language.

the Supreme is supportless. Thus, by saying *na cāham teṣvavas-  
thitaḥ*: "I am not established in them", the delusion that the Sup-  
reme has the world as its support is removed.

*mayā tatamidam sarvam* appears to be like the statement *dhū-  
mena vyāptam gr̥ham*: In that statement *gr̥ha* will be the *ādhāra*  
(the support) and *dhūma* the *ādheya* (that which is supported). In  
the same way Bhagavān's statement would mean that the *jagat* is  
the *ādhāra* and He is its *ādheya*. But *mayā tatamidam sarvam* is  
not to be understood that way. For, He can have no *ādhāra* save  
Himself, as conveyed by the aforesaid śruti. From all this it follows  
that Brahman is the *adhiṣṭhāna* and the world is the *āropita*. The  
*āropita* is not different from the *adhiṣṭhāna*. Hence the world (as it  
appears) is declared to be *mithyā* only.

## 236

The reason for holding that the world is *mithyā* is conveyed in  
this śloka.

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिदतोऽसत् स्वप्नवन्मृषा ॥ २३६ ॥

*yadi satyam bhaved viśvam suṣuptāvupalabhyatām ।*

*yannopalabhyate kiñcid ato'sat svapnavanmr̥ṣā ॥*

If the world is real, let it appear in the state of dream-  
less sleep also. As it is not at all perceived in dreamless  
sleep, it is false like a dream.

What is real must shine (must be perceived) always, like the  
*ātman*. If the world is real, let it appear also in dreamless sleep.  
According to the remembrance, 'I did not know anything', nothing  
at all is perceived in the condition of sleep. As dream which is not  
perceived in waking state is unreal, so too here. 'asat' here means  
*mr̥ṣā*, false, unreal, not non-existent like the horns of a hare. But  
as it is of the nature of what is perceived and later disappears, it is  
*mithyā* or non-real.

## 237

Now that the world does not exist apart from Brahman is con-  
clusively stated.

अतः पृथङ्नास्ति जगत्परात्मनः

पृथक्प्रतीतिस्तु मृषा गुणाहिवत् ।

आरोपितस्यास्ति किमर्थवत्ता-

दधिष्ठानमाभाति तथा भ्रमेण ॥ २३७ ॥



ataḥ prthaṇ nāsti jagat parātmanah  
 prthakpratītiṣṭu mṛṣā guṇāhivat ।  
 āropitasyāsti kim arthavattā  
 adhiṣṭhānamābhāti tathā bhrameṇa ॥

Therefore, the world does not exist separate from Brahman. The appearance of separateness is false, like a serpent appearing on a rope. What is the reality of the super-imposed? It is that the substratum appears like it due to delusion.

As, like the dream, the world too is not perceived always, it is not real, separate from Brahman. Like the rope-serpent, it appears in the state of worldly experience as separate like the pot etc. Even as the serpent superimposed on the rope is false, so the world too (super-imposed on Brahman) is false. That what is super-imposed is false is proved also by its inability to produce its appropriate effect, arthavattā. Does the super-imposed have the quality of producing its appropriate effect? No. (That is, the rope-serpent is false also for the reason that it will not sting). Then how does it appear? It is the substratum (rope or Brahman) that appears due to delusion (as serpent or the world). In the case of a delusion, seeking for its appropriate effect is a futile attempt.

## 238

That the world is not different from Brahman is further confirmed by another example.

भ्रान्तस्य यद्यद् भ्रमतः प्रतीतं  
 ब्रह्मैव तत्तद्वजतं हि शुक्तिः ।  
 इदंतया ब्रह्म सदेव रूप्यते  
 त्वारोपितं ब्रह्मणि नाममात्रम् ॥ २३८ ॥  
 bhrāntasya yadyad bhramataḥ pratītam  
 brahmaiva tattad rajatam hi śuktiḥ ।  
 idamtayā brahma sadeva rūpyate  
 tvāripitam brahmaṇi nāmamātram ॥

Whatever appears to a deluded man under the influence of delusion is Brahman only. For, the silver is really the mother-of-pearl. Whatever is referred to as "this", is the reality (substratum) that is Brahman. Whatever is super-imposed on Brahman is only a matter of name.

Whatever appears to a deluded man in his delusion is only the

substratum that is Brahman. For, the 'silver' that is seen to shine on the seeming mother-of-pearl from ignorance of the mother-of-pearl, is only the mother-of-pearl. Similarly, what is super-imposed on Brahman turns out on inquiry to be Brahman only which appears as 'this' and that too is a matter of words as taught by the 'vācāram-bhaṇa' śruti (*Chand*).

239—242

अतः परं ब्रह्म सदद्वितीयं  
 विशुद्धविज्ञानधनं निरञ्जनम् ।  
 प्रशान्तमाद्यन्तविहीनमक्रियं  
 निरन्तरानन्दरसस्वरूपम् ॥ २३९ ॥  
 निरस्तमायाकृतसर्वभेदं  
 नित्यं ध्रुवं निष्कलमप्रमेयम् ।  
 अरूपमव्यक्तमनाद्यमव्ययं  
 ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ २४० ॥  
 ज्ञातृज्ञानज्ञेयशून्यमनन्तं निर्विकल्पकम् ।  
 केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २४१ ॥  
 अहेयमनुपादेयं मनोवाचामगोचरम् ।  
 अप्रमेयमनाद्यन्तं ब्रह्म पूर्णं महन्महः ॥ २४२ ॥

ataḥ param brahma sadadvitīyam  
 viśuddhavijñānaghanam nirañjanam  
 prasāntamādyantavihīnam akriyam  
 nirantarānandarasasvarūpam ॥  
 nirastamāyākṛtasarvabhedaṁ  
 nityam dhruvam niṣkalamaprameyam ।  
 arūpamavyaktamanākhyam avyayam  
 jyotiḥ svayam kiñcid idam cakāsti ॥  
 jñātrjñānājñeyaśūnyam anantam nirvikalpakam ।  
 kevalākhaṇḍacinmātram param tattvam vidurbudhāḥ ॥  
 aheyamanupādeyam manovācāmagocaram ।  
 aprameyamanādyantam brahma pūrṇam mahanmahāḥ ॥

Therefore, the Supreme Brahman is the real; without a second; compacted of pure intelligence; free from defect; serene; without beginning and end; actionless; of the nature of unremitting bliss; free from all differences wrought by māyā; permanent; unchanging; pure; beyond the faculty of reasoning; formless; subtle, without name; immutable; such an effulgence, Brahman, shines.

The wise know it to be devoid of the trichotomy of the knower, knowledge and the known; limitless; without variety; as pure infinite intelligence; as the supreme Truth.

It can be neither thrown away nor taken up; it is beyond mind and speech, immeasurable without beginning or end; it is Brahman which is superlatively full, the Light of all lights.

As the world has no separate reality, as it is only a name by virtue of its being a super-imposition, therefore, the supreme Brahman is unsublatable not having a second of a different kind. It is pure knowledge without an object, untouched by ajñāna. It is without change having neither birth nor destruction. It is without form being all compacted of limitless bliss.

*nirastamāyākrtasarvabhedaḥ*: That from which, or that in which all differences wrought by māyā have been cast off. Therefore, without difference i.e., devoid of like or internal differences.

*nityam*: permanent having no beginning or end. Being actionless, it is permanent, unchanging; firm; taintless; partless; beyond (ordinary) knowledge; devoid of anything being needed to illumine It; formless (*Vide* the śruti: *asabdāṃ asparśāṃ arūpāṃ avyayam* (*Kaṭha*.) "not liable to sound or touch, formless, and undecaying" and also the teaching: "it is not apprehended by sight" (*na cakṣuṣā gṛhyate*): therefore subtle. By the word *anākhyam*, it is conveyed that It is beyond speech: devoid of name; for a genus (*jāti*), a quality (*guṇa*) or an action (*karma*) or relation (*sambandha*) cannot be predicated of It to warrant any activity respecting It (and to justify Its being given a name).

*avyayam*: undecaying.

*jyotiḥ svayam*: self-effulgent; not illuminable by any other thing.

This something which cannot be spoken of in words shines.

In order to firmly establish the conviction of the śiṣya in It, the guru repeats Brahman's characteristics quoting śruti. It is devoid of the trinity of the knower, knowledge and the object of knowledge. That is because It is limitless, without the three kinds of limitation of time, space, and object. It is *nirvikalpa*, that is, not admitting varying conceptions. It is pure limitless intelligence only, free from association with all kinds of upādhis, unlimited, pure jñāna only. The wise know It as such a supreme truth. As It is one's own ātman, It can neither be discarded nor taken up. It is

unattainable by mind and speech. *Vide* the śruti: *yato vāco nivar-tante aprāpya manasā saha* (Taitt.). "That from which words re-turn, without attaining It along with the mind."

*aprameyam*: incomprehensible to the ordinary intelligence; but enveloped (attainable) by a mind modified (disciplined) by hearing the scriptural texts and the words of the guru (śravaṇa), reflection (manana) and profound meditation (nididhyāsana).

*anādyantam*: without the limitations of time and place; there-fore the full or plenary and big; which makes the sun etc., shine (*mahaḥ* means lustre; *jyotiḥ* which is Brahman).

Thus the *Tatpadārtha* has been clearly analysed.

## 243

After examining and determining the significance of the two padārthas, *Tvam* and *Tat*, the guru proceeds to deal with the mean-ing of the sentence: *tat tvam asi*.

तत्त्वंपदाभ्यामभिधीयमानयोः

ब्रह्मात्मनोः शोधितयोः यदित्यम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्य-

गेकत्वमेव प्रतिपाद्यते मुहुः ॥२४३॥

*tattvampadābhyām abhidhīyamānayoḥ*

*brahmātmanoh śodhitayor yadittham* ।

*śrutya tayostattvamasīti samyak*

*ekatvameva pratipādyate muhuḥ ॥*

Of Brahman and ātman (Jiva) thus indicated by the words *Tat* and *Tvam* and whose meanings have been thus examined and determined, the oneness alone is repeatedly well established by the Śruti—*Tattvamasī*.

In the sentence *Tattvamasī*, by the word *tat* Brahman as quali-fied by creatorship etc. (preservation and dissolution) of the world is conveyed. By the word *tvam* the ātman as qualified by the mental states of waking etc. (dream and dreamless sleep) is indi-cated. As such they are the Īśvara and the jīva. These two terms, *tat* and *tvam* have been examined as aforesaid and they are found to be of the nature of pure intelligence. By the expression *Tattva-masī*, as there is no difference, absolute identity between them is affirmed clearly nine times in the Chāndogyopaniṣad.

*pratipādyate*: is affirmed in the succeeding śloka: *uttareṇa*: 'by what follows' is understood.

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ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः

निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।

खद्योतभान्वोरिव राजभृत्ययोः

कूपाम्बुराशयोः परमाणुमेवोः ॥२४४॥

*aikyam tayor lakṣitayor na vācyayoh*  
*nigadyate 'nyonyaviruddhadharminoh* ।

*khadyotabhānvoriva rājabhṛtyayoh*  
*kūpāmburāśyoh paramāṇumervoh* ॥

These two (Jīva and Īśvara) are of mutually opposed qualities like the glow-worm and the sun, like the servant and the king, like the well and the ocean and like the atom and the earth. By the sentence *tattvamasi* identity is affirmed between them taking, not their literal meaning, but their implied meaning.

In the matter of limited knowledge and omniscience, the examples of the glow-worm and the sun are given as the one is of very limited brightness and the other is of unlimited splendour. In the matter of one who is ordered and the one who orders, the example of the servant and the king is given. *Vide* the śruti, *bhīṣmāt vātaḥ pavate*. "By fear of him the wind blows" etc. In the matter of limited joys and unlimited bliss, the examples of well and ocean are given. In the matter of being particular and universal, the examples of atom and the earth are given. Taken in their literal meaning, as they are of opposed natures, there cannot be any identity between Jīva and Īśvara. But in their implied meaning, their identity is understood in accordance with the canons for determining the purport of a sentence like the beginning etc., of a discourse.

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The reason for their mutual opposition is given.

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेव ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शुणु पञ्च कोशः ॥२४५॥

*tayorvirodho'yam upādhikalpito  
na vāstavaḥ kaścīdupādhireṣaḥ ।  
īśasya māyā mahadādikāraṇam  
jīvasya kāryam śṛṇu pañcakośāḥ ॥*

The opposition between them is imagined on account of their upādhis (limitations). This upādhi is not real. Listen! Māya which is the cause of mahat etc., is the upādhi of Īśvara; the five sheaths which are the effects of Māyā are the upādhi of jīva.

This opposition between the two words in their literal sense which militates against their identity is imagined as a result of upādhi. It is not real, i.e., not inherent. By the expression 'upādhireṣaḥ' the nature of the upādhi is given. Māyā is given as the upādhi of the *tatpadārtha*, viz., Īśvara. It is the cause of the entire world compacted of mahat, ahaṁkāra, the five tanmātrās etc. The five sheaths constitute the upādhi of the *tvampadārtha*, the jīva; vide the śruti: *kāryopādhirayam jīvaḥ kāraṇopādhirīśvaraḥ (Svet):* "this jīva has the effect for his upādhi; Īśvara has the cause for His upādhi."

*śṛṇu*: listen.

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*एतावुपाधी परजीवयोस्तयोः  
सम्यङ्निरासे न परो न जीवः ।  
राज्यं नरेन्द्रस्य भटस्य खेटकः  
तयोरपोहे न भटो न राजा ॥२४६॥*  
*etāvupādhi para-jīvayostayoh  
samyañ nirāse na paro na jīvaḥ ।  
rājyam narendrasya bhaṭasya khetakah  
tayorapohe na bhaṭo na rājā ॥*

When these upādhis of the Īśvara and the jīva are effectively removed, there is no Īśvara and no jīva. A kingdom is the symbol of a king, and a shield, of a warrior. When they are removed, there is no king or warrior.

These two, māyā and the five kośas are the upādhis of Īśvara and the jīva respectively; vide the śrutis: *nātra kācana bhidāsti, neha nānāsti kiñcana (Kaṭha.)*; *asaṅgo hyayam puruṣaḥ; asaṅgo nahi sajjate (Bṛh.)*, etc. "There is no difference here; there is no manifoldness here; connectionless, it does not attach to anything etc."

When, as conveyed by these śrutis, which deal with the *tat* and *tvam* padārthas, their respective upādhis are completely removed, then there is no Īśvara or jīva. Both are of the nature of pure intelligence and there is no differentiating mark between them. The examples for these are given. The kingdom is the upādhi or differentiating mark of the king, the shield of the warrior. When they are taken off, in their absence there is no warrior or king.

## 247

To the question, how the removal of the upādhi is to be effected it is answered:

अथात आदेश इति श्रुतिस्त्वयं  
निषेधति ब्रह्मणि कल्पितं द्वयम् ।  
श्रुतिप्रमाणानुगृहीतयुक्त्या  
तयोर्निरासः करणीय इत्यम् ॥२४७॥

*athāta ādeśa iti śrutis tvayam  
niṣedhati brahmaṇi kalpitam dvayam ।  
śrutipramāṇānugrāhītayuktyā  
tayor nirāsaḥ karaṇīya ittham ॥*

By the words "Now, this is the injunction", the śruti by itself forbids the imposition of imagined duality in Brahman. The removal of the two (upādhis) is to be thus effected by reasoning supported by śruti texts.

By the words *athāta ādeśaḥ neti neti* (Bṛh): "this is the injunction as not (this), as not (this)," the śruti forbids the attribution of duality in Brahman. The meaning of the word *iti* is *idam*, 'this'. Duplication (in the form *neti neti*) is to prohibit the attribution of reality to all perceived objects. Whatever is apprehended as 'this' is not existent being different from the substratum—not being self-existent. As the śruti itself forbids the super-imposition in this manner, the elimination of the upādhis of the form of māya (in respect of Īśvara) and the five kośas (in respect of jīva) must be done by reasoning supported by the declarations of śruti. The negation must be effected in the manner to be explained presently.

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नेदं नेदं कल्पितत्वात् सत्यं  
रज्जौ दृष्टव्यालवत् स्वप्नवच्च ।  
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य  
ज्ञेयः पश्चादेकभावस्तयोः ॥२४८॥

*nedam nedam kalpitatvānna satyam  
 rajjau dṛṣṭavyālavat svapnavacca ।  
 ittham dṛśyam sādhu-yuktyā vyapohya  
 jñeyam paścād ekabhāvastayor yah ॥*

This is not (real), this is not (real), because it is imagined like the serpent in the rope and like (objects seen in a) dream. Thus eliminating by proper reasoning (everything) seen, their identity must be understood.

By the first 'idam' in 'nedam' (na idam) is to be understood māyā which is the upādhi of Īśvara; by the second 'idam' the upādhi of jīva, namely, the five kośas. The negative is used twice to indicate that each of them must be eliminated. Māyā is the cause, the five-fold sheaths are the effects because they are the imagined. So neither is real. The śruti: *bhūyaścānte viśvamāyānivṛttiḥ* (Śvet.) "again at the end there is an extinction of cosmic māyā", declares that māyā is subject to destruction. That the five-fold sheaths are liable to perception and vanishing (*dṛṣṭanaśṭasvabhāva*) has already been explained as they are not continuous and persisting in the three states of consciousness. The Gītā also says: *māmeva ye prapadyante māyāmetān taranti te*: "Those who take refuge in Me only cross this māyā." That māyā belongs to the perceptible category is declared by the śruti: *te dhyānayogānugatā apaśyan devātmaśaktim svagūṇair nigūḍhām* (Śvet.): "Those who have pursued the dhyāna yoga perceived the śakti of the Supreme concealed by His qualities". Hence, it is clear that the upādhi in the form of māyā does not really exist. For, if it were real, it will not disappear; *vide* the Gītā which says: *nābhāvo vidyate sataḥ*: "That which is sat (real) will not become non-existent". Even so, the five-fold kośas too are not real if properly examined. For, the intelligent pupil said earlier, 'I do not see anything except universal void'. Therefore, like the serpent seen (imagined) in the rope and like objects seen in a dream, neither of the aforesaid upādhis is real. Thus, having eliminated by proper reasoning based on śruti all that is seen, then, the oneness (identity) or non-difference of the two limitational aspects of pure intelligence is to be known.

*Sādhu yuktyā*: Śruti-anuśāriṇyā yuktyā: by reasoning in accordance with śruti. *ekabhāvaḥ*: *bhedābhāvaḥ*: absence of difference.

ततस्तु तौ लक्षणया सुलक्ष्यौ तयोरखण्डेकरसत्त्वसिद्धये ।  
 नालं जहत्या न तथाजहत्या किन्तुभयार्थैकतयैव भाव्यम् ॥२४९॥



tatastu tau lakṣaṇayā sulakṣyau  
 tayorakhaṇḍaikaṛasatvasiddhaye ।  
 nālam jahatyā na tathājahatyā  
 kintūbhayārthaikatayaiva bhāvyam ॥

Therefore the two terms (That and Thou) are to be properly understood by their implied meanings in order to obtain the import of absolute identity between them. This is to be done neither by total rejection (of the literal meaning) nor by total non-rejection; but by a combination of both.

*tataḥ*: therefore i.e., Because after the rejection of what is merely seen (namely the apparent duality), the identity between them (the *tatpadārtha* and the *tvampadārtha*) is to be known only from śāstra. These two being thus thoroughly examined (all upādhis being eliminated from them), they should be properly understood by reference to the appropriate implied meaning (lakṣaṇā), by a proper understading of the word and its meaning in the context of the import aided by memory. *lakṣaṇayā* śakyasambandhaḥ lakṣaṇā; *tayā*: by the secondary or implied meaning. *sulakṣya*; must be clearly established.

In this connection, the following definition of lakṣaṇā is given in Śrī Śaṅkara's *Svātmanirūpaṇa*: *mānāntaroparodhāt mukhyārthasyāparigrahe jāte/mukhyāvinākṛte'rthe yā vṛttissaiva lakṣaṇā proktā*|| This means: If, by reason of its contradicting some other criterion, the literal meaning is not to be accepted, that mental modification (understanding) which is connected with the literal meaning is called lakṣaṇā. i.e., when the literal meaning cannot be adopted due to its being contradictory to other criteria of truth, and when by itself it does not make sense, the mental modification by the words not in dissonance with primary meaning is called lakṣaṇā. In the present context the identity between the qualified substantives ('that' and 'thou') is contradicted. Therefore, two ātmans (the Jīvātman and the Paramātman) should be understood divested of their qualities and then, there will arise the identity of the respective substantives. This is further explained as follows in the *Svātmanirūpaṇa*: "The literal meaning of the word *tvam* 'thou' relates to the imposition of the features of the body, the senses etc., on the jīvātman and to the attribution of doership (*kartṛtva*) etc., to it. That understanding of the witness of the body and the senses and which is distinct from them is the implied meaning of 'thou'. That which is to be understood by the words of the Vedānta, that

which is the material cause of the entire universe and which is endowed with omniscience is the literal meaning of the word *tat* 'That,' the Intelligence (*caitanya*) which is free from all kinds of limitations, which transcends the universe, which is ever pure and non-dual, which is indestructible and which is to be known by realisation is the implied meaning of the word '*tat*.'" It is also said: "One is an object of perception; the other is beyond perception. One has a second; the other is all-comprehensive. The two are opposed to each other. Therefore they are to be reconciled by their implied meanings." The word '*thou*' refers to what is an object of perception and the word '*that*' refers to what is beyond perception since the sense of the '*I*' is absent in respect of it. Similar is the case with the universality of *Īśvara*, and duality and particularity of *jīva*. It may be argued: 'Thus the two are mutually opposed. How can they be reconciled into an identity? This is not warranted by other canons of reasoning'. In this situation, the two words are to be understood divested of their accretions and with reference to their implied meanings in consonance with their import as indicated by the six criteria for determining it.

Lakṣaṇās are of three kinds: *jahallakṣaṇā*, *ajahallakṣaṇā* and *jahadajahallakṣaṇā*. In the present context, the third is to be adopted.

*tayorakhaṇḍaikarasatvasiddhaye*: For the proper understanding of the combination of words so as to comprehend the unlimited unitary significance. The *Vākya Vṛtti* says: *samsargo vā viśiṣṭo vā vākyārtho nātra sammataḥ; akhaṇḍaikarasatvena vākyārtho viduṣām mataḥ*: "The meaning of a sentence is not to be apprehended by the mere combination of meanings (*padārtha*) or the meanings of words taken separately and then combined. The wise interpret it on the basis of unlimited identical significance." [In the one case, the connection of the meaning of the two words (*padārtha-sambandha*) is the meaning of the sentence. For example, in the sentence '*ghaṭam ānaya*': bring the pot, its meaning may be either '*ghaṭa-karmakam ānayanam*', bringing has the pot for its object of activity, or '*ghaṭa-ānayanayoḥ karmakriyābhāvaḥ*', the relation of the pot and bringing, corresponds to the object of action and the process of action.]

(The idea is that the words in a sentence may be understood from the point of view of the combination of meanings or from the point of view of connected meanings. The former is *samsarga* and

the latter is *viśiṣṭa*. This interpretation of a sentence does not, however, apply in the case of 'tat tvam asi'. Here there is neither combination between the meanings of 'tat' and 'tvam' nor is it a case of connected meanings of 'tvam' and 'tat').

*Jahallakṣaṇā* is thus explained in *Svātmanirūpaṇa*: Rejecting the literal meaning in its entirety, some other meaning consistent with it is to be understood.

*Jahatī lakṣaṇā* (or *Jahallakṣaṇā*) is as in *gaṅgāyām ghoṣaḥ*, a hamlet on the Gaṅgā. Here it is not proper to say that the hamlet of the cowherds indicated by the word 'ghoṣaḥ' is on the floods indicated by the word 'Gaṅgā'. So the word 'gaṅgā' has to be understood as meaning the bank of the Gaṅgā. But if it is said that it is to be understood as 'Gaṅgātīre ghoṣaḥ', 'hamlet on the Gaṅgā bank,' then it will become *ajahallakṣaṇā*. If it is said to mean 'tīre ghoṣaḥ' (omitting the word Gaṅgā), the literal meaning with reference to Gaṅgā will not be conveyed and so it will be *jahallakṣaṇā*. In the present context, it is said in the śloka 'nālam jahatyā', that it is not to be understood on the basis of *jahallakṣaṇā*. For, one part of the literal meaning is adopted. That means that the rule of *jahallakṣaṇā*, that the literal meaning is to be entirely rejected, is not fulfilled.

In the same way, *ajahallakṣaṇā* too will not apply here for the understanding of the unlimited unitary essence. *Ajahallakṣaṇā* has for its import both the literal meaning and the implied meaning. Hence it is said that which conveys another meaning without discarding the literal sense is called *ajahatī lakṣaṇā* (or *ajahallakṣaṇā*) as in 'the red gallops'. Red, understood literally as merely a colour cannot be said to gallop. So, it is to be understood in its implication as referring to a horse which is red. In the object qualified by the word 'red', the quality 'red' is taken without being discarded. Therefore it is *ajahatī* i.e., the literal meaning is not discarded.

In the present context (of *tat tvam asi*) the literal meaning is rejected. So, it is not to be understood on the basis of *ajahallakṣaṇā*; but it is to be understood as conveying both *jahad* and *ajahallakṣaṇā* in order to get the sense of absolute identity between them. The character is thus explained: Where one part of the literal meaning is rejected, and the other part is conveyed, that is *jahadajahallakṣaṇā* as in *so'yaṁ dvijaḥ*: "He is this twice-born". Here 'he' (*saḥ*) refers to what is not now seen, but was previously seen; 'this'

(*ayam*) refers to what is now seen. The distinctions of 'that' and 'this' are omitted and the reference is made to the remaining feature 'twice-born' which is identical in the two cases. In the expression 'tattvamasī' what is now seen (*pratyakṣa*) and what is not seen (*parokṣa*) are to be discarded and the sense understood after such rejection. Indicating the 'cidvastu', i.e., the pure intelligence, by the word 'asi' (art), the identity between them is conveyed. Thus jahadajahallakṣaṇā refers to an understanding which rejects one part of it and retains another. In this context, this is to be adopted for the proper understanding of the combination of the words *tat* (that) and *tvam* (thou).

## 250 &amp; 251

The same is explained prefacing it by an illustration.

स देवदत्तोऽयमितिह चैकता विरुद्धधर्मांशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीति वाक्ये विरुद्धधर्मानुमपत्र हित्वा ॥२५०॥

संलक्ष्य चिन्मात्रतया सदात्मनोः अखण्डभावः परिचीयते बुधैः ।

एवं महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २५१ ॥

*sa devadatto'yamitiha caikatā*

*viruddhadharmāṁśam apāsya kathyate*

*yathā tathā tattvamasīti vākya*

*viruddhadharmān ubhayatra hitvā ॥*

*samlakṣya cinmātratayā sadātmanoh*

*akhaṇḍabhāvaḥ pariciyate budhaiḥ ।*

*evam mahāvākyaśatena kathyate*

*brahmātmanoraikyam akhaṇḍabhāvaḥ ॥*

As in the sentence 'This is that Devadatta,' the identity is stated rejecting the opposed qualities, so too in the sentence 'That thou art', rejecting the opposed qualities in both words, the character of the real ātman as being limitless intelligence is experienced by the wise. Thus the identity between Brahman and the ātman and their unlimitedness is conveyed by a hundred great scriptural declarations.

In the sentence 'This is that Devadatta', the word 'that' refers to being qualified by another place and past time. The word 'this' refers to being qualified by this (present) place and time. As the qualifying epithets are quite different, the identity of the qualified terms does not seem to stand to reason. The sentence conveys that

Devadatta seen in some other place and time in the past has now come here. This being understood, the purport of the sentence is to indicate that it was the same person who was seen there and then that is seen here and now. Therefore, the opposite qualities of 'there' and 'then', and 'here' and 'now' implicit in the words 'that' and 'this' in 'This is that Devadatta' are discarded, the substantive 'Devadatta' alone is retained. Even as identity between the two ('that' Devadatta and 'this' Devadatta) is affirmed denying the difference, so too, in the sentence, 'That thou art' (Tattvamasi), the causal upādhi of "that" (referring to Īśvara being the cause of the origination etc. of the world) and the effect-upādhi of "thou" (referring to the adventitious qualities of the jīva), the perceivability of the jīva and the imperceivability of the Paramātman, the universality, that is paripūrṇatva of Īśvara and the duality i.e. having another beside it—sadvitīyatva of jīva,—all these opposed features are discarded. The jīva and Īśvara are apprehended as pure intelligence; their limitlessness, i.e., their being devoid of limitation by other objects is experienced by the wise. Having thus taught the identity of the two (Brahman and jīva) with the aid of one text, it is said that the same is conveyed by a hundred great scriptural declarations (mahāvākyaśatena).

*paricīyate: anubhūyate:* is experienced.

## 252

After stating the identity between the jīva and Brahman affirmatively, the statement conveying the same idea negatively is now explained.

अस्थूलमित्येतदसन्निरस्य सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।

अतो मृषामात्रमिदं प्रतीतं जहोहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या विद्धि स्वमात्मानमखण्डबोधम् ॥२५२॥

*asthūlam ityetadasannirasya*

*siddham svato vyomavadapratarkeyam ।*

*ato mṛṣāmātramidam pratītam*

*jahīhi yatsvātmatayā grhītam ।*

*brahmāhamityeva viśuddhabuddhyā*

*viddhi svamātmānam akhaṇḍabodham ॥*

After rejecting this unreal in accordance with the scriptural texts 'not gross' etc., realise your ātman, which is self-established and which, like the sky, is indeterminable. Therefore, reject this (body) which you think to be the

ātman, as a mere mithyā. Know your own ātman, which is limitless cit by your purified intelligence.

The texts *asthūlam anaṇu ahrasvam, adīrgham* (not gross, not minute, not short, not long), make the śiṣya get over his wrong identification of the ātman with the gross body, and teach the nature of Brahman. Therefore, the guru said: discarding all this seen gross body (by the criterion that the ātman is not gross etc.), this self-established Brahman which is like the sky, is indeterminable, i.e., which cannot be understood except by śāstra, is to be experienced as the ātman, *atarkeyam*: Except by śāstra, by mere reasoning its nature cannot be understood.

*siddham svataḥ*: *svataḥ siddham*: being self-established as the witness of all rejections.

*vyomavat apratarkeyam*: impossible to be reasoned like the sky. For, it cannot be reasoned what is the limit of the sky.

*viśuddhabuddhyā*: by intellect disciplined by reflection and meditation (*manana* and *nididhyāsana*).

*svam ātmānam akhaṇḍabodham viddhi*: know your ātman to be limitless intelligence.

Therefore, the gross body etc., understood to be the ātman on account of *ajñāna* are mere mithyā. Discard that.

*mṛṣābhūtam*: what is mithyā—non-existent.  
*jahāhi*: discard.

## 253

For easy understanding, the guru instructs the śiṣya briefly in the upadeśa made by the Ṛṣi Uddālaka to his son Śvetaketu in the sixth chapter of the Chāndogyopaniṣad.

मृत्कार्यं सकलं घटादि सततं मृण्मात्रमेवाभिः

तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।

यस्माद्भास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं

तस्मात् तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५३ ॥

*mṛtkāryam sakalam ghaṭādi satatam mṛṇmātramevābhitaḥ*

*tadvat sajjanitam sadātmakam idam*

*sanmātramevākhilam*

*yasmānnāsti sataḥ param kimapi tat satyam sa*  
*ātma svayam*  
*tasmāt tattvamasi praśāntamamalam brahmādvayam*  
*yatparam ||*

Whatever is made of clay like the pot, etc., is all through clay only always. Similarly, all that is the effect of Sat (Brahman) is of the nature of Sat and is entirely Sat only. Because there is nothing apart from Sat, that is the True, that is itself the ātman. Therefore, That thou art, the Supreme, the peaceful, the defectless, the non-dual Brahman.

*mṛtkāryam*: that which is effectuated out of clay; that which has clay as its material cause; *ghaṭādi*: pot, spoon, pail etc., everything made of clay.

*satatam*: In all the three periods of time, before it is made, after it is made and after it is destroyed.

*abhītaḥ*: entirely, in front, on top, behind, below and on the sides.

*mṛṣmātrameva*: there is nothing in it apart from clay. This has been explained earlier in śloka 230 and 231. Similarly, śruti texts beginning with *sadeva somya idamagra āsit, ekamevādvitīyam, tadaikṣata tattejo'srjata tadāpo'srjata tadannam asrjata* (Chānd.): "That sat, existence alone, dear one, was in the beginning, one only without a second; it saw (thought); it created fire, it created water, it created food;" and ending with *sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ satpratiṣṭhāḥ* (Chānd.): "Dear one! All these are rooted in Sat, are based on and established in Sat; teach that whatever is said to be 'sat' (exists) as in the words 'ghaṭassan' (*ghaṭaḥ san*) 'paṭassan' (*paṭaḥ san*), (the pot exists, the cloth exists), in all of the nature of sat is only Sat. This follows by the rule of *sāmānādhikaranyam* (of common reference to two words.)<sup>39</sup>

Because, apart from Sat namely the Supreme Brahman, there is nothing else as the material cause of anything in the world, the true, i.e., unsublatable in any of the three periods of time, that is the ātman, your essential nature. As it is self-luminous, it is not dependent on anything. Therefore, it is non-dual i.e., devoid of any existential factor apart from its own existence. It is peaceful (*praśānta*), abiding in itself, i.e., unchanging. It is *amala*, untouched by taint of *ajñāna* etc. Thou art that Supreme Brahman.

<sup>39</sup> See Note on *Sāmānādhikaranyam* at the end.

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निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा  
 मिथ्या, तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।  
 यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्  
 तस्मात् तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५४ ॥

*nidrākalpitadeśakālavīṣayajñātrādi sarvaṃ yathā  
 mithyā tadvadihāpi jāgrati jagat svājñānakāryatvataḥ ।  
 yasmādevam idam śarīrakaraṇapṛāṇāhamādyapyasat  
 tasmāt tattvamasi praśāntam amalam brahmādvayam  
 yat param ॥*

The place, time, objects and their knower etc., projected in a dream during sleep are all mithyā. So too, here, in the waking state, the world that is seen is a projection by one's own ajñāna. Likewise, this body, the senses, the breath, the ego etc., are all unreal. Therefore, That thou art, the peaceful (praśānta), defectless, supreme, non-dual Brahman.

The Śruti says: *na tatra rathā na rathayogā na panthāno bhavanti, atha rathān rathayogān pathaḥ srjate*: (Bṛh.): "There are no chariots there, or the horses or paths of the chariots. Hence, it, i.e. māyā projects the chariots, their movements and horses." Induced by the power of sleep, place, time and objects etc., which appear in dream, the bodies and organs, all these are not apprehended on waking. They are the effects of the defective condition of sleep. Though seen (in dream), they are lost (on waking). Whatever is seen and lost, *dṛṣṭānaṣṭa*, is mithyā. Similarly, they are mithyā here too in the waking state. The reason for this is that they are all effects of one's own ajñāna which hides the true nature of the ātman as *nīṣprapañca*, i.e., as the lone reality without the taint of the universe. Such ajñāna is called *mūlājñāna*, the primordial ajñāna which conceals Brahman and projects the world. The world is the effect of this *mūlājñāna*. For it is said: '*yadabodhād idam bhāti, yadbodhād vinivartate*': "That by reason of Its not being known, this (world) appears; and which being known, this (world) disappears". Vide also the texts: *yatra tvasya sarvaṃ ātmaivābhūt tat kena kam paśyet* (Bṛh.): "Where to him everything was the ātman, then what can be seen and by whom?" *yadaññānaprabhāveṇa dṛśyate sakalam jagat* | *yajñānāllayamāpnoti tasmai jñānātmane namaḥ* "Obeisance to that jñānātman as a result of not knowing which the entire universe is seen, and upon which being known it disappears". The *Māṇḍūkya Kārikā* also says: '*jñāte dvaitam na vidyate*': "If



That (Supreme Reality) is known, then there is no place for duality". The entire universe being thus mithyā, the body, the senses, the breath, the aharākāra etc., which you previously identified with the ātman, being subject to sublation, are all mithyā. So, as before, it is repeated, Thou art the peaceful, defectless, non-dual supreme Brahman.

## 255

For continuous meditation on Brahman as indicated in śruti, the guru explains the truth about Brahman in ten verses and intimates the identity between the jīva and Brahman.

जातिनीतिकुलगोत्रदूरगं नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यत् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

*jātinītikulagotrādūragam nāmarūpaguṇadoṣavarjitam ।*

*deśakālavīṣayātivartī yat brahma tattvamasi bhāvayātmani ॥*

Meditate in your mind that you are that Brahman which is far from caste and family and lineage, which is free from the limitations of name and form and is beyond space, time and objects of sense.

*jātinītikulagotrādūragam*: jāti: castes like Brāhmaṇa etc., nītiḥ: established proper order; *kula*: race or family. Brahman transcends the distinctions of castes like Brāhmaṇa etc., of family, of gotra etc., as they pertain to the gross and the subtle bodies. Vide the Muṇḍaka text: *yattadadreśyam agrāhyam agotram avarṇam*.

*nāmarūpaguṇadoṣavarjitam*: vide the Śruti: 'ākāśo ha vai nāma nāmarūpayornirvahitā te yadantarā tad brahma' and 'kevalo nir-guṇaśca' (Chānd.). The ca in the second text: 'nirguṇaśca' indicates that it is also 'nir-doṣa' free from any taint.

The word 'ananta' in the śruti 'satyam jñānāmanantam brahma' shows that It (Brahman) is devoid of the three kinds of *paricchedas* or limitations pertaining to *deśa*, (place), *kāla* (time), and *vastu* (other objects). Brahman transcends *deśa*, *kāla* and *viśaya*. Hence It is said to be '*deśakālavīṣayātivartī*'. Thou art that Brahman which is like this. Meditate on That in thy intellect as identical with thyself.

ātmani: buddhau: in the intellect.

## 256

यत्परं सकलबागगोचरं गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्धनमनादि वस्तु यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

*yatparam sakalavāgagocaram gocaram vimalabodhacakṣuṣaḥ ;  
śuddhacidghanam anādivastu yad brahma tattvamasi  
bhāvayātmani ॥*

That Brahman which is absolutely superior; beyond all speech, but which is within reach to the eye of intelligence, free from every defect, which is compacted of pure cit and is beginningless, That thou art. Realise That in thy mind.  
*yat param*: that which is superior to everything.

*sakalavāgagocaram*: beyond the reach of all speech. *vide* the śruti *yato vāco nivartante* (Taitt.): Because even the Upaniṣads explain it only by implication (*lakṣaṇā*).

*gocaram vimalabodhacakṣuṣaḥ*: attainable by that eye of wisdom which is free from defect; i.e., attainable only by *jñāna*; *vide* śruti: *jñānaprasādena viśuddhasattvaḥ tatastu tam paśyate niṣkalam dhyāyamānaḥ* (Muṇḍ.).

*śuddha cidghanam*: *śuddha*: *nirviṣaya*: that cit which does not refer to sense-objects. Or, that which is both pure (*śuddha*) and compacted of cit (*cidghana*); of the nature of *jñāna* free from every limitation (*upādhi*).

*anādi vastu*: that which is that eternal true Being.  
Thou art that Reality. Meditate on It in the mind.

## 257

षडभिरुर्मिरयोगि योगिहृद्भावितं न करणैर्विभावितम् ।  
बुद्ध्यवेद्यमनवद्यमूति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥  
*ṣaḍbhirūrmibhirayogi yogihṛd-  
bhāvitam na karaṇairvibhāvitam ।  
buddhyavedyam anavadyabhūti yad  
brahma tattvamasi bhāvayātmani ॥*

That which is not affected by the six waves, which is meditated on in the minds of the yogins; which cannot be apprehended by the sense-organs, which is unknowable by the intellect, which is flawless excellence, thou art That. Meditate on It in thy mind.

The six waves: hunger, thirst, grief, delusion, old age and death. As they arise again and again, one upon the other, they are called waves. Brahman is unconnected with these. For, hunger and thirst relate to *prāṇa*, sorrow and delusion to the mind, and old age and death to the body.

*yogihṛdbhāvitam*: yogins are those who have restrained the mind from sense-objects. Meditated on by their hearts, i.e., their minds, with reverence and concentration.

*na karaṇairvibhāvitam*: not apprehended by the sense-organs. Vide the śrutis: *na cakṣuṣā* (*Muṇḍ.*); *na tatra cakṣur gacchati*; *na vāg gacchati* (*Kena*): "It is not attained by the eye, not even by speech; not by the mind can It be attained." "There the eye does not go; speech does not go."

*buddhayavedyam*: not knowable by the (ordinary) intellect, for it is devoid of sound, touch, form etc.; impossible to be comprehended by an intellect which is not sharp.

*anavadyabhūti*: of an excellence which is untainted by any defect; vide the Brahmasūtra: *vaiṣamyanairghṛṇye na, sāpekṣatvāt*: "Inequality (of dispensation) and cruelty (the Lord can) not (be reproached with), owing to the consideration of other factors,"<sup>40</sup> and the śruti, *niravadyam* (*Śvet.*). Thou art that Brahman which is of this nature, Meditate on It in thy mind.

258

भ्रान्तिकल्पितजगत्कलाश्रयं स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानमृद्धिमत् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

*bhrāntikalpitajagatkālāśrayam*

*svāśrayam ca sadasadvilakṣaṇam* ।

*niṣkalam nirupamānam ṛddhimat*

*brahma tattvamsi bhāvayātmani* ॥

That Brahman which is the substratum of the part which is the universe superimposed on it, which is established in Itself, which is distinct from the sat and asat, which has no parts, which is incomparable and magnificent —That thou art. Meditate on That in thy mind.

Brahman is the substratum of that part which is projection of delusion and which is of the form of the world; vide the śruti: *pādo'sya sarvābhūtāni*: (*Puruṣa Sūkta*): "all creatures are a fourth of Him".

*svāśrayam*: established in itself: vide the śruti: "*sa bhagavaḥ kasmin pratiṣṭhita iti; sve mahimni*" (*Chānd.*):

<sup>40</sup> To the question if God is tainted with partiality and cruelty in dispensing the happiness and misery of creatures, it is replied that it is not so as inequality among men arises from their merit and demerit.

"In what, Oh Great One, is that established? In its own excellence." The truth is That itself, It has no support.

*sadasadvilakṣaṇam*: which is different from the five elements, i.e., *pratyakṣa-parokṣa-pañcabhūtavilakṣaṇam* [*pratyakṣa* elements are earth, water, and fire; *parokṣa*-elements are air (*vāyu*) and space (*ākāśa*)].

*niṣkalam*: without parts.

*nirupamānam*: without anything like it; *vide* the *śruti*: *na tat-samaścābhyadhikaśca dṛśyate*: "nothing is seen equal or superior to it".

*ṛddhimat*: magnificent; *vide* the *śruti*: *eṣa sarveśvaraḥ* (*Māṇḍ.*) etc.: "He is Lord of all" and *satyakāmaḥ satyasamkalpaḥ*: "He whose purposes are achieved i.e., has no purpose to achieve" (*Chāṇḍ.*). That Brahman which is of this nature That thou art; meditate on It in thy mind.

259

जन्मवृद्धिपरिणत्यपक्षयव्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवनघातकारणं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

*janmavṛddhipariṇatyapakṣayavyādhināśanavihīnam*

*avyayam* ।

*viśvasṛṣṭyavanaghātakāraṇam brahma tattvamasi*

*bhāvayātmani* ॥

That Brahman is without birth, growth, change, decay, disease and death; indestructible. It is the cause of the creation, preservation and dissolution of the universe. That thou art. Meditate on It in thy mind.

*janma*: origination. Includes existence ensuing upon origination.

*vṛddhiḥ*: growth of the limbs.

*pariṇatiḥ*: change, i.e., formation of another form by cooking etc., in fruits like mango etc.

*apakṣayaḥ*: decay of limbs.

*vyādhīḥ*: disease.

*nāśanam*: final change.

*tair vihīnam*: devoid of them, i.e. devoid of the six forms of transformation.

Therefore *avyayam*: indestructible, either of its own accord or by the action of another, i.e., eternal.

*viśvasrṣṭyavanāghātākāraṇam*: cause of the creation, preservation and dissolution of the universe. *Vide* the śruti: *yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayantyaabhisamviśanti* (Taitt.): "That from which all these beings originate; that by which all that are born live; that into which at the end they enter"; *idam sarvamasrjata* (Taitt.): "He created all this"; *ākāśaḥ parāyaṇam* (Taitt.); *ākāśam pratyastam yānti* (Ch.): "ākāśa i.e., (here) the Paramātman is the substratum of the entire universe. The entire universe attains its dissolution in ākāśa, i.e., the Paramātman". That which is the cause of the creation, preservation and dissolution of the entire universe.

Thou art that Brahman. Meditate on It in thy mind.

260

अस्तभेदमनपास्तलक्षणं निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

*astabhedam anapāstalakṣaṇam nistarāṅgajalarāśiniścalam* ।  
*nityamuktamavibhaktamūrti yad brahma tattvamasi*  
*bhāvayātmani* ॥

That Brahman from which all difference has disappeared, which is inseparably characterised by the features (of sat, cit and ānanda), which is unmoving like a waveless ocean, which is ever free and which is of undifferentiated form—thou art That. Meditate on That in thy mind.

*astabhedam*: that from which all differences have disappeared. *Vide* the śrutis: *ekamevādvitīyam* (Chānd.): "One only without a second"; *idam sarvaṃ yadayam ātmā* (Māṇḍ.). "all that is this is the ātman."

*anapāstalakṣaṇam*: having the nature of sat, cit and ānanda as its inseparable marks always.

*nistarāṅgajalarāśiniścalam*: *nistarāṅgajalarāśi*: Ocean free from waves — like that, *niścalam*: unmoving.

*nityamuktam*: free from bondage always.

*avibhaktamūrti*: Though spoken of as having its three features of sat, cit and ānanda, as there is no internal difference in the implied meaning of that which is expansive, that which has an undifferentiated nature, i.e., without differentiating parts, or having no limbs or parts.

That Brahman thou art. Meditate on This in thy mind.

261

एकमेव सदानेकारणं कारणान्तरनिरासकारणम् ।

कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

*ekameva sadanekakāraṇam kāraṇāntaranirāsakāraṇam ।*

*kāryakāraṇavilakṣaṇam svayam brahma tattvamasi*

*bhāvayātmani ॥*

That being one only, is the cause of the multiplicity, superimposed. Itself it is not caused by anything else. It is distinct both from the effect and the cause and exists by Itself. That Brahman thou art. Meditate on This in thy mind.

*ekam sad anekakāraṇam*: That which exists as one only is the cause as the substratum of the many that are superimposed on It.

*kāraṇāntaranirāsakāraṇam*: In accordance with the śruti *parāśya śaktirvividhaiva śrūyate* (Śvet.): "its supreme power is heard of variously"; not depending on a cause different from It; being the witness of the negation of everything that is seen, the cause (ground) of the negation of ākāśa etc., by the expressions 'neti neti'.

*kāryakāraṇavilakṣaṇam*: By the śruti: *tadetad brahmāpūrvam anaparam* (Bṛh.): "This supreme Puruṣa is another spoken of as the Paramātmā." Different from Kāryam, the effect and from Kāraṇam, the cause. Kāryam is the world; Kāraṇam is māya — distinct from them. Also vide the Gītā: *uttamaḥ puruṣastavānyaḥ paramātmetyudāhṛtaḥ*. But distinct from these is the Highest Spirit spoken of as the Supreme Self.

Though it is said in this śloka that it is the cause of the many (*anekakāraṇam*), yet, since the effect has been shown to be mithyā, the causation too should be considered to be mithyā. The attribution of the qualities of origination, preservation and dissolution are to be understood only as indicative qualities (*tatasthalakṣaṇas*)

distinct from constituent qualities (*svarūpalakṣaṇas*).<sup>41</sup>

262

निर्विकल्पकमनल्पमक्षरं यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययमुखं निरञ्जनं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

*nirvikalpakamanalpamakṣaram yat kṣarākṣaravilakṣaṇam*

*param ।*

*nityamavyayasukham nirāñjanam brahma tattvamasi*

*bhāvayātmani ॥*

Without any internal variety, not small, imperishable, distinct from perishable and imperishable, the transcendent, the eternal, of undiminishing bliss, free from the darkness (of *ajñāna*).—That Brahman thou art. Meditate on This in thy mind.

*nirvikalpakam*: without variety; for, all variety is the result of *māyā*. So, devoid of any variety.

*analpam*: not small, superlatively big. Vide the Śrutis: *yo vai bhūmā jyāyān ākāśāt* (*Chānd.*); “that which is infinite; vaster than the sky”.

*akṣaram*: undecaying or all-enveloping.

*yat kṣarākṣaravilakṣaṇam*: Vide the Gītā, *dvāvimaṇu puruṣau loke kṣaraścākṣara eva ca । kṣarassarvāṇi bhūtāni kūṭastho’kṣara ucyate ॥* There are these two beings in the world, the perishable and the imperishable; the perishable comprises all creatures; the immutable is called the imperishable.” Previously it was said to be *kāryakāraṇavilakṣaṇam*: different from the effects and their cause. The same is now differently expressed as distinct from the perishing world and immutable *māyā*.

Therefore, *param*: super-excellent, superior to everything.

<sup>41</sup> That which does not continue as long as its indicated object and is different from it, is *tatasthalakṣaṇa* or indicative quality. A lamp-post in front of a house or a crow sitting on its roof is the *tatasthalakṣaṇa* of the house. The house will continue even though the lamp-post is removed or the crow flies away. The lamp-post and the crow are different from it and do not constitute the essential quality of the house; they are its *tatasthalakṣaṇas* or indicative qualities. They are not *svarūpalakṣaṇas* of the house, its essential qualities. The colour of man’s skin is his *svarūpalakṣaṇa*, being inseparable from him.

Similarly, creatorship etc. are God’s *tatasthalakṣaṇas*; Sat, Cit and Ananda are His *svarūpalakṣaṇas*. In fact, sat, cit and ānanda are not three; they are one in essence. Sat is cit and ānanda. Cit and ānanda are also one with sat. Sat-cit-ānandasvarūpa is an integral whole, a three-in-one.

*nityam*: eternal as it is undecaying. *Vide* the śruti: *nityo nityānām* (Kaṭha). Or it may be taken to mean the transcendent eternal (*param nityam*).

*avyayasukham*: of undiminishing bliss. *Vide* the śruti: *yo vai bhūmā tat sukham; nālpe sukham asti* (Chānd.): "that which is infinite, that is bliss; there is no bliss in the finite"; of the nature of unlimited bliss.

*nirañjanam*: devoid of darkness (of avidyā). That Brahman thou art. Meditate on That in thy mind.

## 263

यद्विभाति सदनैकधा भ्रमाश्रमरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

*yad vibhāti sadanekadhā bhramāt nāmarūpaguṇavikriyātmanā ।*

*hemavat svayamavikriyam sadā brahma tattvamasi*

*bhāvayātmani ॥*

That Brahman which due to delusion appears variously in the manner of name, form, quality and action and which like gold is itself unchanging, know That to be thyself. Meditate on That in thy mind.

Even as the one gold appears differently as a bracelet, earring etc., and is in itself of an identical form, but seems different in its effectuation, so too Brahman is in itself unchanging. But, due to delusion, it appears as various in the form of changes in name, form and transformation. That Brahman thou art. Meditate on That in thy mind.

## 264

यच्चकास्त्यतपरं परात्परं प्रत्यगेकरसमात्मलक्षणम् ॥

सत्यचित्सुखमनन्तमव्ययं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६४ ॥

*yaccakāstyānaparam-parātparam pratyag ekarasam*

*ātmalakṣaṇam ।*

*satyacitsukham anantam avyayam brahma tattvamasi*

*bhāvayātmani ॥*

That which shines without any activity beyond Itself, which is beyond even the supreme, the inmost Self, of unitary character, of the nature of the Supreme Ātman, of Existence-Knowledge-Bliss absolute, endless (infinite), undecaying—such Brahman art thou. Meditate on That in thy mind.



*yāt anaparam*: In accordance with the śruti: *tadetad brahmā-pūrvam anaparam* (Bṛh.): "This Brahman has nothing before or after", i.e., without cause or effect: that which has nothing to effectuate beyond Itself, i.e., devoid of any activity pertaining to any object. *anaparam*: na vidyate param kāryam yasya: vastubhū-takāryasūnyam.

*parāt param*: beyond the supreme i.e., Hiraṇyagarbha or beyond ajñāna which is the cause of all effectuation. Vide the śruti: *akṣarāt parataḥ paraḥ* (Muṇḍ.): "Supreme beyond all māyā." By the word 'para', Hiraṇyagarbha too may be understood in accordance with the śruti: *sa etasmāt jīvaghanāt parāt param puriṣayam puru-ṣamīkṣate* (Praśna): "He sees the Supreme Puruṣa residing in the heart, the most Supreme beyond all jīvas."

*pratyak*: non-different from jīva, the inmost substance of all.  
*ekarasam*: of unitary character.

*ātmalakṣaṇam*: By the śruti: *yaccāpnoti yadādatte yaccātti viṣayān iha | yaccāsyā santato bhāvaḥ tasmādātmā prakīrtitaḥ* || "That which attains, takes, which eats the sense-objects, that of which this is constant nature is therefore called the ātman"; possessed of such character of the ātman.

*satyacitsukham*: which is of the nature of Existence, Knowledge and Bliss.

*anantam*: unlimited.

*avyayam*: undecaying, eternal.

That Brahman thou art. Meditate on That in thy mind.

265

उक्तमर्थमिममात्मनि स्वयं भावय प्रथितयुक्तिभिर्धिया ।

संशयाविरहितं कराम्बुवत् तेन तत्त्वनिगमो भविष्यति ॥ २६५ ॥

*uktamartham imamātmani svayam bhāvaya*

*prathitayuktibhir dhiyā |*

*samśayādirahitam karāmbuvat tena tattvanigamo bhaviṣyati ||*

Meditate in thy mind with approved reasonings on this teaching which has been conveyed to you, free from doubt etc., like water in the palm of the hand. By that thou wilt get ascertainment of the established truth.

*uktamartham*: This teaching (of identity between the jīvātman and the Paramātman).

*prathitayuktibhiḥ*: by famous reasonings: the famous character of reasoning relates to its being in accord with śruti.

*dhiyā*: in the antahkaraṇa free from blemish.

*ātmani*: in the intellect.

*svayam bhāvaya*: meditate thyself. By that meditation, like water in the palm of the hand, it becomes clear, free from doubt.

*evam tattvanigamaḥ*: the ascertainment of the truth arises thus.

*samśayādirahitam*: free from doubt etc., including misapprehension, and sense of improbability.

The word 'bhaviṣyati' is to be understood as modified by the adverb: *samśayādirahitam*.

266

स्वं बोधमात्रं परिशुद्धतत्त्वं

विज्ञाय सङ्घे नृपवच्च संग्ये ।

तदात्मनैवात्मनि सर्वदा स्थितो

विलापय ब्रह्मणि दृश्यजातम् ॥ २६६ ॥

*svam bodhamātram pariśuddhatattvam*

*viññāya saṅghe nṛpavacca saṅgye ।*

*tadātmanaiivātmāni sarvadā sthito*

*vilāpaya brahmaṇi drśyajātam ॥*

Realising thyself in the assemblage (of body, sense organs ahaṁkāra, form etc.) as pure intelligence, free from all wrong ideas, like the king in the army, being ever established in thy own self, merge everything that is seen (the entire universe) in Brahman.

Like the king who is identified in the army which is made up of many soldiers by the emblems of the umbrella etc., realising the ātman by your understanding in this combination of the body, the senses, the breath and the ego-sense, as purified truth, as pure intelligence which illumines everything and as unconnected with whatever is seen, be securely established always in that cit which is your ātman. *brahmaṇi drśyajātam vilāpaya*: merge all that is seen in Brahman in accord with the declaration: "Merge the earth in water, the water in fire, fire in the wind (vāyu), the wind in the sky, the sky in the unmanifest, that again in pure ātman. I am that Hari, the Pure":

“*prthivyāpsu payo vahnau vahnir vāyau nabhasyasau  
nabho'pyavyākṛte, tacca śuddhe śuddho'smyaham hariḥ*”

Thus making sure that every effect has no reality apart from its cause, know that everything has no existence apart from the cause of all, namely Brahman.

*tattvam*: real nature, *yāthātmyam*.

*bodhamātram*: sarvavabhāsaka jñānamātram: as pure intelligence that illumines everything.

*viññāya*: Vivekena anubhuya: realising by your discrimination.

267

बुद्धौ गुहायां सदसद्विलक्षणं  
ब्रह्मास्ति सत्यं परमद्वितीयम् ।  
तदात्मना योऽत्र वसेद् गुहायां  
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६७ ॥

*buddhau guhāyām sadasadvilakṣaṇam  
brahmāsti satyam paramadvitīyam ।  
tadātmanā yo'tra vased guhāyām  
punarna tasyāṅgaguhāpraveśaḥ ॥*

In the cave of the buddhi, there is the Supreme non-dual Brahman which is the ultimate truth and distinct from the perceivable and the unperceivable. For one who lives in this cave as that Brahman, there is no more entry for him in the cave of the body.

*sadasadvilakṣaṇam*: distinct from the gross which can be perceived and the subtle which cannot be perceived. Such secondless Supreme Brahman which is the ultimate truth exists in the cave of buddhi. Vide the śrutis: *yo'yam viññānamayaḥ prāṇeṣu hṛdyantar-jyotiḥ puruṣaḥ; sa vā eṣa ātmā hṛdi. (Bṛh)*. As conveyed in the śrutis: *pratibodhaviditam* and *drśyate tvagryayā buddhyā sūkṣmayā (Kaṭha)*, this Brahman cannot be known without the aid of the subtle buddhi. As a face is reflected in a mirror which acts as the medium of reflection, though Brahman is everywhere, it is said to be in buddhi as the buddhivṛtti alone removes the concealment and receives Brahman in itself. For, in dreamless sleep, its nature cannot be comprehended as buddhi is inoperative in it. The expression *buddhau guhāyām* is metaphorical; and the locative here means nearness: *sāmīpyasaptamī*, i.e., in the nearhood of the intellect-cave

as in *pāṣāṇe vrkṣaḥ* 'the tree on the stone' which means really 'the tree near the stone'.

Even though the word *guhā* applies to all the five sheaths, yet, as the mental and other sheaths are connected with the ātman through buddhi and as the sheath of bliss (*ānandamayakośa*) cannot be clearly known except by buddhi, therefore, the primacy is given to the buddhi which is predominantly of *sattva* nature.

*tadātmanā* . . . . *guhāpraveśaḥ*: For that person who lives as Brahman in the *guhā* which is the gross and subtle body there is no further entrance into the physical body, i.e., he will not be born again. Or, the word 'aṅga' in the text may be taken as apostrophising the *śiṣya*.

*praveśaḥ*: false identification with the body. Such an identification will not arise again. Vide the śruti: *na sa punarāvartate* (*Chând*). and, *ātmanam cet vijānīyāt ayamasmāti pūruṣaḥ kimichan kasya kāmāya śarīramanusamjvaret* (*Muṇḍ*): "He (the liberated one) does not come back (to *samsāra*)". If a person knows the ātman in the manner of 'I am (Brahman)', then desiring what and for whom does he identify himself with the body?"

## 268

In the second śloka reference was made to *ātmanātma vivecanam*: discrimination between the ātman and the anātman and *svanubhavaḥ*: perfect realisation. Both these have been explained thus far. Then reference was made to *brahmātmanā samsthitir muktiḥ*: liberation is of the form of permanent establishment as Brahman. The guru proceeds to explain at length what was spoken of tersely in that śloka.

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा

कर्ता भोक्ताऽप्यहमिति दृढा याऽस्य संसारहेतुः ।

प्रत्यग्दृष्ट्याऽत्मनि निवसता साऽपनेया प्रयत्नात्

मुक्तिं प्राहुस्तदिह मुनयो वासनानावयं यत् ॥ २६८ ॥

*jñāte vastunyapi balavatī vāsanānādireṣā*

*kartā bhoktāpyahamiti dṛḍhā yāsyā samsārahetuḥ ।*

*pratyagdr̥ṣṭyātmani nivasatā sāpaneyā prayatnāt*

*muktim prāhustadiha munayo vāsanātānavam yat ॥*

Even after the ātman is known, these impressions etc., as, I am the doer, I am the enjoyer, which are the cause of *samsāra* are very strong. This has to be removed with effort by living in a state of turning the eyes inward.

The sages call this attenuation of impressions *mukti*, liberation.

*jñate vastunyapi*: Even after the *ātman* is known from scripture and by reasoning as distinct from the five sheaths and as non-different from Brahman.

*yā vāsanā asya samsārahetuḥ*: That residual impression which is the cause of this *samsāra* leading to the statements: I am the doer; I am the enjoyer.

*dr̥dhā*: strong, not easily breakable.

*anādiḥ*: accompanying since a long time in the past.

*eṣa vāsanā balavati*: This residual impression is strong. For, it is seen that one who has experienced great fear in a dream does not feel composed even after waking from it.

*ataḥ ātmani pratyagdr̥ṣṭyā*: turning the eyes inward toward Brahman, i.e., completely abandoning the process of looking outward, looking in, by the practice of *nirvikalpasamādhi*. *ātmani*: *brahmaṇi*: in (towards) Brahman.

*sāpaneyā prayatnāt*: It should be removed by one who is wholly established in the knowledge of non-difference; it should be destroyed with effort.

*yataḥ vāsanātānavam yat, tadiha munayaḥ muktim prāhuḥ*: Therefore that attenuation of the impressions, i.e., their being rendered ineffectual, that itself is said to be liberation by the sages (the *munis* i.e., *śāstrārthamanana-śilāḥ*, those who are given to reflection on the meaning of *śāstra*).

*ataḥ brahmātmanā samsthitih*: being firmly established in Brahman without negligence.

This also means that even those *Brahmajñānis* who have attained to that state, not through the firm acquisition of the four-fold *sādhana*s for *Brahmajñāna*, but as a result of good deeds done in previous births, they too should strive in the form of uninterrupted *samādhi* to attain the attenuation of the impressions and the extinction of the mind.

To show that one cannot remain in the *ātman* with an inward vision when there are obstructions to it, the guru who is the ocean of mercy explains the means to get over it.

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विबुधा स्वात्मनिष्ठया ॥ २६९ ॥

*aham mameti yo bhāvo dehākṣādāvanātmani ।  
adhyāso'yam nirastvayo viduṣā svātmaniṣṭhayā ॥*

This false identification with the body and the organs leading to a sense of the 'I' and the 'Mine' should be stopped by the wise by being firmly established in the ātman.

*dehākṣādaḥ*: in the body, sense organs, etc. Here 'etc.' includes the breath (*prāṇa*), the mind (*manas*) and the intellect (*buddhi*) etc., which are the anātman.

*aham mama iti bhāvaḥ*: egoism and the sense of possession (*ahaṃtā* and *mamaṭā*).

This super-imposition must be completely stopped by the superior person given to listening (to the words of the guru) and reflecting on the same and who is ever established in his ātman, i.e., Brahman.

*nirastavyaḥ*: must be destroyed right from the roots.

## 270

The method for this is explained.

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।

सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ २७० ॥

*jñātvā svam pratyagātmānam buddhitadvṛttisākṣiṇam ।  
so'hamityeva sadvṛttyā'nātmanyātmamatim jahi ॥*

Knowing (realising) thy inmost ātman, the witness of the buddhi and its modifications, get over the idea of the ātman in the anātman by the proper understanding in the form 'I am He'.

*sadvṛttyā*: by the knowledge of non-difference from that which cannot be sublated in any of the three periods of time.

*anātmani ātmamatim jahi*: conquer, (get over the sense of the ātman in the buddhi etc., which are the anātman).

## 271

The guru removes the delusion by the removal of the cause of the series of delusion.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।  
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ २७१ ॥

*lokānuvartanam tyaktvā tyaktvā dehānuvartanam ।  
śāstrānuvartanam tyaktvā svādhyāsāpanayam kuru ॥*

Relinquishing the habit of following the world, of pandering to the body and of sticking to scripture, accomplish the destruction of super-imposition which characterises you.

*lokānuvartanam*: following the ways of the world; *vide* in the *Sādhana-pāñcaka*: *janakṛpānaiṣṭhuryamutsṛjyatām*. Be indifferent to the sympathies and the antipathies of men.

*dehānuvartanam*: *Vide* in the *Sādhana-pāñcaka*: *dehe ahamatistyaṣṛjyatām*: give up the sense of the 'I' in the body.

*śāstrānuvartanam tyaktvā*: giving up the reading etc., of books other than those which will be useful to the attainment of liberation. Or, in accordance with the instruction: *dr̥ghataram karma āśu samtyajyatām*: (*Sādhana-pāñcaka*). Let all karmas be firmly and completely renounced; *śāstra* may mean books relating to Karma-*śāstra*.

Giving up these three, destroy the super-imposition on the ātman.

## 272

The why of it is explained.

लोकवासनया जन्तोः शास्त्रवासनयापि च ।  
देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७२ ॥

*lokavāsanayā jantoḥ śāstravāsanayāpi ca ।  
dehavāsanayā jñānam yathāvannaiva jāyate ॥*

True wisdom never arises to a person who acts in consonance with what the people of the world will say or to a person who is concerned about his knowledge of the *śāstras* or who is subject to delusion about his body.

*lokavāsanā*: Being intent on the idea: 'I shall always act in such a way that men do not censure me, but praise me.' This *vāsanā* is a great obstruction as no one can abide by it. This has been elaborated at length by Śrī Vidyāraṇyasvāmin in the section dealing with *Vāsanākṣaya* in his work entitled '*Jīvanmukti Viveka*'. He says: *ko lokamārādhayitum samarthah?* Who is expert in

pleasing the world? *vidyate na khalu kaścīdupāyaḥ sarvalokapari-toṣakaro yaḥ | sarvathā svahitam ācaraṇīyam kim kariṣyati jano bahujaḥ* || "Verily, there is no means to please all people of the world. One should act by all means to secure one's own good; what can the people do who speak meaninglessly?" Hence it has been said in the Gītā that the devotee of the Lord treats censure and praise alike: *tulyanindāstutiḥ*.

*śāstravāsanā*: This is of three kinds relating to the difficulty of learning, the incompetency for śāstra and the difficulty of observance. These are illustrated respectively by Bharadvāja, Durvāsa and Dāśūra. This has been well explained in the '*Jīvan-mukti Viveka*.'<sup>42</sup>

*dehavāsanā*: This is of three kinds, namely mistaking the body for the ātman, the ignoring of its evil qualities, and delusion.

Due to these tendencies, true wisdom never dawns.

## 273

By reference to authoritative statements, it is shown that these three alone are obstruction to true knowledge.

संसारकाराग्रहमोक्षमिच्छोः

अयोमयं पादनिबद्धं शृङ्खलम् ।

वदन्ति तज्ज्ञाः पटुवसानात्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ २७३ ॥

*samsārakārāgrhamokṣamicchoḥ*

*ayomayam pādanibaddhaśṛṅkhalam |*

*vadanti tajjñāḥ paṭuvāsanātrayam*

*yo'smād vimuktaḥ samupaiti muktim ||*

Those who have attained knowledge of Brahman say that for those who wish to obtain release from the prison of samsāra, these three strong vāsanās are iron fetters binding their legs. He who is freed from them attains liberation.

<sup>42</sup> Bharadvāja learnt many Vedas in three lives and finding his study incomplete, he obtained a further lease of a fourth life. When even then he could not complete his study of the Vedas, he was diverted from it to the worship of the Saguna Brahman. This illustrates pāthavyāsa. A muni Durvāsa by name went to Śrī Parameśvara's presence, with a load of books, to make obeisance to Him. Nārada who was there at the time compared him to an ass carrying a load signifying that ātmavidyā does not accrue to one merely by study if he has not inward vision and the grace of the guru. This illustrates śāstravyāsa. Dāśūra was so attached to the rigours of anuṣṭhāna that, go where he would in the world, he could not find a spot pure enough for his austerities. This is anuṣṭhānavyāsa.



*tajjñāḥ: brahmanidaḥ:* Those who have known (realised) Brahman.

*paṭuvāsanātrayam:* the three vāsanās, i.e., the loka, śāstra and deha-vāsanās which have not been attenuated.

*samsārakārāgrha:* samsāra (life in the world subject to succession of birth and death) is itself a kārāgrha, prison.

*mokṣamicchoḥ:* for the person who desires release from it.

*ayomayam pādanibaddhaśṛṅkhalam:* the iron fetters tied round the legs. Even as one fettered in his legs will not be able to move, so too one who is characterised by these three vāsanās can never reach the state of the Supreme.

He who is freed from the aforesaid vāsanās, i.e., he whose vāsanās have got attenuated, attains liberation.

*yathāvat-jñānena,* 'by true knowledge' is to be added at the end of the śloka.

## 274

That in the matter of getting rid of the vāsanās which are obstructions to liberation, the culture of ātmavāsanā is the effective means is explained with an example.

जलदिसंपर्कवशात् प्रभूतदुर्गन्धधूतागरुदिव्यवासना ।

संघर्षणेनैव विभति सम्यक् विधूयमाने सति बाह्यगन्धे ॥ २७४ ॥

*jalādisamparkavaśāt prabhūta-*

*dūrgandhadhūtāgarudivyavāsanā ।*

*saṅgharṣaṇenaiva vibhāti samyak*

*vidhūyamāne sati bāhyagandhe ॥*

The fragrance of agaru which has got hidden by (long) contact with water etc. appears well only when that external odour is removed by rubbing.

Intense foul smell arises in the agaru by contact with water etc. By that its natural aroma is suppressed. Only when the external odour is removed by rubbing (against something else), its own fragrance appears in full measure.

This is the example (to the foregoing).

## 275

अन्तश्चित्तान्तदुरन्तवासनाधूलोविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा प्रतीयते चन्दनगन्धवत् स्फुटा ॥ २७५ ॥

*antaśśritānantadurantavāsanā-  
dhūlivilīptā paramātmavāsanā |  
prajñātisaṅgharṣaṇato viśuddhā  
pratiyate candanagandhavat sphuṭā ||*

The fragrance of the Paramātman is hidden by the dust of vāsanās productive of evil. When it is purified by being rubbed against prajñā it is clearly perceived like the smell of sandalwood.

*antaśśrita:* imbedded inside.

*ananta:* of various kinds.

*duranta:* productive of evil effects. That is the anātmavāsanā which is the dust on the Paramātmavāsanā which is smeared over and covered by it.

*vilīpta:* abhībhūta: covered over.

*prajñayā:* by wisdom. Vide the śruti: *tameva dhīro vijñāya prajñām kurvīta brāhmaṇaḥ* (Muṇḍ.): "Let the wise man knowing it obtain the awareness of Brahman". Also by the statement (śloka 428) *brahmātmanoh śodhitayoḥ ekabhāvāvagāhinī nirvikalpā ca cin-mātrā vṛttiḥ prajñeti kathyate* "Prajñā (wisdom) is that modification (of the mind) which understands the identity of Brahman and the ātman purified of their respective upādhis (limitations), which is changeless and is of the nature of cit (intelligence) all over."

Fixing the mind without contamination by the sheaths is likened to the process of rubbing of the sandalwood. Then, so purified, uncontaminated by the anātmavāsanās (the residual impressions of the anātman), the ātman is seen clearly like the fragrance of the sandal.

This is the subject of illustration (dārṣṭāntika) to the previous example.

276

The meaning conveyed is stated briefly.

*अनात्मवासनाजालैः तिरोभूतात्मवासना ।  
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटा ॥ २७६ ॥*  
*anātmavāsanājālaiḥ tirobhūtātmavāsanā |  
nityātmāniṣṭhayā teṣāṃ nāśe bhāti svayam sphuṭā ||*

The ātmavāsanā which has been obscured by the hordes of the anātmavāsanās shines clearly when they are destroyed by steady concentration on the ātman.

*anātmavāsanāḥ*: The *vāsanās* which have reference to the objects coming under the *anātmān*; i.e., the *loka*, *deha*, *śāstra* - *vāsanās*; the mental *vāsanās* which are exhibited by the demoniacal nature (*āsuri sampat*) as indicated in the *Gītā* text: *dambho darpo'-bhimānaśca krodhaḥ pārūṣyameva ca*: "ostentation, arrogance and self-conceit, as also insolence and ignorance."

*tāsām jālaiḥ*: by their combination.

*tirobhūtātmavāsanā*: the *ātmavāsanā* which has been obscured.

*teṣām*: of the crowd of *anātmavāsanās*.

*nityātmaniṣṭhayā*: (when destroyed) by the condition of finding anchorage in Brahman.

*svayam sphuṭā*: shines clearly by itself.

## 277

In accordance with the *śrutis*: *asmāḷlokāt pretya etam annamayam ātmānam upasamkrāmati* (*Taitt.*): "Rising above this world one gives up the identification of the *ātman* with the *annamaya*" *kośa*, and with the *Gītā*: *śanaiḥ śanairuparamed buddhyā dhṛtigrhī-tayā* | *ātmāsamstham manaḥ kṛtvā na kiñcidapi cintayet* || "One must withdraw gradually with a steadfast mind fixing it on the *ātman* and should think of nothing else", the guru conveys the means to bring about the attenuation of the *vāsanās*.

यथा यथा प्रत्यगवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाः ।

निःशेषमोक्षे सति वासनानां

आत्मानुभूतिः प्रतिबन्धशून्या ॥ २७७ ॥

*yathā yathā pratyagavasthitam manaḥ*

*tathā tathā muñcati bāhyavāsanāḥ* |

*niśśeṣamokṣe sati vāsanānām*

*ātmānubhūtiḥ pratibandhaśūnyā* ||

To the extent to which the mind is turned and established inward, it gives up the external *vāsanās*. When all the *vāsanās* are completely extinguished, the experience of the *ātman* (Brahman) is free from all obstacles.

To the extent that the mind is established inside by the aid of practice and detachment, to that extent all external *vāsanās* like the sense of 'my' in sons etc., and the sense of 'I' in the *annamaya* - *kośa* etc. are given up.

*vāsanānām niśśeṣamokṣe*: when the *nirvikalpasamādhi* preceded by inquiry into the meaning of the *Vedānta* texts is practised unin-

interruptedly, then, in accordance with the *Gītā raso'pyasya param dṛṣṭvā nivartate*: "his desires, too, go (are destroyed) when the Supreme has been seen (experienced)," there arises complete extinction of *vāsanās* without even a minute particle of them remaining.

*niśśeṣamokṣe sati*: with their extinction along with the *mūlājñāna* (primordial nescience). When that is destroyed, the experience of the *ātman* is void of every obstruction.

## 278

By the succeeding nine ślokas it is taught that by the prevention of the operation of the effect, the cause must be destroyed. Delusion is the effect of *vāsanās*. When delusion is rendered nugatory, the *vāsanās* disappear.

स्वात्मन्येव सदा स्थित्या मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७८ ॥

*svātmanyeva sadā sthityā mano naśyati yoginaḥ ।*

*vāsanānām kṣyayaścātaḥ svādhyāsāpanayam kuru ॥*

By unceasing establishment in the *ātman*, there arises *manonāśa* (stilling of the mind) for the yogins and the decline of the *vāsanās*. Hence, bring about the removal of the super-imposition (of other things) on you.

*yoginaḥ*: those who control the *rājasic* and *tāmasic* propensities of the mind, i.e., those who are pre-eminently established in their mind by the preponderance of *sattva* by continuous contemplation.

*mono naśyati*: The mind which is transformed by a succession of its operations giving up its current of activities like the continuous flame of a lamp controlled. Then, by the strength of proximity to Brahman, the pure *vāsanās* in the form of *śānti* and *dānti* get confirmed. When that happens, even in the presence of external provocations, anger etc., do not arise, which means that the *rājasic* and *tāmasic* *vāsanās* have been extinguished. For, *vāsanā* means the propensity of the mind as a result of the transformation in the form of anger etc., which arises suddenly without consideration of the before and after.

Therefore *svādhyāsāpanayam kuru*: destroy all wrong impressions. After careful and complete inquiry, totally give up the idea of the *ātman* in the five *kośas*.

## 279

Yoga in the form of control of rājasic and tāmasic propensities is now explained.

तमो द्वाभ्यां रजः सत्त्वात् सत्त्वं शुद्धेन नश्यति ।  
तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७९ ॥

*tamo dvābhyām rajāḥ sattvāt sattvam śuddhena naśyati ।  
tasmāt sattvam avaṣṭabhya svādhyāsāpanayam kuru ॥*

Tamas is destroyed by the two (sattva and rajas); rajas by sattva; and sattva is destroyed by the śuddha (nirguṇa) Brahman. Therefore keeping hold of the sattva, effect the removal of your super-imposition.

By the two, by rajas and sattva, tamas is destroyed. It is well known that the tāmasa qualities like sloth and sleep are destroyed by exercise etc.; and by engaging the mind in poetic works or study of śāstras or in entertainment.

Rajas is destroyed by sattva in the form of activities involving concentration of the mind.

That sattva itself is destroyed by the pure nirguṇa; for when the nirguṇa is attained, even jñāna which is a transformation brought about by sattva is destroyed.

Therefore, taking hold of sattva, get rid of the delusions wrought by super-imposition which is of the form of projection of rajas arising simultaneously upon the concealment effected by tamas.

## 280

If it is objected that concern for the body is necessary as it is the means for the attainment of jñāna, it is replied.

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।  
धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २८० ॥

*prārabdham puṣyati vapuriti niścitya niścalaḥ ।  
dhairyamālabhya yatnena svādhyāsāpanayam kuru ॥*

Be unswerving and brave in the firm conviction that prārabdha-karma will sustain the body, and with effort try to get rid of your super-imposition.

Convinced that the prārabdha karma will protect the body, with a mind which is not affected even when there is cause for it, and with courage strive to bring about the removal of your super-imposition.

281

The manner of it is explained.

नाहं जीवः परं ब्रह्मेत्येतदव्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

*nāham jīvaḥ param brahmetyetadvyāvṛttipūrvakam ।*

*vāsanāvegataḥ prāptasvādhyāsāpanayam kuru ॥*

Preceded by the elimination (of the jīva) as 'I am not the jīva, but the supreme Brahman,' get rid of your super-imposition wrought by the force of the vāsanās.

*nāham jīvaḥ*: I am not the jīva.

*param brahma*: (I am) the Supreme Brahman.

*na tat*: *atat*: what is different from Brahman. Distinguishing yourself from everything which is not Brahman like the intellect, the mind, the breath, the body etc. *Vide*: *nāham deho nendriyāṇyantaraṅgam*, *nāhamkāraḥ*, *prāṇavargo na buddhiḥ*, *dārāpatyakṣetравittādidūraḥ*, *sākṣi nityaḥ pratyegātmā śivo'ham* ॥

(Śrī Śaṅkara: *Advaitaṣṭakam*). "I am not the body, not the inner organs, not the ahaṁkāra, nor the series of breaths; not the intellect. I am far from the wife, the sons and wealth; I am the eternal witness, the inner ātman, of the nature of Śiva, ever auspicious."

Eliminating all these, get rid of all super-impositions wrought earlier by the force of vāsanās.

Or, by the word vāsanā may be understood the anātmavāsanās (i.e., the wrong identification of the ātman with the anātmā which are operating from time without beginning). By the elimination of what is not the ātman and by continuous contemplation of 'I am Brahman', remove your super-imposition which resulted by the power of the anātmavāsanās.

282

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वत्रियमात्मनः ।

क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८२ ॥

*śrutya yuktyā svānubhūtyā jñātvā sārvaśrīyam ātmanah ।*

*kvacid ābhāsataḥ prāptasvādhyāsāpanayam kuru ॥*

Understanding the universality of the ātman by śruti, by reasoning and by your own realisation, effect the removal of your super-imposition which appears anywhere by the reflection (of the caitanya).

*śrutyā*: by the śruti which says: *ātmaivedam sarvam* (Chānd.): All this is the ātman.

*yuktyā*: by reasoning in conformity with śruti which says: That without whose cognition nothing else is cognised like the pot (not being cognised) without the clay; like the drum, the conch, the *viṇā* being cognised as species of the genus sound.

*svānubhūtyā*: by one's own realisation in conformity with all this.

Or again by the śruti: *tameva bhāntamanubhāti sarvam, tasya bhāsā sarvamidam vibhāti* (Kaṭha.): 'there is nothing other than the ātman as everything shines by the light of the ātman'; by reasoning that the super-imposed is not different from the substratum; and by self-realization in conformity with these; understanding the universality of the ātman, knowing it as the real nature of everything that is imagined, get rid of your super-imposition shining in some particular kośa purely by the reflection of the caitanya in it; destroy your ego sense: *ahamtām nāśaya*.

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अन्नादानविसर्गाभ्याम् ईवन्नास्ति क्रिया मुनेः ।

तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥२८३॥

*annādānavisargābhyām īvannāsti kriyā muneḥ ।*  
*tadekaniṣṭhayā nityam svādhyāsāpanayam kuru ॥*

To the sage, there is not the least activity other than taking of food or expulsion. Being solely concentrated in the Paramātman, effect the removal of your super-imposition.

*muneḥ* : to one who is ever habituated to meditate on the Paramātman, there is not even the slightest activity other than the taking of food or ejection. Therefore by being fully established permanently in the Paramātman without distraction by anything else (or being established in It alone), effect the removal by that means, of your super-imposition.

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तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदर्शनाय स्वाध्यासापनयं कुरु ॥२८४॥

*tattvamasyādivākyottha-brahmātmāikatva-bodhataḥ ।*  
*brahmaṇyātmātvadārṣhyāya svādhyāsāpanayam kuru ॥*

Effect the removal of your super-imposition for strengthening the sense of the ātman in Brahman through the knowledge of the oneness of Brahman and ātman declared in the statements like *tat tvam asi*.

*uttha*: that has arisen or is produced.

*dārḍhyāya*: for strengthening: to attain the knowledge of the ātman being Brahman as strongly as an ordinary person firmly believes that his body is his ātman.

For obtaining this strong conviction that the ātman is Brahman alone, effect the removal of your super-imposition. For, during the delusion of the anātman (i.e., mistaking the anātman for the ātman), knowledge from the mahāvākyas is not produced.

285

If it is asked how long should one endeavour to get rid of the delusion, it is replied:

अहंभावस्य देहेऽस्मिन् निःशेषविलयावधि ।  
सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८५ ॥

*ahambāvasya dehe'smin niśśeṣavilāyāvadhi* ।  
*sāvadhānena yuktātmā svādhyāsāpanayam kuru* ॥

Endeavour to effect the removal of your super-imposition with great care and circumspection of mind till the identification of the ātman with this body completely disappears without a trace.

*dehe'smin*: in this gross body. *niśśeṣavilāyāvadhi*: Until the sense of the "I" is destroyed along with the vāsanās. *sāvadhānena*: with care or attention.

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प्रतीतिर्जिवजगतोः स्वप्नवद्भाति यावता ।  
तावन्निरन्तरं विद्वन् स्वाध्यासापनयं कुरु ॥ २८६ ॥

*pratītirjīvajagatoḥ svapnavadbhāti yāvata* ।  
*tāvannirantaram vidvan svādhyāsāpanayam kuru* ॥

Learned One! endeavour to effect the removal of your super-imposition without a break till the awareness of the jīva and the jagat (the self and the world) appears like a dream.



Till the time when the awareness of the jīva and the jagat appears as a dream to one who has awakened from sleep, i.e., till its mithyā character appears convincingly, till then, without a break, learned One! strive to effect the removal of your super-imposition.

## 287

Having thus by these nine ślokaś taught the removal of the delusion of the anātmān (being mistaken for the ātmān), for the reason that no quarter should be given for forgetfulness which is the cause of the destruction (unawareness) of the ātmān, the guru instructs about the cause of forgetfulness.

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ २८७ ॥

*nidrāyā lokavārtāyāśśabdāderapi viśmṛteḥ ।*

*kvacinnāvasaram dātvā cintayātmānamātmāni ॥*

Without giving any quarter to forgetfulness (of the ātmān) arising from sleep, worldly talk and objects of (music) sound etc., meditate in your mind on the ātmān.

*viśmṛtiḥ ātmavismaraṇam*: forgetting of the ātmān.

*nidrāyāḥ lokavārtāyāḥ, śabdādeḥ* Ablative case: from sleep, gossip, music, etc. Without giving any room for forgetfulness ever arising either from sleep, or worldly talk, or music, etc., meditate on the nature of the Supreme in (by) your intellect. For, it has been said: *dadyānnāvasaram kiñcit kāmādīnām manāgapī*: "Not even the slightest room should be given to desire etc."

Or, it may be understood in the possessive case to mean, do not give any quarter to sleep, worldly concerns, sense-objects and forgetfulness.

It has been said in *Mokṣadharmā*: *apṛāśanam aśamsparśam aśandarsanam eva ca । puruṣasyaiśa niyamo manye niśśreyasam varam ॥* "Not eating, not touching, and not seeing attentively are the rules to be observed by a man. This makes for supreme mokṣa."

## 288

The guru says: Do not consider the gross body which is connected with all the defects of attachment, as your ātmān.

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ २८८ ॥

*mātāpitrormalodbhūtam malamāmsamayam vapuḥ |*  
*tyaktvā caṇḍālavaddhūram brahmābhūya kṛtī bhava ||*

Abandoning far away like a caṇḍāla (outcast) the body full of excreta and flesh, and born of impure excretions of the mother and the father, become Brahman and attain your life-purpose.

The body is produced by the combination of the śukra (semen) of the father and the śoṇita (crimson discharge) of the mother. It is also composed of excreta and flesh. Thus, both by its origin and its nature, it is repugnant.

*tyaktvā caṇḍālavat:* abandoning it far away as you do to a caṇḍāla, i.e., not entertaining any attachment for it.

*brahmābhūya:* giving up the sense of not being Brahman which is the result of ajñāna, understanding that you are Brahman.

*kṛtī bhava:* attain your life-purpose (*kṛtakṛtyo bhava*). Or *kṛtī bhava* may also mean, be wise.

## 289

Giving up attachment to the gross body, says the guru, by the attenuation of its upādhis, attenuate the jīva too which appears separate by the separateness of the body.

*घटाकाशं महाकाशं इवात्मानं परात्मनि ।*  
*विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ २८९ ॥*  
*ghaṭākāśam mahākāśaṁ ivātmānam parātmāni |*  
*vilāpyākhaṇḍabhāvena tūṣṇīm bhava sadā mune ||*

As the space in a pot dissolved merges in the universal space, dissolve the ātman in the Paramātmān and be silent. O sage!

The universal space alone, enclosed in a pot, is called *ghaṭākāśa*. So too, enclosed in (limited by) the upādhis like the intellect etc., the Paramātmān is said to be the jīva. When the walls of the pot are ignored by the mind the *ghaṭākāśa* is only *mahākāśa*. Thus, by the knowledge of all materials not being different from Brahman which is the substratum of all imagination and when thus all the upādhis are eliminated, as there is nothing to delimit what is infinite and unlimited, learned one, always be silent as that Infinite as there is nothing else for you to do. For, it is said in the Gītā: *etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata*: "Knowing this (a man) becomes wise, O Bhārata! and all his duties are accomplished."

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स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ २९० ॥

*svaprakāśam adhiṣṭhānam svayambhūya sadātmanā ।  
brahmāṇḍamapi piṇḍāṇḍam tyajyatām malabhāṇḍavat ॥*

Being yourself the ever-existing Brahman which is the self-effulgent substratum of everything, give up (the sense of reality of) the universe and your body like a vessel filled with filth.

*svaprakāśam:* What is self-established as it is of the nature of Cit.

*adhiṣṭhānam:* the substratum of all that is imagined, of māyā and avidyā.

*svayambhūya sadātmanā:* being yourself as that Sat.

*brahmāṇḍam:* which is made of fourteen worlds.

*piṇḍāṇḍamapi:* your own body also.

*malabhāṇḍavat:* like a vessel filled with filth.

*tyajyatām:* should be never thought of.

The rule is that on the destruction of an imagined object, the substratum is the sole remnant: *adhiṣṭhānāvaśeṣo hi nāśaḥ kalpita-vastunaḥ*.

*sadātmanā tyāgaḥ* means giving up as non-real; giving up the idea that it is real (sat).

291

चिदात्मनि सदानन्दे देहारूढामहंघियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९१ ॥

*cidātmani sadānande dehārūḍhām ahamdhiyam ।  
niveśya liṅgam utsrjya kevalo bhava sarvadā ॥*

Resting the thought of the 'I' which is rooted in the body on the ātman which is cit and ever blissful, casting off the subtle body, be ever alone.

*dehārūḍhām* etc.: Resting the sense of the 'I' which has rooted itself on the body in the Paramātman which is self-luminous and of the nature of bliss.

*lingam utsrjya*: not identifying yourself with the subtle body.

*kevalo bhava*: be unattached; or, be devoid of any difference of like or unlike or of internal differences. For (the sense of) difference arises from ajñāna and is destroyed when it is realised that "the Paramātmān is I" and liberation (*kaivalya*: the sense of being the lone Reality) is clearly seen as the natural condition.

## 292

यत्रैष जगदाभासः दर्पणान्तः पुरं यथा ।

तद् ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ २९२ ॥

*yatraiṣa jagadābhāsaḥ darpaṇāntaḥ puram yathā ।  
tad brahmāhamiti jñātvā kṛtakṛtyo bhaviṣyasi ॥*

Where this reflection of the world is like a city (reflected) in a mirror, realising that you are that Brahman, you will remain in the equipoise of a fulfilled life.

Even as a city, men, mountain, river, palace etc., are reflected in a whole unbroken mirror though they do not exist inside it, so too this world which is *mithyā* is reflected in (super-imposed on) Brahman. Realise that you are that Brahman and then you will have achieved fulfilment.

## 293

यत्सत्यभूतं निजरूपमाद्यं चिदद्वयानन्दमरूपमक्रियम् ।

तदेत्या मिथ्यावपुस्तृजंतत् शैलूषवद्वेषमुपात्तमात्मनः ॥ २९३ ॥

*yatsatyabhūtam nijarūpam ādyam  
cid advayānandam arūpam akriyam ।  
tadetya mithyāvapurutsrjantat  
śailūṣavad veṣamupāttamātmanaḥ ॥*

Attaining that which is the Real, which is your primordial nature, which is the non-dual intelligence, the blissful and actionless, reject like an actor throwing off his mask this *mithyā* body which has accrued to the ātman.

*satyabhūtam nijarūpam*: Your true nature: *vāstavikam svarūpam*.

*etya*: having attained; knowledge (realisation) itself is meant

here as attainment. Like the knowledge of gold-chain round one's neck.<sup>43</sup>

Reject the body which is mithyā and realise your 'I', the real ātman. Like the actor, giving up the mask which covered his body, so too in the case of the ātman.

## 294

For producing firm conviction, the guru again distinguishes the ātman which is signified by 'I' from the body etc.

सर्वात्मना दृश्यमिदं मृषैव

नैवाहमर्थः क्षणिकत्वदर्शनात् ।

जानाम्यहं सर्वमिति प्रतीतिः

कुतोऽहमादेः क्षणिकस्य सिद्ध्येत् ॥ २९४ ॥

*sarvātmanā drśyamidam mṛṣaiva*

*naivāhamarthaḥ kṣaṇikatvadarśanāt ।*

*jānāmyaham sarvamiti pratitih*

*kuto'hamādeḥ kṣaṇikasya siddhyet ॥*

In all ways this world of perception is unreal only. The sense of the ego too is unreal as it is observed to be momentary. How can the belief 'I know everything' be asserted of the ego etc., which are momentary?

That which is signified by 'I' (i.e., the ātman) is real and eternal. This perceived world is only unreal as it is momentary.

*kṣaṇikatvadarśanāt*: At one moment, it says 'I see'; at another, 'I hear'. Similarly, it says 'I smell', 'I taste', 'I go' etc. Wherever there is a connection with the modification of the 'I', in all those cases, the expression 'I' is frequently used. But the 'I' (the ātman) cannot attach to many things; for the ātman is one only. Where there is connection with the modification of the 'I' (*ahamavṛttisambandhaḥ*), as the modifications of effulgence are momentary, the connected objects or activities too are momentary. There is no ground for the reality of the reflection. Hence this perceived world is in all ways unreal as it is jaḍa, non-luminous and momentary. It is

<sup>43</sup> The reference is to the story of the woman who suddenly thought that she had lost the gold-chain round her neck and went about looking for it everywhere outside. On being told by another that it was round her neck, she breathed a sigh of relief and said that she had 'recovered' her gold chain. The idea is she did not recover it; for she never 'lost' it. It was all along round her neck. So too says the guru to the śiṣya, "attain Brahman", i.e., realise that you are the Brahman which you have always been.

not at all that 'I'. This is explained by saying: How can the belief 'I know everything' be true of the momentary ego etc. The eye does not know taste; the ear does not know form. Thus by the śruti: 'gandhāya ghrānam,' etc., though they are capable of being modified as form etc., they cannot acquire the significance of 'I' (the ātman). Nor can the mind know its own modification as it is jaḍa and as the same thing cannot be both the agent of activity and the activity itself.

## 295

Therefore, the ātmā is different. That is made clear.

अहंपदार्थस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिस्त्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९५ ॥

*ahampadārthastvahamādisākṣī*

*nityam suṣuptāvapi bhāvaadarśanāt ।*

*brūte hyajo nitya iti śrutissvayam*

*tatpratya-gātmā sadasadvilakṣaṇaḥ ॥*

That which is signified by the 'I' (the ātman) is the witness of the ego etc. For, it is found to exist for ever even in sleep. The śruti itself says: it is unborn and eternal. That internal ātman is different from the gross and the subtle.

To the question if the ego etc., which are perceived are not to be understood by the word 'I' then what is the 'I'? it is replied: *ahampadārthastvahamādisākṣī*.

*ahampadārthastu*: what is signified by the word *aham* 'I'. *tu* in this expression is to distinguish it from all that are seen.

*ahamādisākṣī*: witness of all that is seen beginning with the ego including ajñāna.

*sākṣī*: the witness of all; the eternal Being.

*suṣuptāvapi bhāvaadarśanāt*: as it is found to exist even in sleep where the modification of the ego has attained laya, i.e., has disappeared, as seen in the statement: 'I slept happily.' If this is contested as a debatable experience, śruti says so. By the words *ajo nityaḥ śāśvato'yam purāṇaḥ, na hanyate hanyamāne śarīre* (Kaṭha.): "This ātman which is unborn, eternal, permanent, efficient, is not killed when the body is killed," the śruti declares it is eternal.

tat: therefore, tasmāt kārṇāt.

*pratyagātmā*: the ātmā (which lies inside the kośas), which is compacted of existence, intelligence and bliss: sat-cit-ānanda-rūpaḥ.

*sadasadvilakṣaṇaḥ*: different from what is patent (the gross) and from what is latent (the subtle).

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विकारिणां सर्वविकारवेत्ता

नित्योऽविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं

पुनः पुनः दृष्टमसत्त्वमेतयोः ॥ २९६ ॥

*vikāriṇām sarvavikāravettā*

*nityo'vikāro bhavitum samarhati ।*

*manorathasvapnasusuptiṣu sphuṭam*

*punaḥ punaḥ dr̥ṣṭamasattvametayoḥ ॥*

The knower of all changes of things that change should himself be eternal and changeless. The unreality of these two (the body and the person attached to it—*pindatadabhi-māninoḥ*) is again and again seen in imaginations, dreams and dreamless sleep.

*vikāriṇām sarvavikāravettā*: *vikāriṇām*: of the body etc. that undergo change always.

*sarvavikāravettā*: one who knows all the changes from origination to destruction.

It is but proper that he should be eternal and unchanging; for, if he is not eternal, he cannot be the knower of all the changes. If he is to be himself subject to change, due to the opposition between the agent and the act, the knowledge of the act will not arise. Also by reason of his being non-eternal, in the awareness of its own change, the ātman cannot get the knowledge of change and changing object in respect of other things. Therefore, eternality and changelessness must be affirmed of the ātman. By this it is indicated that the predication of eternality to the ātman as understood by the Tār-kika as possessing the qualities of sukha and duḥkha is difficult to be substantiated.<sup>44</sup>

*manoratha*: imagination: It is said that being ātman cannot be affirmed of the gross body and the mind in *manoratha* etc. In

<sup>44</sup> Because what is liable to the changes of sukha and duḥkha cannot be eternal: *yad vikāri tad anityam*.

imagination (day-dream), in dream and in dreamless sleep, the unreality of the gross body and of the mind is seen frequently. One lost in continuous uninterrupted imagination of the day-dream, is not conscious of the hardships of rain and sun. For, at that time there is no consciousness of the body. Even if such body-consciousness exists, as there is no attachment to it at that time, it should be understood that in the absence of attachment the object of attachment too does not exist. Thus in dream, another body is created in that experience; he who is attached to it is also another. Always the witness is one only. Hence it has been said: *svapne'rthaśūnye sṛjati svaśaktiā bhoktrādiviśvam mana eva sarvam*: "In the dream which is devoid of concrete objects, the mind creates by its power all the objects of experience." In dreamless sleep it is quite clear that there is non-existence (non-functioning) of the body and the mind. Hence it is said that the witness of whatever is present and whatever is absent is eternal and one only.

297

अतोऽभिमानं त्यज मांसपिण्डे

पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं

ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९७ ॥

*ato'bhimānam tyaja māmsapiṇḍe*

*piṇḍābhimāninyapi buddhikalpīte*

*kālatrayābādhyam akhaṇḍabodham*

*jñātvā svamātmānam upaihi śāntim ॥*

Hence, give up your identification with this lump of flesh and also with the ego which is attached to it and is imagined by the intellect. Attain peace realising your ātman which is unlimited cit and which cannot be sublated in any of the three periods of time.

*ataḥ māmsapiṇḍe*: therefore in the lump of flesh as it is not eternal and is subject to change.

*piṇḍābhimāninyapi buddhikalpīte*: the pratibimba or reflection of the cit in the buddhi.

*tyaja ātmabuddhim*: give up the sense of the ātman; i.e., do not identify it with the ātman.

If you ask: then who am I? You are the atmā who cannot be sublated in any of the three periods of time, the eternal cit.



Knowing yourself as such, attain peace of liberation which is characterised by complete negation of sorrow.

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त्यजाभिमानं कुलगोत्रनाम-  
रूपाश्रमेष्वाद्राशवाश्रितेषु ।  
लिङ्गस्य धर्मानपि कर्तृतादी-  
स्त्यक्त्वा भवाखण्डमुखस्वरूपः ॥ २९८ ॥

*tyajābbhimānam kulagotranāma-  
rūpāśrameṣvādrāśavāśriteṣu ।  
liṅgasya dharmān api kartṛtādīn  
tyaktvā bhavākhaṇḍasukhasvarūpaḥ ॥*

Give up identification with your family, your clan, your name, and station in life which are associated with your living body (which is really a corpse through which blood is coursing). Similarly, give up the qualities of the subtle body like agency etc., and remain in the form of unlimited bliss.

The guru makes clear the meaning of the expression: remove your super-imposition.

*ādrāśavāśriteṣu*: give up the sense of 'my' in the family, clan, name, form and station associated with the gross body.

Similarly, give up the sense of agency and other qualities in the *sūkṣma* - *śarīra* and remain in the form of unlimited bliss. For the gross and the subtle bodies are not permanent and are subject to change. Remain in the form of unlimited (expansive) bliss. That is the instruction and the benediction.

299

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।  
तेषामेषां मूलं प्रथमविकारो भवत्यहंकारः ॥ २९९ ॥

*santyan्यe pratibandhāḥ pumsaḥ saṁsārahetavo dṛṣṭāḥ ।  
teṣāmeṣāṁ mūlam prathamavikāro bhavatyahaṁkāraḥ ॥*

There are other hindrances to man which are causes of *samsāra*. Of these, *ahaṁkāra* is the root and the first modification.

(aham-kāra: the sense of the aham or the 'I', the ego delimited by the upādhis, the intellect, mind, body etc., and producing the sense of individuality).

samsārahetavaḥ: the causes of samsāra, attachment, aversion etc.

anye: other than ahamkāra.

pratibandhāḥ: hindrances; those which hinder the arising of ātmajñāna.

Of these, the source is ahamkāra which is the first modification of ajñāna.

## 300

यावत्स्यात् स्वस्य संबन्धोऽहंकारेण दुरात्मना ।  
तावन्न लेशमात्राऽपि मुक्तिवार्ता विलक्षणा ॥ ३०० ॥

yāvat syāt svasya sambandho'hamkāreṇa durātmanā ।  
tāvanna leśamātrāpi muktivārtā vilakṣaṇā ॥

So long as there is any connection of oneself with the wicked ahamkāra (ego-sense), there cannot be any talk, even in the least, of liberation, which is unique.

durātmanā: of evil nature; as it is the cause of all the forms of bondage.

vilakṣaṇā: bandhaviruddha nitya niratiśaya sukha svarūpā: which is opposed to bondage and is of the form of exquisite eternal bliss.

So long as there is connection of a person with ahamkāra, there cannot be any talk of mukti which is of the form of exquisite eternal bliss and which is the opposite of bondage.

Such talk does not arise even in the least.

The idea is that one who is affected by egoity which is the source of all bondage does not ever deserve to speak about liberation.

## 301

That, when that does not exist, mukti arises is stated in this śloka.

अहंकारप्रहान्मुक्तः स्वरूपमुपपद्यते ।  
चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ ३०१ ॥

*ahamkāragrahāt muktaḥ svarūpam upapadyate ।  
candravad vimalaḥ pūrṇaḥ sadānandaḥ svayamprabhaḥ*

He who is released from the grip of ahamkāra attains his real nature and shines in his native effulgence free from blemish like the moon off the eclipse.

*ahamkāra* itself is the grip, because, it grips (as the planet Rāhu to moon).

Like the moon released from the concealment of its native lustre, one attains one's real nature. What is one's real nature? It is being free from defect, being pure; full, not limited; ever blissful, of the nature of eternal joy; self-luminous, being of the nature of cit. These four qualities can also be seen in the moon freed from the eclipse by Rāhu. In the case of the moon, *sadānanda* must be understood as *sadā ānandaḥ yena*, that by which ānanda is for ever obtained. As attainment of one's true nature is itself liberation, it is said that liberation ensues when ahamkāra disappears.

## 302

As it is what is imagined, its destruction is affirmed.

यो वा पुरैषोऽहमिति प्रतीतः बुद्ध्याऽविविक्तस्तमसातिमूढया ।  
तस्यैव निश्शेषतया विनाशो ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ ३०२ ॥

*yo vā puraiṣo'hamiti pratītaḥ  
buddhyā aviviktaḥ tamasātimūḍhayā ।  
tasyaiva niśśeṣatayā vināśe  
brahmātmabhāvaḥ partibandhaśūnyaḥ ॥*

Only when that (*ahamkāra*) which before (the dawn of *jñāna*) is believed to be the 'I' by the ununderstanding intellect clouded by the darkness of *ajñāna* is destroyed without a trace, the sense of the identity between Brahman and the ātman is devoid of any hindrance.

*tamasā*: by *ajñāna*.

*atimūḍhayā*: which does not have the capacity to know the nature of the ātman by discrimination and analysis.

*buddhyā aviviktaḥ*: which was not distinguished from *buddhi*.  
*purā eṣaḥ aham iti pratītaḥ*: what was known earlier as 'I'.  
*va*: here indicates what is well-known.

*pratītaḥ*: understood as limited.

*tasya niśśeṣatayā vināśa eva*: its complete destruction only even without a trace.

*eva* in *tasyaiva* should go with *vināśa* as *vināśa eva*, destruction only.

Then, *brahmātmabhāvaḥ*, the idea that the ātman is Brahman, is free from hindrance.

Otherwise, so long as there is wrong understanding the realisation of the ātman as the unlimited Brahman is not easy.

## 303

To the question: how to bring about the destruction of that ahaṁkāra, it is replied:

ब्रह्मानन्दनिधिः महाबलवताऽहंकारघोराहिना  
 संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः ।  
 विज्ञानाख्यमहासिना द्युतिमता विच्छिद्य शीर्षत्रयं  
 निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः ॥ ३०३ ॥  
*brahmānandanidhir mahābalaṅvatā'haṁkāraghorāhinā*  
*samveṣṭyātmani rakṣyate guṇamayaiścaṇḍaistribhir*  
*mastakaiḥ ।*  
*viññānākhyamahāsinaṁ dyūtimatā vicchidya śīrṣatrayam*  
*nirmūlyāhimimam nidhim sukhakaram*  
*dhiro'nubhoktum kṣamaḥ ॥*

The treasure of the bliss of Brahman is guarded by a very powerful terrible serpent called ahaṁkāra coiling round it with its three fierce hoods. The brave (wise) one should cut asunder the three heads with the great and sharp sword of wisdom and, destroying this serpent, enjoy this treasure which makes for bliss.

For easy understanding, a dramatic illustration is given. Brahmanānanda itself is a treasure like a treasure of gold.

*mahābalavatā*: of great strength which has been acquired firmly by drinking the milk of sense-objects.

*ahaṁkāra* itself is the fierce serpent.

*guṇamayaiḥ caṇḍaiḥ tribhīḥ mastakaiḥ*: by the three terrible heads (hoods) forming the three guṇas of sattva, rajas and tamas.

*ātmani*: existing in itself.

*samveṣṭya*: having coiled round.

*rakṣyate*: is safeguarded (by rendering it incapable of enjoyment).

*dyutimatā*: which is shining (being sharp). Sharpness here has reference to having for its object the self-luminous ātman.

*viññānākhyamahāsinā*: by the great sword of realisation born of contemplation (nididhyāsana).

*śiṣṣatrayam*: the three heads of sattva, rajas and tamas.

*vicchidya*: completely destroying the serpent of ahaṁkāra, by making it totally non-existent.

*sukhakaram imam nidhim*: this treasure of the bliss of Brahman.

*dhīraḥ*: one who has brought his mind under control: *vaśyātmā*.

*anubhoktum kṣamaḥ*: has the capacity to enjoy.

By this has been declared the destructibility of ahaṁkāra as a result of viññāna born of proper discrimination.

## 304

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत् तद्वदहंतापि योगिनो मुक्त्यै ॥ ३०४ ॥

*yāvadvā yatkiñcid viṣadoṣasphūrtirasti ceddehe* ।

*kathamārogyāya bhavet tadvad ahamtāpi yogino muktyai* ॥

How can one be healthy if there is even a trace of poison in the body? So also is ahaṁkāra in respect of the liberation of the yogin.

It was indicated by the previous śloka that ahaṁkāra should not remain even as a mere tendency. The instruction 'cutting asunder' in the previous śloka is here expanded.

*dehe*: in the body.

*yatkiñcit*: even a small particle.

Even if there is a minute remnant of the poison, how can one enjoy health? So too, so long as the ahaṁkāra remains even as a natural tendency, it is an obstacle to liberation for the yogin.

## 305

Thus:

अहमोऽयन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।

प्रत्यक्तत्त्वविवेकादयमहमस्मीति विन्दते तत्त्वम् ॥ ३०५ ॥

*ahamo'tyantaniṣṛṭṭyā tatkr̥tanānāvikalpasamhṛtyā |*  
*pratyakṭattavavivekādayam ahamasmiti vindate tattvam ||*

One realises that Supreme Truth 'I am this (Brahman),' by the total negation of ahaṁkāra, destroying the various wrong ideas produced by it, and discerning the inner reality.

*ahamaḥ*: of ahaṁkāra.

*atyanta-niṣṛṭṭyā*: by completely destroying so that it will not rise again.

*tatkr̥tanānāvikalpasamhṛtyā*: by the word *tatkr̥ta*: produced by it, it is shown that when the cause is removed, the effect will vanish. It is said that this entire delusion will be destroyed when the first modification namely ahaṁkāra which is the source of various kinds of attachment like family, clan, name, form and status is destroyed.

Then, by the discrimination of the reality inside, by the knowledge arising after examining the real character of the ātman and as there is no admixture of the anātman in jñāna, one has direct realisation (aparokṣa-jñāna) of the truth, 'I am this (Brahman)'.

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अहंकार्तयस्मिन्नहमिति मतिमुञ्च सहसा  
 विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।  
 यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला  
 प्रतीचश्चिन्मूर्तेः तव सुखतनोः संसृतिरियम् ॥ ३०६ ॥

*ahamkartaryasmin ahamiti matim muñca sahasā*  
*vikārātmanyātmāmapratīphalajūṣi svasthitimūṣi |*  
*yadadhyāsāt prāptā janimṛtījarāduḥkṣahabahlā*  
*pratīcaścīnmūrteḥ tava sukhatanoh samsṛṭiriyam ||*

Quickly get rid of your identification with the ahaṁkāra which, being a modification perceives (only) the reflected image of the ātman and steals away its (ātman's) real or original state. It is by such identification that you, who are the cit of blissful nature, have come to be involved in this saṁsāra full of the miseries of birth, death, old age and sorrow.

*pratīcaḥ*: which is inside.

*cīnmūrteḥ*: having jñānaśarīra: which is inside the jñānaśarīra.

*sukhatanoh*: compacted of bliss.

*tava*: of you, the ātman.

*yadadhyāsāt*: by the delusion of (wrong identification of) your self with which.

*janī-mṛti-jarā-duḥkha-bahulā*: full of the miseries of birth, death, old age and sorrow.

*iyam samsṛtiḥ*: this samsāra which is a fact of experience.

*prāptā*: appears as acquired: *prāptā iva bhāti*.

*asmin ahaṁkartari*: in this ahaṁkāra, the modification of sūksma śarīra and which is actually anātman.

*ātmapratiphalaṇḍī*: which captures the reflection of the ātman.

*svasthitimuṣi*: that which diverts (lit: steals) the native condition of cidānanda by making one look outward.

*aham iti matim sahasā muñca*: quickly give up the sense of the 'I' (in this ahaṁkāra).

This is the supreme instruction.

### 307

For efficiently conveying the aforesaid meaning to the mind, the guru says with great concern:

सदैपरूकस्य चिदात्मनो विभोः

आनन्दमूर्तेरनवद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते

विनाहमध्यासममुष्य संसृतिः ॥ ३०७ ॥

*sadaikarūpasya cidātmano vibhor*

*ānandamūrter anavadyakīrteḥ ।*

*naivānyathā kvāpyavikāriṇaste*

*vināhamadhyāsamamuṣya samsṛtiḥ ॥*

Without (the operation of) the super-imposition there cannot be this (subjection to) samsāra for you who are always of the same form, who are Absolute Knowledge, who are infinite, who are all bliss in constitution, of unimpeachable glory, and absolutely unchanging—never otherwise.

All the adjuncts given here are very significant and purposive effectively suggesting the effects of the superimposition of ahaṁkāra,

being quite reverse, i.e., being of many forms, of non-intelligent character, being limited, subjection to sorrow and bad report.

*sadaikarūpasya*: of the same form always. In case of different reading as '*sadekarūpasya*,' then it means: of the form of Sat or Existence Absolute, i.e., of the same form which is not sublated in any of the three periods of time.

*cidātmano vibhoḥ ānandamūrteḥ anavadyakīrteḥ*: being infinite, constituted of Intelligence, undelimited, of the form of bliss and of untarnished glory, i.e., by being eternally pure, intelligent and free and unchanging as Supreme Brahman in accord with the teaching of the Upaniṣads.

*te*: of you.

*amuṣya*: of the ahaṁkāra which is external (to the ātman), of this externally functioning ahaṁkāra.

*ahamādhyāsam vinā*: without the delusion of false identification, i.e., without the belief of 'I' (the ātman) in ahaṁkāra. *amuṣya* may also be taken in the possessive case as referring to samsāra of this person which is made up of birth, death, old age and grief. Such samsāra never arises without this adhyāsa.

308

तस्मादहंकारमिमं स्वशत्रुं

भोक्तुर्गले कण्टकवत् प्रतीतम् ।

विच्छिद्य विज्ञानमहासिना स्फुटं

भुङ्क्वात्मसाम्राज्यसुखं यथेष्टम् ॥ ३०८ ॥

*tasmādahamkāramimam svaśatrum*

*bhokturgale kaṇṭakavat pratītam ।*

*vicchidya vijñānamahāsinā sphuṭam*

*bhukṣvātmasāmrajyasukham yatheṣṭam ॥*

Therefore, destroying this ahaṁkāra which is your enemy and is considered as a thorn in eater's throat, by the great sword of jñāna, enjoy as much as you please the felicity of the empire of the ātman.

*imam ahamkāram* etc.: this ahaṁkāra which is directly experienced, which appears like a thorn in the throat of one who eats his food, which is one's own enemy as it is an impediment to enjoying the bliss of one's real nature.



*tasmāt*: as it brings about samsāra even to one who is not a samsārin, hence.

*viññāna-mahāsinā*: by the sharp sword of knowledge born of analysis of the five sheaths.

*vicchidya*: uprooting so that it does not spring to life again.

*ātmāsāmrājyasukham*: unlimited felicity caused of independent ātman realisation without break or obstacles.

*yatheṣṭam*: to heart's content.

*sphuṭam*: like the myrobalan (āmālaka) fruit in the palm.

*bhukṣva*: enjoy.

## 309

The guru instructs about what has to be done next.

ततोऽहमादेर्विवर्त्य वर्त्ति

संत्यक्तरागः परमार्थलाभात् ।

तूष्णीं समास्वत्सुखानुभूत्या

पूरुषात्मना ब्रह्मणि निर्विकल्पः ॥ ३०९ ॥

*tato'hamāder vinivartya vṛttim*

*santyakṭarāgaḥ paramārthālābhāt* ।

*tūṣṇīm samāśsvātmāsukhānubhūtyā*

*pūrṇātmanā brahmaṇi nirvikalpaḥ* ॥

Therefore, turning your mind from the ahaṁkāra etc., giving up attachment, attaining the Supreme, remain quiet in Brahman in the enjoyment of the bliss of ātman without changes.

*tataḥ*: after the false identification of the ātman with ahaṁkāra etc., has been destroyed.

*ahamādeḥ*: Ablative case: from ahaṁkāra etc.

*ahamādeḥ vṛttim vinivartya*: directing the mind away from proximity to ahaṁkāra etc.

*paramārthālābhāt*: by attaining the supreme benefit of the form of eternal self-luminous bliss.

(*bahīḥ*) *santyakṭarāgaḥ*: turning the mind away from the (external) sense-objects.

*ātmāsukhānubhūtyā pūrṇātmanā nirvikalpaḥ*: remaining unchanging in the full enjoyment of the bliss of ātman.

*brahmaṇi tūṣṇīm samāśsva*: remain in brahman silent.

The reason for repeating the same instruction again and again is given:

समूलकृतोऽपि महानहं पुनः  
व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।  
संजीवय विक्षेपशतं करोति  
नभस्स्वता प्रावृषि वारिदो यथा ॥ ३१० ॥

*samūlakṛtto'pi mahānaham punaḥ  
vyullekhitassyādyadi cetasā kṣaṇam ।  
sañjīvyā vikṣepaśatam karoti  
nabhassvatā prāvṛṣi vārido yathā ॥*

Like the cloud brought in by the wind in the rainy season, even though completely rooted out, if this ahaṁkāra is awakened in the mind even for a moment, coming to life again, it creates hundreds of perplexities.

*mahān aham*: the ahaṁkāra which has grown grotesque or colossal for a long time into numberless branches.

*samūlakṛtto'pi*: though cut asunder along with its root, ajñāna, (by discriminative knowledge).

*punaścetasā yadi kṣaṇam vyullekhitāḥ*: if allowed to sprout again by the mind even for a moment, it will strike terror like a terrible dream remembered by one just awakened from it. Sprouting again, it will be cause of hundreds of wrong projections.

An example for this is given. In the autumn season there is no cloud at all. But, gathered by the wind in (at the end of) the rainy season, it pours heavily, again. So, too, here.

If it be asked how the ahaṁkāra which has been destroyed will again come to life, it is replied that, like the dead reviving by the sprinkling of amṛta, thinking of the sense-objects is the cause therefor.

निगृह्य शत्रोरहमोऽवकाशः क्वचिन्न देयो विषयानुचिन्तया ।  
स एव संजीवनहेतुरस्य प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३११ ॥

*nigṛhya śatrorahamo'vakāśaḥ  
kvacinna deyo viṣayānucintayā ।  
sa eva sañjīvanaheturasya  
prakṣīṇajambīratarorivāmbu ॥*

Vanquishing the enemy namely ahaṁkāra, no quarter should be given to it by thinking of sense-objects. Like water sprinkled on a lime tree, it is the agent of rejuvenation.

*nigrhya*: vanquishing.

*śatrorahamaḥ*: of ahaṁkāra which is the cause of universal destruction.

*viṣayānucintayā avakāśo na deyaḥ*: no chance should be given to it by thinking of sense-objects to come back to life. Thinking of the sense-objects is the cause of reviving it. It will be said in śloka 323: *na pramādādanartho'nyo jñāninaḥ svasvarūpataḥ | tato mohstato'hamdhās tato bandhas tato vyathā ||*

A grammatical point: What is known is called the *uddeśya* and what is not known is called *vidheya*. In a sentence prominence is to be given to the *vidheya*. Though the pronoun here in the second line referring to *viṣayānucintayā* should be in the feminine gender *sā*, as the word *sañjīvanahetuḥ* is the *vidheya*, *saḥ* in the masculine gender is used.

An example is given of the sprouting out of what has (apparently) decayed. To a decayed lemon tree that comes to life again, water becomes the cause of its revival and growth. Thus, though ahaṁkāra is destroyed by discriminatory knowledge, it comes back to life if one indulges in the thought of sense-objects and that makes for *samsāra*.

But, if it be asked how the destroyed ahaṁkāra will come back to life by even thinking of sense-objects, it is replied:

*viṣayeṣvāviśaccetaḥ saṁkalpayati tadguṇān | samyaksamkalpanāt kāmāḥ, kāmāt pumsaḥ pravartanam || tataḥ svarūpavibhramsaḥ vibhraṣtastu patatyadhaḥ | patitasya vinā nāsam punar nāroha iṣyate ||* śls. 327, 328. "The mind that has entered into sense-objects thinks of them. By firm thought on them, desire for them arises. From such desire arises action for a man. From that arises delusion about one's real nature and the man thus deluded falls down. One who has fallen down suffers destruction; for him there is no rising again." Thus successively desire for sense-objects arises by thought of them. The thought about them meant that they are good and can give joy. That joy relates to objects and belongs only to the mind (not to the ātman). Therefore, when one is established in one's essential nature, where is thinking of sense-

objects, where is the judging thereof as good and where arises desire for them?

Hence, by thought of sense-objects forgetfulness of one's true nature arises. When the true nature is forgotten, one thinks that the ahaṁkāra is the ātman; for without the sense of the ahaṁkāra, desire will not arise in respect of objects appearing merely by reason of bodily connection. Then through the ahaṁkāra, one thinks of the mind, the breath and gross body etc., as the ātman and, as before, desiring sense-objects gets one involved in saṁsāra. This has been already said in the aphoristic śloka 268: *jñāte vastunyapi balavatī vāsanādireṣā kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsāra-hetuḥ* । *pratygdṛṣṭyātmani nivasatā sāpaneyā prayatnāt muktim prāhustadiha munayo vāsanātānavam yat* ॥

The succeeding śloka is only explanatory of it, and confirms the puruṣa being permanently established in Brahman.

## 312

The meaning of 'yā atra saṁsārahetuḥ': that which is the cause of saṁsāra is explained.

देहात्मना संस्थित एव कामी विलक्षणः कामयिता कथं स्यात् ।  
अतोऽर्थसन्धानपरत्वमेव भेदप्रसक्त्या भवबन्धहेतुः ॥ ३१२ ॥

*dehātmanā samsthiat eva kāmī*  
*vilakṣaṇaḥ kāmāyitā katham syāt ।*  
*ato'rthasandhānaparatvameva*  
*bhedaprasaktyā bhavabandhahetuḥ ॥*

One who is subject to dehātmabuddhi (identifying the ātman with the body) alone is subjected to desire. How can one who is different be afflicted by desire? Hence, being concerned with sense-objects is the cause of the bondage of saṁsāra caused by a sense of difference.

One who identifies his ātman with the body, he alone is a kāmī, one who is subject to desires. For, how will one who is always firm in the condition of uninterrupted bliss have desire for things which can produce only a momentary pleasure? By this has been conveyed fall from one's nature. Hence the question: How can one who is different (i.e., who does not identify the ātman with the body) be afflicted by desire? vide the śruti: *ātmānam ced vijānīyat aya-masmiti pūruṣaḥ* । *kimicchan kasya kāmāya śarīramanusamjva-ret* ॥ (Muṇḍ): "If one knows himself as 'I am Brahman', de-

siring for what and for whom will he propitiate the body?" Hence the expressions *āptakāmam ātmakāmam akāmam śokāntaram* (*Bṛh.*): "One who has obtained all his desires, one who desires to realise his ātmā only, one who has no desires (for external objects), one who is beyond all grief."

Hence, being attached to sense-objects, constantly thinking of them produces the sense of the 'I' in the body etc., through fall from one's true nature and, producing the idea of difference, it is the cause of the bondage of samsāra. Otherwise, how will there be the difference of what is desired, of what makes one to desire, and of desires in one who is firmly established in (the realisation of) his ātman?

## 313

To the question how will the ahaṁkāra so destroyed revive again, it is replied:

कार्यप्रवर्धनाद्वीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद्वीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ ३१३ ॥

*kāryapravardhanāt bījaprayṛddhiḥ paridṛśyate ।*

*kāryanāśat bījanāśas tasmāt kāryam nirodhayet ॥*

It is seen that when the effect is developed, its seed also is developed. When the effect is destroyed its source also is destroyed. Therefore, one should subdue the effect.

In the world, by the luxuriant growth of the effect like the shoot in the form of the stem, trunk and branches, the growth of the seed too is seen. For in the absence of the seed, the growth of the shoot will not arise. The shoot will not grow in the seed eaten up by worms. Hence, it is seen that when even a single seed is well developed by the association of the soil and water and *dohada*,<sup>45</sup> i.e., the desire of plants at budding time, it grows into luxuriance in the form of shoot, leaves, trunk, branches, flowers and fruits and creates thousands of seeds. By the destruction of the effect (the shoots, leaves etc.), the seed also is destroyed. If the seed itself which is the cause of the shoot is destroyed, the effect of the seed namely the full grown fruit will not arise. When that is destroyed, how will the seed arise? (For, the seed is to be obtained from the full grown fruit). Hence, if the effect, the thought of the sense-

<sup>45</sup> *dohada*, means the desire of plants at budding time as for instance the Aśoka to be kicked by young ladies, of the Bakula to be sprinkled with mouthfuls of liquor.

objects arises, it will never be without ahaṁkāra which is the first of the modifications. By the growth of the thought of the sense-objects, it should be understood that ahaṁkāra, which is its seed, also grows. Thus, even though destroyed by discriminative knowledge, when sprinkled by vāsanās which have arisen from time without beginning, ahaṁkāra will grow in the mind and lead to saṁsāra in the absence of concentration on the ātman by the mind turned inwards. So, one will not be affected by vāsanās as there will be no occasion for thinking etc., on sense-objects if one is continuously established in Brahman without negligence. Therefore, one should subdue the effect, i.e., one should not engage in thinking about sense-objects.

314

How it brings about involvements in saṁsāra is further explained.

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।  
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१४ ॥

*vāsanāvṛddhitāḥ kāryam kāryavṛddhyā ca vāsanā ।  
vardhate sarvathā puṁsaḥ saṁsāro na nivartate ॥*

The effect grows by the growth of vāsanā and by the growth of the effect, the vāsanā also grows. For such a person, saṁsāra increases; there is no cessation.

Even as a spark of fire, however small it may be, growing by contact with dry grass becomes a big blaze and burns out a whole forest. Even so ahaṁkāra, though in the form of vāsanā, by reason of thinking constantly on objects makes the ātman slip down from its true state. By the strength of its own reflection, the ātman gets modified in many forms, destroys the discrimination that has arisen, produces the succession as before the dawn of discrimination, of desire and action, grows itself and restarts the course of saṁsāra that has ceased. Therefore, one is cautioned by this śloka to exercise great care.

*kāryam*: thought of sense-objects.

By forgetfulness of the native ānanda, there is effort for acquiring the sense-objects. If they are not attained, grief arises. If they are secured, there ensues joy. Joy produces pride. When pride arises, there is transgression of dharma. By it comes about the fouling of the intellect. That produces the inability to realise the

ātman. That results in the identification always of the ātman with the body. Thence the unbroken continuity of samsāra characterised by old age, death, and further birth. Thus samsāra never ends for such a person.

315

Therefore:

संसारबन्धविच्छित्त्यै तद्द्वयं प्रदहेद्यतिः ।

वासना प्रेर्यते ह्यन्तः चिन्तया क्रियया बहिः ॥ ३१५ ॥

*samsārabandhavicchittyai tad dvayam pradahed yatih ।*  
*vāsanā preryate hyantah cintayā kriyayā bahih ॥*

The yati should burn these two completely for breaking the bond of samsāra. Vāsanā is impelled by thought inside and by action outside.

*yatih: prayatnaślah:* a person who is given to effort.

*samsārabandhavicchittyai:* for the complete destruction of all kinds of shackles like identifying the ātman with the body which are the cause of samsāra.

*tad dvayam:* both the vāsanā and its effect.

*pradahet:* should completely turn to ashes, that is, even as a seed burnt to ashes does not sprout, so should he do.

*vāsanā* etc.: with great compassion, the guru explains how it arises and the method to destroy it. Vāsanā is stimulated by internal thought and by external action. So it should be burnt away. *hi:* because. What was said by the word 'effect' is here made clear as by the mental longing and the external (physical) act. Longing is inside (the mind); outside is action by the body etc. In the absence of the strength of the reflection of cit, the mind which lacks luminosity does not have the longing which ensues in action. The reflection of cit is through the ahaṁkāra only. Even the capacity of the insentient body to perform action is only by the pervasion of the cit through the mind etc. Therefore, it must be understood that the ahaṁkāra, which is subtle, affects the intellect through internal longing and external act.

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ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१६ ॥

सर्वत्र सर्वतः सर्वं ब्रह्मावावलोकनम् ।

सद्भाववासनादादयः तत्त्रयं लयमश्नुते ॥ ३१७ ॥

*tābhyām pravardhamānā sā sūte samśrtimātmanah |*

*trayāṇām ca kṣayopāyāssarvāvasthāsu sarvadā ||*

*sarvatra sarvataḥ sarvam brahmanāvalokanam |*

*sadbhāvavāsanādārḍhyāt tattrayam layamaśnute ||*

Growing by these two, the vāsanā produces one's transmigration. The means to bring about the destruction of these three vāsanās—tendency, thought and action—is to see everything as Brahman under all conditions, always, everywhere and in all ways. By the strengthening of the vāsanā of being Brahman, those three are annihilated.

*tābhyām pravardhamānā sā vāsanā:* That vāsanā which grows by those two, namely thought and action.

*ātmanah samsmṛtim sūte:* produces one's (involvement in) saṁsāra.

As stated earlier, the way to bring about annihilation, namely tendency, thought and action is to see everything as Brahman.

*sarvāvasthāsu etc.* sarvāvasthāsu: in all the (mental) states. *sarvadā:* always; *sarvatra:* everywhere.

*sarvataḥ:* by all means, in places, in all objects, in waking, dream and sleep states there is nothing other than Brahman.

According to the *śruti:* *idam sarvam yadayamātmā* (Māṇḍ.); *brahmaivedam viśvam* (Muṇḍ.): "All this is this ātman, all this universe is Brahman only", and according to the *Sūtra: prakṛtiśca pratijñādr̥ṣṭāntānuparodhāt:* "(Brahman is) the material cause also, on account of (this view) not being in conflict with the promissory statements and the illustrative instances", and *tadananyatvamāram-bhaṇasābdādibhyaḥ:* "The non-difference of them (i.e., of cause and effect) results from such terms as 'origin' and the like"; and by the examples of clay, iron and drums, etc., and the cognitions: what appeared as thief is a pillar, what appeared as silver is shell, annulling (the super-imposition) everywhere and in everything, seeing (realising) that there is nothing other than Brahman which is the substratum of everything, all this will lead to *sarvam brahmanāvalokanam*, perception of all as Brahman only.<sup>46</sup> If this jñāna

<sup>46</sup> The former sūtra refers to Brahman being the material cause of the universe according to the promissory statement of everything being known if one is known (*ekavijñānena sarvavijñānam*) and the example of pots and pans being of the same substance as clay. The latter sūtra refers to the non-difference between the cause and the effect.



arises: by the śruti: *yatra tvasya sarvamātmaivābhūt tat kena kam paśyet* (Brh.): "Where for him everything is ātman which can be seen by what?"; and by the Gītā text: *raso'pyasya param dr̥ṣṭvā nivartate*: "Seeing the Supreme, all his tastes (tendencies) turn back", where will be the sense-objects? Where more will be thought of them and where, most of all, will be external action? When the *vāsanā* of thinking oneself as Brahman becomes strong, all the three made up of tendency, longing and action get annihilated.

*aśnute*: *prāpnoti*: attains.

## 318

For one who is not able to see everything as Brahman, the guru gives out a method by saying that the cause should be subdued by the subjugation of the effect.

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।

वासनाप्रक्षयो मोक्षः स जीवन्मुक्तिरिष्यते ॥ ३१८ ॥

*kriyānāśe bhavēccintānāśo'smādvāsanākṣayaḥ ।*

*vāsanāprakṣayo mokṣaḥ sa jīvanmuktirīṣyate ॥*

When the action is destroyed, longing ceases; that will lead to annihilation of *vāsanā*. The annulment of *vāsanā* is itself liberation. That is called *jīvanmukti*.

*Jīvanmukti*: liberation while alive.

Each previous factor recalls the succeeding one. There will be no longing without *vāsanā*, and there will be no action without longing; the destruction of the cause is to be inferred from the destruction of the effect. Thus, effort should be made by a person till the state of 'no action' arises. Then, there arises complete destruction of *vāsanā*; that itself is liberation. Such a state is said to be *jīvanmukti*, liberation even while alive. For it is said: *muktim prāhuḥ tadiha munayaḥ vāsanātānavam yat*: "The munis say what is called *mukti* is attenuation of *vāsanā*." *Vāsanā* is the subtle condition of a thing. Its attenuation means destruction.

After *īṣyate*: is desired or meant, *brahmavibhiḥ*, 'by those who know (have realised) Brahman' is understood.

## 319

That those three get annihilated when the *vāsanā* of being Brahman (*sadbhāva vāsanā*) gets strengthened is explained with an illustration.

सद्वासनास्फूर्तिविजृम्भणे सति ह्यसौ विलीना त्वहमादिवासना ।  
अतिप्रकृष्टारुणप्रभायां विलीयते साधु यथा तमिस्रा ॥ ३१९ ॥

*sadvāsanāsphūrtivijrmbhaṇe sati*  
*hyasau vilīnā tvahamādivāsanā* ।  
*atiprakṛṣṭāruṇaprabhāyām*  
*viliyate sādhu yathā tamisrā* ॥

Upon the manifestation of the vāsanā of thinking one-self as Brahman, the vāsanās of ahaṁkāra etc., all melt away, even as the most intense darkness disappears in the morning twilight.

*sadvāsanāsphūrtivijrmbhaṇe sati*: When the mind cultivated by hearing, contemplation and meditation develops into a gleam of the perfection that is Brahman by thinking oneself as Brahman always and everywhere.

*asau* (viprakṛṣṭā) *ahamādivāsanā*: this long-established vāsanā relating to ahaṁkāra etc. Under *ādi* (etc.) in *ahamādi* are to be included the body, the senses and the sense-objects.

*hi*: surely.

*vilīnā*: completely lost. 'bhavati' (becomes) is understood.

Example for this is given. Though the night is very dark as on new moon nights etc., that darkness is destroyed in the gleam of the dawn: *aruṇaprabhāyām*. Reference is here is to *aruṇodaya* (the morning twilight) before full sunrise. *Aruṇa* is the charioteer of the Sun.

*sādhu viliyate*: *naśyati*: is destroyed, disappears.

With *yathā*, 'as', *tathā* 'so' is to be supplied to complete the construction.

Then,

तमस्तमःकार्यमनर्थजालं न दृश्यते सत्युदिते दिनेशे ।  
तथाऽद्वयानन्दरसानुभूतौ नैवास्ति बन्धो न च दुःखगन्धः ॥ ३२० ॥

*tamastamahkāryamanarthajālam*  
*na drśyate satyudite dīneśe* ।  
*tathā'dvayānandarāsānubhūtau*  
*naivāsti bandho na ca duḥkhagandhaḥ* ॥

When the sun has arisen, darkness and its baneful consequences are not seen. So too, when the nectar of non-dual bliss is enjoyed, there is no bondage, nor even a trace of misery.

As, when the sun has risen in the sky after dawn, the darkness of the night and all the group of evils attending it like affliction of eye-sight, the danger from thieves and the straying from the proper road are not seen (experienced), so too, when the nectar of non-dual Brahman is experienced, by the growth of the *vāsanā* of being Brahman, as a result of the inner realisation of the Brahman which is of the nature of *sat*, *cit* and *ānanda*, there will be no bondage, i.e., the identification of the *ātman* with the *anātman*. Nor even a trace of grief. The reason is the annihilation of *adhyāsa* which is cause of grief. *Vide* the *śruti*: *tatra ko mohah kaśśokaḥ ekatva-manuṣāśyataḥ* (*Īśa.*): "Where is delusion or sorrow to him who sees oneness?"

## 321

If the world appears as a result of *prārabdhakarma* (past actions begun to bear fruit), even then—

दृश्यं प्रतीतं प्रविलापयन् स्वयं

सन्मात्रमानन्दघनं विभावयन् ।

समाहितः सन् बहिरन्तरं वा

कालं नयेथाः सति कर्मबन्धे ॥ ३२१ ॥

*drśyam pratītam pravilāpayan svayam*

*sanmātram ānandaghanam vibhāvayan ।*

*samāhitassan bahirantaram vā*

*kālam nayethāssati karmabandhe ॥*

Causing the perceived objects of sense to vanish, meditating on the Reality which is the embodiment of bliss, you spend your time, if there is a residual *prārabdhakarma*, in external and internal concentration.

It has been said that so long as wrong understanding has not ceased completely, and the gleam of one's real nature does not arise without let or hindrance, one should spend one's days in the practice, without intermission, of the six disciplines of *śama* and the rest. By the annulment of the consciousness of name and form, annihilating the perceived world, and meditating on Brahman which is the residual substratum of the things, perceived, and also oneself as that Reality which is compacted of bliss, with due concentration

—both external and internal—, one should spend one's days.

**External concentration:** Concentration by elimination of outside objects as not being the ātman. *Vide: iyaṁ bhūṛ na sannāpi toyam na tejo na vāyur na kham nāpi tatkāryajātam | yadeṣāmadhiṣṭhānabhūtam viśuddham sadekam param yattadevāhamasmi ||*

"This earth is not the Reality, not even water; not fire, not wind, not the sky, not even their products. I am that Supreme One Reality which is pure and the substratum of them all."

**Internal concentration:** *na deho na cākṣāṇi na prāṇavāyur mano nāpi buddhir na cittam hyahamdhīḥ yadeṣāmadhiṣṭhānabhūtam viśuddham sadekam param yattadevāhamasmi ||* "I am not the body, not sense organs; not the breath, not the intellect, not the mind, not the ahaṁkāra. I am that Supreme One Reality which is pure and the substratum of them all." Till the bonds of karma due to prārabdha are destroyed, lead your life with your equanimous mind being undisturbed by external as well as internal influences, in the experience of the savikalpaka and the nirvikalpaka states of consciousness.

### 322

Out of deep concern that the śiṣya should not get into misery at any time in any manner, the guru repeats the occasion for the possibility of sorrow even to one in whom discrimination (viveka) has arisen.

प्रमादो ब्रह्मनिष्ठायाम् न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान् ब्रह्मणस्मृतः ॥ ३२२ ॥

*pramādo brahmaṇiṣṭhāyām na kartavyaḥ kadācana |*

*pramādo mṛtyurityāha bhagavān brahmaṇas sutaḥ ||*

In respect of Brahmaniṣṭhā (being firmly established in Brahman), one should not be guilty of negligence. The divine son of Brahmā spoke of negligence as death.

*kadācana:* at any time.

*brahmaṇiṣṭhāyām:* in the matter of being absorbed in the contemplation of Brahman.

*pramādaḥ:* negligence; carelessness; fall.

*na kartavyaḥ:* should not be adopted: one should not be guilty of it.

For, divine and omniscient Sanatsujāta, the son of Brahmā and who was a realised soul from birth told Dhṛtarāṣṭra: *pramādam vai mṛtyumaham bravīmi*: "I call negligence itself death." Hence negligence is said to be death.

323

That is further explained:

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंघीः ततो बन्धस्ततो व्यथा ॥ ३२३ ॥

*na pramādād anartha'nyo jñāninaḥ svasvarūpataḥ ।*

*tato mohastato'hamdhiḥ tato bandhastato vyathā ॥*

There is no greater danger than negligence for a jñānin. From it arises delusion; from it, ahaṁkāra and from it, bondage and misery in succession.

There is no danger to the jñānin other than fall by negligence. For, when there is a fall from one's real nature, then forgetfulness arises. Then ensues the sense of the 'I' (the ātman) in the anātman (what is not the ātman). From it arises super-imposition of the ātman on the body etc. Thence arises the misery produced by old age, death etc.

324

To the question: "This may be so for the ajñānin; will it be also for the jñānin?" it is replied:

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैः योषा जारमिव प्रियम् ॥ ३२४ ॥

*viṣayābhimukham dṛṣṭvā vidvāmsam api vismṛtiḥ ।*

*vikṣepayati dhīdoṣaiḥ yoṣā jāram iva priyam ॥*

Finding him inclined to sense-objects, forgetfulness confounds even a learned man through defects of the intellect like a damsel distracting a paramour.

*yoṣā priyam jāram iva*: may be understood in two ways. Either as a damsel dotes on her beloved as she would on a paramour, or, as a damsel dotes on a paramour inclined to another as she would on her own husband.

*vismṛtiḥ*: act of forgetting Brahman.

*vidvāmsamapi*: even a man with discrimination.

*viṣayābhimukham dṛṣṭvā*: seeing that he is intent on external sense-objects. *Vide* the śruti: *parāñci khāni* (Kaṭha.) (the sense organs perceiving outward).

*dhādoṣaiḥ*: by the evil propensities to be referred to in śloka 326.

*vikṣepayati*: makes him lose the knowledge of his ātman; makes him fall completely; drags him far away; confounds him.

## 325

For proper understanding, the same idea is conveyed by another illustration.

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२५ ॥

*yathāpakṛṣṭam śaivālam kṣaṇamātram na tiṣṭhati ।*

*āvṛṇoti tathā māyā prājñam vāpi parāṅmukham ॥*

As moss that has been removed (by the hand from water) does not stay away even for a moment, but covers it again, so māyā also covers a man however wise he may be, if his senses are outward bent.

Previously in śloka 152, that the five sheaths cover the ātman, was taught on the analogy of the moss and that when the moss is removed, water appears clear was conveyed. As moss covering water removed only for the moment does not remain away from water, but covers it again, so too māyā covers a man who is outward-bent even if he has annulled the five kośas.

*āvṛṇoti*: makes him such that his real nature is hidden.

## 326

The meaning of 'there is no other calamity greater than carelessness' is made clear by another example.

लक्ष्यच्युतं स्याद्यदि चित्तमीषद्

बहिर्मुखं सन्नपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकैलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२६ ॥

*lakṣyacyutam syādyadi cittamīṣad*

*bahirmukham sannipatet tatastataḥ ।*

*pramādataḥ pracyutakelikandukaḥ*

*sopānapaṅktau patito yathā tathā ॥*

If the mind, outward bent, strays away even in the least from its ideal, it will fall continuously down like a ball dropped inadvertently at the top falls down the stairs.

*lakṣyacyutam*: slipped from the ideal, i.e., Brahman.

*bahirmukham*: glides into what are not the ātman, i.e., into the ahaṁkāra, buddhi, manas, prāṇas, the body and the sense-objects.

*pramādataḥ*: of one who plays even in the absence of his intention, inadvertently.

*pracyutakelikandukah*: the sport ball that has fallen from the hand.

*sopānapaṅktau patitaḥ*: which has fallen down the stairs, goes down and down and cannot be caught.

*yathā tathā*: 'in the same way' and 'so' to go with the illustration and the illustrated.

### 327 & 328

By the next two and a half ślokas, the fatal character of carelessness is clearly explained.

विषयेष्वविशच्चेतः संकल्पयति तद्गुणान् ।  
 सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ ३२७ ॥  
 ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।  
 पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ।  
 संकल्पं वर्जयेत्तस्मात् सर्वानर्थस्य कारणम् ॥ ३२८ ॥  
 अपथ्यानि हि वस्तूनि व्याधिग्रस्तो यथोत्सृजेत् ॥

*viṣayeṣvāviśaccetaḥ saṅkalpayati tadguṇān* ।  
*samyak saṅkalpanāt kāmāḥ kāmāt pumsaḥ pravartanam* ॥  
*tataḥ svarūpavibhramśo vibhraṣṭastu patatyadhaḥ* ।  
*patitasya vinā nāśam punar nāroha īkṣyate* ।  
*saṅkalpam varjayet tasmāt sarvānarthasya kāraṇam* ॥  
*apathyāni hi vastūni vyādhigrasto yathotsrjet* ॥

The mind attached to sense-objects thinks of their qualities; by such strong thinking about them, desire for them arises; desire leads to action in regard to them. Due to that a man gets deflected from his real nature; thus deflected, he falls down. One who has fallen down comes to ruin and for him there is no going up. Therefore, one should give up thinking of sense-objects which is the cause of all undoing even as a sick man would avoid baneful diet. *viṣayeṣu*: in the sense-objects like sound etc.

*cetaḥ*: the mind.

*āviśat sat*: getting attached.

*tadguṇān*: qualities of producing pleasure etc., as they make for enjoyment.

*saṅkalpayati*: thinks about.

*samyaksamkalpanāt*: by deep thinking about them.

*kāmāḥ*: desire for them (arises).

*pravartanam*: effort to acquire them; a man exerts himself due

to desire. Vide the *smṛti*: *yadyaddhi kurute jantuh tattat kāmasya ceṣṭitam* (*Mahābhārata*): "Whatever a creature does is the product of desire."

*tatassvarūpa-vibhramśaḥ*: then fall from one's true nature. 'Fall' here means forgetting one's true nature.

One who has thus fallen slides into the *kośas* which are *anātman* and, through it, goes to the sense-objects which are all far removed from his nature.

*patitasya*: to one who has been led away to a great distance.

*nāsam vinā*: apart from ruin: *nāsa* (ruin) is not realising one's true nature (*svārūpa*).

When one's true nature is not realised, death ensues to such a one who always looks on his body etc., as the *ātman*. By the delusion that the body is all, there arises continual involvement in *samsāra*.

*punar nārohaḥ*: there is no rising again: there is no attainment of Brahman.

Therefore, as a man in the grip of disease will avoid unwholesome diet, one should avoid thinking about sense-objects which is the cause of all evil. There is great loss if one slides from one's true nature, and it ends in ruin.

## 329

अतः प्रमादान्न परोऽस्ति मृत्युः विवेकिनो ब्रह्मविदः समाधौ ॥

समाहितः सिद्धिमुपैति सम्यक् समाहितात्मा भव सावधानः ॥ ३२९ ॥

*ataḥ pramādānna paro'sti mṛtyuḥ*

*vivekino brahmavidaḥ samādhau*

*samāhitaḥ siddhimupaiti samyak*

*samāhitātmā bhava sāvadhānaḥ* ॥

For the man of discrimination who is a Brahman and is in deep concentration (on Brahman), there is no other death than inadvertence. The one who is in deep concentration attains liberation. Therefore, remain very carefully in perfect concentration.

*samyak samāhitaḥ*: firmly established in Brahman (*brahma-samsthaḥ*).

*siddhim upaiti*: attains *mukti* or liberation.

*sāvadhānaḥ*: free from inadvertence.

*samāhitātmā bhava*: remain with your *antaḥkaraṇa* resting on Brahman. *tvamapi*: you, too — understood.



330

जीवतो यस्य कैवल्यं विदेहे च स केवलः ।

यत्किञ्चित् पश्यतो भेदं मयं ब्रूते यजुःश्रुतिः ॥ ३३० ॥

*jivato yasya kaivalyam videhe ca sa kevalaḥ  
yatkiñcit paśyato bhedaṁ bhayam brūte yajuśśrutiḥ*

One who remains alone (unattached) while alive, is also alone after the fall of the body. The Yajuśśruti speaks of fear to one who sees even the least difference.

*jīvataḥ*: one who breathes, i.e., is alive.

*kaivalyam*: being free from connection with every upādhi.

*saḥ*: that brave man.

*videhe ca*: even after the fall of the body.

*kevalaḥ*: is free, is released.

The Yajuśśruti (The Taittirīya Upaniṣad), speaks of fear for him who sees even the least difference: 'yadā hyevaīṣa etasminnudaram antaram kurute atha tasya bhayam bhavati': *ut*: even; *aram antaram*: the smallest difference; *kurute*: *paśyati*: sees; *atha*: then; *tasya bhayam bhavati*: fear arises in him. To him who causes (sees) any (the least) difference in the ātman, there is fear.

The ground of kaivalya (being alone) is being continuously established in nirvikalpa-samādhi, a non-differentiating concentration. See *infra* śloka 358. Therefore, for the disappearance of upādhi, the wise man should stand steadfast in nirvikalpa-samādhi.

331

The meaning of the Yajuśśruti ending with *tattveva bhayam viduṣo'manvānasya* (Taitt.) is explained in this śloka.

यदा कदा वापि विपश्चिदेवः ब्रह्मण्यनन्तेऽप्यनुमात्रभेदम् ।

पश्यत्यथामुष्य मयं तदेव यदीक्षितं भिन्नतया प्रमादात् ॥ ३३१ ॥

*yadā kadā vāpi vipaścideṣaḥ  
brahmaṇyanante'pyanumātrabhedam ।  
paśyatyathāmuṣya bhayam tadeva  
yadīkṣitam bhinnatayā pramādāt ॥*

If at any time, this wise man sees even the minutest difference in the infinite Brahman, that itself seen by inadvertence as difference becomes to him the source of fear. *eṣa vipaścīt*: this man of discrimination who is a Brahman. *anante*: in the infinite Brahman which is devoid of the three kinds of delimitations.

*anumātrabhedamapi*: even the least difference.

*yadā*: used in the sense *yadī*, i.e. if.

*kadā vāpi*: at any time. *yadi paśyati*: if he sees.

*yadīkṣitam bhinnatayā pramādāt*: whatever is seen as difference on account of inadvertence.

That itself becomes the source of fear for this negligent though intelligent person. Vide the śruti: *dvitīyād vai bhayam bhavati* (Bṛh.): "Verily from a second, there is fear". Also: *sarvam tam parādāt yo'nyatrātmanah sarvam veda, ye'nyathātp viduḥ anyarājānaḥ te kṣayyalokā bhavanti* (Bṛh.): "He who sees all this as other than the ātman is made to fall from the path making for spiritual excellence. They who understand differently are subject to other matters (who control them) and fall down into the worlds that make for decay."

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श्रुतिस्मृतिन्यायशतैर्निषिद्धे

द्रश्येत्त्र यः स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा ॥ ३३२ ॥

*śrutismṛtinyāyaśatair niṣiddhe*

*drśye'tra yaḥ svātmamatim karoti* ।

*upaiti duḥkhopari duḥkhajātam*

*niṣiddhakartā sa malimluco yathā* ॥

He who sees or conceives Self in the perceived objects which are condemned by the śruti, the smṛtis and hundreds of reasonings experiences misery after misery like one with guilty conscience of having committed a prohibited act.

The śrutis like: *neti neti* (Bṛh.); *neha nānāsti kiñcana; nātra kācana bhidāsti* (Kaṭha): "Not (this), not (this); there is not the least multiplicity here; there is not the least difference here", and the smṛtis like: *anādimat param brahma na sattannāsaducyate* (B.G.): "The Supreme Brahman is without beginning; it is not said to be sat (gross), nor asat (subtle)." These śrutis and smṛtis, and the hundreds of reasonings expounded in the context of the analysis of the five kośas have denied that anything from the body to the antaḥkaraṇa is the ātman. That being so, whoever identifies the ātman with these prohibited things, viz. the body etc., is one who does a forbidden act, i.e., he is a sinner.

*malimlucaḥ*: (ordinarily, a thief); here *malināntaḥkaraṇaḥ*: one whose antaḥkaraṇa has been fouled, one who is a fool not knowing what should be done. Even as one who is ignorant of what is to be done goes through a succession of griefs, he also is subject to

grief after grief due to thinking that what is not real, merely material and source of sorrow is the ātman.

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This is made clearer:

सत्याभिसन्धानरतो विमुक्तो महत्त्वमात्मन्यमुपैति नित्यम् ।

मिथ्याभिसन्धानरतस्तु नश्येद् दृष्टं तदेतद्यदचोर-चोरयोः ॥ ३३३ ॥

*satyābhisandhānarato vimukto*

*mahattvamātmānyam upaiti nityam ।*

*mithyābhisandhānaratastu naśyet*

*dr̥ṣṭam tadetat yad acora-corayoh ॥*

He who is intensely established in truth is liberated. He attains the eternal greatness of the ātman. He, however, who is addicted to falsehood perishes. This is seen in the case of a thief and of one who is not a thief.

*satyābhisandhānarataḥ*: one who is completely constant to truth.

*ātmānyam mahattvam*: the state of mind which is not subject to any change and the state of being adored by all.

*upaiti*: attains.

*mithyābhisandhānarataḥ*: He who is inclined to falsehood will come to ruin; for his support is falsehood only. How will he be said to exist? He will come to ruin only. That is seen in the story narrated in the sixth chapter of the Chāndogyopaniṣad which employed the illustration of the heated axe. The palm of the man of truth who is accused of theft and who clasps the heated axe in the court is not burnt as he is constant to truth. Hence, he is acquitted. The real thief says: 'I am not a thief.' He does not give up the falsehood and he is burnt up by the heated axe which is placed in his hand and is convicted. That is the meaning of the reference to the thief. Stealing itself is prohibited. To it are added a series of prohibited actions like speaking a lie etc. To one who does like this and is given to falsehood, how will there be compliance with truth? Hence, it is said, that he is subject to a series of sorrows as he suffers a downfall in both worlds (in this world while alive and in the other world after death).

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Therefore:

यतिरसदनुसन्धि बन्धहेतुं बिहाय

स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।

सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या

हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ ३३४ ॥

*yatirasadanusandhim bandhahetum vihāya*

*svayamayamahamasmityātmadṛṣṭyaiva tiṣṭhet*

*sukhayati nanu niṣṭhā brahmaṇi svānubhūtya*

*harati paramavidyākāryaduḥkham pratītam ॥*

Giving up all thoughts of *asat* (what is not real) which is the cause of bondage, the *saṁnyāsin* should take his stand on the contemplation of the *ātman* in the form 'I am this (Brahman)'. Then surely, steadfast contemplation on Brahman gives rise to bliss by self-realisation and removes the previously experienced intense misery by *avidyā*.

*yatiḥ*: the *saṁnyāsin*, to him alone can arise the state of being established in Brahman.

*asadanusandhim*: thinking about what is not Brahman, which is *bandhahetuḥ*: the cause of bondage.

*vihāya*: giving up.

The *saṁnyāsin* should give up thinking of whatever is not Brahman as all that will make for bondage in *samsāra*. Looking into himself, he must for ever remain in the contemplation: I am the *Paramātmā*.

The supreme advantage of such contemplation is stated.

*brahmaṇi niṣṭhā*: remaining steadfast in contemplation of Brahman unattached to anything else.

*svānubhūtyā*: by the experience of one's real nature as self-  
effulgent and ever-blissful.

*sukhayati*: causes happiness.

*pratītam*: experienced previously.

*avidyākārya-duḥkham*: *avidyā* and the grief caused by it, or the grief that is the result of *avidyā*.

*param*: intense, extreme.

*harati*: destroys. *Vide śruti: tarati śokam ātmavit*: "The knower of (one who has realised his) *ātman* crosses over all the grief." Also: *yatra nānyat paśyati*.....*sa bhūmā; yo vai bhūmā tat sukham* (Chând.): "Where one does not perceive anything different (from oneself).....that is the infinite; that which is infinite is bliss." For one who is always established in such Brahman, where will *avidyā* arise? How can misery which is caused by it ever come to be?

in order to uproot all this grief and to be firmly established in Brahman.

बाह्याभिसन्धिः परिवर्धयेत् फलं  
दुर्वासनामेव ततस्ततोऽधिकाम् ।  
ज्ञात्वा विवेकैः परिहृत्य बाह्यं  
स्वात्मानुसन्धिं विदधीत नित्यम् ॥ ३३५ ॥

*bāhyābhisandhiḥ parivardhayet phalam  
durvāsanāmevā tatas tato'dhikām ।  
jñātvā vivekaiḥ parihṛtya bāhyam  
svātmānusandhim vidadhīta nityam ॥*

Attachment to external objects will only increase more and more their fruits in the form of evil tendencies. Therefore, the wise should avoid for the aforesaid reasons whatever is external and should ever engage in the contemplation of the ātman.

*bāhyābhisandhiḥ* etc.: attachment to sense-objects. This attachment to sense-objects will only foster more and more the evil propensities which will lead to future births. As has been stated in śloka 314, action ensues by developed vāsanās and vāsanās are increased by actions: *vāsanāvṛddhitāḥ kāryam kāryavṛddhyā ca vāsanā*. Knowing this, the wise should abandon all that is the non-ātman for the reasons which intimate the great dangers of attachment to sense-objects and which have been stated in the context of death (ruin) caused by inadvertence and should constantly engage in *svātmānusandhiḥ*: continuous uninterrupted contemplation of Brahman (which is equated with one's ātman).

## 336

After stating the binding effects of external attachment, the supreme benefit arising in due order by its restraint is conveyed.

बाह्ये निरुद्धे मनसः प्रसन्नता मनःप्रसादे परमात्मदर्शनम् ।  
तस्मिन् सुदृष्टे भवबन्धनाशः बहिर्निरोधः पदवी विमुक्ततेः ॥ ३३६ ॥  
*bāhye niruddhe manasaḥ prasannatā  
manahprasāde paramātmadarśanam ।  
tasmin sudṛṣṭe bhavabandhanāśaḥ  
bahirnirodhaḥ padavī vimukteḥ*

When the external is controlled, the mind becomes peaceful. When the mind is peaceful, there arises the soul-sight of the Paramātman. When that is well realised, there is annihilation of the bonds of samsāra. So, external control is what helps to secure the state of liberation.

Though involved very much in worldly activity, the mind of a man who has got up from sound sleep is very clear. Hence *suṣupti* (dreamless sleep) is said to be what makes for composure. It is called a state of *samprasāda*, serenity; for there are no external objects in *suṣupti*, the state of deep sleep. When that is so as a matter of course, what needs to be said to tranquility produced by bliss when external bonds are controlled with effort? When the mind is tranquil and clear, in accordance with the *Gītā* text: *prasāde sarvaduḥkhānām hānirasyopajāyate / prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate //* "The destruction of all griefs arises when there is tranquillity always. Of the man with a tranquil mind, the intellect is firm everywhere", freed from grief, void of all that is evil, the mind becomes subtle and one-pointed and acquires the capacity for soul-sight of the *Paramātman*. Vide the *śruti*: *manasaivedamāptavyam, manasaivānūdṛaṣṭavyam dṛśyate tvagryayā buddhyā sūkṣmayā* (*Kaṭha*): "This must be attained (realised) only by the mind; this must be 'seen' (realised) only by the mind; it is 'seen' by the sharp subtle intellect".

*tasmin sudṛṣṭe*: when it is realised as non-different from one's self, without intermission.

*bhavabandhanāśaḥ*: the complete destruction of the bonds of *samsāra* by uprooting of all super-impositions which are their cause.

*bahirnirodhaḥ*: the absence of any mental modification by anything external.

Therefore, the absence of connection of the mind with anything external will help to attain liberation.

## 337

Having thus shown in many ways the evils of thinking about sense-objects, in order to turn one completely from them and to produce revulsion from them, the guru reviles them.

कः पण्डितः सन् सदसद्विवेकी श्रुतिप्रमाणः परमार्थदर्शी ।

जानन् हि कुर्यादसतोऽवलम्बं स्वपातहेतोः शिशुर्वन्मुमुक्षुः ॥ ३३७ ॥

*kaḥ paṇḍitassan sadasadvivekī*

*śrutipramāṇaḥ paramārthadarśī ।*

*jānan hi kuryād asato'valambam*

*svapātahetoḥ śiśuvarṇamumukṣuḥ ॥*

Being learned, able to discriminate between the real and the unreal, believing in the authority of the Vedas, qualified to realise the *Paramātman*, who, seeking liberation, will knowingly, like a child, go in for the support of the unreal which would bring in his downfall?!

*paramārthadarśi*: one who has the qualification to see the Paramātmā.

*śrutipramāṇaḥ*: the one for whom the śruti alone is the ground of knowledge and authority, the same being the only means of knowing what is beyond sense-perception.

*sadasadviveki*: one who knows, by the śruti: *yo vai bhūmā tadamṛtam ato'nyadārtam* (Chānd.): "That which is infinite, that is immortal; what is different is perishable", that Brahman is the reality and that jagat is mithyā.

*pañḍitaḥ*: he for whom pañḍā, jñāna has arisen; that is, one who knows the real nature of a thing.

*mumukṣuḥ*: one who desires the cessation of bondage.

*jānan hi*: knowing surely (that the aśat is *svapāta* cause for his downfall).

*kaḥ kuryāt*: who will do.

*avalambam*: going in for support.

*asataḥ*: of the unreal, the anātmā.

*svapāta*hitoh: which is (as aforesaid) the cause of his downfall.

An example for it is given by saying *śiśuvat*; for, without knowing the consequence, due to ajñāna a child falls down from an elevated place or clasps a serpent or a flame. But this person is a jñānin, a wise man. Hence, it is said that a man of discrimination should remain established in Brahman without yielding to inadvertence.

## 338

In the same way as sleep and waking which are characterised respectively by opposed qualities of unawareness and awareness of the objects of the world cannot pertain to the same time, so too is the case with attachment to the body etc., and liberation.

देहादिसंसक्तिमतो न मुक्तिः

मुक्तस्य देहाद्यभिमत्यभावः ।

सुप्तस्य नो जागरणं न जाग्रतः

स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३८ ॥

*dehādisamsaktimato na muktiḥ*

*muktasya dehādyabhimatyabhāvaḥ ।*

*suptasya nō jāgaraṇam na jāgrataḥ*

*svapnas tayorbhinnaguṇāśrayatvāt ॥*

One who is attached to the body etc., is not released. To one who is released there is no attachment to the body etc. One who is asleep cannot be said to be awake. There

is no dream for him who is awake as these two refer to two different states.

By the śruti: *na sa punarāvartate*: (Chānd.) "He does not return again", attachment to the body etc., never arises to the liberated person. If it should arise, he is not liberated. It will be said in śloka 440 *infra*: *viññātabrahmatattvasya yathā pūrvam na sam-sṛtiḥ | asti cenna sa viññātabrahmabhāvo bahirmukhaḥ ||* "To one who has 'known' (realised) (the truth of) Brāhman, there is no samsāra as before. If it (samsāra) is (persists), he is not one who has 'known' (realised) Brahman. He is one who looks outside."

339

The nature of one who is liberated is stated.

अन्तर्बहिस्त्वं स्थिरजङ्गमेषु

ज्ञानात्मनाधारतया विलोक्य ।

त्यक्ताखिलोपाधिरखण्डरूपः

पूर्णत्मना यस्स्थित एष मुक्तः ॥ ३३९ ॥

*antarbahissvam sthirajaṅgameṣu*

*jñānātmanādhāratayā vilokya |*

*tyaktākḥilopādhiraḥṇḍarūpaḥ*

*pūrṇātmanā yassthita eṣa muktaḥ ||*

He is a liberated one who looks on his ātman as the intelligence only (as of the nature of jñāna only), as the substratum of all that is unmoving and moving — both internal and external — and who, abandoning all limitations, remains in an unlimited and plenary state.

*sthirajaṅgameṣu*: in objects which do not move and move.

*antarbahih jñānātmanā*: (*jñānamātra-svarūpeṇa*): inside and outside as being of the nature of jñāna only.

*vilokya*: sāksātkṛtya: realising.

*upādhayaḥ*: limitations which are of the form of ajñāna and its effects. *tyaktākḥila-upādhih*: who has renounced (is divested of) all limitations.

Hence *akḥṇḍarūpaḥ*: of undivided (limitless) form; for he is not subject to limitations (*upādhis*), i.e., he is devoid of the limitations of space, time and objects; he is of the nature of absolute sat, cit and ānanda.

*pūrṇātmanā*: of unlimited nature.

One who is like this is a liberated person.

It means that if there is attachment to the delimiting body etc., there cannot be the state of being a *pūrṇātmā*; that is, he is not a liberated person.



## 340

The means to liberation and the means to those means are stated.

सर्वात्मना बन्धविमुक्तिहेतुः सर्वात्मभावान्न परोऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ ३४० ॥

*sarvātmanā bandhavimuktihetuḥ*

*sarvātmabhāvanā paro'sti kaścit* ।

*dṛśyāgrahe satyupapadyate'sau*

*sarvātmabhāvo'sya sadātmaniṣṭhayā* ॥

There is no means for complete liberation from bondage other than identifying oneself with the whole universe. This identification arises upon the rejection of the perceptible world by continuous practice of meditation on the ātman.

It has been said: *yato yato nivartate tataṣtat'o vimucyate, nivartanāt hi sarvato na veti duḥkhamanṇvapi*. To the extent that one gets liberated by complete withdrawal from everywhere, one does not feel even an iota of grief. Accordingly, the means for the complete freedom from bondage is identifying oneself with everything (cultivation of *sarvātmabhāva*). Than it there are no other means. It has been said: *aham brahmāsmi yo veda sa sarvam bhavati tvidam* । *nābhūtyā īśate devāḥ teṣāmātmā bhaveddhi saḥ* ॥ "He who knows (realises) 'I am Brahman', he becomes all this; the devas endeavour to thwart the seeker of Brahman; hence, he should become themselves."<sup>47</sup>

That which is a bond (like a rope) will bind only what is other than itself, not itself, on account of the impossibility of the same thing being the binder and the bound. For, it has been said in the Sūtra Bhāṣya: However well trained, a dancer cannot get up on his own shoulders. Fire does not burn itself. Therefore, when identification with everything (*sarvātmabhāva*) has been attained, what is considered as a source of bondage, becomes inseparable from one's self, and then, where is bondage? The *Kaivalyopanīṣad* says: *sarvabhūteṣu cātmānam sarvabhūtāni cātmani* । *sam-paśyan brahma paramam yāti nānyena hetunā*; ॥ "One attains the supreme Brahman seeing the ātman in all creatures and all creatures in the ātman; not by any other method." It means: one sees the ātman as the material and the substratum of all creatures as the rope is in the rope-snake example, and also sees all creatures

<sup>47</sup> The idea is that the devas do not countenance men seeking Brahmajñāna lest they should then give up yajñas causing loss of oblation to the devas. To counteract this, the seeker of Brahmajñāna is counselled to get an attitude of looking on all this including the devas as himself.

in the ātman as imagined in it as the snake is on the rope. By reason of being freed from all limitations (upādhis), being alone (Kevalibhāva) is itself being all (Sarvātmabhāva). For, sarvātmatva will not arise in respect of what is limited by association with upādhi. Though, by reason of māyā enveloping everything, it is right to say that it is the substratum of everything qualified by it, yet, as māyā cannot exist by itself except as an adjunct, its substratum is only the pure unlimited caitanya or the sole Brahman. Such Kaivalya is sarvātmabhāva. (The Alone is the All.)

The reason for this is given by Śrī Bhagavatpāda: *asau sarvātmabhāvaḥ asya sadātmaniṣṭhayaḥ*: The sarvātmabhāva of this jñānin is due to his remaining in continuous contemplation of his ātman without obstruction. This arises when the mind does not conceive visible objects.

341

That the non-apprehension of objects of perception will arise only upon the contemplation of the ātman, not otherwise, is explained.

दृश्यस्याग्रहणं कथं नु घटत्वे देहात्मना तिष्ठतो  
बाह्यार्थानुभवप्रसक्त-मनसः तत्तत्क्रियां कुर्वतः ।  
संन्यस्ताखिल-धर्म-कर्म-विषयैः नित्यात्मनिष्ठापरैः  
तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिः यत्नतः ॥ ३४१ ॥

*drśyasyāgrahaṇam katham nu ghaṭate dehātmanā tiṣṭhato*  
*bāhyārthānubhavaprasakta-manasaḥ tattatkrīyām*  
*kurvataḥ ।*  
*saṁnyastākhila-dharma-karma-viṣayaḥ nityātmaniṣṭhā-paraiḥ*  
*tattvajñaiḥ karaṇīyam ātmani sādānandecchubhir*  
*yatnataḥ ॥*

How will the non-apprehension of the perceptual world be possible for one who ever identifies his ātman with the body, to one whose mind is given to enjoyment of external objects and acts accordingly? It can be effected with great effort by the seers of truth desiring bliss who have renounced all actions relating to sense-objects and who are always established in their ātman.

*dehātmanā tiṣṭhataḥ*: One who is in a state of identifying the ātman with the body. Hence, *bāhyārthānubhavaprasaktamanasaḥ* having a mind inclined to enjoyment of external objects. The *saṁśā* here is *saṣṭhibahuvrihi*: ...*prasaktam manah yasya tasya*. By this are conveyed thinking of sense-objects, purpose and desire.

*tattatkriyām kurvataḥ*: doing the specific actions according to the dictates of the mind exercised for the getting etc., of sense-objects.

*drśyasāgrahaṇam*: non-receiving, that is exclusion of perceptible world.

*katham nu ghaṭate*: how will it be possible?

(*ataḥ*) *saṁnyastākhiladharmakarmaviśayaiḥ*: (therefore) by those who have renounced all dharmas, karmas and sense-objects. *dharmāḥ*: vaidikadharmāḥ: what is prescribed in the śāstras; *karma*: laukikakarma worldly activity; *viśayāḥ*: śabda etc.

*nityātmaniṣṭhāparaiḥ*: by those whose ātmaniṣṭhā is nityā; who are intensely devoted to permanent contemplation on Brahman or for whom such contemplation is *parā* or absolute. It may mean either *nityā yā ātmaniṣṭhā tasyām paraiḥ* or *sā parā pradhānaqbhūtā yeṣām taiḥ*.

So, such exclusion of the perceptible world has to be done by great effort by seers of truth longing for bliss.

The order is *sadānandecchubhiḥ tattvajñaiḥ yatnataḥ drśyāgrahaṇam karaṇīyam*.

## 342

The śruti is quoted in support of the statement that permanent establishment in the ātman is the means for effecting universal identification (*sārvātmya-siddhi*).

सर्वत्र्यसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधि विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४२ ॥

*sārvātmyasiddhaye bhikṣoḥ kṛtaśravaṇakarmaṇaḥ* ।

*samādhim vidadhātyeṣā śānto dānta iti śrutiḥ* ॥

The śruti beginning with 'śānto dāntaḥ' prescribes concentrated contemplation for the saṁnyāsin who has performed the action of hearing (the śruti-texts) for the accomplishment of universal identification.

*bhikṣoḥ kṛta-śravaṇakarmaṇaḥ*: to the saṁnyāsin who has engaged himself in listening to the words of the Vedānta-texts and their meanings from the lips of a guru who is well-established in Brahman (*brahma-niṣṭha*).

*sārvātmyasiddhaye*: for the perfection of saṁvātmabhāva of the form of kaivalya, which is the mark of emancipation.

*eṣā*: this śruti beginning with 'śānto dāntaḥ': *tasmādevamvit śānto dānta uparataḥ titikṣuḥ samāhitaḥ śraddhāvitto bhūtvā ātmanyevātmānam paśyēt* (*Bṛh.*): "Therefore, one who knows thus, who has controlled his internal and external organs, who has withdrawn

his mind from objects, who is patient, who has concentration and faith, let him realise himself in his ātman."

*samādhim vidadhāti*: It (the śruti) teaches (preaches) samādhi, (deep concentration). It is indicated that deep concentration should be practised by shutting off the mind from attachment to external propensities for the realisation of the ātman.

*vidadhāti*: kartavyatvena bodhyati: teaches as what should be done.

## 343

That this stands to reason is stated.

आरूढशक्तेरहमो विनाशः

कर्तुं न शक्यः सहसाऽपि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चलाः

तानन्तराऽनन्तमवा हि वासनाः ॥ ३४३ ॥

*ārūḍhaśakterahamo vināśaḥ*

*kartum na śakyah sahasāpi paṇḍitaiḥ ।*

*ye nirvikalpākhya-samādhiniścālāḥ*

*tānantarā 'nantabhavā hi vāsanāḥ ॥*

The destruction of the ahaṁkāra which has been strong cannot be effected quickly even by the learned except by those who are firm and unmoving in nirvikalpa samādhi. For, vāsanās are long-rooted or variously produced.

*ye nirvikalpākhyasamādhiniścālāḥ*: Those who are unmoving (steadfast) in nirvikalpa samādhi. Samādhi is of two kinds: *savikalpaka* and *nirvikalpa*. The resting of mental activity in the pure Brahman in that form without the merging of the distinctions of the knower, the known and knowledge is called *savikalpaka samādhi*. As the clay elephant is seen though the clay alone is seen, even if the sadvastu, the Reality is seen, the triple distinction (of knower, known and knowledge) remains. Hence, this kind of samādhi is called *savikalpaka*. Giving up the consciousness of the triple distinctions, being firmly established in the known only is the *nirvikalpaka samādhi* of the mind as stated in Yoga Śāstra. Salt that is mixed with water remains indistinguishable from water; it does not appear separately. It appears one with the water. Even so, the state of the mind in nirvikalpaka samādhi is that it remains as the lone Brahman. It does not shine separately; Brahman alone shines without a second. As there is no thought of the knower etc., this is called *nirvikalpaka samādhi*. The difference between the two, *savikalpaka* and *nirvikalpaka* is the presence or absence of the mental modifica-

tion. Thus it has been declared with respective examples.

*nīścalāḥ*: unmoving in it or unmoving on account of it.

*tān antarā*: except by them.

*ārūḍhaśakteḥ*: with the power grown strong, i.e., which is capable of producing various kinds of delusions.

*ahamaḥ vināśaḥ*: the destruction of the ahaṁkāra.

*paṇḍitairapi*: even by those who have listened to (learnt) the Vedāntic texts.

*sahasā kartum na śakyah*: impossible to effect quickly.

*hi*: yasmāt; for.

*vāsanāḥ*: *anātmasaṁskārāḥ*: tendencies relating to the anātman.

*anantabhavāḥ*: those which have numberless births or those produced by many objects: *anantāḥ asaṅkhyākāḥ bhavāḥ janmāni yāsām tāḥ or anantaiḥ bahubhiḥ padārthaiḥ bhavāḥ utpannāḥ*.

Therefore, for the extinction of all kinds of *vāsanās*, *nirvikalpa-samādhi* alone should be resorted to.

### 344

How the *vikṣepa śakti* (power of projection) which has not been completely uprooted makes for bondage is explained.

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४४ ॥

*ahambuddhyaiva mohinyā yojayitvāḥāvṛterbalāt* ।

*vikṣepaśaktiḥ puruṣam vikṣepayati tadguṇaiḥ* ॥

Aided by the concealing power, the projecting power connects a man with the sense of the ahaṁkāra and distracts him by the qualities of that ahaṁkāra.

When one invests the non-ātman with the idea of the ātman, then one's real nature gets concealed. Vide the previously given example of the water covered over by moss.

*mohinyā*: which brings about fall from one's real nature.

*ahambuddhyaiva yojayitvā*: connecting with the sense of the ego, by its concealing power which makes for the real nature of the ātman not shining.

*puruṣam*: *paṇḍitamapi*: even a learned man.

*tadbālāt*: by *saṁkalpa* etc., produced by it.

*vikṣepaśaktiḥ*: projecting power which produces a series of delusions and mental modifications of purpose, desire etc.

*vikṣepayati*: leads in many ways far off from the ātman.

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विक्षेपशक्तिविजयो विषमो विधातुं  
 निश्शेषमावरणशक्तिनिवृत्त्यभावे ।  
 दृग्दृश्ययोः स्फुटपयोजलवद्विभागे  
 नश्येत् तदावरणमात्मनि च स्वभावात् ॥  
 निस्संशयेन भवति प्रतिबन्धशून्यो  
 निक्षेपणं यदि तदा न भवेन्मृषार्थे ॥ ३४५ ॥

*vikṣepaśaktivijayo viṣamo vidhātum*  
*niśśeṣamāvaraṇaśaktinivṛttyabhāve ।*  
*dr̥gdr̥śyayoh sphuṭapayojalavadvibhāge*  
*naśyet tadāvaraṇamātmani ca svabhāvāt ॥*  
*nissamśayena bhavati pratibandhaśūnyo*  
*nikṣepaṇam nahi tadā yadi cen mṛṣārthe ॥*

Without the total removal of the concealing power, it is difficult to get over the projecting power. That concealing power will get destroyed naturally only if the seer and the seen are distinguished clearly like milk and water. This conquest over the projecting power will be surely effected without any obstacle if there is no resting (of the mind) in the false things (of the world).

Unless the concealing power is completely overcome, conquest over the projecting power is difficult to accomplish.

*dr̥gdr̥śyayoh*: between the ātman which is *dr̥k* and non-ātman which is the *dr̥śya*: *dr̥k* used in the sense seer.

*sphuṭam*: clearly.

*payojalavat*: like milk and water; if the distinction between them is done by the beak that is the mind of the Paramahamsas, then the concealment will be destroyed of itself in the ātman without effort.<sup>48</sup> There is nothing more to be done after the destruction of concealment ensuing upon discrimination (between the ātman and non-ātman).

Then, if there is no resting of the mind in the non-ātman which is *mithyā*, the victory over the projecting power will arise without doubt, void of any obstruction.

346

That clear understanding is the cause of this kind of discrimination is stated.

<sup>48</sup> Even as the mythical hamsa (swan) separates the milk from the water in the mixture of the two, the Paramahamsas separate the ātman from the anātman.

सम्यग्विवेकः स्फुटबोधजन्यः

विभज्य दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं

यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥ ३४६ ॥

*samyagvivekaḥ sphuṭabodhajanyaḥ*

*vibhajya dṛgdrśya-padārtha-tattvam ।*

*chinatti māyākṛtamohabandham*

*yasmād vimuktasya punar na samsṛtiḥ ॥*

Perfect discrimination is the offspring of clear understanding separating the nature of the seer and of the seen. It then cuts asunder the bond of delusion caused by māyā. From that arises liberation (vimukti), and there is no entanglement in samsāra again.

*sphuṭabodhaḥ*: understanding which is free from doubt and is not incorrect.

*janyaḥ*: produced by the realisation of the mahāvākyas learnt from śruti and by the grace of the guru; the perfect understanding upon that of the form 'brahma satyam jagan mithyā'.

*dṛgdrśyapadārthatattvam*: the real nature of the ātman and the non-ātman.

*vibhajya*: separating like milk and water.

*māyākṛtamohabandham*: bondage arising from the concealment of one's real nature caused by moha or avidyā, i.e., the sense of the ātman in the non-ātman.

*chinatti*: completely destroys by the roots.

The ground for that is stated by saying that for such a one there is no samsāra again. Vide the śruti: *na sa punarāvartate* (Chānd.). The ghee extracted from milk does not become milk again; even so, the mind that has attained the state of self-effulgent bliss does not get attached again to things that are the non-ātman.

### 347

The meaning of the fourth quarter of the śloka 346 is explained.

परावरेकत्वविवेकवह्निः दहत्यविद्यागहनं ह्यशेषम् ।

किं स्यात् पुनस्तंसरणस्य बीजम् अद्वैतभाव समुपेयुषोऽस्य ॥ ३४७ ॥

*parāvaraikatvavivekavahniḥ*

*dahatyavidyāgahanam hyaśeṣam ।*

*kim syāt punaḥ samsaraṇasya bījam*

*advaitabhāvam samupeyuso'sya ॥*

For, the fire of the knowledge of the oneness of Brahman and the jīva totally destroys the forest of avidyā. To him who has attained the sense of this oneness, what will be there of the seed of saṃsāra?

hi: for the reason that.

parāvaraikatvavivekavahniḥ: para-avara-ekatva-vivekavahniḥ: paraḥ is Īśvara; avaraḥ is jīva; ekatva viveka: the knowledge that relates to the oneness of both of them; the knowledge resulting from inquiry. That knowledge itself is fire.

aśeṣam: along with all its products.

avidyāgahanam: the forest that is avidyā; avidyā itself is the forest.

dahati: converts into ash. vide: vibhedajanake'jñāne nāsamāt-yantikam gate | ātmani brahmaṇo bhedaṃ asantam kaḥ kariṣyati ||

"When the ajñāna which is the cause of the sense of difference is totally destroyed, who will make the non-existent distinction of Brahman from the ātman?" To this great soul (mahātmā) who attains the advaitabhāva, the sense of the differenceless Brahman, who unceasingly realises it, what will remain of the seed of saṃsāra, of the delusion of the ātman in the body etc.? Not in the least, is the meaning.

### 348

The manner in which destruction of saṃsāra is brought about by perfect knowledge of the real (the ātman) is stated.

आवरणस्य निवृत्तिर्भवति च सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशः तद्विद्विषेपजनितदुःखनिवृत्तिः ॥ ३४८ ॥

āvaraṇasya nivṛttir

bhavati ca samyak padārthadarsanataḥ |

mithyājñānavināśaḥ

tadvadvikṣepa janita-duḥkha-nivṛttiḥ ||

By proper understanding of an object arises the cancellation of concealment, i.e., of mithyājñāna of the object. So too the removal of the grief produced by wrong projection.

It has been said in śloka 146, that the bondage of a person arises by these two powers. So, when these two, concealment and projection (āvaraṇa and vikṣepa) are destroyed, whence will the bondage of saṃsāra arise?



## 349

By clear and proper understanding of an object, arise removal of concealment and destruction of mithyājñāna, false knowledge. Similarly, the removal of the grief produced by the projection which takes the form of incorrect understanding also arises. This truth is explained with the aid of an illustration.

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।

तस्माद्वस्तु सतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४९ ॥

*etat tritayam dr̥ṣṭam samyagrajjusvarūpavijñānāt*

*tasmād vastu satattvam jñātavyam bandhamuktaye viduṣā ॥*

These three are seen by the proper knowledge of the the rope-snake. Therefore, the truth about a thing must be known by the wise man for release from bondage.

*etat tritayam*: these three; removal of the concealment of the rope; the destruction of the delusion of the snake, the removal of the grief ensuing on fear and trembling caused by the projection of the snake on the rope.

*dr̥ṣṭam*: these three are seen.

*tasmād viduṣā*: therefore, by him who knows this.

*bandhamuktaye*: for the destruction of the concealment and projection which are the cause of bondage.

*vastu satattvam*: an object in its true nature.

*jñātavyam*: should be understood.

## 350

The mithyā character of everything other than the ātman is stated with supporting reason.

अयोऽग्नियोगादिव सत्समन्वयात् मात्रादिरूपेण विजृम्भते धीः ।

तत्कार्यमेव त्रितयं यतो मृषा दृष्टं भ्रमस्वप्नमनोरथेषु ॥ ३५० ॥

*ayo'gniyogādiva satsamanvayāt*

*mātrādirūpeṇa vijr̥mbhate dhīḥ ।*

*tatkāryameva tritayam yato mṛṣā*

*dr̥ṣṭam bhramasvapnamanoratheṣu ॥*

Like the coming together of iron and fire, the intellect manifests itself, by the inherence of Brahman as the knower etc. As a result of it, these three are falsely seen in delusion, dream and imagination.

Even as heated iron appears as fire by the reason of its contact with fire, so too by combination with Brahman in the form of a

reflection, the intellect appears differently in the threefold forms of knower, knowing and known.

*dhīḥ*: the intellect.

*mātrādirūpeṇa*: in the three-fold form, of *mātā*, *mitiḥ* and *meya'*, the *pramātā*, *pramitiḥ* and *prameya*, the cogniser, the cognition and the cognised.

*viṣṭmbhate*: takes various forms.

The *jīva* too, who is the cogniser is an imagined entity as it is qualified by the intellect. *anveṣṭavyātma vijñānāt prāk pramāṭṛtva-mātmanah | anviṣṭassyāt pramātaiva pāpmadoṣādivarjitaḥ ||* "Before the *ātmajñāna* is sought and secured, the *ātman* is spoken of as *pramātā*, cogniser, with the distinction of cognising and cognition. Upon the *ātman* being known (realised), there is only the cogniser (i.e., objectless subject) bereft of sins, defects etc. (arising from the trinity of knower, known and knowing).

*bhrama-svapna-manoratheṣu*: In delusion, dream and imagination, this trinity (of cogniser, cognising and cognition) is seen.

*tatkāryam*: the effect of the intellect associated with the Real (*satsamanvayayukta-dhīkāryam*).

*yataḥ mṛṣā dṛṣṭam*: for which reason that which is seen is *mithyā*.<sup>49</sup>

351

ततो विकाराः प्रकृतेरहंमुखाः

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभाविन एष आत्मा

नोदेति नाप्येति कदापि नान्यथा ॥ ३५१ ॥

*tato vikārāḥ prakṛter ahammukhāḥ*

*dehāvasānā viṣayāśca sarve |*

*kṣaṇe'nyathābhāvina eṣa ātmā*

*nodeti nāpyeti kadāpi nānyathā ||*

Therefore, all the modifications of *Prakṛti* from the *ahamkāra* to the body and all sense-objects are subject to change in a moment. But, this *ātman* is never originated nor is destroyed, nor becomes different.

<sup>49</sup> In the same way as what is seen in *bhrama*, *svapna* and *manoratha*, delusion, dream and imagination marked by the trinity (*tripuṭī*) of seer, seeing and seen are *mithyā*, so too what is experienced in *jāgrat* which is subject to a like trinity, is *mithyā*.

Therefore, as effects of the intellect are unreal, the modifications of avidyā from the ahamkāra to the body, all objects of sense, sound etc., and pots etc., change in a moment. Though they appear to be real, when carefully examined, they turn out to be non-real<sup>49a</sup>. As they are of the nature of being seen and getting destroyed, *dr̥ṣ-ṭanaṣṭa-svarūpa*, i.e., as all that is seen is liable to destruction, they are not real. This ātman, however, is never born; nor does it ever die. It is never of a different nature, i.e., it has no modification like the intellect. It is always of the same form. It remains as it is always. Hence it is real.

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नित्याद्वयाखण्डचिदेकरूपो बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः प्रत्यक् सदानन्दधनः परात्मा ॥ ३५२ ॥

*nityādvayākhaṇḍacidekarūpo*

*buddhyādisākṣī sadasadvilakṣaṇaḥ ।*

*ahampadapratyayalakṣitārthaḥ*

*pratyak sadānandaghanāḥ parātmā ॥*

The Paramātmā is eternal, non-dual, unlimited consciousness, ever of the same form, the witness of the intelligence, etc., different from the gross and the subtle, the meaning indicated by the word 'I', the inmost self, ever compacted of bliss.

*nitya*: without beginning and end.

*advaya*: devoid of any object other than itself.

Hence *akhaṇḍa*: unlimited; without the three limitations (of *deśa*, *kāla* and *vastu*).

*cit*: the pure intelligence.

*nityādvayākhaṇḍacidekarūpaḥ*: whose form is the eternal, unlimited pure intelligence.

The ground for this is stated in the words: *buddhyādi-sākṣī*: the witness of the intellect etc.; *vide śloka 296 supra*: *vikāriṇām sarvavikāravettā । nityo'vikāro bhavitum samarhati ॥* Hence *sadasadvilakṣaṇaḥ*: *vide* the *Gītā* text: *anādimat param brahma na sat tannāsad ucyate*: i.e., the beginningless supreme Brahman, different from avidyā and its effects.

<sup>49a</sup> The real is Sat, the ever existent, trikāla-abādhyam, unsublated in any of the three periods of time. The unreal is what is never existent like the son of a barren woman. The non-real is the false that is projected by the concealment of the true. It appears, but is not real.

*ahampratyayalakṣitārthaḥ*: By implication, being the subject of the cognition which arises immediately when the word *aham* ('I') is heard.

*pratyak*: *prātilomyena āncati iti pratyak*: i.e., when the sight is turned inward.

*sadānandaghanah*: being different from the unreal, the insentient, grief and ahaṁkāra, shining in the form of sat, cit and ānanda; of bliss which cannot be sublated in any of the three periods of time.

*parātmā*: the supreme ātman.

Thus the truth about the ātman has been declared.

## 353

इत्थं विपश्चित् सदसद्विभज्य  
निश्चित्य तत्त्वं निजबोधदृष्ट्या ।

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५३ ॥

*ittham vipaścit sadasad vibhajya*

*niścitya tattvam nijabodhadṛṣṭyā* ।

*jñātvā svamātmānam akhaṇḍa-bodham*

*tebhyo vimuktaḥ svayameva śāmyati* ॥

Thus discriminating the real and the unreal, determining the truth by the eye of his own experience, knowing his ātman to be of the nature of infinite intelligence, freed from the things which are the non-ātman, the wise man attains peace by himself.

*ittham*: thus: as detailed earlier.

*vipaścit*: one who goes by śruti, who has the soul-sight of the supreme goal, who is seeker of liberation.

*sadasat*: sat is Brahman; asat is avidyā and its effects.

*vibhajya*: distinguishing as *satya* and *mithyā*.

*nijabodhadṛṣṭyā*: by the eye of his (super-sensuous) experience born of inquiry.

*tattvam viniścitya*: knowing for a certainty the exact nature of a thing (here the ātman).

*svamātmānam akhaṇḍabodham jñātvā*: knowing (realising) his ātman as infinite intelligence.

*tebhyāḥ vimuktaḥ*: being completely freed from things from avidyā to the body, from sense-objects like śabda etc., to the length of the extinction of all vāsanās.

*vimuktaḥ: viśeṣeṇa muktaḥ; vāsanāyāḥ api abhāvaḥ viśeṣaḥ:*  
The absence of any vāsanās is viśeṣa in mukti.

*svayameva śāmyati:* remains as unconcealed pure effulgence.

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When does one remain like this? This must be known. So it is said:

अज्ञानहृदयग्रन्थेः निःशेषविलयस्तदा ।

समाधिनाऽविकल्पनं यदाद्वैतात्मदर्शनम् ॥ ३५४ ॥

*ajñānahṛdayagranther niśśeṣavilayastadā ;*  
*samādhinā'vikalpena yadādvaitātmadarśanam ॥*

When there is experience of the non-dual ātman by means of nirvikalpa-samādhi, then there is complete destruction of the knot of ajñāna.

*samādhinā avikalpena:* by nirvikalpa-samādhi as described earlier.

*yadādvaitātmadarśanam:* when there is direct experience of the non-dual Paramātmān.

*tadā:* then there arises.

*ajñānahṛdayagrantheḥ:* of the knot produced by ajñāna which makes for the identification of the sentient ātman with the insentient non-ātman.

*niśśeṣavilayaḥ:* destruction along with the vāsanās.

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त्वमहमिदमितीयं कल्पना बुद्धिदोषात्

प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पः

विलयनमुपगच्छेद् वस्तुतत्त्वावधृत्या ॥ ३५५ ॥

*tvam aham idamitiyam kalpanā buddhidoṣāt*  
*prabhavati paramātmanyadvaye nirviśeṣe ।*

*pravilasati samādhāvasya sarvo vikalpaḥ*  
*vilayanam upagacchet vastutattvāvadhr̥tyā ॥*

By the flaw of the intellect, the imagination of the distinction in the form of 'you', 'I' and 'this' arises in the qualityless non-dual Paramātmān. When this (ātman) shines forth in samādhi, all these wrong understandings will vanish by reason of the knowledge of the truth of Brahman.

*buddhidoṣāt*: through the defect of the nature of rajas and tamas, there arises wrong imagination as 'you', and 'I' and 'this' in the Paramātmā which is non-dual and, therefore, qualityless.

When this (ātman) shines forth in samādhi, by the clear knowledge of the truth, all imagination will attain complete destruction.  
*vastutattvāvadhr̥tyā*: by the firm knowledge of the real nature of the ātman.

*sarvaḥ vikalpaḥ*: all doubts, wrong understanding.

*vilayanam*: complete destruction.

*upagacchet*: will attain.

## 356

In a single śloka, the guru conveys the nature of samādhi with its means and its fruit.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तस्समाधि  
 कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।

तेनाविद्यातिमिरजनितां साधु दग्ध्वा विकल्पान्

ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ ३५६ ॥

*śānto dāntaḥ paramuparataḥ kṣāntiyuktassamādhim*  
*kurvan nityam kalayati yatiḥ svasya sarvātmabhāvam* ।  
*tenāvidyātimirajanitān sādhu dagdhvā vikalpān*  
*brahmākṛtyā nivasati sukham niṣkriyo nirvikalpaḥ* ॥

Calm and perfectly controlling the external propensities of the sense-organs, ceasing from all external activity, patiently bearing the dualities, practising samādhi daily, the yati experiences his oneness with everything. By that, completely burning the wrong ideas caused by the darkness of avidyā, he remains in the beatific state of Brahman, actionless and bereft of doubts and grief.

*śāntaḥ*: *nigṛhīta-manāḥ*: with his mind held under check.

*dāntaḥ*: *niruddhabāhyendriyaḥ*: with his external organs controlled.

*param uparataḥ*: completely ceasing from all external activity.

*kṣāntiyuktaḥ*: bearing the dualities of heat and cold, pain and pleasure etc., with fortitude.

*samādhim kurvan nityam*: permanently establishing his mind in the qualityless Brahman.

*yatiḥ*: the saṁnyāsin.

*svasya sarvātmabhāvam*: his liveness (and therefore allness).

*kalayati*: experiences.

*tena*: by that nirvikalpa-samādhi.

*avidyātimirajanitān sādhu dagdhvā*: avidyā itself is the darkness. By completely burning away the wrong ideas generated by it, totally destroying, turning to ashes.

*brahmākṛtyā niṣkriyaḥ nirvikalpaḥ śukham nivasati*: actionless and rid of doubts, etc. he lives blissfully in the state of Brahman.

By this it is affirmed that when action is destroyed, thought is destroyed. From that ensues extinction of *vāsanās*. The extinction of *vāsanā* is liberation. Such a one is called *jīvanmukta*. *kriyānāśe bhaveccintānāśaḥ, asmād vāsanākṣayaḥ | vāsanāprakṣayo mokṣaḥ jīvanmuktiḥ sa iṣyate ||* (śl. 318).

For it, two qualities, *niṣkriya* and *nirvikalpa* are stated, actionless and having no wrong ideas, etc.

## 357

For the effect of samādhi leading to liberation, the means is the destruction of the awareness of the world inside and outside. Liberation does not arise merely from external sounds. This is declared in the next śloka.

समाहिता ये प्रविलाप्य बाह्यं  
श्रोत्रादि चेतस्स्वमहं चिदात्मनि ।

त एव मुक्ता भवपाशबन्धैः

नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ ३५७ ॥

*samāhitā ye pravilāpya bāhyam*

*śrotrādi cetassvamaham cidātmani |*

*ta eva muktā bhavapāśabandhaiḥ*

*nānye tu pāroṣṭyakathābhidhāyinaḥ ||*

They alone are freed from the bonds of samsāra who merge the external things like the ear etc., their mind and their ahaṁkāra in the ātman which is of the nature of cit, not others who just talk of a thing not experienced by them.

*ye*: those persons.

*bāhyam śrotrādi*: the external things like ear, etc. By this the merging of the space (*ākāśa*) etc. in the *cidātman* is conveyed. A man says 'I hear' etc., due to super-imposition of the ātman on the sense-organ activity. Hence the expression: *śrotrādi*.

*cetaḥ*: the mind inside.

*svam aham*: one's ahaṁkāra.

*cidātmani pravilāpya*: firmly determining that apart from the cidātman there is nothing internal or external.

*ye samāhitāḥ*: those whose minds are firmly set on the cidātman.

*ta eva*: *te eva*: they only.

*bhavapāśabandhaiḥ*: from the delusion of samsāra which are like binding ropes.

*muktāḥ*: are freed.

*anye tu na*: not others at all.

*pāroḥṣyakathābhīdhāyinaḥ*: those who merely indulge in bluff of what they have not directly seen (realised).

*anye*: others, *akṛtapravilāpanāḥ*: those who have not made the laya or extinction of non-ātman.

## 358

With the firm conviction that upon the liquidation of the world by reason of there remaining nothing else other than Brahman which is the substance of everything and the substratum of all that is imagined, and that by the extinction of the mind, kaivalya or liberation ensues without obstruction, nirvikalpa samādhi must be practised without intermission. This is stated in the next śloka.

उपाधियोगात् स्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेः विलयाय विद्वान्

वसेत् सदाऽकल्पसमाधिनिष्ठया ॥ ३५८ ॥

*upadhiyogāt svayameva bhidyate*

*copādhyapohe svayameva kevalaḥ ।*

*tasmādupādheḥ vilayāya vidvān*

*vaset sadā'kalpasamādhiniṣṭhaya ॥*

By association with upādhi, one is (considers oneself as) different. When the upādhi is removed, one remains alone (liberated). Therefore, a learned man should ever engage himself in nirvikalpaka-samādhi for the liquidation of the upādhi.

The Paramātmā which is diversely sung (described) as *ekamevādvitīyam* (*Chānd.*): "one only without a second", *neha nānāsti kiñcana*: "there is no multiplicity here"; *nātra kācana bhidāsti* (*Kaṭha*): "there is no difference here", is differentiated only by conjunction with upādhi.



*upādhyapohe*: when the upādhi of the form of *māyā* and the five sheaths is destroyed.

*svayameva kevalaḥ*: *svayam kevala eva*: is itself alone.

*tasmāt*: therefore, for the total liquidation of the *ahankāra* which is the cause of the differentiation—the upādhi.

*sadā*: without intermission, for ever.

*vaset sadā'kalpasamādhiniṣṭhayā*: one should remain for ever in *nirvikalpaka-samādhi*.

359

An example is given for one who is thus established in *samādhi* being of the form of Brahman.

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५९ ॥

*sati sakto naro yāti sadbhāvam hyekaniṣṭhayā* ।

*kīṭako bhramaram dhyāyan bhramaratvāya kalpate* ॥

A man intensely concentrating on the Real attains the Real. The *kīṭaka*, (a worm of a particular kind) thinking of the particular type of bee becomes that bee itself.

*ekaniṣṭhayā*: with undivided concentration.

*sati*: on the Reality, the Brahman.

*saktaḥ*: with the mind resting on it.

*sadbhāvam yāti*: becomes Brahman.

*hi*: *niscayaḥ*: indicates certainty.

An illustration for this.

*kīṭakaḥ*: a small worm.

*ekaniṣṭhayā bhramaram dhyāyan*: thinking of the bee, with concentration.

*bhramaratvāya kalpate*: becomes able to attain the form of the bee, though different from it.

When a worm which is different from the bee becomes the bee, what needs be said of the *jīva* who is really Brahman itself by nature, but imagines himself as different from Brahman due to the super-imposition of *ajñāna*? Thinking of Brahman always, by such *Brahmadhyāna*, he 'becomes' Brahman itself; i.e., he becomes conscious of his ever being Brahman.

Making the idea clear in the illustration, it is connected with the object of the illustration.

क्रियान्तरासक्तिमपास्य कीटको

ध्यायन् यथालि ह्यलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं

ध्यात्वा समायाति तदेकनिष्ठया ॥ ३६० ॥

*kriyāntarāsaktimapāsya kiṭako*

*dhyāyan yathālim hyalibhāvamṛcchati*

*tathaiva yogī paramātmātattvam*

*dhyātvā samāyāti tadekaniṣṭhayā ॥*

As the worm, giving up attachment to any other activity and always thinking of the bee becomes the bee, so the yogī too concentrating on the Truth which is the Paramātmā, attains that Truth.

Giving up attachment to any other activity, always thinking with fear only of the bee that it (the bee) would kill it (the worm), the worm itself attains the form of the bee. In the example, there is difference from the beginning itself. Later too, this (worm) 'becomes' a bee. But it does not become the same bee that it was thinking about. Here, however, (the sense of) difference (in the beginning) is due to ajñāna. When the ajñāna disappears by the realisation produced by non-differentiated contemplation, there is no room for difference. Thinking about the Truth that is the Paramātmā, like the worm without attachment to anything else, absolute identity with it ensues. When the difference that arose due to ajñāna disappears, one becomes established in one's real nature. That is the idea. Hence the preposition *sa* to the verb *samāyāti* in the śloka. When by thinking of *another*, the nature of that *other* is attained, what is the obstacle to realise one's own real nature thinking of one's self only? So far alone is the limited application of the *bhramarakīṭakanyāya*, the analogy of the bee and the worm.

अतीव सूक्ष्मं परमात्मतत्त्वं

न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।

समाधिनाऽयन्तसु सूक्ष्मवृत्त्या

ज्ञातव्यमार्यैः अतिशुद्धबुद्धिभिः ॥ ३६१ ॥

*atīva sūkṣmam paramātmātattvam  
na sthūladṛṣṭyā pratipattumarhati ।  
samādhinā'tyantāsusūkṣmavṛttyā  
jñatavyam āryair atisuddhabuddhibhiḥ ॥*

The Truth that is the Paramātmā is very subtle. It cannot be understood by superficial mind. It has to be known by great personages of very pure intellect by samādhi through very subtle mental state.

*atīva sūkṣmam*: very subtle as it is nirguṇa, qualityless; different from the five sheaths. The ātmātattva is devoid of the three kinds of limitations. The real nature of the ātman which is self-effulgent and ever of the nature of bliss, does not lend itself to be known by the superficial sight of the modification of the antaḥkaraṇa which has for its objects gross things like the body etc.

*atisuddhabuddhibhiḥ*: by people of very pure intellect, free from impurities as indicated in the text: *jñānamutpadyate pumsām kṣayāt pāpasya karmaṇaḥ*: "Jñāna arises for men by extinction of sinful karmas"; *kaṣāye karmabhiḥ pakve tato jñānam pravartate*: "When karma fructifies into niṣkāma, then jñāna arises"; *dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ* (Kaṭha): "It is seen by the seers of the subtle by their fine intellect" etc.

*āryaiḥ*: by those who pursue the paths spoken of in śruti and smṛti and whose antaḥkaraṇa is void of blemish.

*atyantasūkṣmavṛttyā*: very subtle as it has not the world for its object, by the modification which is of infinite form.

*samādhinā*: by the meditation of the limitless form which is extremely subtle and not oriented to the world.

*jñatavyam*: must be made the object of cognition.

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That meditation is the cause of purity of mind is stated with an example.

*यथा सुवर्णं पुटपाकशोधितं  
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।*

*तथा मनः सत्त्वरजस्तमोमलं*

*ध्यानेन संत्यज्य समेति तत्त्वम् ॥ ३६२ ॥*

*yathā suvarṇam puṭapākaśodhitam*

*tyaktvā malam svātmaguṇam samṛcchati ।*

*tathā manas sattvarajastamomalam*

*dhyānena santyajya sameti tattvam ॥*

As gold heated in a fire gives up its impurities and attains its own lustrous nature, so too does the mind discard its impurity of *sattva*, *rajas* and *tamas* and attains the Real.

*suvarṇam puṭapākaśodhitam*: this refers to a process for the removal in a crucible of the impurities which conceal the real nature of an object.

*puṭapāka*: connection with fire along with red clay in a crucible.  
*(tena) śodhitam*: its impurities separated (by it).

*tyaktvā malam svātmaguṇam samr̥cchati yathā*: as such gold giving up impurities, attains its real nature of brightness.

So too, in respect of the mind, i.e., the *antaḥkaraṇa* which is impure on account of *sattva*, *rajas* and *tamas*. Though in accord with the statements: "effect the removal of your super-imposition by taking hold of native *sattva*" (see śl. 279 above), and with the *Gītā* text: *nirdvandvo nityasattvastho bhava*: "be free from duality, ever established in *sattva*", it is difficult to speak of the impurity of the *sattvaguna* not vitiated by *rajas* or *tamas*; yet, by the statement *sattvam śuddhena naśyati*: "*sattva* is destroyed by the cognition of the Śuddha (Brahman)" and by the *Gītā* text: *sa guṇān samatītyaitān brahmabhūyāya kalpate*; *nistraiguṇyo bhavārjuna*: "Transcending these *guṇas*, he qualifies for Brahmanhood"; "O! Arjuna, be devoid of the three *guṇas*", for the destruction of the *rajas* and *tamoguṇas*, the mind discards its affiliation of the *sattva-guṇa* also, belonging as that does to the realm of *mithyā*, the *sattva* also should be considered as impure. This is supported by the following text: *nāsvādayet rasam tatra nissaṅgaḥ prajñāyā bhavet* (*Gauḍapāda*): "One should not taste any essence there, one should remain in one's consciousness absolutely unattached", which means even the tasting of the (pure) or (*sāttvic*) *rasa* should be given up. As it is said: *yena tyajasi tat tyaja* (*Mahābhārata*): "That by which you renounce, renounce that too." *bhūyaścānte viśvamāyā-nivṛttiḥ*: "At the end there will arise the cessation of the cosmic *māyā*", and as *māyā* which is only of the nature of śuddha *sattva* is said to disappear, the śuddha *sattva* too being *mithyā*, must be deemed to be sullied.

*neha nānāsti kiñcana*: "there is no plurality here even in the least" which emphasises the non-appropriateness (in the *ātman*) of the realisation of the *guṇa* and the *guṇin*, the qualification and the qualified.

*dhyānena samtyajya sameti tattvam*: "discarding all *guṇas* by *dhyāna* on the *nirguṇa* Brahman, one attains Brahman". For, Brah-

man is nirguṇa. If there is sattvaguṇa, then, to that extent, there will not be nirguṇatva, qualitylessness. If there is the remnant of sattvaguṇa, the attainment of truth will not arise. If the akhaṇḍā-kāravṛtti (the modification as infinite form) of the antahkaraṇa which is sāttvic by nature, and which destroys the mulājñāna gets extinguished, the adhiṣṭhāna or substratum (i.e., Brahman) alone remains.

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निरन्तराभ्यासवशात् तदित्थं  
पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः स विकल्पवर्जितः

स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६३ ॥

*nirantarābhyāśavaśāt tadittham  
pakvaṃ mano brahmaṇi liyate yadā ।  
tadā samādhiḥ sa vikalpavarjitaḥ  
svato'dvayānandarāsānubhāvakaḥ ॥*

When the mind thus purified by continuous practice merges in Brahman, then arises the samādhi free from vikalpa and in which there is the experience of the nectar of non-dual bliss.

Thus, when by force of continuous practice, the mind free from the defects of wrong understanding etc., merges in Brahman, is without any modification and is purely the residual Brahman, then, svataḥ, even without effort, it becomes the experiencer of the nectar of non-dual bliss. Being of the form of Brahman is itself the nectar or rasa; vide the śruti 'raso vai saḥ' (Taitt.) It is of the nature of rasa also as it is the cause of supreme endearment.. Productive of that experience, without any blemish, that is the nirvikalpa-samādhi which is the cause of the dissolution of all universal vāsanās beginning with ahaṁkāra.

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The fruit of it is explained in full.

समाधिनानेन समस्तवासना-

ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्बहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ ३६४ ॥

*samādhinānena samastavāsanā-  
granther vināśo'khilakarmanāśaḥ ।*

*antarbahih sarvata eva sarvadā*

*svarūpavisphūrtir ayatnataḥ syāt ॥*

By this samādhi there arises the destruction of the knots of all vāsanās and of all karmas. There will be the manifestation without effort of one's nature within and without and for ever.

*samādhinānena*: by this nivikalpaka-samādhiyoga.

*samastavāsanāgranthēḥ*: of all the vāsanās which are, like a knot, not possible to be cut asunder, and which are the products of mithyā-jñāna.

*vināśaḥ*: total destruction.

*akhilakarmanāśaḥ*: destruction of all sañcita (accrued) karmas; *vide* the *śruti*: *bhidyate hṛdayagranthiḥ, kṣiyante cāśya karmāṇi* (Kaṭha): "the knot of the heart is broken, all his karmas wane away".

*antar bahiḥ*: inside and outside, everywhere. Always the manifestation of the real nature arises without effort — *ayatnataḥ*.

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Therefore,

**श्रुतेः शतगुणं विद्यान्मननं मननादपि ।**

**निदिध्यासं लक्षगुणम् अनन्तं निर्विकल्पकम् ॥ ३६५ ॥**

*śruteḥ śataguṇam vidyān mananam mananādapi ।*

*nididhyāsam lakṣaguṇam anantam nirvikalpakam ॥*

Reflection is hundred times superior to hearing; meditation is hundred thousand times superior to reflection: nirvikalpaka samādhi is infinitely superior.

*śruteḥ*: *śravaṇāt*: than (mere) hearing.

The meaning is clear.

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**निर्विकल्पकसमाधिना स्फुटं**

**ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।**

**नान्यथा चलतया मनोगतेः**

**प्रत्ययान्तरविमिश्रितं भवेत् ॥ ३६६ ॥**

*nirvikalpakasamādhinā sphuṭam*

*brahmatattvamavagamyate dhruvam ।*

*nānyathā calatayā manogateḥ*

*pratyayāntaravimīśritam bhavet ॥*

The Truth that is Brahman is surely realised by nirvikalpaka samādhi. Not by any other method. Otherwise, due to the inconstancy of mind, it will be mixed up with other modifications.

*sphuṭam*: like the myrobalan fruit in the palm of one's hand  
*dhruvam*: surely.

*nānyathā*: It is not understood (realised) by any other method. The reason for that is told: *pratyayāntara-vimiśritam bhavet*: it will get mixed up with other modifications.

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अतः समाधत्स्व यत्तेन्द्रियः सन् निरन्तरं शान्तमनाः प्रतीचि ।

विध्वंसय ध्वान्तमनाद्यविद्यया कृतं सदेकत्वविलोकनेन ॥ ३६७ ॥

*atassamādhatsva yatendriyassan*

*nirantaram śāntamanāḥ pratīci* ।

*vidhvamsaya dhvāntamanādyavidyayā*

*kṛtam sadekatvavilokanena* ॥

Hence, remain in samādhi with your sense-organs under control, with a tranquil mind ever turned inward, by realisation of your identity with Brahman, and destroy the darkness of beginningless avidyā.

*ataḥ*: therefore, i.e., for understanding (realising) clearly the Brahma-tattva.

*yatendriyaḥ san*: having controlled sense organs like the ear.

*nirantaram*: always.

*śāntamanāḥ*: having mental control/tranquil. By *yatendriya* and *śāntamanas*, *dama* and *śama* are signified.

*samādhatsva*: rest the mind.

*pratīci*: in the *pratyagātman*, the inmost ātman.

By the perception of the oneness generated by the realisation of Brahman bereft of all difference, destroy the darkness of beginningless avidyā which is the source of all saṁsāra.

*dhvāntam*: which hinders the self-effulgence.

*vidhvamsaya*: destroy.

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The aids to nirvikalpaka-samādhi are listed *seriatim*.

योगस्य प्रथमं द्वारं बाह्यनिरोधोऽपरिग्रहः ।

निराशा च निरोहा च नित्यमेकान्तशीलता ॥ ३६८ ॥

*yogasya prathamam dvāram vān-nirodho'parigrahaḥ |*  
*nirāśā ca nirīhā ca nityamekāntaśīlatā ||*

The first means to yoga is control of speech, then, not acquiring anything more than what is barely necessary, absence of desire, freedom from activity and ever living by oneself (in secluded place).

The first means to yoga which is restraint of all external modifications is silence. For, by speech all forms of mental modification activity grow.

*aparigrahaḥ*: Not acquiring any object of utility beyond what is absolutely necessary for living; for, if more than what is needed is acquired, the mind will be engaged in safe-guarding it etc., and restraint of mental modification will not arise.

*nirāśā*: freedom from desire. If there is desire, the mind is subject to agitation. Hence *nirāśa* i.e. *vairāgya*.

*nirīhā*: *niśceṣṭā*: cessation of all karmas.

*nityam ekāntaśīlatā*: living in an uninhabited place.

These are the means to yoga.

How living in a secluded place helps yoga is explained.

एकान्तस्थितिरिन्द्रियोपरमणे हेतुः दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नान्मुनेः ॥ ३६९ ॥

*ekāntasthītirindriyoparamaṇe hetur damaścetasah*

*saṁrodhe karaṇam śameṇa vilayaṁ yāyād ahamvāsanaḥ |*

*tenānandarāsānubhūtiracalā brāhmī sadā yoginaḥ*

*tasmāccittanīrodha eva satatam kāryaḥ prayatnāt muneḥ ||*

Living alone (in an uninhabited place) is the means of *dama*, the cessation of sense organ activity. The (*dama*) is the means to *śama*, the control of the mind. By such *śama* the tendency of the ego-sense is attenuated. By it accrues to the yogin the unceasing blissful experience of Brahman. Therefore, one given to meditation should always control the mind with effort.

*ekāntasthitiḥ*: living in an uninhabited place.



*indriyoparamaṇe*: in the immobilisation of the external organs. *Dama* is cessation of activity of external organs. It is the instrument to control the *cetas*, the *antaḥkaraṇa*. Vide the *Gītā*: *indriyāṇi pramāthīni haranti prasabham manaḥ*: "The wayward sense-organs distract the mind with great force." As there are no sound (here human speech), etc., and as the ear etc. are not externally oriented, the *antaḥkaraṇa* gets turned inward towards the *ātman*. That is *śama* or mind-control. By *śama*, the *vāsanā* of the *ahaṁkāra* gets stilled. By that, the yogins whose minds are turned from whatever is non-*ātman* are always experiencing the nectar of *Brahmānanda*.

*ānandarasānubhūtiḥ*: the springing of the bliss of Brahman unconcealed (by *māyā*).

*acala*: not moving, not liable to fall down or decline.

Therefore, the *muni* (*mananaśīla*) given to contemplation should always engage in controlling the mind. For, when the mind is withdrawn from what is external to it, and the *vāsanā* of the *ahaṁkāra* wanes, the experience of *Brahmānanda* is free from obstruction.

It means the *nirvikalpaka-samādhi* should be incessantly practised.

## 370

It was said that the first step to yoga is restraint of speech. The authority for this is the *Kaṭhapaniṣad* which says: *yacched vāṁ manasi prājñāḥ tadyacchet jñāna ātmani | jñānamātmani mahati niyacchet tadyacchet śānta ātmani ||* "Let the wise man restrain the speech in the mind; let that be restrained in the (*vyāṣṭi*) *buddhi*; let that *buddhi* be restrained in the *mahat* (*samaṣṭi*) *buddhi*; let that be restrained in the *ātman* which is of the nature of *śānti*". That meaning is conveyed in this *śloka*.

वार्चं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व ॥ ३७० ॥

*vācam niyacchātmani tam niyaccha*

*buddhau dhiyam yaccha ca buddhisākṣiṇi |*

*tam cāpi pūrṇātmani nirvikalpe*

*vilāpya śāntim paramāṁ bhajasva ||*

Control the speech in the mind; control that in the intellect; control the intellect in the witness of the intellect; merging that again in the infinite Pūrṇātman, attain supreme Peace.

*vācam*: the organ of speech.

*ātmani*: in the mind.

*niyaccha*: restrain, control.

Give up all speech activity; in the beginning remain purely in the region of the mind. When silence becomes as strong as in the case of animals, restrain the mind in its twin aspects of determination and doubt in the buddhi characterised only by firm conviction. Then the mind will become still and silent, unable to act like the carpenter bereft of his tools. That silent intellect should be merged in the caitanya limited by buddhi; destroy the upādhi of the buddhi and restrain it in the pure cognition which is the witness — consciousness, *sākṣi-caitanya*, i.e., realise the meaning of 'thou' (tvam) after careful analysis. Merge that again in the plenary ātman, which is void of the three kinds of limitations (of space, time and object), and which is changeless and qualityless. Unify the meaning of *Thou* and *That*, and experience peace of the form of mokṣa.

### 371 & 372

That the control of vṛttis (modifications of the mind) reveals the bliss of (the experience of) one's real nature is explained with appropriate reason.

देहप्राणेन्द्रियमनो-बुद्ध्यादिभिरुपाधिमिः ।

यैर्बृत्तेः समायोगः तत्तद्भावोऽस्य योगिनः ॥ ३७१ ॥

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।

संदृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७२ ॥

*dehaprāṇendriyamano-buddhyādibhirupādhibhiḥ* ।

*yair yair vṛtteḥ samāyogaḥ tattadbhāvo'sya yoginaḥ* ॥

*tannivṛttyā munessamyak sarvoparamaṇam sukham* ।

*sandṛśyate sadānandarāsānubhavaviplavaḥ* ॥

The yogin's mind is modified according to its identification with the various upādhis, namely the body, the prāṇa, the sense-organs, the buddhi etc.

When the mind is completely withdrawn from these, then is seen immersion in the experience of supreme bliss.

Though by itself colourless, by juxtaposition with a black cloth etc., a crystal looks black etc., being all the while pure and white; so also is it in the case of this ātman in juxtaposition with the upādhis namely body, the breath, the sense-organs and the mind etc. By 'etc.' is included the ānandamaya-kośa. The ātman appears modified into the nature of the vṛtti with which it is conjoined, whether it is internal or external. The respective affections are of the nature of avidyā (persisting in the ānandamaya-kośa), asmitā (characteristic of ahaṁkāra), rāga (desire), and dveṣa (hatred) (arising by contact of the mind with sense-objects), and abhiniveśa (which is fear of death even by the learned: *viduṣo'pi maraṇād bhūtiḥ*), and consequent clinging to worldly objects.

*samāyogaḥ*: connection of form (*ākāratākhyā-sambandhaḥ*).

*tattadbhāvaḥ*: *tattādātmyam*: identification with all that.

*tena*: by its qualities.

*asya yoginaḥ*: of him who controls the external modes.

The reason for it is given: *munēḥ*: by him who discards them as the anātman for the reasons detailed in the context of the description of the five kośas *supra*.

To him who does not have the sense of the 'I' in respect of them, by its disappearance, i.e., by the disappearance of the upādhis like the body etc., arises the stilling of everything (*sarvoparamaṇa*), i.e., the stilling of all the factors of the anātman that make for sorrow. When thus every upādhi is stilled, there ensues perfect bliss. *samyak bhavati* must be added after the first line of śloka 371. The evidence of that is that there is seen the inundation of the bliss of the blissful experience of the Sat.

*viplavaḥ*: being immersed in or being full of. Like the experience of joy within and without by a man who plunges into the expanse of the Gaṅgā after being scorched by the excessive heat is the experience of unlimited bliss by a man who is *kevala*, i.e., freed from every kind of upādhi.

### 373 & 374

In the matter of the nirvikalpa-yoga, it was stated in the form of an aphorism in śloka 368, that for the extinction of all upādhis which is the cause of such yoga, vairāgya is the first step. This was referred to by the word *nirāśā*. This was also stated in śloka 177 adding that one should be firm in the two, namely viveka and vairāgya. This is now shown as the two very intense internal sādhanas.

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।

त्यजत्यन्तर्बहिस्तङ्गं विरक्तस्तु मुमुक्षया ॥ ३७३ ॥

बहिस्तु विषयैस्संगः तथान्तरहमादिभिः ।

विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७४ ॥

*antastyāgo bahistyāgo viraktasyaiva yujyate .*

*tyajatyantarbahissaṅgam viraktastu mumukṣayā ॥*

*bahistu viṣayaissaṅgaḥ tathāntarahamādibhiḥ ।*

*virakta eva śaknoti tyaktum brahmaṇi niṣṭhitaḥ ॥*

To the man of detachment pertain both internal detachment and external detachment. For the sake of getting mokṣa, the detached person gives up both internal and external attachments.

The detached one alone firmly established in Brahman is able to give up external attachment to sense-objects and likewise internal attachment to ahaṁkāra etc.

The renunciation of all that is internal and external which are the anātman is possible only for the detached person. The reason for it is that he alone, prompted by the desire for mokṣa, gives up everything internal and external. That is, he does not develop the sense of the 'I' and the 'mine'.

This attachment is distinguished into internal and external. The external is the attachment to the sense-objects, sons etc., sound etc. The internal is identification with the 'I' etc., i.e., including the body, the manas and the buddhi. This identification with these is unreal. Both these detachments are possible only for a virakta, for one who has no desires for them.

*viraktastu: virakta eva:* only a detached person; one who is always dwelling in Brahman without his mind straying anywhere else, i.e. 'tu' is used in sense of 'eva'.

*tyaktum śaknoti:* is able to abandon.

The seed (source) of this giving up is said to be being established in Brahman (*brahmaṇi niṣṭhitaḥ*), having a mind which does not falter or stray away.

In the matter of remaining as Brahman, understanding of one's true nature is said to be a cause like vairāgya.

वैराग्यबोधो पुरुषस्य पक्षिवत्  
 पक्षो विजानीहि विचक्षण त्वम् ।  
 विमुक्तिसौधाग्रतलाधिरोहणं  
 ताभ्यां विना नान्यतरेण सिद्ध्यति ॥ ३७५ ॥

*vairāgyabodhau puruṣasya pakṣivat*  
*pakṣau vijānīhi vicakṣaṇa tvam ।*  
*vimuktisaudhāgratalādhirohaṇam*  
*tābhyām vinā nānyatareṇa siddhyati ॥*

Learned one! know that *vairāgya* and *bodha* (understanding) are two means like the wings of a bird. The ascent to the upper storeys of the palace of *vimukti* (liberation) is not secured by either of them singly.

*he vicakṣaṇa*: Oh! learned one, who desires to attain liberation.  
*vairāgyabodhau*: *vairāgya* and *bodha*: *vairāgya* has been explained already. *bodhaḥ*: the experience of the true nature of the *ātman* produced by the discrimination of the *ātman* and the non-*ātman*.

*pakṣivat*: as of a bird: suffix 'vat' meaning simile is used on 'pakṣin' in genitive case — *pakṣiṇaḥ iva*.

*pakṣau vijānīhi*: know to be the two wings.

The reason for that is given in the third and fourth lines.  
*vimuktisaudhāgratalādhirohaṇam*: Ascending to the top storey of a mansion of the form of *vimukti* or liberation.

*tābhyām vinā*: without those two together, i.e., it is not to be attained by one of the two, *vairāgya* or *bodha*, by itself. For a bird cannot soar in the sky with one wing alone; so also here.

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That is further explained.

अत्यन्तवैराग्यवतः समाधिः  
 समाहितस्यैव दृढप्रबोधः ।  
 प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः  
 मुक्तात्मनो नित्यसुखानुभूतिः ॥ ३७६ ॥

*atyantavairāgyavatassamādhiḥ*  
*samāhitasyaiva dṛḍhaprabodhaḥ ।*

*prabuddhattavasya hi bandhamuktiḥ*  
*muktātmano nityasukhānubhūtiḥ* ||

Only he of intense vairāgya can attain samādhi. Only he in samādhi can have unflinching experience of Brahman. It is only he who has such experience of the Truth that will be liberated from bondage. Only he who is thus freed can experience eternal bliss.

*atyantavairāgyavataḥ* : He whose mind does not get attached to the things that are non-ātman again i.e., a *tīvra-vairāgyavān*, a man of absolute vairāgya, i.e., one who has complete aversion to the anātman.

(*tasya*) *samādhiḥ* (*sambhavati*): To him accrues Brahmanishā, the state of being firmly established in Brahman.

*samāhitasyaiva*: to him alone whose mind is firmly set on Brahman.

*dr̥ḍhaprabodhaḥ*: the firm knowledge born of realisation unmixed with any other idea.

*prabuddhatattvaḥ*: he by whom the Truth has been realised.

*bandhamuktiḥ*: the non-recurrence of the sense of the ātman in things that are not the ātman.

*muktātmanaḥ*: the man in whose antahkaraṇa does not arise the false impression of a thing in what is not that thing.

*nityasukhānubhūtiḥ*: the experience of a bliss that is eternal; the enjoyment of bliss without any obstruction as it springs from jñāna, devoid of concealment of the true or projection of the false.

## 377

*na sukham devarājasya na sukham cakravartinaḥ* |  
*yādṛśam vītarāgasya muner ekāntaśīlinaḥ* ||  
*yacca kāmasukham loke yacca divyam mahat sukham* |  
*tṛṣṇākṣayasukhasyaite nīrṇataḥ śoḍaśim kalām* ||

"Devendra's happiness or that of an emperor are nothing compared to that of a muni devoid of all attachment and living alone. The joy of sense-desires or even the high celestial joys cannot approach even the sixteenth part of the joy of a man in whom all desires have disappeared."

yāvānartha udapāne sarvataḥ samplutodake |  
tāvān vedeṣu sarveṣu brāhmaṇasya vijānataḥ ||<sup>50</sup>

"Whatever use there is in a limited store of water (like a pond, well or tank etc.), all that is included in whatever benefit we get in all-pervading expanse of water. So too, whatever use there is in all the Vedas is included in the benefit obtained by one who has realised Brahman." (B.G.) That is, all the benefit that accrues in practice of the karmakāṇḍa portion of the Vedas is included in the benefit accruing from Brahmañāna.

The same meaning is conveyed in these texts and in the śrutis: *śrotriyaśya ca akāmahatasya*: "of one learned in the śrutis and who is not the victim of kāma"; and *so'snate sarvān kāmān* (Taitt.): "He enjoys everything". The fruit of vairāgya and bodha affirmed by these texts and verified in personal experience are extolled:

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः  
तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्ययुक् ।  
एतद् द्वारमजस्रमुक्तियुक्तेः यस्मात्त्वमस्मात्परं  
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ ३७७ ॥

*vairāgyānna param sukhasya janakam paśyāmi vaśyātmanah*  
*taccecchuddhatarātmabodhasahitam svārājya-*  
*sāmrajyadhuk |*  
*etad dvāramajasramuktiyuvateḥ yasmāt tvamasmāt param*  
*sarvatrāsprhayā sadātmani sadā prajñām kuru śreyase ||*

For a person of self-control, I do not see anything else which can generate bliss like vairāgya. Given that along with the realisation of the highly pure ātman, it is productive of sovereignty and overlordship. This is the gateway to the everlasting excellent condition of eternal bliss. Therefore, beyond this without desire for everything everywhere, cultivate nirvikalpa-samādhi in the Real that is Brahman for your spiritual benefit.

*vaśyātmanah*: he whose nature is made up of causal and the effectuated elements under control. Even if by bodily postures (āsana) and breathing exercises (prāṇāyāma) etc., the body and its organs are controlled, there is no happiness without vairāgya. Even

<sup>50</sup> This śloka is to be understood as under.

*udapāne yāvān arthaḥ tāvān sarvataḥ samplutodake* (yāvān tavan eva)—*sarveṣu vedeṣu yāvān arthaḥ tāvān vijānataḥ brāhmaṇasya* (yāvān tavan eva).

those who enjoy the excellences like *añimā*<sup>51</sup> etc., do not escape from bondage. It is clear from the Purāṇas etc., that though they practised extreme penance, Hiraṇyakaśipu and others became involved in samsāra due to absence of vairāgya. Even if their tapas went to the length of worms eating into their bones, it could not prevent them from fall for want of self-control. Hence, it is said that even for those whose bodies are under control, there will be no spiritual happiness without vairāgya. For those whose body etc., are not under control, there can be no vairāgya; hence the reference to self-control. Similarly, I do not see any source of spiritual happiness even for those who control themselves by haṭhayoga.

*śuddhataraṅ ātmabodhaḥ*: the understanding of the nature of the ātman produced by the analysis of the five kośas. If this vairāgya is combined with such *śuddhatara-ātmabodha*, it yields *svārājya* and *sāmrajya*.

*svārājya*: the state of *svarāt*: lordship over oneself. When there is attachment, the mind is conditioned by sense-objects. When there is vairāgya, it is not so conditioned by anything external to itself. The state of the mind not being dependent on anything else is *svārājya* or sovereignty or the state of not being ordered by anything else (*itara-anīyāmyatvam*). *Sāmrajya* is the state of ruling over everything (*sarva-nīyāmakatvam*). For, the Brahmañānin is higher than even God Himself.<sup>52</sup>

Such a vairāgya of the man of self-control leads to *svārājya* and *sāmrajya*. Hence this vairāgya is the door to the excellence that is liberation, i.e., it leads to the eternal blissful enjoyment of mukti. Vide the previous śloka where it has been said: *atyantavairāgya-vataḥ samādhiḥ*: "Samādhi accrues to one of extreme vairāgya."

Hence, you should cultivate complete non-attachment to sense-objects.

*sadātmani*: in Brahman which is of the nature of Sat.

*sadā*: always, without intermission.

*śreyase*: for mukti.

*prajñām kuru*: practise nirvikalpa-samādhi which is the means for the realisation of the Truth. Jñāna is *vastutantra* i.e., it is ob-

<sup>51</sup> One of the eight siddhis or supernatural powers. *añimā*: minuteness, making the body very light or subtle. *añimā mahimā caiva garimā laghimā tathā prāptiḥ prākāmyam īśitvam vaśitvam cāstabhūtayaḥ*: Becoming the most minute, becoming the most mighty, becoming stout, becoming slender, reaching to the farthest from where one stands, obtaining whatever is desired, overlordships and obtaining control are the eight bhūtis or siddhis.

<sup>52</sup> Īśvara is *sopādhika*, bound up by upādhis. He is the *aupādhika*-edition of the nirguṇa Brahman while the Brahmavit realises the *nirupādhika* condition.



ject-dependent and not *karmatantra*: action-dependent; so, it is not what is to be done or produced. Hence, *samādhi* born of awareness of true nature is its cause.

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आशां छिन्धि विषोपमेषु विषयेष्वेषैव मृत्योः सृतिः

त्यक्त्वा जातिकुलाश्रमेण्यभिभति मुञ्चातिदूरात् क्रियाः ।

देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुवात्मनि

त्वं द्रष्टाऽस्यमलोऽसि निर्द्वयपरब्रह्मासि यद्वस्तुतः ॥ ३७८ ॥

*āsām chindhi viṣopameṣu viṣayeṣveṣaiva mṛtyossṛtiḥ*

*tyaktvā jātikulāśrameṣvabhimatiṃ muñcātidūrāt kriyāḥ* ।

*dehādāvasati tyajātmadhiṣaṇām prajñāṃ kuruṣvātmani*

*tvam draṣṭīsyamalo'si nīrdvayaparabrahmāsi yadvastutaḥ ॥*

Cut asunder your desire for sense-objects which are like poison. The desire itself is the gateway to death. Abandon from a great distance all actions giving up the attachment to caste, family and āsrama. Give up sense of the ātman in the body etc., which are unreal (*asat*). Be filled with the awareness of your ātman; for you are really the seer, pure, the non-dual Parabrahman.

Cut away all desires for sense-objects which are like poison.

*mṛtyoḥ*: for this desire is of the nature of *mṛtyu* (death), it is the cause of fall from one's true nature and is of the form of carelessness (*pramāda*).

*sṛtiḥ mārgaḥ*: path leading to.

*tyaktvā* . . . . *kriyāḥ*: Giving up the attachment to caste, family and station in life, abandon from a great distance actions prompted by them.

*dehādāvasati*: *asati*: *mithyābhūte*, on the body, etc. which is of the nature of *mithyā* — unreal.

*ātmadhiṣaṇām*: the idea of ātman.

*tyaja*: *mā kārṣiḥ*: do not do (do not acquire).

*yat*: *yasmāt kāraṇāt*: for.

*tvam draṣṭāsi*: you are the seer of the body etc., which are the seen.

*amalo'si*: you are pure in contrast to the body etc., which are impure.

*nīrdvayaparabrahmāsi*: *nīrdvayam*: that from which duality has gone away or *advayam*. You are that non-dual Brahman.

Therefore, acquire the knowledge of Brahman in the ātman, in the form "I am Brahman", by means of nirvikalpa-samādhi.

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लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं  
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।  
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं  
ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भ्रमैः ॥ ३७९ ॥

*lakṣye brahmaṇi mānasam dṛḍhataram samsthāpya bāhyendriyam  
svasthāne viniveśya niścalatanuścopekṣya dehasthitim ।  
brahmātmaikyamupetya tanmayatayā cākhaṇḍavṛttyāniśam  
brahmānandarasam pibātmani mudā śūnyaiḥ  
kimanyair bhramaiḥ ॥*

Establishing the mind firmly in the goal that is Brahman, resting the external organs in their respective spheres, keeping your body unmoving, unmindful of safeguarding the body, attaining the identity of Brahman and the ātman, becoming one with it in the infinite expanse of your mind, in the plenitude of your bliss drink within yourself the nectar of Brahmanubhava. What will the futile delusions avail you?

Knowing full well that the body is nourished by prārabdhakarma, giving up all thought of the state of the body and its nourishment, with an unmoving body in accord with the Yoga aphorism 'sthīrasukhamāsanam', sitting firmly in a comfortable posture, resting the sense-organs (jñānendriyas) and the motor organs (karmendriyas) in their respective spheres; vide the text of the Kaivalyopanīṣad:

*viviktadeśe ca sukhāsanasthaḥ  
śucissamagrīvaśīraśśarīraḥ ।  
atyāśramasthaḥ sakalendriyāṇi  
nirudhya bhaktyā svagurum praṇamiya ॥  
hṛtpuṇḍarikam virajam viśuddham  
vicintya madhye viśadam viśokam ।  
acintyam avyaktam anantarūpam  
śivam praśāntam amṛtam brahmayonim ॥  
tadādimadhyāntavihīnam ekam  
vibhum cidānandam arūpam adbhutam ।  
umāsahāyam paramēśvaram prabhum  
trilocaṇam nīlakaṇṭham praśāntam ॥*

*dhyātvā munir gacchati bhūṭayonim  
samastarākṣim tamaśaḥ parastāt ॥*

In accordance with the above, resting the mind firmly on the goal which is Brahman, realising the oneness of Brahman and the ātman, by the expansive mode of your consciousness, with the awareness of yourself as Brahman, incessantly drink the nectar of Brahman with great joy.

*śūnyaiḥ*: void of any fruit, and giving rise to great evil.

*anyaiḥ*: having the non-ātman for their objects.

*bhramaiḥ*: by untrue ideas.

*kim*: of what avail are the other fruitless delusions?

## 380

From the abundance of compassion, the guru further explains the state of being centered in the ātman.

*अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।*

*चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३८० ॥*

*anātmacintanam tyaktvā kaśmalam duḥkha-kāraṇam ।*

*cintayātmānam ānandarūpam yānmuktikāraṇam ॥*

Giving up all thought of the non-ātman which is evil and the cause of grief, contemplate on the ātman which is of the nature of bliss and which leads to liberation.

*kaśmalam*: impure due to having impure things for its objects; therefore, *duḥkha-kāraṇam*: cause of sorrow.

*anātmacintanam tyaktvā*: abandoning all thought of what is not the ātman.

*muktikāraṇam*: which brings about complete cessation of all grief.

*ānandarūpamātmānam*: the ātman which is of the form of ānanda or bliss.

*cintaya*: contemplate.

## 381

The method of contemplation is taught. The meaning of *dhiyam yaccha ca buddhiśākṣiṇi* is explained.

*एष स्वयंज्योतिरशेषसाक्षी विज्ञानकोशे विलसत्यजस्रम् ।*

*लक्ष्यं विधायैनमसद्विलक्षणम् अखण्डवृत्त्यात्मतयानुभावय ॥ ३८१ ॥*

*eṣa svayamjyotirāśeśasākṣī vijñānakośe vilasatyajasram |  
lakṣyam vidhāyainam asadvilakṣaṇam akhaṇḍavṛttiyā-  
tmatayānubhāvaya ||*

This (ātman) is self-luminous, the witness of everything and ever shines in the vijñānakośa. Resting your mind on it which is different from the unreal, enjoy it with your expansive unlimited consciousness.

*eṣaḥ*: this ātman.

*svayamjyotiḥ*: self-luminous; it cannot be revealed by other things.

*āśeśa-sākṣī*: the witness of everything.

*vijñānakośe*: in the buddhi.

*vilasati*: fully shines.

*asadvilakṣaṇam*: different from the *asat* or the unreal, for it is the *sat* which accompanies all states (of the mind); it is *dr̥k*: the seer, *svayamjyotiḥ*: self-effulgent; it is *sarvasākṣī*: witness to everything; it is *prakāśanam*: what illumines other things. Hence it is different from the insentient (*jaḍa*), the seen (*dr̥śya*) and the intellect (buddhi which acts only by the reflection of the *cit* on it).

*enam lakṣyam vidhāya*: resting your mind on this ātman, as the target of your contemplation.

*akhaṇḍavṛttiyā*: by being unlimited; unmixed by other awareness; *dhārāvāhikayā*: like continuous downward flow of oil.

*ātmatayā*: as your own self (nature).

*anubhāvaya*: realise.

The expansiveness of the mental modification (*akhaṇḍākāra-vṛtti*) is explained.

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरासूच्यया ।

उल्लेखयन् विजानीयात् स्वस्वरूपतया स्कूटम् ॥ ३८२ ॥

*etamacchinnayā vṛttiyā pratyayāntarāsūnyayā |*

*ullekhayan vijānīyāt svasvarūpatayā sphuṭam ||*

One should realise this as one's own real nature, contemplating on it continuously without any other contrary thought.

*pratyayāntarāsūnyayā*: rejecting all contrary ideas.

*acchinnayā*: like the flame of a defectless wick and oil; with a consciousness flowing uninterruptedly like a stream of oil poured downwards.

*etam*: this ātman.

*allekhayan*: *viṣayīkurvan*: making it the object of consciousness.

*svasvarūpatayā vijānīyāt*: one should know (realise) as one's own real nature.

*sphuṭam*: clearly.

383

अत्रात्मत्वं दृढीकुर्वन् अहमादिषु संत्यजन् ।

उदासीनतया तेषु तिष्ठेद् घटपटादिषु ॥ ३८३ ॥

*atrātmavam dṛḍhīkurvan ahamādiṣu santyajan* ।

*udāsīnatayā teṣu tiṣṭhed ghaṭapaṭādivat* ॥

Confirming the sense of the ātman here in Brahman, and abandoning it in the ahaṁkāra etc., one should remain indifferent to them as in the case of pot, cloth, etc.

*atra*: in the Paramātman.

*ātmavam*: *svasvarūpatvam*, the sense of one's own real nature.

*dṛḍhīkurvan*: confirming; firmly convinced of.

*ahamādiṣu santyajan*: rejecting the sense of the ātman in the ahaṁkāra etc.

*ghaṭapaṭādivat teṣu tiṣṭhet*: Even if the sense of the ātman appears in them at any time, one should remain indifferent to them as with reference to a pot or a cloth.

*udāsīnatayā*: without the sense of the 'I' in respect of them. (The idea is that we do not associate the sense of the 'I' with a pot or a cloth).

384

It was said earlier: 'restraining speech in the mind.' That that too (i.e., the mind) should be merged in the plenary ātman is clearly explained.

विशुद्धमन्तःकरणं स्वरूपे निवेश्य साक्षिण्यवबोधमात्रे ।

शनैश्शनैर्निश्चलतामुपानयन् पूर्णत्वमेवानुविलोकयेत्ततः ॥ ३८४ ॥

*viśuddhamantaḥkaraṇam svarūpe*

*niveśya sākṣiṇyavabodhamātre* ।

*śanaiḥ śanair niścalatāmupānayan*

*pūrṇatvamevānuvilokayettataḥ* ॥

Resting the pure antaḥkaraṇa in one's true self which is the witnessing consciousness, which is of the nature of

bare understanding, gradually one should attain to a state of being unmoving. After that, one should remain continuously in the soul-sight of the fullness (of Brahman).  
*viśuddham*: devoid of tamas and rajas.

*avabodhamātre*: in the sākṣin (which is one's real nature) unaffected by upādhis, i.e., in the cit which is designated as the sākṣī.

*niveśya*: samsthāpya: establishing; resting;

*śanaīśśanaīḥ nīscalatām upānayan*: gradually attaining the state of unmovingness; endeavouring to be established in it.

*tataḥ pūrṇatvameva anuvilokayet*: then one should experience the state of being pūrṇa; obtain plenary experience of the ātman which is *kevalajñānasvarūpa*. When a mirror is removed, the reflection lapses into the original; so too, when all the vṛttis (modes) are eliminated, the reflection of the cit (cidābhāsa) too automatically becomes the original which is Brahman.

## 385

When the concealment wrought by ajñāna is annulled by the expansive consciousness (of akhaṇḍākāravṛtti), all the projections produced by it are cancelled. This is the idea conveyed in this śloka.

देहेन्द्रियप्राणमनोजहमादिभिः स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं पूर्णं महाकाशमिवावलोकयेत् ॥ ३८५ ॥

*dehendriya-prāṇa-mano'hamādibhiḥ*

*svājñānakṣiptair akhilair upādhibhiḥ ।*

*vimuktam ātmānam akhaṇḍarūpam*

*pūrṇam mahākāśam ivāvalokayet ॥*

One should look at the ātman as full and of unlimited nature like the sky, freed from all the upādhis namely the body, the sense-organs, the mind, and the ahaṁkāra imagined on account of ajñāna.

The meaning is clear.

## 386

Explaining the fourth quarter of the previous śloka, the object of the illustration is clarified.

घट-कलश-कुसूल-सूचिमुखैः गगनमुपाधिशतैः विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं परमहमादिविमुक्तमेकमेव ॥ ३८६ ॥

ghaṭa-kalāṣa-kusūla-sūcimukhyaṇḥ  
 gaganam upādhisatair vimuktam ekam ।  
 bhavati na vividham tathaiva śuddham  
 param ahamādivimuktam ekameva ॥

Freed from the thousands of upādhis of a pot, a pitcher, a granary, a needle etc., the space is one only and not diverse. So too, is the Paramātman one only when divested of the upādhis like ahaṁkāra.

kusūlaḥ: a great storehouse of grains, of great dimension.  
 sūciḥ: needle with a very minute hole.  
 by the minute as well as the mighty.

mukhyaṇḥ: 'etc.' here is intended to include the rope turned into a noose, well and other things.

upādhisataiḥ: by the innumerable upādhis, small and big referred to differently as the space in a needle-hole (sūcyākāṣa) and noose-hole (pāśākāṣa).

vimuktam: freed (of the upādhis, the containers).

ekam bhavati: the space in all these diverse holes and containers is said to be mahākāṣa. It is not really different in each case.

So too the pure supreme Brahman, unlimited by the upādhis like the ahaṁkāra, is one only.

## 387

As the upādhis are unreal in the object of illustration, the understanding of oneness becomes easy. That is conveyed here.

ब्रह्माद्याः स्तम्बपर्यन्ता मृषामात्रा उपाधयः ।  
 ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८७ ॥  
 brahmādyāḥ stambaparyantāḥ mṛṣāmātrā upādhayaḥ ।  
 tataḥ pūrṇam svamātmānam paśyed ekātmanā sthitam ॥

All the upādhis from Brahmā to the minutest worm are unreal. Therefore, one should realise one's nature which is infinite as the eternal one and single.

Brahmādyāḥ: Brahmā: the presiding deity of the collective causal bodies (līṅgaśarīras). The Lord of the fourteen worlds beginning with Him: the upādhis beginning with Brahmā.

stambāḥ: a most minute worm.

stamba-paryantāḥ: ending with a minute worm.

*upādhayaḥ*: differentiating bodies.

*mṛṣāmātrāḥ*: merely imagined (super-imposed) on Brahman which is the substratum of every super-imposition; not real; liable to sublation.

*tataḥ*: *vimṛśyamāne teṣāṃ apratīyamānatvāt*: as, when they are examined, they are not cognised.

*ekātmanā*: as one full like the vast deluge in pralaya.

*pūrṇam*: devoid of the three kinds of limitations, space, time and object: *deśa-kāla-vastu pariccheda*.

*svamātmānam*: one's essential nature.

*paśyet*: one should realise.

388

It is now conveyed with reason that there is really nothing other than Brahman which is thought of as differentiated.

यत्र भ्रान्त्या कल्पितं यद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

भ्रान्तेर्नाशे भ्रान्तिदृष्टाहितत्वं

रज्जुस्तस्माद्विश्वमात्मस्वरूपम् ॥ ३८८ ॥

*yatra bhrāntyā kalpitam yadviveke*

*tattanmātram naiva tasmād vibhinnaṃ ।*

*bhrānter nāśe bhrāntidṛṣṭāhitattvaṃ*

*rajjus tasmād viśvam ātmasvarūpam ॥*

That which is imagined on something due to delusion is, on discrimination, not different from that something. When the delusion vanishes, the serpent seen through the delusion vanishes and the rope appears as the truth. Hence, the world is truly the ātman.

*yatra*: in that substratum (in that adhiṣṭhāna).

*bhrāntyā*: by erroneous perception.

*kalpitam*: imagined — super-imposed.

When something is super-imposed on a substratum, that in reality is the substratum only when it is properly examined. When, upon inquiry being made, by the cancellation of the wrong idea by the discovery, 'this is not a serpent', the idea 'this is a serpent' is got rid of, the truth of the serpent that it is only rope is discovered. So here also. By the knowledge of the negative texts like *athāta ādeśo neti neti*: "By then, therefore, the instruction, as not, as not"



and other texts, the entire universe is seen to be of the nature of the ātman which is the substratum of it all and is not seen as such after that like the rope-snake. (The idea is that the sense of the serpent will continue only so long as the delusion lasts. When that vanishes, the serpent will vanish from view and the rope alone which is the reality will be seen).

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स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।

स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८९ ॥

*svayam brahmā svayam viṣṇuḥ svayamindraḥ svayam śivaḥ ॥*

*svayam viśvamidam sarvaṁ svasmādanynna kiñcana ॥*

The ātman itself is Brahmā; the ātman itself is Viṣṇu; the ātman itself is Indra; the ātman itself is Śiva. The ātman itself is this universe. There is nothing else apart from the ātman.

By the śrutis: *taddhaitad paśyan ṛṣir vāmadevaḥ pratipede, aham manur abhavam sūryaśca*: (*Bṛh.*): "Verily seeing it, ṛṣi Vāmadeva said: "I was Manu, and also the Sun", and, *sa yaścāyam puruṣe yaścāsāvāditye sa ekaḥ*: "He who is this Puruṣa and He who is this Sun; He is one only (in both)", the caitanya which is one only is spoken of, due to difference of upādhis, as Brahmā, Viṣṇu, Śiva and Indra. As the same rope is imagined to be the serpent, the stick, the waterline, and as the cleft on the ground, so too this entire universe is by itself Brahman only; it is nothing other than itself. All predicative qualifications are attributed to the noun which are common to them. In the statements: I myself see; you yourself see; he himself saw, in 'myself', 'yourself' the self accompanies all these predicates; all predicates are imagined in the object designated by 'self'; they have no existence apart from it. This is the idea.

390 &amp; 391

A Muṇḍakopaniṣad śruti says: *brahmaivedam amṛtaṁ purastāt brahma paścāt brahma dakṣiṇataścottareṇa*: "This immortal Brahman is in front, Brahman is behind, Brahman is in the south and in the north." A Chāndogya śruti says: *ahamevādhas-tāt ātmaivādhas-tāt*: "I alone am below; the ātman alone is below". This meaning is taught for the stabilisation of the contemplation and for securing the unlimited mode, akhaṇḍākāravṛtti, of the mind.

अन्तस्स्वयं चापि बहिस्स्वयं च

स्वयं पुरस्तात् स्वयमेव पश्चात् ।

स्वयं ह्यवाच्यां स्वयमप्युदीच्यां

तथोपरिष्ठात् स्वयमप्यधस्तात् ॥ ३९० ॥

तरङ्गफेनभ्रमबुद्बुदादि सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत् सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९१ ॥

*antassvayam cāpi bahissvayam ca*

*svayam purastāt svayameva paścāt ।*

*svayam hyavācyaṁ svayamapyudīcyaṁ*

*tathopariṣṭāt svayampyadhastāt ॥*

*tarāṅga-phena-bhrama-budbudādi sarvam svarūpeṇa jalam*  
*yāthā tathā ।*

*cideva dehādyahamantametāt sarvam cidevaikarasam*  
*viśuddham*

It is itself inside; itself outside; itself in front; itself behind; itself in the south; itself in the north; similarly itself is above and below.

As all things in the form of a wave, a whirlpool and a bubble are essentially water only, so, too, the cit itself is everything from the body to the antaḥkaraṇa. All this is the unitary and pure cit.

*bhramah*: āvartaḥ, a whirlpool.

That which cannot be cognised without the cognition of another thing is not different from that thing like the rope-serpent etc., *vide* the śruti: *tameva bhāntamanubhāti sarvam*: "Everything shines by virtue of Its (Brahman's) splendour." There can be no effulgence apart from the effulgence of the ātman; hence, everything is ātman only.

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सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः

सतोऽन्यन्नास्त्येव प्रकृतिपरसोमि स्थितवतः ।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं

वदत्येष भान्तस्त्वमहमिति मायामदिरया ॥ ३९२ ॥

*sadevedam sarvam jagadavagatam vāṁmanasayoh*

*sato'nyannāstyeva prakṛtiparasīmni sthitavataḥ ।*

*prthak kim mṛtsnāyāḥ kalaśaḥṭakumbhādyavagatam*

*vadatyeṣa bhrāntas tvam aham iti māyāmadirayā ॥*

This entire universe apprehended by speech and mind is the Sat (Brahman) only. There is nothing other than this Sat for one who stands beyond the boundary of Prakṛti. Are the pot, the jug, the pitcher, etc., known to be separate from clay? This deluded man inebriated by the wine of māyā speaks in terms of 'I' and 'you'.

When we say 'pot exists', 'cloth exists', 'well exists', the words are to be understood in terms of 'sāmānādhikaraṇyam' which means the identical import of words which separately have each a different meaning.<sup>53</sup> Those who are experts in determining the meaning of words say: "In respect of words which have different references, the meaning in the same context is called *sāmānādhikaraṇyam*." Thus in the *Svātmanirūpaṇa* it is said: *ekatra vṛttirarthe śabdānām bhinnavṛttihetunām | sāmānādhikaraṇyam . bhavaṭījevam vadanti lākṣaṇikāḥ*<sup>54</sup> ||

By the mind and by the idea generated by different words used in common mode of expression, this entire universe is understood as being of the nature of Sat only.

The locative case in *vāñmanasayoḥ* is used in instrumental sense — *vāñmanasābhyām*. In grammar this usage is called *nimitta-saptamī* i.e., locative used in the sense of the instrumental case.

Or, *vāñmanasayoḥ* may be understood in another way also: *vāk* refers to the śruti: *aitadātmyamidam sarvam; vācārambhaṇam vikāro nāmadheyam* (*Chānd.*): "All this is (of the nature of) the ātman; the modifications are only a matter of speech". *manaḥ* refers to the mental process of discarding the elements of the world regressively from the gross to the subtle; *janiviparītakramato buddhyā pravilāpya pañcabhūtāni | pariśiṣṭamātmatattvam paśyan-nāste munisśāntaḥ* || The meaning is, the five primordial elements have evolved out in the order of the ākāśa, vāyu, agni, ap and pṛthvī. When the order of evolution is reversed by the process of involution, then each goes back to the preceding involute. When the mind goes through this process of involution to the end, it will be found that what remains is the ātman. The muni at peace with himself remains comprehending it with his mind. Then the mind will assume the mode of the akhaṇḍākāravṛtti, co-expansive with the infinite ātman which is the ultimate adhiṣṭhāna of this entire universe. This ultimate substratum will be comprehended when the empirical

<sup>53</sup> The common reference of all these words is to Sat, Existence, which is their primary import.

<sup>54</sup> See Note on *Sāmānādhikaraṇyam* at the end.

things which are super-imposed on it are negated even as when the perception of the thief superimposed on the pillar is negated, the pillar is seen clearly. So too, when the world is sublated, what was apprehended as the world is now apprehended as Brahman in accord with the śruti *brahmaivedam viśvam; aīdātmyam idam sarvam*: "This world is Brahman only; all this is this Paramātmān." This has been explained earlier in this work.

*sato'nyat* . . . . . the meaning conveyed in *vānmanasayoḥ* is explained.

*prakṛtiparasīmni*: in the ultimate boundary of the prakṛtis, i.e., the upādānas: the place where all the upādhis lie at rest. The idea is that Brahman is the ultimate material origin (*sarvopādāna*) of everything.

Or, the extreme limit of *māyā* which is the *mūlaprakṛti*, primordial matter. The ground of its imaginative super-imposition is the nirguṇa Brahman.

*tatra sthitavataḥ*: of one who is established there.

*sato'nyannāstyeva*: there is nothing else other than the Sat (Brahman). Vide the śruti: *yatra sarvamātmaivābhūt tat kena kam paśyet*: (*Bṛh.*): "When all is ātman only, by what can anything be seen?" By this is conveyed the sublation of everything. When the upādāna, namely ajñāna, is destroyed, then the destruction of everything wrought by it is also affirmed.

*prthak kim* . . . This is clarified by an illustration. What was earlier apprehended in this distinctness as pot, jug etc., are they not upon examination found to be merely clay only? This is supported by the *vācārambhaṇaśruti* quoted earlier. This has been explained by Śrī Bhagavatpāda previously in the śloka like *mṛtkārya-bhūto'pi* etc., śl. 230.

The fool who is deluded by the wine of *māyā* speaks of the one Reality as 'I' and 'you'.

*Māyā* itself is wine as it makes for wrong comprehension.

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That the non-dual substance must be meditated on for the destruction of the delusion is conveyed on the strength of śruti.

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतरहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९३ ॥

*kriyāsamabhihāreṇa yatra nānyaditi śrutiḥ ।*

*bravīti dvaitarāhityam mithyādhyaśanivṛttaye ॥*

The śruti beginning with 'nānyat' again and again speaks of the absence of duality for the removal of the super-imposition of what is mithyā.

The śruti: *yatra nānyat paśyati, nānyacchṛṇoti nānyad vijānāti sa bhūmā* (Chānd.): "Where one does not see another, does not hear another, does not know another, that is the infinite", asserts again and again the non-existence of duality.

*kriyāsamabhihāreṇa: paunaḥpunyena:* again and again.

*dvaitarāhityam: dvayorbhāvaḥ dvitā, saiva dvaitam:* being two is 'dvitā'; that is 'dvaitam' which indicates difference. The absence of difference is 'dvaitarāhityam'.

For what purpose? For the removal of the mithyādhyāsa, of the false super-imposition. Or, by the word adhyāsa may be understood the adhyāsa having reference to the prapañca, the visible world.

*tasya nirvṛttaye:* for its sublation, leaving behind the adhiṣṭhāna. For it has been said: *adhiṣṭhānāvaśeṣo hi nāśaḥ kalpitavastunaḥ:* "Destruction of an imagined (super-imposed) object leaves the adhiṣṭhāna (substratum) behind". This is seen in the case of the rope-snake. When the superimposed snake is sublated, the rope, the adhiṣṭhāna remains. If the world were real, how will it not be truly the object of seeing, hearing and comprehension? As the world does not appear to the person who rests in Brahman, it is said to be mithyā.

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For purpose of contemplation, the nature of Brahman is well conveyed to the mind.

आकाशवत् निर्मलनिर्विकल्प-

निस्सीमनिस्स्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ ३९४ ॥

*ākāśavannirmalanirvikalpa-*

*nissima-nisspandana-nirvikāram ।*

*antarbahīśśūnyam ananyam advayam*

*svayam param brahma kimasti bodhyam ॥*

This self-subsistent supreme Brahman is pure like the sky, unchanging, infinite, motionless, not subject to modification, without inside or outside, always itself non-dual. What else is there to know on Knowing Brahman?

In the series of descriptions, there is similarity of nature between the sky and Brahman from *nirmalam* to *antarbahissūnyam*. *ananyam* and *advayam* are characterisations of Brahman.

*ākāśavat nirmalam*: the sky is not affected by the dust thrown on it. So too is Brahman really untouched by ajñāna etc.

*nirvikalpam*: not changing, of the same nature.

*nissīmam*: endless.

*nisspandanam*: actionless.

*nirvikāram*: devoid of originations, destruction, growth, diminution etc.

*antarbahissūnyam*: It is only what is limited in space that can have an inner and outer. Being full, it is devoid of the in and out, i.e. without internal differences (*svagatabhedarahitam*).

*ananyat*: not different from the pratyagātman.

*advayam*: *advitīyam*; that for which there is no second (*na vidyate dvayam yasya*). Without an object of a different kind (*viśatīyabhedarahitam*).

*svayam*: self-established (*svatassiddham*).

When that supreme Brahman is known (realised), what else is there to be known? When one is known, everything becomes known.

When the Paramātman which is the all is known, nothing remains to be known.

Or, *ananyat*, not other, i.e., the all. Therefore *advayam*, without a second apart from it. That Param Brahman itself is (*svayam jīvaḥ*) the ātman. Hence what is there anything else that is to be known?

*ākāśavat*: Here the example *ākāśa* is inferior to that which is exemplified, Brahman. This is like saying that the sun speeds like an arrow. The arrow which is the example is inferior to the sun which is the exemplified. This is for the sake of facility of understanding by the hearer. For, there is no object which is similar to Brahman; *vide* the śruti: *na tatsamaḥ* etc. By the Brahma Sūtra: *pratiñāhāniravyatirekācchabdebhyaḥ*." "The (Vedic) assertion (that "all things become known if one is known") can remain unaffected only if all the effects are non-different from Brahman; and this is confirmed by the Vedic texts" affirms the origination of *ākāśa*. But it is said of the Brahman: *ākāśavat sarvagataścānityaḥ*: "all-pervading and eternal like *ākāśa*"; because in the

world the origination etc., of ākāśa is not seen. The Brahman is compared to ākāśa and is said to be unchanging like it because its origin cannot be seen.

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वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं

ब्रह्मैतज्जगदापराणु सकलं ब्रह्माद्वितीयं श्रुतेः ।

ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं

ब्रह्मोभूय वसन्ति सन्ततचिदानन्दात्मनैव ध्रुवम् ॥ ३९५ ॥

*vaktavyam kimu vidyate'tra bahudhā brahmaiva jīvassvayam  
brahmaitajjagadāparāṇu sakalam brahmādvitīyam śruteḥ ।  
brahmaivāhamiti prabuddhamatayaḥ saṁtyaktabāhyāḥ sphuṭam  
brahmābhūya vasantī santatacidānandātmanaiiva dhruvam॥*

What is there to expatiate on this? The jīva is itself Brahman only. This entire world upto the minutest atom is Brahman. The śruti declares Brahman to be without a second. Most clearly, those who have awakened to the consciousness: 'I am Brahman', giving up all external attachments, surely live always in unitary experience of Brahman realising themselves as sat, cit and ānanda.

Is there anything to be said in diverse ways on the subject of the unitary nature of Brahman? For proper and full comprehension, the meaning of the Vedānta has been conveyed with various illustrations. That is here given in brief. A meaning conveyed at length and in brief is well-comprehended. *Vide: ślokārdhena pravakṣyāmi yaduktam granthakoṭibhiḥ । brahma satyam jaganmithyā jīvo brahmaiva nāparaḥ ॥* "I shall tell you in half a śloka what has been taught through crores of books: Brahman is real; the world is mithyā; the jīva is Brahman only, not any other."

*brahmaiva jīvassvayam*: *jīvatā*, being jīva, is due to association of Brahman with the upādhis. *Brahmatva*, being Brahman, is the real nature of what is understood as jīva, as the rope is the real nature of the snake. Hence the jīva is itself Brahman, not different from it.

*āparāṇu*: until the minutest atom, all this world from ākāśa onward is Brahman only.

*tajjatvāt, tallatvāt, tadanatvāt*: as it (the world) is originated by it (i.e., Brahman), as it lapses into it, and as it breathes (is sustained) by it; *vide* the śruti: *sarvam khalvidam brahma, tajjālānīti śānta upāsita (Chānd.)*.

A point of grammar is noticed here. It must be *tajjalānam*. The omission of the final syllable is archaic as in 'parame vyoman' which should really be 'parame vyomani'.

The beginningless *ajñāna* etc. too is imagined in it and is not apart from it.

*brahma advitīyam*: devoid of any object different from it. Vide the śrutis: *tattvamasi* (Chānd.); *ayamātmā brahma* (Māṇḍ.); *idam sarvam yadayam ātmā*; *ātmaivedam sarvaṃ*; *brahmaiva sarvaṃ ekam evādvitīyam*, etc.: "That Thou art; this ātman is Brahman; all that is this is ātman; all this is ātman only; all is Brahman; one only without a second" etc.

*brahmaivāhamiti prabuddhamatayah*: those whose intellect has awakened to the awareness: 'I am Brahman only.'

*prabuddhamatayah*: those who have understood what has to be understood through śruti and instruction of the guru.

*sphuṭam samtyaktabāhyāḥ*: those who have given up the externals from *ahamkāra* onwards with the accompanying *vāsanās*.

*brahmābhūya*: becoming Brahman. It is not as if they were not Brahman previously and that they 'became' Brahman now. Their supposed 'not being' Brahman is imaginary due to *ajñāna*. By virtue of this explanation, i.e. that their *abrahmatva* (not being Brahman earlier) which is implied by the usage of 'cvi' \*suffix in the word '*brahmābhūya*' is *kālpanika* due to *ajñāna*, the unwanted grammatical implication is avoided justifiably.

What is referred to here is the experience of the learned, that by continuously dwelling on the ātman which is sat, cit and ānanda they delight in the soul-sight (*sākṣātkāra*) of Brahman.

*dhruvam*: this is certain. Or, it may be construed that they rest in Brahman unmoved.

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जहि मलमयकोशेऽहं धियोत्थापिताशां

प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्ति नित्यमानन्दमूर्ति

स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९६ ॥

*jahi malamayakośe'haṁdhiyotthāpitāsāṁ*

*prasabhamanilakalpe liṅgadehe'pi paścāt*

*nigamagaditakīrtim nityamānandamūrtim*

*svayamiti paricīya brahmarūpeṇa tiṣṭha ॥*

\* Suffix 'cvi' is used to show 'it was not so originally, but later made so': *abhūtataḥbhāve cvih*.



Destroy the desire aroused by the sense of the 'I' in the gross body compacted of filth; then with great persistence do the same later with the subtle body which like the air is invisible. Realising yourself as the ever blissful spoken of in the Vedas, remain as Brahman.

*malamayakoṣe*: In accord with the dictum: '*prācuryārthe mayat*', particle '*mayat*' (maya) is used to indicate abundance of filth in the gross body.

*utthāpita*: generated.

*aśām*: the reference is to the *āśa* (attachment) to the gross body and to all things which nourish it.

*prasabham*: with great force.

*jahi*: destroy.

*malamaya iti hetugarbha-viśeṣanam*: a qualification containing the reason for the destruction of the sense of 'I' (one will be inclined to destroy it only if one is told that it is malamaya, filthy). For it was said earlier: *piṇḍāṇḍam tyajyatām malabhāṇḍavat*: "let gross body be abandoned like a vessel of filth."

*paścāt*: after the destruction of the attachment relating to the gross body.

*anīlakalpe*: which is almost like air.

*lingadehe api*: also in the *sūkṣma-śarīra* (subtle body) made up of seventeen limbs (namely, the five *jñānendriyas*, the five *karmendriyas*, the *pañcaprāṇas*, *manas* and *buddhi*).

Destroy the desire for objects congenital to the mind and aroused by the sense of 'I'. The advice to destroy the desire for the subtle body is stated subsequent to that relating to the gross body on the principle that the abandonment at first of what is subtle is difficult and that the abandonment of the subtle which is close is easy after the abandonment of the distant gross objects. Hence the advice in the beginning to abandon the desire for the objects which are gross. The reason for this is given by saying '*ahamīdhi*', the idea of 'I'. For, it is indicated that when the sense of 'I' is absent in what is seen to be frightening, desire never arises as there is no cause for it. The *śruti* also speaks to the same effect when it says: *asmāḷlokāt pretya etamannamayam ātmānam upasaṁkrāmati*: "Going away from (giving up) the external objects, one gets out of the *annamaya* (gross) body of the *ātman*."

By this it is meant that one should shed the sense of 'I' in sons and friends etc., first who are outside the gross body. One should

think of the body alone as the ātman. Then giving up the sense of 'I' in the body, one thinks of the prāṇa as the ātman, and so on. The identification of the ātman recedes successively and this is stated for the easy comprehension of the learners. By the same order, is the abandonment of desire in respect of first the body, wealth, sons, sense-objects etc. When it is said that desire itself should be abandoned what needs to be said of the abandonment of the sense of 'I'? Then comes the abandonment of the sense of 'I' in respect of the gross body and the desires pertaining to it. Then the sense of 'I' and the desire resulting from it should be abandoned, in accordance with the methods detailed in the context of *Pañca-kośavivaraṇa*, in the subtle body compacted of the prāṇamāya, manomāya and vijñānamāya-śarīras. For every one is intensely attached to the 'I'. One always says to oneself: 'May I not not be; may I always be': *mā na bhūvam hi bhūyāsam*: This desire is difficult to destroy as for everybody the sense of the 'I' persists in the gross body and the desire pertaining to it is difficult to destroy. When the sense of 'I' is gradually abandoned, as a result of discrimination born of reasoning in the gross and subtle bodies, the sense of 'I' never arises in the ānandamayakośa with its two limbs of *priya* and *moda*<sup>54a</sup> as by reason of its having parts and subject to upādhi, it is ascertained to be impermanent.

Thus, determining the five sheaths as being the anātman, one should remain as Brahman extolled in the Vedas.

*nigamagadita-kīrtim*: *nigamaiḥ*: by the Vedas.

*kīrtim*: The extollation of Brahman in the Vedas relates to its *sarvajñatva* (omniscience), *sarvaśaktatva* (omnipotence), *sarva-prāṇiprāṇayitṛtva* (making all creatures breathe), *sarvaprāśāstṛtva* (ruling over everything), *viśiṣṭasaguṇādhiṣṭhānatva* (being the substratum of *saguṇa* Brahman), *saccidānandaghanatva* (being compacted of *sat*, *cit* and *ānanda*), *vānmanasāgocaratva* (being beyond the reach of speech and mind), *nirādhāratva* (being without support), *nirguṇatva* (being qualityless), *niṣkalatva* (being without parts) *nirañjanatva* (being unattached), *sūkṣmatamatva* (being most subtle), *nitya-śuddha-mukta-buddha-satyānanda-svabhāvatva* (being eternally pure and free, and of the nature of pure intelligence, the true and blissful).

*nityam ānandamūrtim*: that which is eternal and blissful. By this the ānandamayakośa too is negated as it is not eternal.

<sup>54a</sup> The reference to any object *priya* arises when it is simply seen, *moda* arises when it is got and *pramoda* when it is enjoyed. The two parts of ānandamayakośa are *priya* and *moda*. Whatever has parts is not finally true.

*parātmānam*: the Paramātman.

*śvayamīti*: *svasvarūpam iti*: as being one's own real nature.

*paricīya*: *niścīya*, *anubhūya*: determining, realising.

*brahmarūpeṇa tiṣṭha*: remain as such Brahman.

If the person is not counselled thus to 'remain' as such Brahman, when all the five sheaths have been negated, and as a man is said to be made of these five sheaths only, one may be led to conclude that there is nothing else substantial thereafter. This might lead to *anātmavāda* if it is not accepted that the Brahman alone is *ātman*.

Hence the admonition *brahmarūpeṇa tiṣṭha*: remain as Brahman. Hence the *śruti* says: *asanneva sa bhavati asad brahmeti veda cet*.

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शवाकारं यावद्भजति मनुजस्तावदशुचिः

परेभ्यः स्यात् क्लेशो जननमरणव्याधिनिरयाः ।

यदात्मानं शुद्धं कलयति शवाकारमक्षलं

तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९७ ॥

*śavākāram yāvad bhajati manujastāvadaśuciḥ*

*parebhyaḥ syāt kleśo janana-maraṇa-vyādhī-nirayāḥ ।*

*yadātmānam śuddham kalayati śvākāramacalam*

*tadā tebhyo mukto bhavati hi tadāha śrutirapi ॥*

As long as a man thinks of the *ātman* as of the form of a corpse (i.e., physical body), he becomes impure and there will ensue grief from enemies in the form of birth, death, disease and hell. When he realises the *ātman* as pure, of auspicious form and as unmoving, then, for certain, he becomes free from those griefs. This is also borne out by *śruti*.

*yāvat*: *yāvatkālam*: as long (as man identifies the *ātman* with the gross body).

*śavākāram bhajati*: since it is declared to be a corpse as it is devoid of *caitanya* (as long as) man regards the body from the feet to the head as his self saying 'I am it only'.

For the reason that it is filthy and hence impure, he himself, though pure being the *ātman*, becomes impure by wrong identification.

*parebhyaḥ syāt kleśaḥ*: then there will be grief from enemies, tigers, etc., outside him.

*janana-maraṇa-vyādhi-nirayāḥ*: In this world the griefs relate to birth, death and disease. As sin attaches to him who thinks of the body as the ātman, and by the smṛti 'yo'nyathā santam ātmānam', hell ensues on the fall of the body. Hence such a one is for ever consigned to grief. This is also borne out by the śruti: *na ha vai saśarīrasya sataḥ priyāpriyayor apahatirasti*: "There is no annulment of priya and apriya (pleasant and painful) for one who is with the body (consciousness)", and also by Yama's words in the Kātho-paniṣad:

*"na sāmparāyaḥ pratibhāti bālam pramādyantam*

*vittamohena mūḍham ।*

*ayam loko nāsti para iti mānī punaḥ punarvaśamāpadyate me ॥*

"For the childish one deluded by attachment to wealth, a hereafter (paraloka) does not appear as a reality. He thinks: 'This is the only world; there is no world beyond'. Such a one gets into my grasp again and again." When a person endowed with the fourfold qualificational means (*sādhanacatuṣṭaya*), humbly approaches the guru in the prescribed manner, and by virtue of the declarations of Vedānta-texts flowing from the lotus of his mouth supported by accordant reasons understands the ātman as pure, beyond the three (gross, subtle and causal) bodies, of auspicious form, of the nature of bliss, unmoving and free from troubles caused by others, then he becomes free from the aforesaid griefs and from birth, death, disease and hell.

*kalayati: jānāti*: knows, realises.

*tebhyaḥ*: from these griefs.

*hi*: signifies *niscaya*: certainty.

*tat śrutirapyāha*: it may mean either *tat śrutirapyāha* or *tadapi śrutirāha*: Either that is declared by śruti also, or that also is declared by śruti. In the latter meaning by the word 'api' are included along with śruti, anubhava and the words of the guru.

The śruti says: *āśarīram vāva santam na priyāpriye spṛśataḥ*: "The pleasant and the unpleasant do not affect one who is unattached to the body"; *ānandam brahmaṇo vidvān na bibhēti kutaścana*: "The wise one who knows (who has realised) the ānanda of Brahman does not fear with reference to anything anywhere"; *tarati śokam ātmavīt*: "The knower of—one who has realised—the ātman crosses all sorrow"; *jñātvā devam mucyate sarvapāśaiḥ*: "Knowing—realising the resplendant One, one is freed from all bonds"; *tame-*

*vam vidvān amṛta iha bhavati*: "Knowing Him—Brahman—thus, one becomes immortal here"; *kṣīṇaḥ kleśaiḥ janmamṛtyuprahāṇiḥ*: "On the cessation of all griefs there is destruction of birth and death"; *jñātvā śivam śāntim atyantameti* (Chānd.): "Knowing—realising—the auspicious, one attains infinite peace" etc. Also: *samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ | juṣṭam yadā paśyatyanyamīsam asya mahimānamiti vītaśokaḥ ||* (Muṇḍ.): "Immersed in the body and deluded by it, one grieves helplessly. When one sees the lord—the ātman—other than the anātman—extolled by the great, one attains eminence getting rid of all grief."

By this śloka the meaning conveyed in the previous śloka is proved by the reference to the fruit, namely, that the knowledge of the true nature of the ātman results in absolute and complete removal of sorrow while knowledge of the anātman is bad fruit.

398

To the question how the form of pure auspiciousness accrues to the ātman, it is replied:

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।

स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९८ ॥

*svātmanyāropitāśeṣābhāsavastunirāsataḥ |*

*svayāmeva param brahma pūrṇam advayam akriyam ||*

By the removal of all impure features super-imposed on the ātman, one remains as the supreme Brahman, the infinite, non-dual and non-acting.

*svātmani āropitāni*: imagined, super-imposed by mere ajñāna.

*āśeṣābhāsavastūni*: all the things of the nature of the anātman and with impure qualities.

*nirāsataḥ*: by being destroyed by śruti, yukti and nididhyāsana, scripture, reasoning and contemplation.

*svayāmeva param brahma pūrṇam advayam akriyam*: one is oneself the supreme Brahman, the plenal, secondless and actionless. This is supported by a statement of the wise: *anveṣṭavyātmanavijñānāt prāk pramāṭṛtvamātmanah | anviṣṭassyāt pramātaiva pāpmadoṣādivarjitah || gauṇamithyātmano'sattve putradehādibādhānāt | sad-brahmātmāhamityevam bodhe kāryam katham bhavet ||*: "The ātman is known as a pramāṭā, knower, before the knowledge of the ātman which has to be sought arises. When it has been sought and attained, it is free from the taint of knowership etc. When this is cancelled by the realisation 'I am the Reality which is Brahman',

the identification of the ātman with sons etc., and the body etc., being annulled, where will there be any occasion for action?<sup>55</sup> The śruti also says, 'athāyamaśarīro 'mṛtaḥ prāṇo brahmaiva teja iva: "Then this ātman, unembodied, is immortal, the giver of life-breath for all, Brahman only, effulgent".

## 399

It is said in this śloka that if samādhi is practised with effort annihilating the seen world in the beginning, for him so established in samādhi, the perceived world, though cognised earlier, becomes like the horns of a hare.

समाहितायां सति चित्तवृत्तौ परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः प्रजल्पमात्रः परिशिष्यते ततः ॥ ३९९ ॥

*samāhitāyām sati cittavṛttau*

*parātmāni brahmaṇi nirvikalpe ।*

*na dṛśyate kaścidayam vikalpaḥ*

*prajalpmātraḥ pariśiṣyate tataḥ ॥*

If the mental functions are established in the true, unchanging, Higher Self, Brahman, this awareness of the phenomenal world is not experienced. What remains thereafter is merely a matter of meaningless word.

If the mental functions are established unwaveringly in the true and real non-sublatable Paramātman which is unchanging, this phenomenal world is not seen in the least. Then it remains a matter of words. *śabdaññānānupātī vastuśūnyo vikalpaḥ* (Yogasūtra): "Vikalpa means indicating by a sound without a corresponding object". As the ajñāna has been completely uprooted, the imagined wrong identification of the ātman with the anātman does not survive; for such wrong identification is the result of ajñāna. What remains is only the infinite saccidānanda Brahman. As what is asat (non-existent) like a sky-flower cannot lead to activity, the world that previously aroused joy, sorrow, desire, fear, anger, etc., does not—like a serpent whose fangs have been removed—induce the Brahmanīṣṭha to action.

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By the preceding, the anātmavāsanās in the mind of the śiṣya have been annulled and it is now inclined to the perception of the

<sup>55</sup> The ātman identified with sons etc., is called 'gaunātmā'; that identified with the body is called 'mithyātmā'; that which is the inmost core of one's being is called 'mukhyātmā'. It is also known as 'pratyagātmā'.

advaita truth. The guru then instructs him in the purport of all Vedānta, namely absolute unreality of duality (dvaita), and he does this by recourse to experience, reasoning, example and śruti-texts.

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०० ॥

*asatkalpo vikalpo'yaṁ viśvamityekavastuni ।*

*nirvikāre nirākāre nirviśeṣe bhidā kutah ॥*

This variegated world imagined in the one Entity (namely Brahman) is *asatkalpa*.\* Where can be any difference in that unitary Reality which is unchanging, unembodied and qualitiless?

A point of grammar is noticed here: *viśvam* is noun in the neuter gender. It must be referred to as '*idam viśvam*'. But the expression '*ayaṁ viśvam*' is used. This is due to the rule of the primacy of *vidheyam* over *uddeśyam*. (*apūrvārthabodhanam vidheyam, avagatārthānuvādaḥ uddeśyam*. That which intimates what is not known previously is *vidheya*; that which signifies what is known is *uddeśya*). *vikalpaḥ* is *vidheyam*, what is not known so far. It being masculine, it has primacy over *viśvam* which is known already which is neuter. Hence the use of the masculine *ayaṁ*.

*vikalpaḥ*: what is variously imagined: *vividham kalpyate*. It means it is imagined by ajñāna; there is no real object corresponding to it.

*asatkalpa*: *iśadaśamāptau kalap-pratyayaḥ*: the particle 'kal-pap' (*kalpa*) is attached to show that it is a little less than the complete (i.e., the world is not absolutely non-existent [*atyantāsat*] like a sky-flower, but it appears, but is not real). So it is *asatkalpa*: all but unreal. Yet, to those who are ever concentrating on Brahman in the seventh storey of spiritual heights<sup>55a</sup> the world does not even appear and so it is only like the horns of a hare, absolutely unreal. But for others, it is of the nature of *dr̥ṣṭanaṣṭa*, i.e., it is seen in the state of ajñāna and sublated on the dawn of jñāna, and like silver imagined in a shell, it is only *prātibhāsika* (reflectional). So it is not declared to be '*asat*', absolutely unreal, but it is said to be '*asatkalpa*'. Therefore, as duality is of the nature of *mithyā*, as there is really no second to Brahman, in that single Reality which is devoid of change, form and quality, of the distinctions of qualification and the qualified, part and whole, of class and individual

\* To be explained in the commentary.

<sup>55a</sup> Which is called *turyagā*. See the account of the *saptabhūmikās* in Appendix I.

and as they are not related even in the *tādātmya* relation of inherence, how can there be difference?

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द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०१ ॥

*draṣṭṛ-darśana-dṛśyādibhāvaśūnyaikavastuni ।*

*nirvikāre nirākāre nirviśeṣe bhidā kutaḥ ॥*

How can there be difference in the unitary Reality which is devoid of the distinctions of seer, seeing and seen, which is unchanging, unembodied and qualityless?

*draṣṭā: pramātā:* knower; *darśanam: pramitiḥ;* knowledge; *dṛśyam: prameyam:* object known. The word *ādi:* 'etc'. is to include the *pramāṇas*, the grounds of knowledge.

Or *draṣṭṛ-darśana-dṛśya* may mean *karṭṛ-karaṇa-kāryāṇi:* doer, instruments and action.

All these pertain to the state of *avidyā*. As a matter of fact, by the *śruti:* *yatra tvasya sarvamātmaivābhūt tat kena kaṁ paśyet* (*Brh.*): "Where of this everything was the ātman, then by whom can anything be perceived?", in the unchanging, pure, infinite *caitanya*, in the state of *jñāna*, *ajñāna* is destroyed. Hence, the distinctions of a seer, seeing and seen traced to it simply do not exist. These distinctions being absent in that supreme single entity, where can difference subsist? It means it does not exist. It is also indicated that there is no occasion for difference as there is no distinction of means (*karaṇa*) and action (*kārya*). There is no possibility of difference as there is no change of nature.

*nirvikāre:* in what is devoid of change.

*nirākāre:* in what has no limbs or parts or no form.

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कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०२ ॥

*kalpārṇava ivātyantaparipūrṇaikavastuni ।*

*nirvikāre nirākāre nirviśeṣe bhidā kutaḥ ॥*

How can there be any difference in the one Reality which is of superlative plenitude like the ocean at the time of cosmic deluge, and which is unchanging, unembodied and qualityless?



The Purāṇas say that at the time of the general deluge, the four oceans combine. All land will be submerged. The world becomes a vast sheet of water. Then everywhere there is water only; no speck of land is seen as there are no demarcations. A point of grammar: *aṇava* must be in the plural. But, as the oceans divided by land into four now become one, the singular is used. Even in this deluge, there is still the sky different from the ocean, which means then the ocean is not all. However, for conveying the infinite fullness to the hearer, the oneness of the ocean is given as in the example. It is like saying: "The sun speeds forth like an arrow". Obviously the speed of the sun is infinitely greater than that of an arrow. But the arrow is the speediest which the mind of man can ordinarily comprehend. Hence the comparison of the sun with it. So too here, notwithstanding the existence of the sky, the union of the four oceans into one is mentioned as an example of the *paripūrṇa-eka-vastu*, plenary single object to enable comprehension by the śiṣya. It is to bring out the significance of *atyantapūrṇa*, of what is superlative full. By the śruti *jyāyānā-kāśāt jyāyānantarikṣāt jyāyānebhyaḥ lokebhyaḥ*: "Greater than the sky, greater than the middle region, greater than these worlds"; and *pādo'sya sarvā bhūtāni tripādasyāmṛtam divi* (*Puruṣa Sūkta*): "All the creatures are one quarter of Him, three quarters of Him are immortal in the sky", where can be any difference in the incomparably excellent Paramātman which is a unitary substance, unchanging, unembodied and qualityless?

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Earlier too, though there was no difference, there was *ajñāna* which was the cause of the delusion of difference. As that has been completely uprooted, there is not even the delusion of difference. That is conveyed in this śloka.

तेजसीव तमो यत्र विलीनं भ्रान्तिकारणम् ।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ ४०३ ॥

*tejasīva tamo yatra vilīnam bhrāntikāraṇam ।*

*advitīye pare tattve nirviśeṣe bhidā kutaḥ ॥*

How can there be difference when the *ajñāna* which is the cause of delusion is dissolved, like darkness in light, in the Supreme Truth which is without a second and qualityless?

*tamaḥ*: means both *ajñāna* and darkness. Where in the Paramātman, the darkness of *ajñāna* which is the cause of delusion is

dissolved like darkness in the light of the sun etc., in that non-dual supreme Truth, how can any difference arise? As has been said: *vibhedajanake 'jñāne nāsamātyantikam gate | ātmano brahmaṇo bhedaṃ asantam kaḥ kariṣyati ||* "When the ajñāna which produces sense of difference has been completely destroyed, who will make the non-existent difference between the ātman and Brahman?"

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एकात्मके परे तत्त्वे भेदवार्ता कथं भवेत् ।

सुषुप्तौ सुखमात्रायां भेदः केनाश्लोकितः ॥४०४॥

How can there arise any talk of difference in the Supreme Reality which is unitary? Who has experienced difference in the state of dreamless sleep characterised by pure bliss?

The śruti says: *yadvai tanna paśyati, paśyan vai tanna paśyati, natu taddvitiyamasti tato'nyad vibhaktam yat paśyet (Bṛh.)*: "He who says that (in dreamless sleep) he does not see anything, says so even while seeing. There is none other than and distinct from him which he could see".

The fact that one does not see the world in dreamless sleep is not to be understood in terms of the Tārkika theory that the ātman does not see anything then as it is non-sentient (jaḍa). For in dreamless sleep there is the self-effulgence of the ātman which is ever of the nature of jñāna. But the truth is that the ātman will see something only if there is an other to it; but a second does not exist in that condition. Even if ajñāna exists in dreamless sleep, yet, it does not exist as an entity distinct from the ātman as there is identity between the śakti and the śaktimat, the power and its possessor. Hence the two words as 'anyat': other, and 'vibhaktam': separate, in the śruti. It is only the caitanya which is affected by the upādhi or ajñāna that can be the witness (sākṣī) in dreamless sleep. Ajñāna is imagined on its substratum itself and there is no difference between the imagined super-imposition and the substratum of that super-imposition.

Though this feature of the negation of the world (niṣpra-paṇcatva) is common to the states of waking and dreamless sleep, yet, in the latter, all the factors making for effectuation get merged. Therefore, the negation can be better understood in it and it is taught in relation to dreamless sleep to convey it better to the hearers.

If, while in the waking state, a person examines the nature of the caitanya in dreamless sleep and separates the ajñāna from the ātman, then his antahkaraṇa-vṛtti characterised by jñāna is destructive of ajñāna. His mind becomes void of prapañca (niṣprapañca) and of the form of Brahman (Brahmākāra). That condition is the state of jñāna; then the pure state of infinite Brahman is attained by the mind. That this is the conclusion is the purport of śruti.

Between the dreamless sleep and samādhi states there is similarity in that the vikṣepa śakti, the power of projecting the phenomenal world is absent in both. They differ in the point that there is āvaraṇa or concealment of Reality in dreamless sleep while it is absent in samādhi. Hence it is said by Śrī Appayya Dīkṣita (in his *Ātmārpaṇa Stotra*), 'nidrā samādhisthitiḥ': "My sleep is the state of samādhi (as I am then unconscious of the world)." This is intended to show that if a waking person thinks long about the blissful mental condition in the state of dreamless sleep, that itself leads him to a state of samādhi.

So, when it is said in the śloka: *ekātmake pare tattve bheda-vārtā katham bhavet*: "When the supreme Truth is one only, how can there be any talk of difference?", it means there is no difference at all; how then can one speak of difference? For there is no form of change to justify difference. The śruti says: "yadāhye-vaṣa etasminnadṛśye anātmye'nirukte' nilayane'bhayam pratiṣṭhām vindate atha so'bhayam gato bhavati (Taitt.). "When one attains the state of samādhi making for fearlessness in this (Brahman) which is imperceivable, unembodied, unqualified and unsupported (by anything else), then he attains fearlessness: "yatra nānyat paśyati nānyat śṛṇoti nānyat vijānāti sa bhūmā (Chānd.): "Where one does not see another, does not hear another, does not know another, that is the infinite."

If difference is real it must be seen in dreamless sleep. If it is argued that the affirmation in respect to dreamless sleep: 'I did not know anything' indicates the reality of ajñāna in that condition, we reply that it is completely burnt away in the state of samādhi. Therefore there is no reality to ajñāna or its products as they are totally destroyed. Also by the reasoning: *ādāvante'pi yannāsti vartamāne'pi tattathā*: "That which is not in the beginning and at the end, is also so in the intervening present," the phenomenal world of difference is not, was not and will not ever be, i.e., it is of the nature of mithyā. Thus being mithyā, which is the counter-part of negation in all the three periods of time (*traikālikaniṣedha-pratīyogītvam*) is established.

That is explained further.

नह्यस्ति विश्वं परतत्त्वबोधात्  
सदात्मनि ब्रह्मणि निर्विकल्पे ।

कालत्रये नाप्यहिरीक्षितो गुणे

नह्यम्बुबिन्दुः मृगतृष्णिकायाम् ॥४०५॥

*nahyasti viśvam paratattvabodhāt*

*sadātmani brahmaṇi nirvikalpe ।*

*kālatraye nāpyahirikṣito guṇe*

*nahyambubindur mṛgatṛṣṇikāyām ॥*

By the realisation of the Truth about Reality, the world does not exist in the unchanging Brahman which is of the nature of Real. In any of the three periods of time the (wrongly) seen serpent does not exist in the rope, nor do water particles exist in the mirage.

It is perfect and correct knowledge that is the cause of realisation of an object. Earlier, the mind was afflicted by delusion. Upon proper inquiry, the true ātman shines like a lamp, ajñāna disappears like darkness, and the world is found not to exist at all in Brahman.

*nahyasti: naiva asti: never exists.*

The ground for it is stated: *paratattvabodhāt*: by the realisation of the truth about the Supreme Brahman, i.e., its *niṣprapañcatva*: its being devoid of any connection with the world which is taught by śruti. For, there can be no doubt or wrong idea about a thing understood by the canons of knowledge. Therefore (as a matter of fact), the world does not at all exist.

Example for it: For, the serpent is not seen in the rope in all the three periods of time. Likewise the drops of water are never seen in the mirage. So too, the object appearing previously due to ajñāna is not real. This is supported by the Gītā text: *nābhāvo vidyate sataḥ*: 'Negation cannot pertain to what is real'. That is also the experience of the wise. It is the shell that appears like silver; the single moon appears like two. These are matters of ordinary experience in the world. So there can be no difference of opinion about the mithyā-character of what is super-imposed. Hence the śruti also: *yatra hi dvaitamiva bhavati taditara itaram paśyati* (Brh.); *mṛtyossa mṛtyum āpnoti ya iha nāneva paśyati* (Kaṭha): "Where one sees duality as it were, then one sees another; he who sees here as if many, he goes from death to death."

In the śruti, 'by the addition of the word 'iva' (as it were, or as if) the mithyā-character of dvaita is indicated.

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To clarify the same, the śruti is quoted.

मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात् सुषुप्तावनुभूयते ॥ ४०६ ॥

*māyāmātram idam dvaitam advaitam paramārthataḥ ।*

*iti brūte śrutissākṣāt suṣuptāvanubhūyate ॥*

The śruti itself says: this duality is only an appearance wrought by māyā; the ultimate truth is non-duality (advaitam). This is realised in dreamless sleep.

*māyāmātram*: māyayā miyate pratiyate, anubhūyate: it appears by māyā and is experienced on account of it.

*idam* (drśyam): i.e., whatever is perceived by the senses.

*dvaitam*: difference, duality.

*paramārthataḥ*: in reality—i.e. the truth.

*advaitam*: differenceless Brahman.

This is said in so many words by śruti.

It is experienced by everybody in dreamless sleep; therefore, there is no scope for discussion here; for experience is in accord with śruti which is free from any blemish; for it is not man-made; it is apauruṣeya.

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अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।

पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०७ ॥

*ananyatvam adhiṣṭhānād āropyasya nirīkṣitam ।*

*paṇḍitai rajjusarpādaḥ vikalpo bhrāntijīvanah ॥*

The non-otherness of the super-imposed from the substratum is seen by the learned. The sense of difference between the rope and the serpent etc., is on account of delusion.

It may be argued on the basis of the Kaivalyopaniṣad *suṣupti-kāle sakale vilīṇe tamo'bhibhūtaḥ sukharūpameti*: "When everything has merged in the state of dreamless sleep, enveloped by tamas, one attains bliss; the expression tamo'bhibhūtaḥ speaks of factual existence of tamas (darkness). It is replied that it does not actually exist there; it is imagined. Further, it is absent in

samādhī; hence it is said to be not real. Of what is super-imposed, its non-existence as a separate entity apart from the substratum as in the case of the rope-serpent, is clearly seen by the learned.

*vikalpah*: the sense of difference.

*bhrāntijīvanah*: It subsists by delusion; i.e., it is to be traced to *bhrānti*: When there is no delusion, no difference is seen due to the absence of any apprehension making for difference.

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The method of getting over the delusion is next explained.

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥४०८॥

*cittamūlo vikalpo'yam cittābhāve na kaścana |*

*atas cittam samādhehi pratyagrūpe parātmani ||*

The mind is the source of this sense of difference; when the mind does not exist (function), there is none. Therefore concentrate the mind on the innermost supreme ātman.

*cittam*: the extrovert mind, the mind going outward.

*cittamūlam*: has the extrovert mind as its source.

*cittābhāve*: when there is no (functioning of the) mind as in dreamless sleep, even the nominal avidyā is not capable of translating itself to action. That avidyā transforms itself in the form of the mind in the waking and dream states and originates the world. Therefore, firmly establish your mind in the Paramātmān which is your real nature. By that, all differences vanish along with the avidyā also.

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To establish the mind firmly in the Supreme ātman the following are affirmed with emphasis.

किमपि सततबोधं केवलानन्दरूपं

निरुपममतिवेलं नित्यमुक्तं निरीहम् ।

निरवधि गगनात् नृष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०९॥

प्रकृतिविकृतिशून्यं भावनातीतभावं

समरसमसमानं मानसंबन्धदूरम् ।

निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४१०॥

अजरममरमस्ताभासवस्तुस्वरूपं

स्तिमितसलिलराशिप्रलयमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४११ ॥

*kimapi satatabodham kevalānandarūpam  
nirupamam ativelam nityamuktam nirīham ।  
niravadhi gaganābham niṣkalam nirvikalpam  
hṛdi kalayati vidvān brahma pūrṇam samādhau ॥  
prakṛti-vikṛtiśūnyam bhāvanātītabhāvam  
samarasam asamānam māna-sambandhadūram ।  
nigamavacanasiddham nityam asmatprasiddham  
hṛdi kalayati vidvān brahma pūrṇam samādhau ॥  
ajaram amaram astābhāsavastusvarūpam  
stimitasalilarāśiprakhyam ākhyāvihīnam ।  
śamitaguṇavikāram śāśvatam śāntamekam  
hṛdi kalayati vidvān brahma pūrṇam samādhau ॥*

The vidvān realises in his heart during samādhī an indefinable plenary Brahman of the nature of eternal knowledge and of pure bliss, incomparable, beyond all bounds, ever free without desire, like the sky, without parts and indivisible.

The vidvān realises in his heart during samādhī an indivisible, plenary Brahman bereft of cause and effect relation, of unvarying nature, incomparable and incomprehensible, beyond all canons of knowledge, established by the words of śruti, eternal and perceived in the realisation of the wise.

The vidvān realises in his heart during samādhī an indivisible, plenary Brahman which never decays, which is immortal, free from the taint of ajñāna and its effects, like an unmoving vast expanse of water, that has no name, which is nirguṇa, eternal, ever identical (not changing) and unitary.

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*kimapi*: a certain; indescribable—beyond words.

*satata-bodham*: who is verily the eternal and infinite knowledge.

*kevalānandarūpam*: of the nature of bliss uncontacted by sorrow and free from all upādhis. By virtue of its being self-efful-

gent and of the nature of eternal bliss, it is indicated that it is the ultimate object of human aspiration and endeavour, paramapuruṣārtha.

*nirupamam*: incomparable; *vide* the *śruti*: *na tasya pratimāsti* (Bṛh.): there is no other like it.

*atívelam*: transcending bounds, i.e., beyond the universe.

*nityamuktam*: ever free: free from bondage, at any time.

*nīrīham*: without desire or without activity.

*niravadhi*: without end in respect of time, space or object.

*gaganābham*: (unattached and free from impurities) like the sky.

*niṣkalam*: without parts.

*nirvikalpam*: bereft of any kind of wrong idea.

*pūrṇam brahma vidvān samādhau kalayati*: the vidvān realises such a plenary Brahman in samādhi. The idea is to convey the instruction: 'you too realise, thus.'

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*prakṛtīvīkṛtīśūnyam*: by reason of its being eternal and without parts, and by virtue of the *śruti*: *tadetad brahma apūrvam anaparam* (Bṛh.): "This that Brahman (is) without a before and an after," devoid of any cause and effect relation.

*bhāvanātītabhāvam*: whose nature is beyond the imagination or comprehension without the aid of the Upaniṣadic texts.

*samarasam*: *ekarūpam*, of an identical nature.

*asamānam*: beyond compare.

*mānasambandhadūram*: beyond connection with any means of knowledge, beyond all *pramāṇas*. For, even *śruti* can only speak of it by implication (*lakṣaṇayā*). As Śrī Sureśvarācārya observed: *pramātā ca pramāṇam ca prameyam pramītiṣṭathā | yasya prasādāt siddhyanti tatsiddhau kim apeksyate ||* "What else can be required when That is realised by whose grace are established the knower, the ground, what is to be known and the knowledge itself?" When the *pratyagātman* (the inner *ātman*) becomes self-realised, even the *śrutis* which convey the annulment of the distinctions of knowing, knower and knowledge are indifferent. Or, it may mean: *mānam*: i.e., the canons of knowledge like *pratyakṣa*, direct sense-perception; *tatsambandhadūram*: devoid of any connection with it, i.e., incomprehensible by any of the canons of knowledge.



*nigamavacanasiddham*: established on the basis of the words of the Vedas.

*nityam asmatprasiddham*: *sadā* (brahmāham asmīti) vidvadanubhavgocaram: always the object of realisation (as 'I am Brahman') by the learned.

411

*ajaram*: devoid of decay.

*amaram*: devoid of destruction.

*astābhāsavastusvarūpam*: that from which all differences (wrought by *ajñāna*) have been extinguished.

*stimita-salilarāśiprakhyaṃ*: unmoving like an expanse of water without waves.

*akhyāvihīnam*: *nāmarahitam*: without name, because it cannot be classified as belonging to any class or group, as indicated by a name, or quality or an action and as casual relations cannot be associated with it. Vide the śruti: *akāśe ha vai nāma nāmarūpayor nirvahitā te yadantarā tat Brahma* (Chānd.): *Ākāśa* is the container of everything. That which includes the container and the contained is Brahman."

*śamitaguṇavikāram*: qualityless and changeless.

*śāśvatam*: *anādisiddham*: existing without any beginning.

*śāntam*: undisturbed by anything.

*ekam*: without a second.

*hṛdi kalayati vidvān*: as before.

412

समाहितान्तःकरणः स्वरूपे

विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्धि बन्धं भवगन्धगन्धिलं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ ४१२ ॥

*samāhitāntaḥkaraṇaḥ svarūpe*

*vilokayātmānam akhaṇḍavaibhavam ।*

*vicchindhi bandham bhavagandhagandhilam*

*yatnena puṃstvaṃ saphalikuruṣva ॥*

Clearly see the ātman of infinite glory in the Paramātman with the mind steadied in concentration; cut off the bonds fashioned by the vāsanās of saṃsāra and make your birth as a man fruitful.

*svarūpe*: paramātmani: in the Paramātman which is your real nature.

*samāhitāntaḥkaraṇaḥ*: with your mind firmly and unmovingly made to rest.

*akhaṇḍavaibhavam*: of limitless glory; being the substratum even of the expansive ākāśa.

*vilokaya*: realise.

*bhavagandhagandhilam*: contaminated by the vāsanās of saṁsāra.

*bandham*: ajñānam.

*vicchindhi*: destroy; *vide*: avidyāstamayo mokṣas sā ca bandha udāhṛtaḥ: "Mokṣa is the extinction of avidyā and that (avidyā) is spoken of as bondage."

*yatnena*: with effort; *vide* the śrutis: *yallābhānnāparo lābho yatsukhānna param sukham | yadbodhānnāparo bodhas tad brahmetyavadhāraya ||* "That than gaining which there is no higher gain; that than the bliss of which there is no higher bliss; that than by knowing which there is no higher knowledge, understand that to be Brahman." *ātmalābhānna param kiñcidasti*: "There is not anything beyond the getting (realisation) of the ātman"; *ātmānamanviccha guhām praviṣṭam*: "Inquire about the ātman embedded in the inmost cave of your being". *Vide* the Gītā text: *etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata*: "Knowing this, one becomes wise and of fulfilled purpose, Oh Arjuna!"; *vide* also the śruti: *ātmā vā are draṣṭavyaḥ etāvadare khalvamṛtatvam (Brh)*: "The ātman must be 'seen'; that verily is immortality". All these show that the realisation of the ātman (ātmāsākṣātkāra) alone is fruitful. By effort towards it make your birth as man secured by the many merits of previous births purposeful. Do not get into saṁsāra again.

413

सर्वोपाधिबिनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽवने ॥ ४१३ ॥

*sarvopādhivinirmuktam saccidānandam advayam |*

*bhāvayātmānam ātmastham na bhūyaḥ kalpase'dhvane ||*

Meditate on the ātman which is in you, free of all upādhis, of the nature of Pure Existence, Knowledge, and Bliss and non-dual, and you will not be entangled in saṁsāra again.

*ātmānam bhāvaya*: meditate on the ātman. How?

*Vinirmuktam*: completely freed of all upādhis; freed of the forms of the gross, subtle and causal bodies; freed even of the *vāsanās*.

*saccidānandam advayam*: of the nature of sat, cit and ānanda and non-dual.

*ātmastham*: existing in you; by this it is shown that the ātman is not far away. *vide* the *śruti*: *atravāva kila sat saumya na nibhālayase*: "Verily the ātman is here, dear one; do you not see?" The meaning is that it reveals itself to the subtle intellect.

*na kalpase'dhvaṇe*: being established in your own excellence, you do not get again into the path of samsāra; *vide* the *śruti*: *na sa punar āvartate* (*Chānd.*): "He does not come back again", and the *Gītā* text: *mām upetya tu kaunteya punarjanma na vidyate*: "There is no rebirth after attaining Me".

## 414

The negation of rebirth is explained.

छायेव पुंसः परिदृश्यमानमाभासरूपेण फलानुभूत्या ।

शरीरमारात् शववन्निरस्तं पुनर्न संघत्त इदं महात्मा ॥ ४१४ ॥

*chāyeva pumsaḥ paridrśyamānam*

*ābhāsarūpeṇa phalānubhūtyā* ।

*śarīramārāt śavavannirastam*

*punar na sandhatta idam mahātmā* ॥

The great one (who has had Brahman-experience), by reason of his realisation of the expansive consciousness, does not attach himself again to the body which is visible as a shadow when once it has been cast off like a corpse.

*mahātmā*: brahmabhāvam prāptaḥ puruṣaḥ: one who has attained Brahmanhood.

*phalānubhūtyā*: by reason of experiencing the attainment of expansive consciousness: *akhaṇḍākāra-vṛtti*: the natural caitanya not being concealed by ajñāna and hence revealed in its effulgence as svarūpa-caitanya.

*ābhāsarūpeṇa*: by reason of its being only an appearance like a slough cast off by a serpent appearing to others' eyes as a real serpent, or like the shadow of a person, this body which is seen till the moment of death, does not induce the sense of 'I' as before, being (mentally) cast away to a far distance, like a corpse.

*idam śarīram punarna sandhatte:* does not attach the ātmanhood etc. (ahamtādikam) to this body. Even if it appears, he is indifferent to it (as something external to him) as he would be to a pot etc.

415

सततविमलबोधानन्दरूपं स्वमेत्य  
त्यज जडमलरूपोपाधिमेतं सुदूरे ।  
अथ पुनरपि नैव स्मर्यतां वान्तवस्तु  
स्मरणविषयभूतं कल्पते कुत्सनाय ॥ ४१५ ॥

*satatavimalabodhānandarūpam svametya  
tyaja jaḍamalarūpopādhimetam sudūre ।  
atha punarapi naiva smaryatām vāntavastu  
smaraṇaviṣayabhūtam kalpate kutsanāya ॥*

Realising your true nature which is eternal, pure, intelligent and blissful, throw this sentiment, impure upādhi that is the body, far away. Let it not be thought of again; for the vomit only brings disgust when it is remembered.

*satatavimalabodhānandarūpam svam:* the Brahman which is eternal, free from impurity, effulgent and blissful.

*etya:* (pratyaktayā) *prāpya:* attaining it (as the inmost self).

*jaḍa-malarūpam upādhim etam:* This body which is insentient, impure and of the nature of an upādhi.

*sudūre tyaja:* fling far off.

*smaraṇaviṣayabhūtam:* smṛtam: remembered.

*kutsanāya:* causing disgust to oneself or censure by others.

After realising that one is the pure intelligence and bliss that is Brahman, after this jñāna, the body should not be thought of again. It must be cast away from the mind like an impure object. An example is provided for it. The vomit is a matter for disgust and revulsion. An impure object should not be thought of again as it will foul the mind. People also censure one who thinks of an evil object, which has been abandoned.

416

समूलमेतं परिदह्य ब्रह्मौ  
सदात्मनि ब्रह्मणि निर्विकल्पे ।  
ततः स्वयं नित्यविशुद्धबोधा-  
नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ ४१६ ॥

*samūlametam paridahya vahnau  
sadātmani brahmaṇi nirvikalpe ।  
tatas svayam nityaviśuddhabodhā-  
nandātmanā tiṣṭhati vidvariṣṭhaḥ ॥*

The highest of knowers remains firmly established as the eternal, pure, intelligent and blissful ātman after burning this body outright in the fire of unchanging Brahman which is the ever existent ātman.

*sadātmani*: in one's real nature which is unsublatable in any of the three periods of time.

*paridahya samūlam vahnau sadātmani Brahmaṇi nirvikalpe*: Burning this body from its roots along with ajñāna in the fire of the unchanging Brahman.

*vidvariṣṭhaḥ*: those who know are *vidah*; *teṣāṃ variṣṭhaḥ*: the superior among *vidvāns* is *vidvariṣṭhaḥ*. For one who remains as eternal, pure, intelligent and blissful, never will there be reflection of the anātman in him.

417

प्रारब्धसूत्रग्रथितं शरीरं  
प्रयातु वा तिष्ठतु गोरिव शृङ्गम् ।  
न तत्पुनः पश्यति तत्त्ववेत्ता-  
ऽऽनन्दात्मना ब्रह्मणि लीनवृत्तिः ॥४१७॥

*prārabdha-sūtra-grathitam śarīram  
prayātu vā tiṣṭhatu goriva śraṅgam ।  
na tat punaḥ paśyati tattvavettā-  
"nandātmanā brahmaṇi līnavṛttiḥ ॥*

Let this body fashioned by *prārabdha-karmas* go away or remain like the garland round the neck of a cow. The knower of Truth does not care for it again, his mental functions being merged in Brahman which is compacted of bliss.  
*prayātu tiṣṭhatu, vā*: let it go or remain, the cow is unconcerned about it.

*prārabdha-sūtra-grathitam śarīram*: the *prārabdha* itself is the string; the physical body made with it. A simile is given to this:

*sūtragrathitā śraṅgiva*: like a garland tied in a rope (round the neck of a cow as an adornment).

The cow has no attachment to it; but others consider it an adornment to it. Before *Brahmasākṣātkāra* arises, the body is made

for the experience of joy and sorrow. After Brahmasākṣātkāra, let this body go or stay; let it be dead or remain alive. The knower of Truth does not see it after realising that he is Brahman.

*tattvavettā*: ātmayāthātmyadarśī: who realises the true nature of the ātman.

*bhāvarttiḥ*: The reason for it is given. All his mental modes are merged in Brahman in a blissful state. The vṛttis do not project outward because they are blissful internally and are not outward-oriented. When the mind is immersed in the bliss of Brahmanubhava from which it does not turn, how or why would it be directed outward? It has attained that state where it sought unending bliss. Then having attained the eternal and surpassing state of bliss and become immersed in it, it does not rise (project itself) outward. As it will be said hereafter in the work (śl. 523): "Who that is a learned one, will delight in the void giving up the enjoyment of supreme bliss? Who will wish to see the painted moon when there is the real moon giving intense delight?"

## 418

The second half of the previous śloka which says the knower of the truth does not perceive it' is explained further.

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोः देहं पुष्पाति तत्त्ववित् ॥४१८॥

*akhaṇḍānandam ātmānam vijñāya svasvarūpatāḥ ।*

*kimicchan kasya vā hetor deham puṣṇāti tattvavit ॥*

After realising the blissful infinite ātman as his real nature, desiring which and for whose sake will the knower of Truth nourish the body?

*kimicchan*: desiring which, i.e. for attaining what that has not been attained, will he make effort; and as effort cannot be made without the body, will he nourish the body, he being knower of the truth and having understood the blissful ātman? The śruti too says: *ātmānam ced vijānīyād ayamaśmīti pūruṣaḥ*, *kimicchan kasya kāmāya śarīram anusañjvaret* (Mund.).

## 419

The mark of Truth properly known is spoken about.

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।

बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥४१९॥

*samsiddhasya phalam tvetat jīvanmuktasya yoginaḥ ।*

*bahirantas sadānandarasāsvādanam ātmani ॥*

This is the result that accrues to the yogin who has attained perfection and is a jīvanmukta. It is the permanent enjoyment of bliss in his mind both internally and externally.

This is the fruit that accrues to that yogin who adopting the preliminary means of sādhanacatuṣṭaya, approaches a guru, listens to the Vedānta-texts from his lips, reflects and meditates on them with concentration and translates them into facts of his own experience, and, who by reason of his mind being anchored in the Paramātman is a jīvanmukta, that is, one who is free of connection with every upādhi. The fruit is the enjoyment of bliss both outside and inside in the ātman, i.e., the antaḥkaraṇa. Even when the yogin comes to the vyutthāna daśā, i.e., when he relapses into world-consciousness from his samādhic state, there is no eclipse of his joy; for the akhaṇḍākāra-vṛtti of his mind has destroyed the concealment of the ātman. Hence, he experiences joy externally also. Others too, when they see him are able to infer from his smiling and pleasant countenance etc., that he experiences plenary bliss. The uninterrupted joy of mokṣa which is a state of the destruction of avidyā becomes possible of perception by others due to these marks of a jīvanmukta's countenance.

## 420

In this matter, if the especial effect of the several means are known either directly or in succession, the seeker of liberation (mumukṣu) will be able to attain perfection in a full measure. For that purpose, the fruits of vairāgya (detachment), bodha (knowledge) and uparati (abstinence) are given in that order.

वैराग्यस्य फलं बोधः बोधस्योपरतिः फलम् ।

स्वानन्दानुभवात् शान्तिरेवैवोपरतेः फलम् ॥ ४२० ॥

*vairāgyasya phalam bodhaḥ bodhasyoparatiḥ phalam ।*  
*svānandānubhavāt śāntir eṣaivoparateḥ phalam ॥*

The fruit of detachment is knowledge; of knowledge abstinence (from sense-pleasure) is the fruit. That leads to the experience of the bliss of the true self which, in turn, leads to peace.

Śrī Bhagavatpāda said earlier: *vairāgyānna param sukhasya janakam paśyāmi vaśyātmanah, taccecchuddhatarātmanabodhasahitam svārājyasāmānyādhuk* (śl. 377), that ascending the topmost floor of mukti does not accrue by any other means than vairāgya and bodha,

non-attachment and knowledge. By that is to be understood that they are both equally means to mokṣa.

Earlier, in respect of vairāgya, it was said: *etad dvāramajas-ramukṭiyuvateḥ*: (śl. 377). "This is the entrance for the perpetual state of mukṭi". Yet, it was also said in the latter half of the śloka: *sarvatrāsprhayā sadātmani kuru prajñām nijaśreyase*: "Turn your mind to the Real that is the ātman by non-desire everywhere for your spiritual benefit". This does not show clearly the cause and effect relation between vairāgya and knowledge. Therefore, it is made clear that though, amidst the means for liberation, namely, viveka (discrimination), vairāgya (non-attachment), śamādiṣaṭka (the six disciplines beginning with śama) and mumukṣutva (the desire for liberation), vairāgya and uparati (withdrawal from senses) are included, yet, as those means are internal in nature it may be that they are not strongly marked at the time of inquiry (into Brahman). They would acquire excellence by the adoption of the means to jñāna like śravaṇa and manana (hearing the words of the guru and thinking about them). Hence it has been said: *bāhyānālambanam vṛtteḥ eṣo'paratiruttamā*: "Non-attachment to externals is the pre-eminent condition of uparati." In the stage of inquiry, without nididhyāsana it will not be possible to get over wrong ideas (viparītabhāvanā). Hence, it will be impossible to secure *bāhyānālambanatva*, the state of non-attachment to external objects. Yet, it must be said that the mental state secures the capacity to inquire by non-attachment to sense-objects like sound etc.

Now, however, preceded by the elimination of the five sheaths, when one's own direct experience has been secured by nididhyāsana, the non-liability to be attracted by things which are the anātman can be effectively declared. That is why it is said that uparati (abstinence) is the fruit of bodha (knowledge). Previously in the midst of the six disciplines beginning with śama, uparati was said to be the effect of śama and dama. This is a preliminary state of uparati. It is only after the superior type of uparati as aforesaid has been attained that the śama defined as '*svalakṣye nīyatāvasthā manusāśśama ucyate*': "The state of mind, not sliding from its goal is called śama" that is described as śānti in the expression: *svānandā-nubhavācchāntireṣaivoparateḥ phalam*: "This śānti alone that arises from one's own experience of bliss is the fruit of uparati." This means the sādhanas that had been acquired previously by one's effort and by listening to the words of good persons who are concerned in one's welfare, attain excellence by inquiry and they become broadened and deepened. So too, the truth: 'Brahman is the Real, the



world mithyā,' is said to be of the form of discrimination between the eternal and the transient (*brahma satyam jaganmithyetyevam-rūpo viniścayaḥ, so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ*). This which was a matter of indirect knowledge previously (*parokṣajñāna*) acquires directness after inquiry. Similarly, by the Gītā text: *raso'pyasya param dṛṣṭvā nivartate*: "On seeing the Supreme, his taste too ceases", desire for sense-objects does not remain even as a tendency. Hence, *vairāgya* of the form of absolute absence of desire for objects is established in its fullness. Therefore, if, when inquiry is made by steadying the mind in practice of *vairāgya*, *bodha* which must necessarily arise does not arise, then it must be concluded that the means, namely *vairāgya*, is not complete. Hence, for its stabilisation, endeavour must be made. Thus, upon the direct realisation of the *ātman* arising from the knowledge of the Upaniṣadic texts, or when the direct knowledge free from doubt or wrong ideas arises, *uparati* becomes the fruit of that *bodha*. Even after this knowledge has been acquired, if the withdrawal of the mind from the external objects is absent, it must be understood that the mind has not acquired firm knowledge. The reason for this is the incompleteness of *vairāgya*. If *vairāgya* is not complete, and if the conviction about the truth of the *ātman* is not firm, what then is the distinctive feature of those who have acquired *vidyā*? How will there be abstinence from sense-pleasure for those who have knowledge? Of an abstinent mind, peace from experience of the bliss of the *ātman* and remaining inactive—these alone are the fruits. For, it has been said: *jñānāmṛtena tṛptasya kṛtakṛtyasya yoginaḥ | naivāsti kiñcit kartavyam asti cenna sa tattvavit ||* : "For the yogin who is satisfied (who has deeply drunk) the nectar of *jñāna* and who has achieved his purpose, there is nothing to be done; if there is, then he is not a knower of the Truth." If the succeeding things do not arise, it means that the preceding things have been infructuous (*yadyuttarottarābhāvaḥ pūrvapūrvam tu niṣphalam*). So until the determined effect of each is attained, it means that the practice of the respective preceding means is not complete. That knowing this, the aspirant should endeavour properly is conveyed for the perfection of the means.

The fruit of Brahma-vidyā is conveyed.

निवृत्तिः परमा तृप्तिः आनन्दोऽनुपमः स्वतः ।

दृष्टदुःखेष्वनुद्वेगः विद्यायाः प्रस्तुतं फलम् ॥ ४२१ ॥

*nivṛttiḥ paramā trptiḥ ānando'nupamaḥ svataḥ |  
dṛṣṭaduhkheṣvanudvegaḥ vidyāyāḥ prastutam phalam ||*

Withdrawal (from all activity), absolute satisfaction, incomparable natural bliss and absence of regret over the perceived miseries—these constitute the pre-eminent fruit of knowledge.

*nivṛttiḥ*: withdrawal from all actions; non-activity, the state of nothing remaining to be done.

*paramā trptiḥ*: absolute satisfaction of the form, 'what has to be done has been done; what has to be attained has been attained; hereafter there is nothing to do or to attain'. One's peculiar self-satisfaction in this manner.

*ānando'nupamaḥ*: anupamaḥ: incomparable. ānandaḥ: permanent superlative bliss that is not dependent on sense-objects.

*dṛṣṭaduhkheṣvanudvegaḥ*: absence of regret over sorrows suffered as a result of prārabdha-karmas. When sorrows arise, the ajñānin walls in regret: 'I am a sinner; fie on me, the evil one' etc. Though these appear to be words of wisdom, yet, if this man had acted in his previous life as a deterrent against sinful action, it would have been purposeful. Now it avails little. Such delusion regarding what might have been is a modification of tamaḥ. This is udvega or regret. Grief is a mental mode of anguish brought about by rajoguṇa due to attachment etc., at present. That is the difference between grief and regret. There is no occasion for such regret in the case of a jñānin on account of the four features of cessation from activity, absolute satisfaction, incomparable bliss, non-dependence on sense-objects and absence of regret for sufferings experienced. This is the perceived pre-eminent fruit of the knowledge which is synonymous with realisation of the truth about the ātman.

#### 422 & 423

Among these, the nature of withdrawal (from activity) is explained. When this is the difference between the unwise and the wise person, what needs be said in respect of vidyā relating to the Paramātman which is the result of viveka? These ślokas expand this idea.

यत्कृतं भ्रान्तिबलायां नानाकर्म जुगुप्सितम् ।  
पश्चात्तरो विवेकेन तत्कथं कर्तुमर्हति ॥ ४२२ ॥

विद्याफलं स्यादसतो निवृत्तिः

प्रवृत्तिरज्ञानफलं यदीक्षितम् ।

तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ

नोचेद् विदो दृष्टफलं किमस्मात् ॥४२३॥

*yatkṛtam bhrāntivelāyām nānakarma jugupsitam ।*

*paścānnaro vivekenā tat katham kartum arhati ॥*

*vidyāphalam syādasato nivṛttiḥ*

*pravṛttirajñānaphalam yadīkṣitam ।*

*tajjñāñayor yanmṛgatṛṣṇikādaḥ*

*noced vido dṛṣṭaphalam kimasmāt ॥*

How can a man who did various loathsome deeds during a state of delusion do them later after the dawn of viveka?

The result of knowledge will be withdrawal from what is unreal. Action is the result of ajñāna. This distinction between jñānin and ajñānin is seen in the case of the mirage etc. Else, how will the direct fruit of one who knows be withdrawal from this?

Even as a man of discrimination will withdraw later from the loathsome actions which he did earlier due to delusion before the dawn of viveka, so too arises the state of complete cessation from all actions on the part of the man of knowledge as there is nothing for him to obtain and as he is ever established in Brahman. That this is a matter of general experience is conveyed in the next śloka.

*mṛgatṛṣṇikādaḥ*: in the mirage etc. *Etc.* is intended to include the case of the shell-silver. The wise man does not go in quest of water knowing it to be a mirage. The ignorant man who does not know that a hot place appears with water due to the rays of the sun, goes there for water, but does not get it; his effort becomes fruitless.

It is shown that the fruit of knowledge is turning back from the unreal and the fruit of ajñāna is going towards it. This is clear. Otherwise, what is the fruit of a jñānin who knows it thus? What else is the perceived effect of withdrawal from the unreal?

*asmāt*: *asannivṛttirūpāt*: from the withdrawal from the unreal.

In this context, in the matter of Brahma-vidyā, by the word *asat*, the *anātman* is understood, i.e., everything that is not Brahman. Previously in the state of ajñāna there was action towards

it (the unreal), as then the svarūpānanda, the bliss of self realisation had not been attained. Now, however, to one who has known (realised) his ātman, as everything else is understood to be mithyā, there is no occasion for any action at all. Thus the fruit of knowledge is withdrawal from the *asat*, from what is not real.

## 424

That withdrawal arises also because there is no impulse to action. By the word *anicchoḥ* in the śloka supreme satisfaction is conveyed.

अज्ञानहृदयग्रन्थेः विनाशो यद्यशेषतः ।

अनिच्छोर्विदुषः किन्नु प्रवृत्तेः कारणं स्वतः ॥४२४॥

*ajñānahṛdayagranther vianāśo yadyaśeṣataḥ ।*

*anicchor viduṣaḥ kinnu pravṛttheḥ kāraṇam svataḥ ॥*

When the knot of *ajñāna* in the heart has been completely cut off, what can induce the wise man to act who has no desire of his own to satisfy?

The knot of the heart is wrought by *ajñāna*. It is the result of the super-imposition leading to (wrong) identification of the *sākṣi-caitanya* in the *buddhi*. When, by the *akhaṇḍākāra-vṛtti* of the mind, the *ajñāna* which is the cause of that knot is destroyed from its roots including the *vāsanās*, then what can be the impulse to action to a wise man who has no desires? For, everywhere, desire is the cause of action. When that does not exist, there can be no action. For, it is said: without thought of a benefit even a fool does not embark on an action. Hence is the desire for *mokṣa* included among the *sādhana-catustaya* (the fourfold means to liberation). Desire is a quality of the *antaḥkaraṇa*; *vide* the *śruti*: *kāmas saṅkalpo vicikitsā śraddhā aśraddhā dhṛtir adhṛtir hrīr dhīr bhīr ityetaś sarvaṃ māna eva* (*Brh.*). "Desire, purpose, doubt, faith, lack of faith, courage, absence of courage, bashfulness, intelligence and fear are all only qualities of the mind."

The desire of the mind for external objects is due to non-realisation of the blissful ātman. Due to perception of defects in the external objects and his desire for *mukti*, the wise man is drawn to śāstraic pursuits through *śravaṇa*, *manana* and *nididhyāsana* in respect of the ātman which is of the nature of supreme bliss. There is no more any desire when the ātman has been realised; for the objective has been achieved. Even during inquiry, external desires do not at all exist as the supreme means of *vairāgya* has been prac-

tised. As no desire exists for such a one, it must be said that the witness-consciousness too (sākṣī) has no desire arising from the super-imposition of a (false) identity. Even the desire for (knowledge of) the ātman is there only so long as there is ajñāna of the ātman. When the ajñāna is destroyed, the super-imposition caused by the identification of the sentient with the insentient produced by it is also destroyed and there is complete withdrawal (from action). So, in all ways, there is nothing to induce activity externally or internally. Thus, the meaning of withdrawal from action is remaining in a state of actionlessness. This is the direct fruit of Brahmayāgyā.

## 425

When are vairāgya, bodha and uparati (detachment, awakening and abstinence) to be known as having arisen in full? The question is answered by the guru for the benefit of the pupil.

वासनानुदयो भोग्ये वैराग्यस्य परावधिः ।

अहंभावोदयाभावो बोधस्य परमावधिः ।

लीनवृत्तेरनुत्पत्तिः मर्यादोपरतेस्तु सा ॥ ४२५ ॥

*vāsanānudayo bhogyē vairāgyasya parāvadhiḥ ।*

*ahambhāvodayābhāvo bodhasya paramāvadhiḥ ॥*

*līnavṛtter anutpattir maryādoparatestu sā ॥*

The supreme limit of detachment is the non-springing of vāsanās in respect of enjoyable objects. The non-springing of the sense of the 'I' (in the things which are the anātman) is the extreme limit of bodha. The non-springing again of the modifications which have ceased is the extreme limit of uparati.

*bhogyē vāsanā-anudayaḥ:* When there is absence of excitement even in their presence by sense-objects once experienced, that is the limit of detachment. Such a mind is dead to sense-objects. How will there be any attachment to them? Thus has been shown the ultimate in detachment.

*ahambhāvasya udaya-abhāvaḥ:* This may be explained in two ways. It may mean the cancellation of the sense of 'I' (aham) in the cognition 'I am Brahman': *aham brahmāsmi*, after the manner

of 'bādhāyām sāmānādhikaranyam'.<sup>56</sup>

So too here when it is said: 'aham brahma asmi', 'I am Brahman,' the sense of 'I' (aham) is cancelled like the idea of the thief, and Brahman remains like the idea of the pillar in the other case. Thus the non-springing of the sense of the 'I' in the plenary experience of Brahman is the ultimate limit of bodha. For, in Brahman which is the all, there is no place for the delimiting sense of the 'I'. Hence it was said earlier in śloka: *vadatyeṣa bhrāntastva-mahamiti māyāmadirayā*: One deluded by the wine of māyā speaks in the language of 'you' and 'I'. The meaning is that which was cognised as 'I' in the assertion 'aham brahmāsmi': "I am Brahman", is Brahman only, like 'yaḥ coraḥ sa sthānuḥ': "He who was (appeared as) a thief, is a pillar".

Or, *ahambhāvodayābhāvaḥ* may be taken to mean the non-arising of the sense of the 'I' in the (five) sheaths covering the ātman.

*līnavṛtteḥ anutpattiḥ uparateḥ mār्याda*: the limit of uparati (abstinence) is the non-springing again of the mental modifications which have been extinguished. It is the non-revival of the mental modification which has merged in the bliss of ātman-realisation. Even as ghee which has come from milk will not lapse back into the state of milk, so too, is the case with incomparable bliss. From it arises supreme sense of fulfilment. Hence there will be withdrawal from everything. Thus is shown the cause-and-effect relation between these.

426

Now the guru explains the incomparable bliss of the jñānin.

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधीः

अन्यावेदितभोग्यभोगकलनो निद्रालुवद् बालवत् ।

स्वप्नालोकितलोकवज्जगदिदं पश्यन् वदचिल्लब्धधीः

आस्ते कश्चिदनन्तपुण्यफलभृक् धन्यः स मान्यो भुवि ॥ ४२६ ॥

<sup>56</sup> 'Sāmānādhikaranyam' means two different words having reference to the same object. In the case of 'bādhāyām sāmānādhikaranyam', the same object is referred to by two words as when an object which is really a pillar is spoken of in ignorance caused by darkness, as a thief. 'This is a pillar' is the truth, 'This is a thief,' is the opposite of it. Both words cannot apply to the same object. One of them should be cancelled. Here the knowledge about the object will take the form: 'This which appeared as a thief is really a pillar.' What was cognised as a thief is a pillar. By virtue of 'bādhāyām sāmānādhikaranyam,' in the cognition 'aham brahmāsmi', the sense of 'aham' becomes bādhita and the consciousness of Brahman alone remains.

brahmākāratayā sadā sthitatayā nirmuktabāhyārthadhīḥ  
 anyāvedita-bhogya-bhogakalano nidrāluvad bālavat |  
 svapnālokalokavat jagadidam paśyan kvacillabdhadhīḥ  
 āste kaścīd anantapuṇyaphalabhug dhanyaḥ sa  
 māṇyo bhuvi ||

Freed from awareness of any external object by reason of his ever being Brahman, consuming only what is needed for bodily sustenance proffered to him by others like one in sleep or like a child, looking at this world when he comes to external sight like one seen in a dream, remains the blessed one enjoying infinite merit. He is to be honoured on earth.

The reason why the mind of the blessed one is freed from all awareness of external objects is his being always anchored in Brahman. There is not any other kind of awareness. He remains for ever in the realisation of the Paramātman which is of the nature of the infinite sat, cit and ānanda which is the ultimate objective of all human effort.

*nirmukta*... completely freed (from all worldly attachments) along with the *vāsanās*. The word is to be understood as *naṣṭāḥ bāhyārthāḥ yasyām*: not 'yayā', 'by which'. Mind in which all sense of external objects has been destroyed. For, tendencies get nullified of their own accord without needing any effort for their removal. As the *Gītā* says, *raso'pyasya param dṛṣṭvā nivartate*: "Even the mental tendencies of such a person withdraw when the Supreme is realised." Thus, when Brahman is realised, the absence of necessity for effort to withdraw from sense-objects is clearly seen. So *nimukta-bāyārthadhīḥ* means he whose awareness of the external objects has been destroyed.

*kaścīd*: a rare person: adjective to this is *anyāvedita-bhogya-bhoga-kalanaḥ*: "He whose means of subsistence—food and drink—are provided by others." That is, swallowing the food and drink put into his mouth. As one asleep automatically swallows what is put into his mouth by another, or as a child is fed by its mother (with no effort by the person or the child), so too, in the absence of the condition of being extrovert, there is no mental affiliation with anything external and there is an automatic swallowing (like a reflex action) of the objects making for physical sustenance. The idea is that even the inevitable experience of the effect of the *prārabdhakarmas* for the sustenance of the body accrues only through others.

*kvacit: paramātmāni, labdhadhīḥ*: that some one whose mind is established in the Paramātmān. Or, *kvacit: kadācit, labdhadhīḥ*: when at any time he lapses back to the world-awareness, he looks as one seen in a dream, as mere mithyā.

*kaścit: brahmavidvarah:* that superior brahmavit, the knower of Brahman.

*idam jagat svapnālokalokavat (mithyātvena) paśyan:* seeing this world as mithyā as seen in a dream.

*anantapūṇyaphalabhuk:* the experiencer of the bliss of liberation which is the fruit of the good deeds done in hundreds of crores of previous lives.

*āste sa dhanyaḥ bhuvi mānyaḥ:* such a blessed one exists on earth esteemed by all.

By this has been declared that the fruit of ātmajñāna is incomparable bliss without dependence on sense-objects. Vide the śruti: *so'snute sarvān kāmān saha (Taitt.)*; the Gītā text: *yāvānārtha udapāne sarvatas samplutodake | tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ||* and also the śruti: *etasyaivānandasya anyāni bhūtāni mātrāmupajīvanti (Brh)*: "He enjoys all his desires together; even as the benefits of limited reservoirs of water are fulfilled in an infinite expanse of water, all purposes of prescribed duties are achieved by one who has acquired knowledge (realisation) of Brahman" and, "of this bliss itself other joys are an infinitesimal fraction". Or, it may mean that he who knows the infinitely great and the infinitely small; i.e., the Brahmajñānin by virtue of his Brahmabhāva which is like the ocean, experiences together at the same time all the joys which accrue to men of the world by the extent of their meritorious deeds and the pleasures ensuing upon them.

*anantapūṇyaphalabhuk:* The Brahma Gītā explaining the Taittirīya idea says: *so'snute sakalān kāmān akrameṇa surarābhāḥ | viditabrahmarūpeṇa jīvanmukto na saṁsayaḥ ||* : "Oh ye best of gods! by reason of his knowledge of the nature of Brahman, the jīvanmukta enjoys all pleasures at the same time (not in succession)." All the pleasures arising from sense-objects are but a drop in the vast ocean of Brahmānanda. When it is said: 'He whose mind is given to Brahmavicāra even for a moment, has bathed in all the holy waters; the whole earth has been gifted away by him; a thousand sacrifices have been performed by him; all his gods have been propitiated; his ancestors have been rescued from saṁsāra; he is deserving of adoration even in the three worlds,' what needs to



be affirmed of him who is always established in Brahman? For, it is said: Of him whose mind is ever immersed in the ocean of knowledge of the supreme Brahman, his lineage has got purified, his mother has realised her purpose and the earth has been sanctified by him. The śruti also says: *tasmādātmaññam hyarcayet bhūtī-kāmaḥ* (Bṛh.): "Therefore let him who desires prosperity worship him who has known (realised) his self (the ātmañña)."

## 427

With the idea that if the qualities of a jīvanmukta are known, the aspirants will be able to endeavour to attain that state, for the benefit of those who desire liberation, the guru begins to detail those qualities.

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२७ ॥

*sthitaprajño yatirayam yassadānandam aśnute ।*

*brahmaṇyeva vilīnātmā nirvikāro viniṣkriyaḥ ॥*

This yati who enjoys bliss for ever with his mind resting in Brahman only, unchanging and inactive is a sthitaprajña (man of steadfast wisdom), whose mind is firmly anchored in Brahman.

*brahmaṇyeva vilīnātmā*: he whose antaḥkaraṇa has merged in Brahman.

Hence, *nirvikārah*: devoid of the changes of the mind due to joy, sorrow, etc.

*viniṣkriyaḥ*: devoid of all external activities of the body etc.

Or, changelessness may be said to be due to actionlessness as stated in Śrī Bhagavatpāda's commentary on Brahmasūtra (Samanvayādhikaraṇa): *kriyā svāśrayamavikurvati naivātmānam labhate*: "An action subsists only by the change which affects its locus; it never attains the ātman."

This yati who enjoys this bliss always is a sthitaprajña, man of steadfast wisdom.

This śloka is in the form of an aphorism.

## 428

In that context, the quality of being a sthitaprajña is explained.

ब्रह्मात्मनोः शोधितयोरेकमावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सा सर्वदा भवेद्यस्य स जीवन्मुक्त इष्यते ॥ ४२८ ॥

*brahmātmanoḥ śodhitayoḥ ekabhāvāvagāhinī |  
nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate ||  
sā sarvadā bhaved yasya sa jīvanmukta iṣyate ||*

The mental modification which comprehends the identity of Brahman and the ātman after analysing them is called prajñā. He who possesses this type of prajñā always is said to be a jīvanmukta.

Sthitaprajñā means, sthitā satatam vartamānā prajñā yasya saḥ: he whose prajñā is rooted (in Brahman) always.

The meaning of prajñā is given. *brahmātmanoḥ śodhitayoḥ ekabhāvāvagāhinī vṛttiḥ prajñeti kathyate*: By the method shown in the context of the explanation of the mahāvākya, Brahman is the Paramātman; the ātman is the inner (pratyak) ātman. Brahman is indicated by the word 'Tat'; the ātman by the word 'tvam'. When they are shorn of their upādhis, they have an identical reference. The modification of the mind as such infinite cit, unchanging and not related to the mithyā-objects and brought about by hearing (the words of the guru), thinking and firm reflection on them, śravaṇa, manana and nididhyāsana, is said to be prajñā.

*sā sarvadā bhaved yasya*: if it subsists always. Such a one is called a jīvanmukta. For, it is the idea of a thing in what is not that thing (atasmin tadbuddhiḥ) which is the cause of bondage. When one is for ever in the experience of such infinite consciousness, there is not any trace of bondage at all.

429

यस्य स्थिता भवेत् प्रज्ञा यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ ४२९ ॥

*yasya sthitā bhavet prajñā yasyānando nirantarah |  
prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate ||*

He is said to be a jīvanmukta whose prajñā is firmly established, whose bliss is continuous, and to whom the world is as a thing forgotten.

This is the explanation of the two expressions in the śloka 427 which is in the form of a sūtra, namely, *yassadānandamaśnute* and *brahmaṇyeva vilīnātmā*. Here everything is his form or svarūpa. Therefore, there is no question of exclusion by qualifications. Or, it may be understood to mean: he whose prajñā (consciousness) is firmly established (in Brahman) is a jīvanmukta. Similarly, he

whose bliss is uninterrupted is a jīvanmukta; he for whom the world is as if forgotten is a jīvanmukta. The suffix 'prāyaḥ' in 'vismṛtaprāyaḥ' is used to indicate that, according to the Gītā utterance: *upadekṣyanti te jñānam jñāninas tattvadarśinaḥ*: "The men of wisdom who are seers of the truth will instruct you in that wisdom", the world is remembered as it were by the guru when he comes out of his samādhi for the instruction of the śiṣya, by the good fortune of the śiṣya.

430

The difference from the state of dreamless sleep is conveyed.

लीनधीरपि जागर्ति यो जाग्रद्धर्मवर्जितः ।

बोधो निर्वसनो यस्य स जीवन्मुक्त इष्यते ॥ ४३० ॥

*līnadhīrapi jāgarti yo jāgraddharmavarjitaḥ ।*

*bodho nirvāsano yasya sa jīvanmukta iṣyate ॥*

He is said to be a jīvanmukta who is awake though his mind has merged in Brahman, but without the features of the waking state and whose awareness is free from desire.

In dreamless sleep the mind is merged in ajñāna. Now in the case of a jīvanmukta it has got merged in Brahman which is pure cit. As there is no occasion for tamas (darkness) there, though his mind is merged, he is awake. It means that he is free from the sleep of avidyā. Or, as all objects are connected with the ātman uncovered by avidyā everything is apprehended as not distinct from oneself.

The character of the waking state is the association of sense-organs with objects: *indriyairarthopalabdhiḥ jāgaritamiti; jāgraddharmavarjitaḥ*. Even in such waking state, there is no attachment as before, to the gross body; hence, the jīvanmukta is said to be devoid of the qualities of the waking state, *jāgraddharmavarjitaḥ*. In accordance with the Gītā text: *rāga-dveṣa-viyuktaistu viśayān indriya-aiścaraṇaḥ | ātmavaśyair vidheyātmā prasādamadhi-gacchati* ॥ "He attains peace, who, self-controlled, approaches objects with the senses devoid of love and hate and brought under his control". Effort is made for such peace even during the pendency of adhyāsa (i.e., before the dawn of enlightenment).

*bodho nirvāsano yasya*: he whose bodha (mind) though it pertains to objects is free from vāsanā (residual tendencies), i.e., is devoid of the power to induce action. In accordance with the Vāsiṣṭha text *yadṛcchopanateṣvakṣi-digdravyesu yathā punaḥ | nirā-*

*gameva patati tadvad bhogyeṣu dhrīradhāḥ* ॥ "The man of courageous (steadfast) mind is unattached to objects of enjoyment even as he is indifferent again to objects of vision, hearing etc., which merely occur before him", is devoid of the sense to discard or to take up. Or, *linadhārapi jāgarti* may mean that the man whose mind has merged in Brahman is yet awake because the eye and the sense-organs do not still cease to function. Though the sense-organs are awake, he does not experience their objects; so he is free from the qualities and activities of the waking state; he is *jāgraddharmavarjitaḥ*. Though they are experienced occasionally, due to steadfastness of his *viveka*, he is devoid of love and hate and his mind is free from *vāsanās*.

By this, *nirvikāratva* mentioned in the aforesaid aphoristic śloka is explained.

## 431

By the following twelve ślokas, the unchanging character of the mind of the *jīvanmukta* is primarily explained. For, when the *prajñā* is thus firmly established in Brahman, bliss is always secured without effort.

शान्तसंसारकलनः कलावानपि निष्कलः ॥

यः सच्चित्तोऽपि निश्चितः स जीवन्मुक्त इष्यते ॥ ४३१ ॥

*śānta-samsāra-kalanaḥ kalāvānapi niṣkalaḥ* ।

*yassacitto'pi niścittaḥ sa jīvanmukta iṣyate* ॥

He is called a *jīvanmukta*, whose afflictions of *samsāra* are appeased, who, though learned, yet, is without learning (as it were) and who, though possessed of a mind, is yet free from the mind.

*iṣyate* means is (desired to be) declared: he is called or said to be *śānta-samsāra-kalanaḥ*: he whose cares and anxieties relating to *samsāra* have been stilled. This adjective is the reason for calling him *niścittaḥ*.

*kalāvānapi*: though adept in all *vidyās*.

*niṣkalaḥ*: as he is devoid of all mental modifications other than that as Brahman. Or, though possessing the sixteen *kalās* enumerated in the *Muṇḍaka Upaniṣad*, till the time of liberation without attachment to them as they are looked on as elements foreign to oneself.<sup>57</sup>

<sup>57</sup> These *kalās* are enumerated in *Prāśnopaniṣad* (6th *prāśna*) as explanatory of the *Muṇḍaka*-text. They are said to refer to: *prajñā*, *śraddhā*, *ākāṣa*, *vāyu*, *jyotiḥ*, *āpaḥ*, *prthivī*, *indriyam*, *manah*, *annam*, *viryam*, *tapas*, *mantraḥ*, *karma*, *loka* and *nāma*.

*sacitto'pi niścittaḥ*: though possessed of a mind, enveloped by his ātman, is without a mind; i.e., by reason of absence of external actions, he is as one stupefied. Or, he may be said to be a niścittaḥ as he has no attachment etc.

432

वर्तमानेऽपि देहेऽस्मिंश्छायावदनुवर्तिनि ।

अहंताममताभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

*vartamāne'pi dehe'smiṁśchāyāvadanuvartini* ।

*ahamtā-mamatā-abhāvo jīvanmuktasya lakṣaṇam* ॥

The mark of a jīvanmukta is the absence of the sense of the 'I' or 'my' in this body though it is with him like a shadow.

*chāyāvad anuvartini*: Though they exist in this gross body, the senses of 'I' and 'my' are as if they relate to another body. The character of a jīvanmukta is being without the sense of the 'I' or 'my' in his body as all modifications, love, hate etc., old age, death etc., are to be traced to the gross body. When the source is non-existent, changelessness becomes a matter of course.

433

अतीतानुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्ते जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

*atītānanusandhānam bhaviṣyadavicāraṇam* ।

*audāsīnyamapi prāpte jīvanmuktasya lakṣaṇam* ॥

The mark of a jīvanmukta is not pondering over what has been, not worrying about what is to be and indifference about the present.

*ananusandhānam*: not remembering.

*bhaviṣyadavicāraṇam*: not thinking about the future.

*prāpte*: about the present.

*audāsīnyam*: indifference; being without attachment.

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गुणदोषविशिष्टेऽस्मिन् स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

*guṇadoṣaviśiṣṭe'smin svabhāvena vilakṣaṇe* ।

*sarvatra samadarśitvam jīvanmuktasya lakṣaṇam* ॥

The mark of a jivanmukta is seeing with an equal eye all this of the world which by nature is very peculiar, being endowed with good and evil qualities.

Because they are endowed with good and evil qualities, they are, by nature, peculiar. In the *Atma Vidyā Vilāsa*, Śrī Sadāśivendra says: *na niṣedhati doṣadhiyā guṇabuddhyā vā na kiñcidādatte ; āvidyakam aḥilam iti jñātvā-udāste yatiḥ ko'pi* ॥ "A yati does not reject anything in the belief that it is evil, nor does he accept anything in the belief that it is good, knowing, as he does, that everything is the product of avidyā". Accordingly, *samadarśitva* is, being without rejection or acceptance.

Or, *samadarśitva* may mean seeing Brahman everywhere according to the *smṛti*: *nirdoṣam hi samam brahma* (B. G.): "The Brahman is without blemish, the same everywhere".

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इष्टानिष्टार्थसंप्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

*iṣṭāniṣṭārthasamprāptaū samadarśitayā'tmani* ।

*ubhayatrāvīkāritvam jīvanmuktasya lakṣaṇam* ॥

The mark of Jivanmukta is being without change in oneself by reason of seeing with an equal eye both the cases of the accrual of what is favourable or unfavourable.

For, the jivanmukta has no sense of distinction between the favourable and the unfavourable.

*ubhayatra avīkāritvam*: being changeless in respect of both; being without joy or sorrow for either.

*iṣṭāniṣṭa*: favourable and unfavourable from the point of view of worldly persons; to the jivanmukta, nothing is *iṣṭa* or *aniṣṭa*.

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ब्रह्मानन्दरसास्वादसक्तचित्ततया यतेः ।

अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ ४३६ ॥

*brahmānanda-rasāsvādāsaktacittatayā yateḥ* ।

*antarbahir-avijñānam jīvanmuktasya lakṣaṇam* ॥

The mark of a jivanmukta is unawareness of the interior or the exterior as his mind is wholly engrossed in the experience of the bliss that is Brahman.

This is clear.

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देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत् स जीवन्मुक्त इष्यते ॥४३७॥

*dehendriyāḍau kartavye mamāhambhāvavarjitaḥ ।  
audāsīnyena yastiṣṭhet sa jīvanmukta iṣyate ॥*

He is said to be a jīvanmukta who is free from the sense of the 'my' or 'I' in the actions of the body and its organs and remains indifferent to them.

*dehendriyāḍau*: the *ādi*, 'etc', is used to include the breath, mind, intellect and the ego-sense.

*kartavye*: in the discharge of 'duties'.

*mamāhambhāvavarjitaḥ*: being free from the sense of 'my' as 'this has to be done by me' or 'this is done by me' and of superimposition (*adhyāsa*) in body and sense organs which expresses itself as *aham manuṣyaḥ*: I am a man; *aham paśyāmi*: I see; *mama cakṣuḥ*: my eye, etc.

*audāsīnyena yaḥ tiṣṭhet*: he who remains indifferent or unattached due to absence of false identification to be traced to *adhyāsa*.

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विज्ञात आत्मनो यस्य ब्रह्माभावः श्रुतबलात् ।

मवबन्धविनिर्मुक्तः स जीवन्मुक्त इष्यते ॥४३८॥

*viññāta ātmano yasya brahmabhāvaḥ śruterbalāt ।  
bhavabandhavinirmuktaḥ sa jīvanmukta iṣyate ॥*

He is said to be a jīvanmukta who has realised the Brahmanhood of his ātman on the authority of śruti and is (thereby) liberated from the bonds of samsāra.

*śruter balāt*: by the force of the Vedānta-texts like *tattvamasī*. (*svasya*) *brahmabhāvaḥ*: his Brahmatva; being inherently Brahman.

*viññātaḥ*: has been realised by the destruction of the primordial ajñāna (*mūlājñāna*) and hence devoid of all kinds of delusion.

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Being liberated from the bond of samsāra is further explained clearly.

देहेन्द्रियेष्वहंभावः इदंभावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४३९ ॥

*dehendriyeṣvabhāvaḥ idambhāvastadanyake ।*

*yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate ॥*

He is said to be a jīvanmukta to whom there does not ever arise the sense of the 'I' in the body and its organs and the sense of 'this' in other things.

*anyake*: in other things like pot etc.

*kvāpi*: at any time.

The body and its organs, and the pot etc., agree in their character being non-ātman and are therefore viewed in equal measure. The sense of the 'I' and 'this' in them is to be traced merely to previous vāsanās. Therefore, it will not ever arise to a jīvanmukta whose understanding is free of all vāsanās.

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न प्रत्यग्ब्रह्मणोर्भेदं क्वापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्त इष्यते ॥ ४४० ॥

*na pratyagbrahmaṇor bhedaṁ kadāpi brahmasargayoḥ ।*

*prajñayā yo vijānāti sa jīvanmukta iṣyate ॥*

He is said to be a jīvanmukta who is not ever aware of (who does not make) any difference between the inner (pratyak) ātman and Brahman, and between Brahman and the world.

By virtue of the following text, awareness of difference does not pertain to one who ever abides in Brahman that makes for fearlessness.

*vibhedajanake'jñāne nāśamātyantikam gate*

*ātmano brahmaṇo bhedaṁ asantam kaḥ kariṣyati* (Manu)

"When the ajñāna which produces the sense of difference has got completely destroyed, who will make the non-existent distinction of Brahman and the ātman?"

*pratyagbrahmaṇoḥ*: between the jīva and Brahman.

*brahmasargayoḥ*: *srjyate iti sargaḥ*: world is called sarga as it is created; between Brahman and the world.



*brahma-sargayoḥ na bhedaḥ*: vide the śruti: *brahmaivedam sarvaṃ* (*Muṇḍ.*). The world is imagined by super-imposition on Brahman like the rope-snake. So, there is no difference between the superimposed and the substratum.

Also by the śrutis: *yatra tvasya sarvamātmaivābhūt tat kena kaṃ paśyet* (*Brh.*): "Where everything for him was the ātmā, then by what can one perceive and whom?;" *nānyat paśyati* (*Brh.*) etc: "He does not see another" etc. And by the śruti: *yadā hye-vaṛṣa etasminnudaram antaram kurute, atha tasya bhayaṃ bhavati* (*Taitt.*): "When he makes a difference in it, then there arises fear for him", for the jīvanmukta established in Brahman which makes for fearlessness there is no awareness of difference. So, by the absence of difference only, there is no awareness of such difference. For like the horn of a hare, it is subject to sublation in all the three periods of time. One is said to be of little knowledge only in respect of what exists, not in respect of what does not exist at all. For, to the yogins who are all-knowing, their character as all-knowing will not be affected by their not knowing impossible things like the horns of a hare.

Therefore, the jīvanmukta is not aware of difference by his unchanging consciousness which has been disciplined by a mind fashioned by the study of the several śāstras. The only criterion of a śāstra is that it intimates what is purposeful, not known previously and what cannot be sublated (at any point of time): "śāstrasya prayojanavadanadhigata-abādhitārtha-bodhakatvenaiva prāmāṇyāt." How can difference which pertains to the ajñāna of men, which is purposeless, and which is cancelled along with its material become the object of cognition, in the infinite mode of Brahman-consciousness? As said earlier in the śloka 286: *pratītiḥ jīva-jagatoḥ svapnavad bhāti yāvataḥ | tāvannirantaram vidvan svādhyāśāpanayam kuru* || When all delusion has been removed, there will be no awareness of difference. One of such quality is said to be a jīvanmukta.

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साधुभिः पूज्यमानेऽस्मिन् पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्त इत्येते ॥ ४४९ ॥

*sādhubhiḥ pūjyamāne'smin pīḍyamāne'pi durjanaiḥ |*  
*samabhāvo bhaved yasya sa jīvanmukta iṣyate* ||

He is said to be a *jīvanmukta* who is equanimous whether adored by the good or afflicted by evil persons. *samabhāvaḥ*: being free from joy, anger etc.

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Why expatiate at length? To put it briefly:

यत्र प्रविष्टा विषयाः परेरिताः

नदीप्रवाहा इव वारिराशौ ।

लिनन्ति सन्मात्रतया न विक्रियां

उत्पादयन्त्येष यतिविमुक्तः ॥ ४४२ ॥

*yatra praviṣṭā viṣayāḥ pareritāḥ*

*nadīpravāhā iva vārirāśau* ।

*linanti sanmātratayā na vikriyām*

*utpādayantyeṣa yatir vimuktaḥ* ॥

Such a *yati* is said to be a *jīvanmukta* in whom the sense-objects directed by others are merged by reason of his being pure Brahman, like the rivers flowing into the sea (and getting merged in it) and do not cause any change.

*pareritāḥ*: *paraiḥ*: *anyaiḥ*: by others; *iritāḥ*: induced: by this it is said that there is no orientation to sense objects on the part of the *jīvanmukta* who has 'seen' Brahman; praise, censure, etc., made by others are good or bad from their point of view. (The *jīvanmukta* does not distinguish them so).

*yatra praviṣṭāḥ*: the person towards whom they were uttered.

They merge losing their character as rivers lose their identity in the ocean into which they flow.

*linanti*: *liyante*: merge: disappear.

*na vikriyām utpādayanti*: do not produce any change in the form of joy or anger or humiliation as river waters in ocean, too.

The reason for this is given: *sanmātratayā*. How can praise and censure etc., which relate to the body etc., affect one who remains in the firm consciousness that he is the infinite Brahman? Those who remain in Brahman void of *guṇa* or *doṣa* are free from all kinds of changes. In this matter, all that others do is futile like cutting the sky with a sword.

Such a *yati* who is not affected by whatever is directed towards him is said to be liberated, as all his *vāsanās* have been extinguished and his mind too is inactive.

The śruti says: *tasya tāvadeva ciram yāvanna vimokṣye atha sampatsye* (Chānd.): "For him there is delay only so long as he is not delivered (from the body); then he will become one with Brahman". The Brahma Sūtra says: *bhogena tvitare kṣapayitvā sampadyate*: "Having destroyed by fruition two other (sets of work), he becomes one with Brahman". By these it follows that the experience of the fruits of prārabdha-karmas also by the jñānins has to be conceded. If that is so, it may be doubted: since such experience is of the form of joy and grief, how can there be changelessness? This doubt is removed by the following śloka:

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ ४४३ ॥

*viññātabrahmatattvasya yathāpūrvam na samsṛtiḥ ।*

*asti cenna sa viññātabrahmabhāvo bahirmukhaḥ ॥*

There is no samsāra as before for one who has known (realised) the truth of Brahman. If such samsāra still persists, it means that he is not one who has realised Brahman; but he is an extrovert.

*viññātabrahmatattvasya*: to him who has known, i.e., experienced Brahmatattva.

*yathāpūrvam na samsṛtiḥ*: by reason of destruction of all mithyājñāna, the attachments due to it do not exist as they did earlier, i.e., before the experience of Brahmatattva.

*na samsṛtiḥ*: there is no experience of joy or grief as there is no desire or fear; vide the Gītā: *duḥkheṣu anudvignamanāḥ sukheṣu vigatasprhaḥ । vītārāgabhayakrodhaḥ sthītadhīr munirucyate ॥* : "He whose heart is not distressed by calamities, from whom all longing for pleasure has departed, who is free from attachment, he is called a sage, a man of steady knowledge". For others, it is not like this. They are excited by griefs; they desire pleasures. They are attached; they fear; they get angry.

So, it is said: *asti cet . . .* If he experiences longing, desire etc., he is not one who has realised Brahman; his mind is directed outward.

*bahirmukhaḥ*: He is one who is attached to his sheaths in the belief that they are his ātman.

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प्राचीनवासनावेगावसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानात् मन्दीभवति वासना ॥ ४४४ ॥

*prācīnavāsanāvegād asau samsaratīti cet ।  
na sadekatvavijñānāt mandībhavati vāsanā ॥*

If it is said that this knower of Brahman is again bound to samsāra by the force of the past vāsanās, it is not so; for the vāsanā becomes dull on the realisation of the one true Sat.

*prācīnavāsanā*: the vāsanā that has been acquired from time immemorial prior to realisation of Brahmanūbhava. If it is said that, by its force, this Brahmanvit, knower of Brahman, gets into samsāra, acquires bondage, no. Reason for it is:

*sadekatva-vijñānāt*: because of realisation of oneness with Brahman which is eternal, infinite, self-effulgent and blissful.

*mandībhavati vāsanā*: the vāsanā born of the delusion of the non-perception of the difference between the anātman and one's own ātman becomes tiny, becomes ineffectual, is dispersed like darkness at dawn.

445

An illustration is given for this.

अत्यन्तकामुकस्यापि शक्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४५ ॥

*atyantakāmukasyāpi śaktiḥ kuṇṭhati mātari ।  
tathaiva brahmaṇi jñāte pūrṇānande manīṣiṇaḥ ॥*

Even the mind of one given to extreme lust is restrained before his mother. So too is the case with men who enjoy the plenary bliss of the knowledge of Brahman.

*pūrṇānande jñāte*: When Brahman which is of the nature of infinite bliss is realised.

*manīṣiṇaḥ*: vivekinaḥ: of the wise man. 'vāsanā kuṇṭhati'—'modifications deminish'—is understood after 'manīṣiṇaḥ'.

*kuṇṭhati*: gets dried up. Vide what will be said later: 'When the actual moon is shining giving great joy, who will want to look at a painted moon?'

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निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ ४४६ ॥

*nididhyāsanaśīlasya bāhyapratyaya īkṣyate ।*

*bravīti śrutiretasya prārabdham phaladarśanāt ॥*

One who is given to *nididhyāsana* (meditation) is found to have external awareness. The śruti speaks of it and it is confirmed with reference to results.

*nididhyāsana-śīlasya*: Either he who practises *nididhyāsana* for the removal of wrong impressions or he whose nature is *nididhyāsana*. He is found to have external awareness as he is continuously exerting himself to establish his mind in his ātman.

*phaladarśanāt*: as such, one who meditates is found to experience pleasure and pain.

*śrutiḥ etasya prārabdham bravīti*: For such a one śruti affirms the functioning of *prārabdha*. Also because whatever is of the nature of an anterior action is of the form of *duḥkha*, and because the attachment to body appears in the intervals of meditation. Or, it may be said that as meditation is of the form of *savikalpaka-samādhī*, the *sukha* and *duḥkha* acquired by previous karmas appear. Hence it has been said (śls. 365 and 366): *śruteḥ śataguṇam vidyāt mananam mananādapi । nididhyāsam lakṣaguṇam anantam nirvikalpakaṁ ॥ nirvikalpakasamādhinā sphuṭam brahmatattvam avagamyate dhruvam । nānyathā calatayā manogateḥ pratyayāntara-vimīṣṛitam bhavet ॥* : "Thinking (*manana*) is hundred times better than hearing; a lakh of times better than thinking is reflection (*nididhyāsana*); infinitely better than that is *nirvikalpaka*. By *nirvikalpaka-samādhī*, the truth that is Brahman, is clearly apprehended; not otherwise: for, the fickle mind gets mixed with other cognitions." Hence it is said: *bāhyapratyayaḥ īkṣyate*: "there is external awareness". So long as there is external awareness, then there is experience of *sukha* or *duḥkha* accruing from *prārabdha*. That is confirmed by the śruti: *na ha vai saśarīrasya priyāpriyayor apahatirasti (Chānd.)*: "There is no cessation of the pleasant and painful to him who is with the body (i.e., who has body-consciousness)." One is said to be with the body (i.e., to have body-consciousness) as then the direct experience of Brahman (*Brahma-sākṣātkāra*) has not arisen. The super-imposition (*adhyāsa*) has not been annulled and there is a super-imposition of the body and the mind. The same is affirmed by the śruti: *tasya tāvadeva ciraṁ*

*yāvanna vimokṣye'tha sampatsye* (Chānd): "For him there is delay only so long as he is not delivered (from the body); then he will become one with Brahman;" and the Brahma Sūtra: *bhogenā tvitare kṣapayitvā sampadyate*: "But, having destroyed by fruition (experience) the two other (sets of work, meritorious and otherwise) he becomes one with Brahman". Prārabdha etc., are qualities of the anātman. It does not accrue to the knowers of nirguṇa-Brahman.

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What is conveyed in the śloka is further explained.

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥४४७॥

*sukhādyanubhavo yāvat tāvat prārabdhāmiṣyate ।*

*phalodayaḥ kriyāpūrvō niṣkriyo nahi kutracit ॥*

So long as there is experience of pleasure etc., till then prārabdha is said to persist. Every effect is preceded by an action generating it. There is nowhere an effect that happens without an antecedent action.

*sukhādi*: pleasure etc. *ādi*: 'etc'. is intended to include *duḥkha*: pain. So long as there is experience of *sukha* etc., so long prārabdha is said to operate. The reason for that is stated. For, every effect is preceded and produced by an action. There is nowhere an effect without a causal action. *Sukha* and *duḥkha* are to be traced to the operation of good and evil deeds. The connection with the effect of action associated with the anātman will not ensue without the super-imposition of the anātman on the ātman. Hence, it is shown that experience of karma arises in the case of one who, though given to meditation, has external awareness (*bāhyapratyaya*).

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In order to remove the doubt of the unlearned in respect of the aforesaid śruti and Brahma Sūtra, and in accordance at first with the Sūtra: '*tadadhigama uttara-pūrvāghayor aśleṣavināśau*' (which means, when Brahman is comprehended—realised—there is no contact of future sins and destruction of past sins) and in accordance with the śruti: *kṣīyante cāsya karmāṇi* (all his karmas are liquidated), it is implied that reference is to karmas other than prārabdha. So, the destructibility of sañcita-karmas (accumulated actions), by Brahmasākṣātkāra is conveyed.

अहं ब्रह्मेति विज्ञानात् कल्पकोटिशताजितम् ।  
संचितं विलयं याति प्रबोधात् स्वप्नकर्मवत् ॥ ४४८ ॥

*aham brahmeti vijñānāt kalpakotiśatārjitam ।  
sañcitam vilayam yāti prabodhāt svapnakarmavat ॥*

Even as actions done in a dream disappear on waking, the accumulated (sañcita) karmas which have accrued through hundreds of crores of eons get extinguished upon the dawn of knowledge: "I am Brahman".

sañcitam: the past karmas whose fruits have not begun to take effect.

kalpakotiśatārjitam: acquired through hundreds of crores of eons due to the non-realisation of the non-difference from Brahman which is actionless.

prabodhāt: on waking.

vilayam: destruction.

yāti: attains.

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The illustration is explained.

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।  
सुप्तोत्थितस्य किं तत् स्यात् स्वर्गाय नरकाय वा ॥ ४४९ ॥

*yatkṛtam svapnavelāyam puṇyam vā pāpamulbanam ।  
suptotthitasya kim tat syāt svargāya narakāya vā ॥*

Will even the greatest puṇya or pāpa done during a dream make for heaven or hell for one who has awakened from the dream?

The meaning is clear. The idea is that there is no fructification of karmas done due to avidyā and during sleep to one who has awakened to realisation of his lone residual ātman, whose avidyā has been destroyed and who is free from agency for action brought about by upādhis.

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Having spoken about the destruction of accumulated (sañcita) karmas by the annulment of the super-imposition of the anātman, Śrī Bhagavatpāda speaks about the dissolution of future (āgāmi) karmas. Previously, due to the super-imposition of the anātman

which was the locus of karma, the person imagined himself to be the doer. These actions done during the imagination of doership get destroyed when the sense of doership goes away. Now, however, upon the realisation of Brahman which is not a doer (which is akartā), that there is no connection at all with future action is conveyed in this śloka.

स्वमासाङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्लिष्यते यतिः किञ्चित्कदाचिद् भाविकर्मभिः ॥ ४५० ॥

*svamaśaṅgam udāsīnam pariñāya nabho yathā ।*

*na śliṣyate yatiḥ kiñcit kadācid bhāvikarmabhiḥ ॥*

Knowing himself as unattached and as indifferent like the sky, the yati (the man of self-realisation), is not affected by future actions even in the least at any time.

*svam:* svātmānam: his ātman.

*aśaṅgam:* ekam: lone.

*udāsīnam:* as not acting—indifferent.

*pariñāya:* experiencing perfectly.

*nabho yathā:* as the sky is untouched by water, fire and air.

So too, the yati who is an ātmavit (the knower of the ātman) is not ever affected even in the least by future actions, i.e., by actions posterior to ātmānubhava (realisation of the ātman) even if they take place in the body etc. For there is no connection with them in the form of attachment. According to the rule *dharma-dharmādhyaśa-pūrvakaḥ dharmyadhyāśaḥ*: "The quality (dharma) of a serpent is first super-imposed on the quality (dharma) of a rope; thereupon ensues the super-imposition of the dharmin, the serpent on the rope", when there is a super-imposition of the qualities of the body on the ātman, then there arises affection by the accordant karmas. When that super-imposition vanishes by the destruction of primordial ajñāna (mūlājñāna), there will then be no affection by the qualities of the anātman.

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The aforesaid meaning is illustrated in the example and connected with the object of illustration.

न नभो घटायोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्धर्मैः नैव लिप्यते ॥ ४५१ ॥

*na nabho ghaṭayogena surāgandhena lipyate ।*

*tathātmopādhiyogena taddharmair naiva lipyate ॥*



By reason of its connection with the jar, the sky is not tainted by the odour of the liquor in it. So too, the ātman is not affected by the qualities of the upādhi with which it is connected.

The sky (space) is co-extensive with the universe. It looks limited by reason of its being enclosed in a jar. But it is pure and formless. It is not tainted by the smell of the liquor in the limited space of the jar. Even so the ātman is not affected by the connection with upādhis of the form of gross and subtle bodies like worship of the gods and meditation on the divinities in the stars etc., which continue to be associated with it till videhamokṣa (release after death).

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Now is taught the meaning of the Brahma Sūtra: *bhogenā tvitare kṣapayitvā sampadyate*: "But having destroyed by fruition (experiencing their effects) the two other (sets of work, puṇya and pāpa), he becomes one with Brahman."

ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४५२ ॥

*jñānodayāt purārabdham karma jñānānna naśyati ।*

*adattvā svaphalam lakṣyam uddiśyotsṛṣṭabāṇavat ॥*

Like an arrow released towards its target, the karma begun before the dawn of jñāna is not destroyed by jñāna.

The action which has started effectuation before the rise of the realisation:—"I am Brahman"—does not get destroyed like sañcita (accumulated) karma without issuing out its fruit as sukha or duḥkha, i.e., pleasure or pain, as the case may be, like an arrow flung at a target. (This is explained in the next śloka.)

*jñānāt*: by the realisation of the ātman as akartā, non-doer.

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The illustration of the arrow and the target is explained.

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।

न तिष्ठति चिन्तत्येव लक्ष्यं वेगेन निर्भरम् ॥ ४५३ ॥

*vyāghrabuddhyā vinirmukto bāṇah paścāttu gomatau ।*

*na tiṣṭhati chinattyeva lakṣyam vegena nirbharam ॥*

The arrow which is released from the bow under the impression that the target is a tiger does not tarry upon the

realisation that it is a cow, but surely pierces its target with great speed.

Under the belief "this cruel tiger should be killed", if an arrow drawn up to the ear is released and if after the release, it is known that the animal in front is a cow, it does not tarry in its course; but it goes with great speed and surely pierces the target in front. So too, the *prārabdha-karma*, having begun to bear fruit wears out only after producing its results even at the time when Brahman-realisation springs. The good and evil actions that have begun to bear fruit are spent by the experience of their fruits and the person then attains *videha-mukti*, liberation on disembodiment. That is the meaning of the *sūtra*. Thus, to the *jñānin*, the delay is only so long as he is not released from the body due to the operation of the *prārabdha-karmas*. After the fall of the body, he attains liberation after disembodiment (*videha-mukti*). That is the meaning of the *śruti*.

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In the first half of this *śloka*, the meaning of the *śruti* and *sūtra* given above is summarised and in the second half the supreme truth is conveyed.

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः

सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागमिनाम् ।

ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः

तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ ४५४ ॥

*prārabdham balavattaram khalu vidām bhogena tasya kṣayaḥ*

*samyajjñānahutāśanena vilayaḥ prāk sañcitāgāminām ।*

*brahmātmaikyamavekṣya tanmayatayā ye sarvadā samsthitāḥ*

*teṣām tat tritayam nahi kvacidapi brahmaiva te*

*nirguṇam ॥*

*Prārabdha* is very strong indeed; for those of wisdom it is liquidated only by experience (of its effects). Of the *sañcita* (accumulated) and *āgāmi* (future) *karmas* the liquidation takes place in the fire of *jñāna*. But, to those who perceive the identity of the *ātman* with Brahman, and who ever remain engrossed in it, these three do not obtain anywhere. They are verily the qualityless Brahman.

Though *jñāna* is of an identical nature, yet, due to difference in the content of *saṁādhi*, those who have attained Brahman-realisation are distinguished as *Brahmavit*, *Brahmavidaraḥ*, *Brahmavid-*

*varīyān* and *Brahmaavidvariṣṭhaḥ* on the basis of the distinctions of levels called *sattvāpatti* (abiding in the *sattvaguna*, or in the *sad-vastu*), *asamsakti* (non-attachment to anything external), *padārthābhāvanā* (obliviousness to all objects), and *turyagā* (going to the transcendent). Among these, he who has reached the level of *turyaga*, who is a *Brahmaavidvariṣṭha*, is one of the nature of the qualityless Brahman. He is not even responsive when awakened by others. To such a one, the three kinds of karma do not pertain. The *Brahmaavidvariṣṭha* awakes to the world when so stimulated by others. Then he is connected with the *prārabdha*. This is like *Prahlāda* getting out of his *samādhi* upon hearing the sound made by the *Pāñcajanya* conch of *Mahāviṣṇu*. *Brahmaavidvara*, who is a *sthitaprajña*, gets out of his *samādhi* of his own accord by the force of his own karma, and *sukha* and *duḥkhā* pertain to him. This is clear from the query of *Arjuna* made to *Kṛṣṇa*: *sthitaprajñasya kā bhāṣā*: "What is the language of the man of steadfast wisdom?" *Brahmavits* are those like the sage *Yājñavalkya* who adopted *saṁnyāsa* for the fruition of his *jñāna* and induced Brahman-realisation to King *Janaka* and others by his instruction.<sup>57(a)</sup>

*vidām*: to the *jñānins*. To such people, as between *jñāna* and *prārabdha*, *prārabdha* is more powerful. This is well known. Of such *prārabdha-karma*, liquidation is effected by experience (of its fruits).

*hutāśanaḥ*: fire; *samyag-jñāna*: right and perfect knowledge itself is the fire. By such fire, *karmas* accumulated in the past, and those which may come about after the dawn of *jñāna* get destroyed and become unattached respectively.

*brahmātmaikyam avekṣya*: realising the identity of *ātman* with Brahman; (*avekṣya*: seeing, i.e., realising: *sākṣātkṛtya*.)

*tanmayatayā*: by the rule of *svārthe mayat*, *maya* is used to indicate that a thing is wholly compacted of it. The meaning is, being of the form of Brahman itself: *brahmarūpatayā*.<sup>58</sup>

*cinmātra*: compacted whole and entire of cit.

57(a) Vide at the end for this distinction of the four kinds of *Brahmavits* in the context of *bhūmīkāś* in *Yogavasiṣṭha* quoted in *Śrī Vidyāranya Svāmī's Jīvanmuktiviveka*.

58 The suffix *mayat* is used in three senses: (1) *vikārārthe*: to indicate modification of material as in *mṛmmayah ghaṭaḥ*: the pot of clay. (2) *prācuryārthe*: to indicate abundance as *annamayah yajñah*: the sacrifice was full of food; and (3) *svārthe*: to indicate the entire nature of a thing. *jñānānandamayah devaḥ*: God of the nature of knowledge and bliss.

To those who remain thus having attained to the stage of *turya*, which is the topmost and fourth, none of these three kinds of karma, operates anywhere and at any time. Such persons are the qualityless Brahman itself. That means that in their case there is no occasion for the operation of the *sattva* and other *guṇas*.

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That is further clarified.

उपाधितादात्म्यविहीनकेवल-

ब्रह्मात्मनेवात्मनि तिष्ठतो मुनेः ।

प्रारब्धसद्भावकथा न युक्ता

स्वप्नार्थसंबन्धकथेव जायतः ॥ ४५५ ॥

*upādhitādātmya-vihīna-kevala-*

*brahmātmanaivātmani tiṣṭhato muneḥ ।*

*prārabdha-sadbhāva-kathā na yuktā*

*svapnārtha-sambandhakatheva jāyataḥ ॥*

For the sage who remains solely established in himself as Brahman devoid of identification with *upādhis*, it is not appropriate to speak of the existence of *prārabdha* even as a man who has awakened from a dream has no concern with objects seen in it.

In the state of *ajñāna*, there was the identification of the individual with the *upādhis* as a result of super-imposition. Now, however, by the knowledge of *śruti* and the grace of the guru, in full measure the sense of the oneness of the infinite Brahman and the finite *jīva* has been acquired. The identification (with the body etc.) wrought by the *upādhis* like *ahankāra* has disappeared. He (the sage) is now the sole Brahman, free from the three kinds of limitations of space, time and object. He remains established in himself as such Brahman. *Vide* the *śruti*: *sa bhagavaḥ kasmin pratiṣṭhita iti; sve mahimni* (*Chānd*): "Oh! Worshipful One! in what is it established? In its own excellence". Previously, the *jīva* was established in the *upādhis*; to show that it is not the case now, it is said: *ātmani tiṣṭhataḥ*: remaining established in his own *ātman*. To the sage thus established in his *ātman*, there is no relevance in speaking of the existence of *prārabdha*. That is likened to the impropriety of an awakened person to talk of the objects he saw in a dream.

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न हि प्रबुद्धः प्रतिभासदेहे देहोपयोगिन्यपि च प्रपञ्चे ।  
 करोत्यहंतां ममतामिदंतां किंतु स्वयं तिष्ठति जागरेण ॥ ४५६ ॥  
 न तस्य मिथ्यार्थसमर्थनेच्छा न संग्रहस्तज्जगतोऽपि दृष्टः ।  
 तत्रानुवृत्तिर्यदि तन्मृषार्थे न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ ४५७ ॥

*na hi prabuddhaḥ pratibhāsadehe  
 dehopayoginyapi ca prapañce ।  
 karotyahantām mamatāmidaṁtām  
 kintu svayam tiṣṭhati jāgareṇa ॥  
 na tasya mithyārtha-samarthanecchā  
 na saṅgrahaḥ tajjagato'pi dṛṣṭaḥ ।  
 tatrānuvṛttiryadi tanmṛṣārthe  
 na nidrayā mukta itiṣyate dhruvam ॥*

For, the man who has awakened from a dream does not entertain feelings of 'I', 'my' and 'this' with reference to the dream-body and the objects seen in it; but he remains awake distinct (from the dream-body etc.)

He is not interested in affirming the reality of the false objects seen in the dream, nor does he act by them. If he still abides by those false objects, it surely means that he has not yet awakened from the dream.

*prabuddhaḥ*: he who has awakened from a dream.

*pratibhāsadehe*: in the body which appeared during dream. He does not have the feeling of 'I' in his dream body, nor does he have the sense of 'my' and 'this' in the dream objects.

*hi* shows certainty.

*kintu svayam jāgareṇa tiṣṭhati*: he remains himself as the awakened one.

For, seeing oneself as a herbivorous animal in a dream, waking up, one does not proceed to eat grass abandoning one's usual nature. He does not have the desire to substantiate the dream or the objects like the body which appeared in the dream.

*tajjagat*: the world that appeared in the dream (*svāpnikaṁ jagat*: dream-world).

*saṅgrahaḥ*: acceptance.

*na dṛṣṭaḥ*: is not seen.

If there is accord of the mind with the body and the world seen in the dream as with objects experienced in the waking state, it has to be said that such a one has not surely awakened from his dream.

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तद्वत्परे ब्रह्मणि वर्तमानः सदात्मना तिष्ठति नान्यदीक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे तथाविधः प्राशनमोचनादौ ॥ ४५८ ॥

*tadvat pare brahmaṇi vartamānaḥ*  
*sadātmanā tiṣṭhati nānyadīkṣate ;*  
*smṛtiriyathā svapnavilokitārthe*  
*tathāvidhaḥ prāśanamocanādau ॥*

So too, a man absorbed in Brahman remains for ever in tune with his ātman and sees nothing else. As is the remembrance of objects seen in dream, so are his reactions to eating, expulsion etc.

*tadvat:* as one who has awakened from sleep.

*pare brahmaṇi vartamānaḥ:* being with the mind firmly established in Brahman.

*sadātmanā tiṣṭhati:* remains in the form of cit which is not sublated and is unattached.

*anyat nekṣate:* does not see anything other; for such other is non-existent to him. Vide the *śrutis yatra nānyat paśyati* (*Chānd.*): "does not see any other"; *yatra sarvam ātmaivābhūt tat kena kaṁ paśyet* (*Bṛh.*): "where one does not see another, where everything is the ātman, then what can one see and by what?"

It may be doubted by the dull-witted that even the Brahmanvits, those who have known (realised) Brahman perform the action of taking food and ejecting. This is answered by the second half of the śloka. Even as one who has awakened from a dream remembers the objects seen in the dream without the belief that they are real, so too is the reaction of the jñānin with reference to eating and ejecting. Vide the *Pañcadaśī: nāpratīṭistayorbādhaḥ kintu mithyātvanīścayaḥ*: "It is not that the jñānin is not conscious of them; but he knows that they are mithyā." Every one who thinks of himself as a tiger in a dream, does not take it to be true on waking; but there will be memory of it. Previously he thought of the body

which ate and ejected as 'I'; now, however, having realised his true nature the body which performed the actions of eating etc., appears as separate without the identification as 'I' even on getting up from samādhi.

459 & 460

That prārabdha-karma does not pertain to the ātman is proved by reasoning.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।  
 नानादेरात्मनो युक्तं नैवात्मा कर्मनिमित्तः ॥ ४५९ ॥  
 अजो नित्य इति ब्रूते श्रुतिरेषा त्वमोघवाक् ।  
 तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ ४६० ॥

*karmanā nirmito dehaḥ prārabdham tasya kalpyatām ।  
 nānāder ātmano yuktam naivātmā karmanirmitaḥ ॥  
 ajo nitya iti brūte śrutireṣā tvamoghavāk ।  
 tadātmanā tiṣṭhato'sya kutaḥ prārabdhakalpanā ॥*

The body is fashioned out of karma; prārabdha may be imagined with reference to it. And it is not appropriate with reference to the ātman, which is beginningless, for the ātman is not fashioned out of karma.

Śruti of infallible speech says that this (ātman) is unborn and eternal. How then can there be the imagination of prārabdha to one who remains as such ātman?

The proof of the ātman being beginningless is conveyed in the words: *ajo nityaḥ*: unborn and eternal. The Kāthopaniṣad says: *ajo nityaḥ śāśvato'yam purāṇaḥ na hanyate hanyamāne śarīre*: "This (ātman) is unborn, permanent, eternal and ancient; it is not killed when the body is killed."

*amoghavāk tu*: abādhitārthā vāk: that distinguished speech whose words are uncontradicted.

*tadātmanā tiṣṭhato'sya*: of him who remains as that Ātman which is verily his true nature.

*prārabdha-kalpanā kutaḥ*: For such a one, where can there be any imagination of prārabdha-karma? If one remains in the belief that his body is his ātman by the super-imposition of the body on the ātman due to prārabdha-karma, there could be identification with its qualities. That does not apply to jñānin.

That is further clarified.

प्रारब्धं सिद्ध्यति तदा यदा देहात्मना स्थितिः ।

देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ।

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ॥ ४६१ ॥

*prārabdham siddhyati tadā yadā dehātmanā sthitiḥ ।  
dehātmabhāvo naiveṣṭaḥ prārabdham tyajyatāmataḥ ॥  
śarīrasyāpi prārabdhakalpanā bhrāntireva hi ॥*

Prārabdha is relevant so long as there is identification (of the ātman) with the body. But the sense of the body being the ātman is not valid; hence the prārabdha has to be rejected. The attribution of prārabdha to the body, too, is the product of imagination.

So long as one identifies one's ātman with the body, then the prārabdha, which is a character of the body accrues to the ātman by imagination. But such identification of the ātman with the body is not valid as the primordial nescience (mūlājñāna) has been destroyed.

*ataḥ prārabdham tyajyatām:* therefore, the association of prārabdha with the ātman should be abandoned. On careful inquiry, it will be found that the attribution of prārabdha to the body, too, is a delusion.<sup>58(a)</sup>

*hi:* shows certainty.

That is explained with reason.

अध्यस्तस्य कुतस्तत्त्वम् असत्त्वस्य कुतो जनिः ।

अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६२ ॥

*adhyastasya kutassattvam asattvasya kuto janiḥ ।  
ajātasya kuto nāśaḥ prārabdham asataḥ kutaḥ ॥*

How can anything that is super-imposed be said to exist really? How can what is not real, be said to be born? How can what is unborn be destroyed? Whence then is prārabdha?

<sup>58a</sup> For the body is acetana, insentient. If prārabdha is to pertain to it, it should be a kartṛ and bhokṛ, doer and enjoyer. It cannot be a kartṛ or bhokṛ in dissociation with the mind. Body being acetana means it is inert, not active.



*asattvasya*: of what does not have sattva, i.e., existence, i.e., of what is non-existent.

*kutaḥ*: How or whence: intended to negate.

*ajātasya nāśaḥ kutaḥ*: Whence is destruction of the unborn? That too is not.

Prārabdha is accepted for origination (or birth); otherwise the differences of devas, creatures and men cannot be produced. When it has been determined that everything other than Brahman is mithyā, then there can be no operation of karma with reference to what is the product of super-imposition due to ajñāna like a shell-silver. The śruti like *sthānumanye 'nusamhyanti yathākarma yathāśrutam* (Kaṭha.): "Others attain sub-human forms according to their karmas and upāsānās," should be considered to have been stated only from a vyāvahārika point of view.

## 463

Now is stated the meaning of the śruti: *tasya tāvadeva ciram yāvanna vimokṣye atha sampatsye*: "For him there is delay only so long as he is not delivered (from the body); then he will become one with Brahman."

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।

तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ।

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ॥४६३॥

*jñānenājñānakāryasya samūlasya layo yadi ।*

*tiṣṭhatyayam katham deha iti śaṅkāvato jaḍān ॥*

*samādhātum bāhyadrṣṭyā prārabdham vadati śrutiḥ ॥*

In reply to the fools who asked if whatever is the result of ajñāna is liquidated along with its root by jñāna, then how does the body live, the śruti speaks of prārabdha from an empirical point of view.

*ajñānakāryasya*: of the universe beginning with the sky etc., to whatever begins with ahamkāra and ends with the body; of whatever is caused by the mind.

*samūlasya*: mūla here is ajñāna; associated with it.

*jñānena*: by realisation of Brahman.

*yadi layaḥ*: if there is annulment, cancellation.

*ayam dehaḥ*: this body made of five elements. There may be doubt about how it remains.

*jaḍān*: the fools.

*samādhātum*: to reply (to them).

*bāhyadr̥ṣṭyā*: *vyavahāra-rītyā*: from an empirical point of view.

*śrutiḥ vadati*: śruti declares by saying: 'yāvanna vimokṣye' etc.

## 464

One should not ever be deluded into thinking that the body etc., which is karma-born is not an appearance like the shell-silver, but is real.

न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।

यतः श्रुतेरभिप्रायः परमार्थैकगोचरः ॥ ४६४ ॥

*natu dehādisatyatvabodhamāya vipaścītām ।*

*yataḥ śruter abhiprāyaḥ paramārthaikagocaraḥ ॥*

Not for teaching to the learned the reality of the body etc., (the said Śruti is to be interpreted). The import of the śruti relates to the transcendental only.

(Note: The last line of śloka 463 should be taken along with śloka 464).

*na tu vipaścītām bodhanāya*: not to teach the jñānins, the learned.

The śruti does not speak to convey the reality of the body etc., to the jñānins. For, the learned entertain no such doubts as are referred to in the previous śloka in respect of fools who alone are prone to do so: not the learned.

As darkness is destroyed by light, even if the ajñāna which is the material cause of the world is destroyed, it is said that the body will be destroyed on the liquidation of prārabdha by the statement "tāvān vilambaḥ". That will lead to the conclusion that the body is not the result of ajñāna, but that it is true, being the product of karma. This is not right. According to the Tārkika theory the cloth which has the threads as its material, continues for a moment after the threads are destroyed.<sup>59</sup> Śrī Vidyāranya writing

<sup>59</sup> The reference here is to the theory of causation according to the Tārkikas. The cause according to Tarka is that it is the *niyatapūrvavṛtti* of the effect, i.e., the invariable antecedent and that there is a time interval, however short, between the origination (and destruction) of the cause and the origination (and destruction) of the effect. If there is such a time interval, it means that after the destruction of the threads which are the cause of the cloth, the cloth exists, and only later it gets destroyed. The interval may be very small; but that is not of significance. What is significant is that even for a short period after the destruction of the cause (the threads), the effect (the cloth) abides.

in the *Citrādīpikā* says: "Even after the material cause goes away, the effect remains for an instant. If this, i.e., the continuance of the effect even after the disappearance of the cause can happen in the case of a causal nexus of a short duration like that of the threads and the cloth, why should it not be true of what is the product of a delusion operating for countless eons?" Hence it is possible to predicate the survival for some time of the body which is the effect of the operation of ajñāna from time immemorial, after the destruction of ajñāna.

But for the satisfaction of those who wish to know the truth we say: from the pāramārthika-point of view, there is no destruction or origination; there is no one bound or who is an aspirant; none who seeks liberation or is liberated: *na nirodho na cotpattiḥ, na baddho na ca sādhaḥ* | *na mumukṣur na vai mukta ityeṣā paramārthatā* || For, Brahman alone is the supreme truth.

To resolve the doubt of the dull-witted who may ask: if there is complete destruction of the effect of ajñāna by jñāna, how will one continue to be in the body, the śruti speaks of the operation of prārabdha. The purport of śruti has reference to the pāramārthika which cannot be known by other instruments of knowledge, which is not known so far, which is purposeful and uncontradicted. For, that the body persists for some time even after the destruction of ajñāna till the working out of karma is of no significance to the jñānins (for they have no body-consciousness). The śruti: *tasya tāvadeva ciram* is only to satisfy those of inferior understanding.

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The supreme truth which is the import of śruti is conveyed now in seven ślokas.

परिपूर्णमनाद्यन्तम् अप्रमेयमविक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६५ ॥

*paripūrṇam anādyantam aprameyam avikriyam* |  
*ekamevādvayam brahma neha nānāsti kiñcana* ||

Brahman is plenary, without beginning or end, beyond comprehension, changeless; one only without a second. There is no manifold here.

*paripūrṇam*: devoid of spatial limitation.

*anādyantam*: without origination or destruction.

*aprameyam*: phalavyāpti-sūnyam; what cannot be illumined by any other illumined object.

*avikriyam*: unchanging.

*ekam eva*: without internal and like difference (svagata-bhedarahitam and sajātiya-bhedarahitam).

*advayam*: without unlike difference (vijātiya-bhedarahitam).

*iha*: in Brahman.

*kiñcana*: even a little.

*nānā*: difference.

The śruti declares the absence of all kinds of difference. Vide the *Bṛh.*: *manasaivānu draṣṭavyam neha nānāsti kiñcana | mṛtyossa mṛtyumāpnoti ya iha nāneva paśyati ||* : "The ātman must be perceived (realised) only by the infinitised consciousness of the antah-karaṇa. He who sees difference here goes from death to death". The *Chāndogya Upaniṣad* says: *ekamevādviṭiyam*: "one only without a second," which means *ekamevādvayam*, one only, not two.

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The supreme truth is told in the words of śruti and in the guru's own words:

सद्धनं चिद्धनं नित्यमानन्दघनमक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६६ ॥

*sadghanam cidghanam nityam ānandaghanam akriyam |*  
*ekamevādvayam brahma neha nānāsti kiñcana ||*

Of the nature of existence and cit whole and entire, permanent, compacted of bliss, inactive, Brahman is one only, not dual. There is no manifold here.

*sadghanam*: *ghanam*: form: with a body which is of the nature of sat, existent eternally.

*cidghanam*: of cit, i.e. intelligence as the body.

*ānandaghanam*: of ānanda, i.e. bliss as the body i.e., which is sat, cit and ānanda in its nature.

*akriyam*: without the activity of creation etc.

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प्रत्यगेकरसं पूर्णम् अनन्तं सर्वतोमुखम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६७ ॥

*pratyagekarasam pūrṇam anantam sarvatomukham ।  
ekamevādvayam brahma neha nānāsti kiñcana ॥*

Internal (to every one), homogeneous, full, endless, facing everywhere, Brahman is one only, not dual. There is no manifold here.

*sarvatomukham*: because it is *sarvātmabhūtam*, pervading everything; indestructible, it inheres in everything. *Vide śruti: tvam jāto bhavasi viṣvatomukhaḥ*: "thou that art born hast thy face everywhere".

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*अहेयमनुपादेयम् अनाद्येयमनाश्रयम् ।*

*एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६८ ॥*

*aheyam anupādeyam anādheyam anāśrayam ।  
ekamevādvayam brahma neha nānāsti kiñcana ॥*

Not one to be discarded or accepted; not one resting on another, nor having any support or base, Brahman is one only, not dual. There is no manifold here.

*aheyam*: As it is one's own (*jīva*'s) nature, it cannot be discarded, and it is not as if it is taken. Being unattached to the world, it is without support.

Or, it may be taken to mean: *aheyam*: without blemish (*nir-doṣam*); *anupādeyam*: qualityless (*nirguṇam*).

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*निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।*

*एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६९ ॥*

*अनिरूप्यस्वरूपं यन्मनोवाचाभगोचरम् ।*

*एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७० ॥*

*nirguṇam niṣkalam sūkṣmam nirvikalpam nirañjanam ।  
ekamevādvayam brahma neha nānāsti kiñcana ॥  
anirūpyasvarūpam yanmanovācāmagocaram ।  
ekamevādvayam brahma neha nānāsti kiñcana ॥*

Qualityless, without parts, subtle, without change, without blemish, Brahman is one only, not dual. There is no manifold here.

Of undemonstrable nature, beyond mind and speech,  
Brahman is one only, not dual. There is no manifold here.

Because it is beyond mind and speech, hence of undemonstrable nature. It is to be known only by realisation. Later on through the pupil, it is said: *vācā vaktum aśakyameva manasā mantum*: "Impossible to be spoken by words or to be thought of by the mind."

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सत् समृद्धं स्वतस्सिद्धं शुद्धं बुद्धमनीदृशम् ।  
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७१ ॥

*sat samṛddham svatassiddham śuddham buddhamanīdṛśam* |  
*ekamevādvayam brahma neha nānāsti kiñcana* ||

Of plenary existence, infinitely blissful, self-subsistent,  
pure, of the nature of jñāna, without compare, Brahman is  
one only, not dual. There is no manifold here.

*sat*: abādhyam: uncontradicted.

*samṛddham*: of the nature of infinite bliss.

*svatassiddham*: self-subsistent as it is the cause of all canons  
of proof.

*śuddham*: untouched by any defect.

*buddham*: of the nature of jñāna.

*anīdṛśam*: 'seen like this' is *īdṛśam*. Not *īdṛśam* is *anīdṛśam*,  
i.e., incomparable.

As the endeavour is to convey to the mind the subtle purport of  
śruti, the repetition of the same idea here is not a defect.

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निरस्तरागा निरपास्तभोगाः  
शान्तास्सुदान्ता यतयो महान्तः ।  
विज्ञाय तत्त्वं परमेतदन्ते  
प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ ४७२ ॥

*nirastarāgā nirapāstabhogāḥ*  
*śāntāssudāntā yatayo mahāntaḥ* |  
*viññāya tattvam parametadante*  
*prāptāḥ parāṃ nirvṛtimātmayogāt* ||

The great yatis who have discarded all attachments and  
pleasures, perfectly restraining themselves and at peace

realising the highest truth, at the end attained supreme bliss by their realisation of the ātman.

*nirastarāgāḥ*: who have banished from their minds all desires for sense-objects.

*nīrapāstabhogāḥ*: hence, they have abandoned all pleasures, i.e., satisfied with what chance brings them. It is only when there is desire that there will be enjoyment, as has been said *supra*: *anyā-vedita-bhogya-bhogakalāno nidrāluvad bālavat*: "Enjoying objects of experience offered by another like one in sleep or like a child". Or, it may mean those who endure the dualities of cold and heat etc. *śāntāḥ*: those who have made their mind rest in Brahman.

*sudāntāḥ*: those whose external organs are restrained.

*yatayaḥ*: *prayatnaśīlāḥ*: those given to effort (in their spiritual quest).

*mahāntaḥ*: when the mind goes out through the external organs, it gets transformed into the size of the limited object. The caitanya so delimited becomes small. But that does not happen to those who are śānta and dānta. Greatness is natural to those whose minds are always turned inward. Such great outstanding men realise the absolutely supreme truth conveyed in the words: *paripūrṇam anādyantam*, by their ātmayoga or nirvikalpa-samādhi and they attain the super-excellent bliss that is liberation upon the dawn of jñāna.

*ātmayogaḥ*: nirvikalpa-samādhi.

*nirvṛtim*: *niratīśaya-ānanda-rūpām muktīm*: the liberation which is of the nature of incomparable bliss.

*ante*: *jñānaprāpti-anantaram*: upon the attainment of jñāna.

*prāptāḥ*: attained.

*ante*: may mean, at the end of prārabdha-karma, or, after the fall of the body when they attain videha-kaivalya realising the supreme by ātmayoga.

What was said earlier in śl. 45 in the words: *mābhaiṣṭa vidvan tava nāstyapāyaḥ, samsāra-sindhostarāṇe'styupāyaḥ yenaiva yātāḥ yatayo'sya pāram tameva mārgam tava nirdiśāmi* || "Learned one, don't be afraid. There is no danger to you; there is a means to cross the ocean of samsāra; I shall teach you the way by which the vatis reached the other shore", is completed here.

भवानपीदं परतत्त्वमात्मनः

स्वरूपमानन्दघनं निचाय्य ।

विधूय मोहं स्वमनःप्रकल्पितं

मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ ४७३ ॥

*bhavānapīdam paratattvamātmanah  
svarūpamānandaghanam nicāyya ।*

*vidhūya moham svamanahprakalpitam  
muktaḥ kṛtārtho bhavatu prabuddhaḥ ॥*

You too realising this supreme truth of the nature of the ātman which is compacted of bliss, discarding the delusion which is the product of your mind's imagination, wake up, become free and fulfil the purpose of your life.

*bhavānapi*: you too.

*ātmanah*: *bhavataḥ svarūpam*: your real nature as Brahman, the supreme Reality compacted of bliss.

*nicāyya*: *sākṣātkṛtya*: realising.

*svamānāpṛakalpitam*: imagined by your own mind.

*moham*: the delusion of imagining the anātman as your ātman.

*vidhūya*: destroying from the root.

*prabuddhaḥ*: awakened from the sleep of avidyā.

*muktaḥ*: freed from the bondage in the form of the superimposition.

*kṛtārtho bhavatu*: attain your life's purpose. This is the benedictory instruction of the teacher.

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समाधिना साधु सुनिश्चलात्मना

परयात्मतत्त्वं स्फुटबोधचक्षुषा ।

निस्संशयं सम्यगवेक्षितश्चेत्

श्रुतः पदार्थो न पुनर्विकल्पते ॥ ४७४ ॥

*samādhinā sādhu suniścalātmanā  
paśyātmatattvam sphuṭabodhacakṣuṣā ।*

*nissamśayam samyagavekṣitaścet  
śrutaḥ padārtho na punarvikalpate ॥*

Through samādhi in which the mind has been perfectly stilled, perceive the truth of the ātman by the clear eye



of understanding. If it is so seen well, beyond any doubt, the meaning of the words of the śruti do not cause any doubt again.

*sunīṣcalātmanā samādhinā*: by samādhi in which the ātman (here antaḥkaraṇa) is perfectly still, rendering it nirvikalpaka.

*sphuṭa-bodhacakṣuṣā*: by clear perception of the truth that is the ātman, free from any doubt or distortion as you see the external objects with your physical eyes.

*bodharūpam cakṣuḥ*: the eye of understanding. *Vide supra*: *nirvikalpaka-samādhinā sphuṭam brahmatattvam avagamyate dhruvam* ( *nānyathā calatayā manogateḥ pratyayāntara-vimīśritam bhavet* || (śl. 366).

*paśya*: sāksātkuru: realise directly.

*śrutaḥ*: heard from an āpta, one who is beneficent.

*nissamsāyam*: free from every doubt, so that it is not the object of doubt.

*avekṣitaścet*: if it has been made to attain the state of direct experience.

*punar na vikalpate*: does not become different again.

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स्वस्याविद्याबन्धसंबन्धमोक्षात्

सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देसिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७५ ॥

*svasyāvidyābandha-sambandha-mokṣāt*

*satyajñānānandarūpātmalabdhou* ।

*śāstram yuktir deśikoktiḥ pramāṇam*

*cāntassiddhā svānubhūtiḥ pramāṇam* ॥

In the matter of the attainment of the ātman which is of the form of satya, jñāna and ānanda by getting from the bondage of one's avidyā, the proofs are scripture, reasoning and the words of the guru. In addition, is one's own experience got by internal realization.

*svasya*: of oneself.

*avidyā-bandha-sambandha-mokṣāt*: by freedom from the bonds wrought by avidyā from ahaṁkāra to the body.

*sambandhaḥ*: identity to be traced to super-imposition;  
*mokṣaḥ*: freedom from such sense of identity by knowledge of one's true nature.

*pramāṇam*: authority; proof.

In this matter of the attainment (realisation) of one's nature as *satya*, *jñāna* and *ānanda*, the following are proofs: (a) *śāstra*: texts like *asya mahimānam iti vītaśokaḥ*: (*Muṇḍa.*): "Bereft of sorrow, he attains excellence;" *brahmavidāpnoti param*: "The knower of Brahman attains the highest"; (b) reasoning: the example of the ornament round the neck; (c) the utterance of the guru: the understanding of the identity of Brahman with the *ātman* as conveyed in *tattvamasi* (*Chānd*): "That thou art"; and *brahmaṇi-ātmatva-dārḍhyāya svādhyāsāpanayam kuru*: "For the firm conviction of the identity of the *ātman* with Brahman, bring about the extinction of your super-imposition". The ground is experience in oneself in accord with *śāstra*, reasoning and words of the teacher.

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In the idea declared, for illustration, other things in experience are stated.

बन्धो मोक्षश्च तृप्तिश्च चिन्तारोग्यक्षुधादयः ।

स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ ४७६ ॥

*bandho mokṣaśca tṛptiśca cintārogyakṣudhādayaḥ* ।

*svenaiva vedyā yajjñānam pareṣāmānumānikam* ॥

Bondage, liberation, satisfaction, anxiety, health, hunger etc., are to be known by oneself only. The knowledge of these by others is inferential.

*bandhaḥ*: avidyā.

*mokṣaḥ*: the extinction of avidyā.

*tṛptiḥ*: *alambuddhiḥ*: contentment.

*ārogyam*: health.

*kṣut*: hunger.

*ādayaḥ*: etc., includes *pipāsā*: thirst, disease, stomach-ache etc.

*svenaiva vedyāḥ*: have to be known only by one's experience.

*yat*: *yasmāt*: because.

*pareṣām jñānam*: knowledge by others.

*ānumānikam*: *parokṣam*: indirect: seen from external factors: so, liable to delusion.

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तदस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।

प्रज्ञयेव तरेद्विद्वान् ईश्वरानुगृहीतया ॥ ४७७ ॥

*tatasthitā bodhayanti guravaśśrutayo yathā ।*  
*prajñayaiva tared vidvān īśvarānugrḥītayā ॥*

The gurus like the scriptures teach, themselves remaining on the shore. The learned one must cross (samsāra) by his own intellect backed by the grace of God.

The man standing on the shore teaches one in the boat who is not an adept in rowing: "Thus and thus must you row with your oar". So too, the gurus and the Upaniṣads standing on the shore can only produce parokṣa-jñāna (indirect knowledge) and thus merely show the way. The learned should cross the ocean of samsāra only by their own intellect reinforced by the grace of God. Such intellect being a cinmātravṛtti is indicated by the expression: brahmātmanoṣṣodhitayoḥ (śl. 428): by the analysis of Brahman and the ātman.

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स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।

संसिद्धः सुसुखं तिष्ठेन्निरविकल्पात्मनाऽऽत्मनि ॥ ४७८ ॥

*svānubhūtyā svayam jñātvā svamātmānamakhaṇḍitam ।*  
*samsiddhaḥ susukham tiṣṭhennirvikalpātmanāḥātmani ॥*

Realising oneself as the unlimited ātman by one's own experience, let one be established blissfully in the ātman by the nirvikalpa-state.

The prose order is: *svātmānam akhaṇḍitam svayam svānubhūtyā jñātvā, samsiddhaḥ ātmani nirvikalpātmanā susukham tiṣṭhet*. The meaning is clear.

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वेदान्तसिद्धान्तनिरुक्तिरेषा ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षः ब्रह्माद्वितीयं श्रुतयः प्रमाणम् ॥ ४७९ ॥

*vedānta-siddhānta-niruktireṣā*  
*brahmaiva jīvaḥ sakalam jagacca ।*  
*akhaṇḍarūpasthitireva mokṣaḥ*  
*brahmādvitīyam śrutayaḥ pramāṇam ॥*

The conclusive assertion of Vedānta-siddhānta is that the jīva and the whole universe are Brahman only. Liberation is abiding in the form of the infinite. The śrutis declare that Brahman is one without a second.

*vedānta-siddhānta-niruktiḥ*: the conclusion established by Vedānta is Vedāntasiddhānta.

*niruktiḥ*: *nirṇayaḥ*: conclusive assertion, the brief sound which produces it in the mind.

The conclusion is this: The jīva is Brahman only; the entire world too is Brahman only. Mokṣa is abiding in infinitude; that is, being as Brahman. Brahman is without a second. For all this the śrutis are the ground. It is said 'pramāṇam' in the singular because though the śrutis are many, the knowledge generated by them all is identical.

*vedānta-siddhānta-niruktireṣā* may be understood in two ways. It means either the compact statement of the conclusion established by Vedānta, or the exposition of the conclusive meaning in the midst of the different interpretations by many people. The śrutis under reference are those like *tattvamasi*, *sarvam khalvidam brahma*, *brahmaivedam sarvam*, *ekamevādvitīyam*, etc.: "That thou art; verily all this is Brahman; all this is Brahman only; one only without a second" etc.

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इति गुरुवचनाच्छ्रुतिप्रमाणात्

परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा

क्वचिदचलाकृतिरात्मनिष्ठतोऽभूत् ॥ ४८० ॥

iti guruvacanāt śrutipramāṇāt

paramavagamyā satattvamātmayuktyā ।

praśamitakaraṇaḥ samāhitātma

kvacidacalākṛtir ātmaniṣṭhito'bhūt ॥

Having thus understood the supreme truth on the authority of the śruti, the instruction by the guru and by his own reasoning, with his senses stilled, and the mind controlled, the śiṣya became motionless in a lonely place, established in his own ātman.

*guruvacanāt*: thus by the words of the guru uttered so far at length and in brief.

*śrutipramāṇāt*: by the śrutis which were the ground of the guru's instructions. Or, as śāstra is mentioned separately, it may mean on the authority of the śāstra in the form of śruti. *Vide: śāstram yuktiḥ deśikoktiḥ pramāṇam cāntassiddhā svānubhūtiḥ pramāṇam*: "The pramāṇas (grounds of proof) are śāstra, reasoning, the words of a guru and inner self-experience."

*ātmayuktyā*: by meditating on the substance got from the guru as well as śrutis.

*param satattvam*: the supreme truth namely Brahman.

*avagamyā*: on understanding.

*praśamitakaraṇaḥ*: he whose sense-organs like the eye etc., have been perfectly controlled.

Or, taking *yukti* to refer to yoga and by the definition of yoga as *cittavṛttinirodha*: control of the mental modifications, *ātmayuktyā* may mean with the external organs well-controlled by the restraint of the mind's modifications.

*samāhitātmā*: *samyagāhitaḥ brahmaṇi ātmā yasya*: by whom or whose *antaḥkaraṇa* is thus well-established in Brahman. Even after control of the eyes etc., by the restraint of the mind, *ātma-niṣṭhā*, establishment in the *ātmā* may not happen; hence the reference to *samāhitātmā*.

*kvacit*: in a lonely place.

*acalākṛtiḥ*: immovable like a mountain.

*ātmaniṣṭhitaḥ*: *Brahmaniṣṭhaḥ*: established in Brahman. Or one to whom *ātmaniṣṭhā* has arisen.

*abhūt*: became.

481

कंचित्कालं समाधाय परे ब्रह्मणि मानसम् ।

व्युत्थाय परमानन्दादिवं वचनमब्रवीत् ॥ ४८१ ॥

*kañcītkālam samādhāya pare brahmaṇi mānasam ।*

*vyutthāya paramānandād idam vacanam abravīt ॥*

Establishing his mind for a while in the Supreme Brahman, he got up and spoke as follows out of the abundance of his joy.

482

बुद्धिर्विनष्टा गलिता प्रवृत्तिः

ब्रह्मात्मनोरेकतयाधिगता ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखमस्य पारम् ॥ ४८२ ॥

*buddhir vinaṣṭā galitā pravṛttiḥ*

*brahmātmanor ekatayādhigatyā ।*

*idam na jāne'pyanidam na jāne*

*kim vā kiyadvā sukhamaśya pāram ॥*

By the understanding of oneness of Brāhman and the ātman my mind has ceased to function; its modifications have been stilled. I know neither the this nor the yonder. I am not able to fathom the nature or the extent of the bliss (which I enjoy).

*brahmātmanor ekatayādhigatyā*: by the direct realisation of the identity of Brahman and the ātman.

*idam na jāne*: *idam*: what is perceptible by the senses.

*anidam*: what is parokṣa: beyond the senses. That is, previously there was the distinction of pratyakṣa and parokṣa, that what is in front is pratyakṣa and what is not so is parokṣa. Now, however, that distinction has vanished.

*kim vā*: of what nature is sukham. *kiyat*: what is its extent. The idea is that the sukha of samādhi experienced so far was infinite, unlimited by space, time or object.

By *idam na jāne anidam na jāne*, that the experience is not limited by objects is stated. By *kimvā, kiyadvā*, it is conveyed that there is no limitation by time or space.

483-486

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृत-पूरपूरित-परब्रह्मान्बुधैर्भवम् ।

अम्भोराशिबिशीर्ण-वार्षिकशिलाभावं भजन्मे मनः

यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्दृतम् ॥ ४८३ ॥

बव गतं केन वा नीतं कुत्र लीनमिदं जगत् ।

अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ४८४ ॥

किं हेयं किमुपादेयं किमन्यत् किं विलक्षणम् ।

अखण्डानन्दपीयूषपूर्णं ब्रह्ममहार्णवे ॥ ४८५ ॥

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहं ।

स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ ४८६ ॥

vācā vaktum aśakyameva manasā mantum na vā śakyate  
 svānandāmṛta-pūrapūrita-parabrahmāmbudher vaibhavam ।  
 ambhorāśīviśīṇavārṣikaśīlābhāvam bhajan me manah  
 yasyāṁśāṁśalave vilīnamadhunā'nandātmanā nirvṛtam ॥  
 kva gatam kena vā nītam kutra līnamidam jagat ।  
 adhunaiva mayā dṛṣṭam nāsti kim mahadadbhutam ॥  
 kim heyam kimupādeyam kimanyat kim vilakṣaṇam ।  
 akhaṇḍānanda-pyūṣapūrṇe brahmamahārṇave ॥  
 na kiñcid atra paśyāmi na śṛṇomi na vedmyaham ।  
 svātmanaiva sadānandarūpeṇāsmi vilakṣaṇaḥ ॥

483

The magnificence of the ocean of the supreme Brahman filled with the nectar of the realisation of the ātman cannot be adequately expressed in words, nor thought of by the mind. My mind which has attained the state of a block of hailstone, and merged in a minute fraction of that ocean, is now contented by the enjoyment of that bliss.

vārṣikaśīlā: hailstone. Vide Amara: "varṣopalastu karakaḥ".

484

Where has this universe gone? By whom has it been taken away? Where has it merged? It was seen by me just now; or, wasn't it? what a wonder!

485

What is to be discarded or what is to be accepted and what is different or what is distinct in the great ocean filled with the nectar of infinite bliss?

486

I do not see anything here; I hear nothing; I do not know anything. I simply abide as distinct in the form of my ātman in continued enjoyment of bliss.

vilakṣaṇaḥ: distinct from the five kośas.

487

The śiṣya's ajñāna has been burnt away. He has become one of fulfilled purpose. He makes obeisance to his guru. For the precept is: bhāvādvaitam sadā kāryam kriyādvaitam na kutracit ।

*advaitam triṣu lokeṣu nādvaitam guruṇā saha* ॥ (Tattvopadeśa):  
 "In thought one should cultivate advaita (non-difference); not in  
 action anywhere. Advaita is (permitted) in the three worlds, but  
 not in respect of the guru."<sup>60</sup>

नमो नमस्ते गुरवे महात्मने विमुक्तसङ्गाय सदुत्तमाय ।

नित्याद्वयानन्दरसस्वरूपिणे भूम्ने सदापारदयाम्बुधाम्ने ॥ ४८७ ॥

*namo namaste gurave mahātmane  
 vimukta--saṅgāya saduttamāya ।  
 nityādvayānanda-rasasvarūpiṇe  
 bhūmne sadāpāra-dayāmbudhāmne ॥*

My obeisance to Thee again and again, Thou great  
 One, free from all attachment, the best among Brahma-  
 jñānins, who are the embodiment of eternal non-dual  
 essence of bliss, the infinite, the everlasting supreme reser-  
 voir of mercy.

*saduttamāya*: brahmadevidvariṣṭhāya: the superlatively best  
 amongst those who have known (realised) Brahman.

*bhūmne*: One who is devoid of seeing, hearing about and  
 knowing any object other than Brahman.

*sadā apāra-dayāmbudhāmne*: the reservoir of the everlasting  
 waters of mercy.

488

यत्कटाक्ष-शशि-सान्द्रचन्द्रिका-पातधूत-भवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवानन्दमात्मपदमक्षयं क्षणात् ॥ ४८८ ॥

*yatkṭākṣa-śaśi-sāndracandrikā-  
 pātadhūta-bhavatāpajāśramah ।  
 prāptavānaham akhaṇḍavaibhavā-  
 nandam ātmapadam akṣayam kṣaṇāt ॥*

By the bestowal of whose gracious glance like the  
 compact rays of the cool moon all my afflictions of samsāra  
 have been removed, and I have acquired in a moment the  
 undecaying state of the ātman which is of the nature of  
 infinite bliss (is my obeisance to such guru).

The guru's kṭākṣas (gracious glances) produce joy to the world  
 by the continuous flow of the nectar of bliss. They do so by reason

<sup>60</sup> The idea is, even after advaitānubhava, the duality of Guru and śiṣya must  
 persist and the latter must make obeisance to his Guru.



of the mind being merged in the supreme Brahman which is *niṣkala* (impartible), *niṣkriya* (actionless), *śānta* (peaceful), *niravadya* (free from blemish), *nirañjana* (unmixed). They are compared to the cool rays of the moon. Or, it may be taken to mean they themselves are the compacted light of moon-beams.

*pātena*: by unobstructed flow.

*dhūtaḥ*: banished; warded off.

*samsāratāpajaśramah*: the affliction springing from the heat of *samsāra*.

*akhaṇḍavaibhavānandam*: incomparable bliss of self-effulgence.

*akṣayam*: not decaying, eternal.

*āmapadam*: *viṣṇuparamapadam*: the superlative state of the Supreme.

I bow to such a guru (construed with previous stanza).

## 489

The śiṣya describes his experience acquired by the grace of the guru.

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ ४८९ ॥

*dhanyo'ham kṛtakṛtyo'ham*

*vimukto'ham bhavagrahāt ।*

*nityānandasvarūpo'ham*

*pūrṇo'ham tvadanugrahāt ॥*

I am blessed; I have attained my purpose; I have been liberated from the clutches of *samsāra*; I am of the nature of the eternal bliss; I am plenary by your grace.

## 490

असङ्गोऽहमनङ्गोऽहम् अलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहम् अतान्तोऽहं चिरन्तनः ॥ ४९० ॥

*asaṅgo'ham anaṅgo'ham aliṅgo'ham abhaṅguraḥ ।*

*praśānto'ham ananto'ham atānto'ham cirantanah ॥*

I am unattached; I am disembodied (I am not the body); I am not the subtle or the gross body; I do not perish; I am all peace; I am the infinite; I am free from weariness; I am eternal.

*atāntaḥ*: *asrāntaḥ*: who is not tired.

491

अकर्ताऽहमभोक्ताऽहम् अविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदा शिवः ॥ ४९१ ॥

*akartāham abhoktāham avikāro'ham akriyaḥ* ।

*śuddhabodhasvarūpo'ham kevalo'ham sadā śivaḥ* ॥

I am not the doer; I am not the enjoyer; I am not subject to change; I am not the agent of action; I am of the nature of pure knowledge; I am alone (what alone remains on analysis), ever auspicious.

492

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तर-निष्क्रिय-निस्सीमासङ्गपूर्णबोधात्मा ॥ ४९२ ॥

*draṣṭuḥ śrotur vaktuḥ kartur bhoktur vibhinna evāham* ।

*nityanirantara-niṣkriya-nissīmāsaṅgapūrṇabodhātmā* ॥

I am distinct from the seer, the hearer, the speaker, the doer and the enjoyer. I am of the nature of what is permanent, uninterrupted, actionless, boundless, unattached plenary intelligence.

493

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ॥

बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ ४९३ ॥

*nāhamidam nāhamado'pyubhayor avabhāsakam param*

*śuddham* ।

*bāhyābhyantaraśūnyam pūrṇam brahmādvitīyamevāham* ॥

I am not this which I see; I am not that which I do not see directly; I am the illuminer of both, the Supreme and pure. I am only Brahman devoid of anything external or internal, the full, without a second.

It means free from contact with every kind of upādhi. In what is beyond limitation of three kinds, how can there be imagination of anything external or internal in Brahman? They may be imagined from the point of view of the body, but not from the point of view of the ātman.

*ubhayoḥ*: of both—the *pratyakṣa* and *parokṣa*, the visible and invisible.

494

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।

नित्यानन्देकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ ४९४ ॥

*nirupamam anāditattvam tvam aham idam ada iti  
kalpanādūram ।*

*nityānandaikarasam satyam brahmādvitīyamevāham ॥*

I am the non-dual Brahman which is without anything like it, the beginningless truth, beyond all imagined distinctions of 'thou', 'I', 'this' and 'that', of the nature of uniform permanent bliss and the supreme Truth.

495

नारायणोऽहं नरकान्तकोऽहं पुरान्तकोऽहं पुरुषोऽहमोशः ।

अखण्डबोधोऽहमशेषसाक्षी निरोश्वरोऽहं निरहंममश्च ॥ ४९५ ॥

*nārāyaṇo'ham narakāntako'ham  
purāntako'ham puruṣo'hamāśaḥ ।*

*akhaṇḍabodho'hamāśeṣasākṣī*

*nirīśvaro'ham niraham mamaś ca ॥*

I am Nārāyaṇa; I am the slayer of Naraka; I am the slayer of Tripurāsura; I am the supreme Puruṣa, the Lord; I am the infinite Intelligence; I am the witness of all; I am not subject to a higher ruler; I am without the sense of 'I' or the 'mine'.

*nirīśvaro'ham:* I have no (higher) Ruler: *vide* the Brahma Sūtra: *ata eva cānanyādhipatiḥ*: "And for this very same reason (the released soul is) without another lord."

496

सर्वेषु भूतेष्वहमेव संस्थितः

ज्ञाना(त्रा) त्मानन्तर्बहिराश्रयः सन् ।

भोक्ता च भोग्यं स्वयमेव सर्वं

(यद्) तद्यत्पृथग्दृष्टमिदंतया पुरा ॥ ४९६ ॥

*sarveṣu bhūteṣvahmeva samsthitaḥ*

*jñānā (trā) tmanāntarbahirāśrayaḥ san ।*

*bhoktā ca bhogyam svayameva sarvaṁ*

*(yad) tad yat prthagdṛṣṭam idam tayaḥ purā ॥*

I alone abide in all beings, in the form of knowledge (or the knower) as their internal support. I am myself

the enjoyer and all that is enjoyed of whatever is seen in front distinctly as 'this', earlier.

I alone reside in the form of jñāna (or the knower) as the support inside and outside of all created things from the sky onwards. The *pramāṭṛ-caitanya* (the cit which is knower) reaches out to the object through its upādhi, the *antaḥkaraṇa*. It then illumines it. In doing so, it becomes one with the *caitanya* that governs the object. Consequently, the *pramāṭṛ-caitanya* itself becomes the substratum (*adhiṣṭhāna*) of that object. Identical is the case in the apprehension of all objects inside or outside. [So, the *jīvanmukta* makes the exclamation in this śloka that, as jñāna, he is the support (*adhiṣṭhāna*) of everything inside or outside]. By the rule: *nādhīṣṭhānāt bhinnatā āropitasya*: "The super-imposed is not different from the substratum", whatever was previously seen as separate has not a state or existential character distinct from the substratum. The enjoyer, the object of enjoyment, sound etc.—all are oneself only. Vide the case of shell-silver and rope-serpent.

497

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९७ ॥

*mayyakhaṇḍa-sukhāmbhodhau bahudhā viśvavicayaḥ ।*  
*utpadyante vilīyante māyāmārutavibhramāt ॥*

By the play of the winds of *māyā*, the various waves of the universe arise and are merged in me, the infinite ocean of bliss.

In the work *Svātmanīrūpaṇa* of Śrī Bhagavatpāda it is said: *mayi sukhabodhapayodhau mahatī brahmāṇḍabudbudasahasram । māyāmayena marutā bhūtvā bhūtvā muhustirodhatte ॥* "In the great milky ocean of blissful knowledge that is myself, thousands of bubbles of the world raised by the wind of *māyā* arise again and again and disappear".

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स्थूलादिभावा मयि कल्पिता भ्रमात्

आरोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्तरायन-

ऋत्वादयो निष्कलनिर्विकल्पे ॥ ४९८ ॥

*sthūlādibhāvā mayi kalpitā bhramāt  
 āropitānusphuraṇena lokaiḥ ।  
 kāle yathā kalpakavatsarāyana-  
 ṛtvādayo niṣkalanirvikalpe ॥*

The idea of the gross etc., are imagined in me by people by the manifestation of what is super-imposed in me by delusion even as in Time which has no parts or difference, distinctions are made of Kalpa, i.e., a unit of 432 millions of years, year, half-year, season etc.

"Eighteen moments are known as a kāṣṭhā and thirty of them as a kalā". By such divisions, in the one infinite Time which is without parts, difference or measures like kalā and kāṣṭhā, people imagine differences of moment, day, month, ṛtu, half-year, year and kalpa. Even so, merely by what is seen by their imagination ideas like gross, subtle, causal bodies, forms etc., are imagined in me by men through delusion.

*sthūlādi-bhāvāḥ*: objects in the form of the gross, the subtle and causal bodies.

Really, however, the ātman which transcends the divisions of nāda, bindu and kalā, does not apprehend Time or its differences. Similarly, I who am conscious of the Infinite which is devoid of limitations of space, time and object (*deśa-kāla-vastu-paricchedas*), have liquidated ajñāna entirely and so for me, there is no apprehension of what is super-imposed, as delusion of any kind has been uprooted.

499

*आरोपितं नाश्रयदूषकं भवेत् कदापि मूढमतिदोषदूषितैः ।  
 नाद्रोकरोत्यूषरभूमिभागं मरोचिकावारिमहाप्रवाहः ॥ ४९९ ॥  
 āropitam nāśrayadūṣakam bhavet  
 kadāpi mūḍhair matidoṣadūṣitaiḥ ।  
 nādrīkarotyūṣarabhūmibhāgam  
 marīcikāvārimahāpravāhaḥ ॥*

That which is super-imposed by those subject to delusion of the mind cannot affect the substratum. The flood of waters seen in a mirage do not wet the desert sands.

*matidoṣadūṣitaiḥ*: affected by defects of the mind; *mūḍhaiḥ*: by fools (subject to avidyā, karma and kāma).

*na āśraya-dūṣakam bhavet*: will not affect the substratum, lacking such substratum itself. For, as has been said in the *Adhyā-sabhāṣya* of the *Brahma Sūtras* by Śrī Bhagavatpāda: *tatraivam sati yatra yadadhyāsaḥ tatkrtena guṇena doṣeṇa vā anumātreṇāpi sa na sambadhyate*: "As it is so, that on which the super-imposition is made is not affected in the least by the good or bad qualities of the super-imposed thing."

That is made clear by an example. The water of a mirage does not wet the desert. The desert is the substratum of the super-imposition of the great flood of the mirage.

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आकाशवत् कल्पविदूरगोऽहम्  
 आदित्यवद् भास्यविलक्षणोऽहम् ।  
 अहार्यवत् नित्यविनिश्चलोऽहम्  
 अम्भोधिवत् पारविर्वजितोऽहम् ॥ ५०० ॥

*ākāśavat kalpavidūrago'ham*  
*ādityavad bhāsyavilakṣaṇo'ham* ;  
*ahāryavat nityaviniścalo'ham*  
*ambhodhivat pāravivarjito'ham* ॥

Like the sky I am beyond all the imagined divisions; like the sun I am different from the illumined; like the immovable mountain, I am permanent and unmoving; like the ocean I am without a shore.

By the śruti: *ākāśavat sarvagataśca nityaḥ*, this is a matter of one's own experience.

*kalpavidūragah*: unlimited by time.

*ādityavat* . . . : the śruti says: *svayamjyotiḥ*: self-effulgent. Its meaning is stated: *bhāsyavilakṣaṇo'ham*: I am different from what is illumined. (The illuminer cannot be the illumined).

*ahāryavat*: like the mountain.

501

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।  
 अतः कुतो मे तद्धर्माः जाग्रत्स्वप्नसुषुप्तयः ॥ ५०१ ॥

*na me dehena sambandho megheneva vihāyasah* ।  
*atah kuto me taddharmāḥ jāgrat-svapna-susuptayah* ॥

As the sky is not connected with the clouds, so too I am not connected with the body. How then will its qualities like waking, dream and dreamless sleep affect me?

Kālidāsa says: *dhūma-jyotis-salīla-marutām sannipātaḥ kva meghaḥ*: "Where is the cloud that is the result of the combination of smoke, light, water and wind?" Even as the sky is not touched by the cloud which is the effect of the combination of earth, water, fire and wind nor is made wet by the downpour of water particles by reason of its uncontaminability and formlessness, so too there is no connection of my ātman with the body composed of the five elements by virtue of the stated reason only. Hence, as there is no connection with the bearer of the qualities (dharmin), how will the dharmas like waking, dream and dreamless sleep attach to me?

502

उपाधिरायाति स एव गच्छति  
स एव कर्माणि करोति भुङ्क्ते ।  
स एव जीवन् म्रियते सदाहं  
कुलाद्रिवन्निश्चल एव संस्थितः ॥ ५०२ ॥

*upādhirāyāti sa eva gacchati*  
*sa eva karmāṇi karoti bhuṅkte ।*  
*sa eva jīvan mriyate sadāham*  
*kulādrivanniścala eva samsthitaḥ ॥*

It is upādhi (super-imposed quality) only that comes; it alone goes; it alone does actions and enjoys; it is that which lives and dies. Like the Kulādri (mountain called Kula) I stand unmoving.

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न मे प्रवृत्तिः न च मे निवृत्तिः  
सदैकरूपस्य निरङ्कुशस्य ।  
एकात्मको यो निबिडो निरन्तरो  
व्योमेव पूर्णः स कथं नु चेष्टते ॥ ५०३ ॥

*na me pravṛttir na ca me nivṛttiḥ*  
*sadaikarūpasya niraṅkuśasya ।*  
*ekātmako.yo nibiḍo nirantaro*  
*vyomeva pūrṇaḥ sa katham nu ceṣṭate ॥*

For me, ever of the same form and without parts, there is no activity nor withdrawal. How will anything act which

is ever identical, compact and undifferentiated?

These ideas are discussed in the following Brahma Sûtras *seriatim*.

*utkrānti-gatyāgatīnām* (II.iii.1): "on account of the spiritual declarations of (the soul's) passing out, going and returning (the soul is of atomic size).

*tadguṇasārātīvāt tadvyapadeśaḥ prājñavat* (II.iii.29): "But it is designated thus (i.e., as atomic), on account of its having for its essence the qualities of that (i.e., the buddhi), as in the case of the intelligent Self (i.e. Brahman)."

*kartā śāstrārthavattvāt* (II.iii.33): "(The soul is) an agent on account of scripture having a purport."

*yathā ca takṣobhayathā* (II.iii.40): "(thereby) and as the carpenter, in double fashion."

*carācaravyapāśrayastu syāt tadvyapadeśo bhāktas tadbhāvabhāvitvāt* (II.iii.16): "But the designation (as being born and dying) abides in the (bodies of beings) moving and non-moving; it is secondary (metaphorical) if applied to the soul, as the existence (of those terms) depends on the existence of that (i.e., the body)."<sup>61</sup>

(All these sūtras state the pūrvapakṣa (opponent's views) about the soul which are considered and refuted by the author of the Brahma Sūtras in the sequel).

I am ever unmoving like the Kula mountain. Activity and withdrawal cannot pertain either together or in succession to what is always one. What is without parts or limbs cannot change. How will what is one through and through closely compacted and without intervening space like the sky ever act?

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पुण्यानि पापानि निरिन्द्रियस्य  
निश्चेतसो निर्विकृतेः निराकृतेः ।

कुतो ममाखण्डसुखानुभूतेः

ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ ५०४ ॥

<sup>61</sup> The Sūtras discuss the questions about the size of the ātman, whether it is an agent (kartā) of action and if it is capable of motion and decide that it is infinite (vibhu), that it is not an agent (akartā) and that it is not subject to motion. For elucidation of the sūtras the reader is referred to the excellent translation by Swāmi Gambhīrānanda of Śrī Śaṅkara's Commentary on them in the edition of the *Brahmasūtra Bhāṣya*, published by the Advaita Asrama, Rāmakṛṣṇa Mission.



*puṇyāni pāpāni nirindriyasya  
 niścetaso nirvikṛter nirākṛteḥ |  
 kuto mamākhaṇḍa-sukhānubhūteḥ  
 brūte hyananvāgatamityapi śrutiḥ ||*

How can there be for me merits and demerits (puṇyas and pāpas) who am without organs, without mind, without change and without form? How can these pertain to me who enjoy infinite bliss? The ananvāgataśruti also declares that these will not attend on me.

Puṇya is what arises from doing what is prescribed. Pāpa arises from doing what is prohibited. Karma is of three kinds: pertaining to the body, to the mind, and to speech. Vide the Gītā: *śarīravānmanobhir yat karma prārabhate naraḥ nyāyīyam va viparītam vā*: "Whatever karma a man begins to do, proper or otherwise by the body, the mind and speech". The bodily puṇyas are: bathing in the great sacred rivers, and circumambulating gods and brāhmaṇas. The oral puṇyas are: mutterance of the great mantras and singing the names of God and talking about His glories. The mental puṇyas are thinking of God and reflecting on what is good to oneself and to others. Going to prohibited places, speaking ill of others and uttering falsehoods and thinking of forbidden things are respectively the bodily, oral and mental pāpas. It is said: *śarīrajaiḥ karmadoṣair yāti sthāvaratām naraḥ | vācikaiḥ pakṣimṛgatām mānasair antyajātītām ||* : "One is born as an immobile by the bodily sins, as a bird or an animal by oral sins and is born very low by mental sins." When reference is made to speech, it is to include the eye, the ear etc. Or, by vāk (speech), it may be taken to refer to motor organs enabling action, and manaḥ (mind) may be taken to refer to sense-organs like the eyes giving knowledge of objects. The distinction of good and bad with reference to the process of acting, seeing and hearing make for puṇya and pāpa respectively. All these relate either to the mind or to the body with form. Says the śruti respecting what is without indriyas or organs: *na tasya kāryam karaṇam ca vidyate (Śvet.)*: "to it does not pertain either action or its instrument". The śruti also says: *sacakṣur acakṣuriva sakarṇo'karṇa iva samanā amanā iva saprāṇo'prāṇa iva*: "With eyes but as if without eyes, with ears as if without ears, with mind as if without mind, with breath as if without breath". As a matter of fact, though really an acakṣu (without sight for external objects), the jīvanmukta appears to others as sacakṣu as if with eyes looking at the world. But he remains with-

out the connection of super-imposition. Similarly, being with organs, being with mind, being with the body are products of mithyā and ajñāna (wrong knowledge). Possession of these things is due to the false identification born of attachment.

For one whose ajñāna has been burnt by direct intuitional realisation (Brahma-sākṣātkāra), where will attachment arise, where again identification? Therefore, by the use of the three words: nir-indriyasya (of one without organs), niścetasah (of one without the mind, i.e., without the mind operating outward), nirākṛteḥ (of one without the sense of the body) has been declared that the jīvanmukta is bereft of the means of acquiring puṇya and pāpa through speech, the mind and the body.

Tārkikas predicate puṇya and pāpa of the ātman only.

*nirvikṛteḥ*: of what is unchanging. If what is nitya (eternal) is associated with anitya in the event of being subject to puṇya and pāpa due to prescribed and prohibited karmas, the ātman will become anitya. Hence the ātman is said to be vikṛtīsūnya: devoid of change. For, it has been declared by Śrī Totakācārya in his *Śruti Samud-dharaṇa*: *na hi nityam anityaguṇena guṇī*: "By reason of its association with a quality which is non-eternal, what is so qualified is not eternal".<sup>62</sup>

In the Brahma Sūtras, in the *Viyadadhikaraṇa*, it has been said that the sky is anitya (non-eternal) by its association with śabda (sound) which is anitya.

So, I am in essence unchanging; my mūlājñāna (primordial nescience) has been destroyed; I am not connected with the upādhis of the form of the body, the organs, and the mind; my experience (of the ātman) is infinite: I am of the nature of self-effulgence which is unlimited and unconcealed. Then how will puṇyas attach to me? How again will pāpa affect me? Śrī Bhagavatpāda quotes śruti in support of this by saying: *brūte hyananvāgatamityapi śrutiḥ*: "The śruti declares that he is not accompanied (by puṇya and pāpa). *Vide ananvāgatam puṇyena ananvāgatam pāpena tīrṇo hi sadā sarvān śokān hṛdayasya bhavati* (*Bṛh.*): "Unaccompanied by puṇya, unaccompanied by pāpa, he becomes one who has crossed all griefs of the heart." By this it has been taught that in dreamless sleep, though there is then the operation of primordial nescience (mūlājñāna), there is no super-imposition wrought by it, and one is un-

<sup>62</sup> The idea is that what is qualified by a guṇa cannot be said to be nitya, eternal. Having a guṇa is a mark of the anitya, for guṇa itself is anitya.

touched by puṇya and pāpa and unaffected by any grief of the heart. That is the actual experience of everybody. In this context (i.e., in the case of the jīvanmukta), even the causal ajñāna (kāraṇājñāna) having been destroyed, that there is no connection at all of puṇya, pāpa or sorrow is declared by the use of the word 'kutaḥ' (whence or how) after the manner of the śruti: *ko mohaḥ kaśśokaḥ* (where is the delusion or the grief?). Their existence is effectively denied by an interrogative.

If puṇya and pāpa pertain to the ātman, then it must accompany the state of dreamless sleep also. At that time there is the transcendental experience of bliss of one's real nature; the effect of puṇya is not experienced as a limited sukha. For, that sukha is not generated by connection with sense-objects. At that time, there is no grief either; for, the śruti says: *eso'sya parama ānandaḥ*: "this is this person's supreme bliss". And this is also a matter of experience by the jīvanmukta. Therefore, there is no accompaniment of pāpa. By the expression: *hṛdayasya śokān*: the griefs of the heart, it is conveyed that no grief signified by the word śoka is a quality of the ātman. Waking and dream are conditions of super-imposition; hence they are imagined. Here, however, there is no super-imposition and so no imagination (by super-imposition). That is the meaning of the śruti.

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The meaning of the above is explained clearly with the aid of an illustration in two ślokas.

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुष्ठु वा ।

न स्पृशत्येव यत्किञ्चित् पुरुषं तद्विलक्षणम् ॥ ५०५ ॥

*chāyayā sprṣṭam uṣṇam vā śītam vā suṣṭhu duṣṭhu vā ।*

*na sprṣatyeva yatkiñcit puruṣam tadvilakṣaṇam ॥*

If heat or cold, good or evil touches the shadow of a man, it does not affect the man who is different from the shadow.

Even as there is no connection of a body with cold or heat etc., by contact of the body's shadow with cold or heat, or good or evil, so too the upādhi reflected in the buddhi (which is the pratibimba) does not touch the ātman which is the original (bimba) different from it and plenary in nature, after it has got over its jīvatva (quality of being a jīva) upon the destruction of ajñāna. In the case of puruṣa here, the body is to be understood in the place of the shadow.

*tadvilakṣaṇam*: *chāyāvilakṣaṇam*: distinct from the shadow.  
The qualities of what is witnessed do not ever affect the witness.

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अधिकारमुदासीनं गृहधर्माः प्रदीपवत् ।

देहेन्द्रियमनोधर्माः नैवात्मानं स्पृशन्त्यहो ॥ ५०६ ॥

*avikāram udāsīnam gṛhadharmāḥ pradīpavat |*

*dehendriya-manodharmāḥ naivātmanam sprśantyaho ||*

The qualities of the body, the organs and the mind do not affect the ātman even as the qualities of the objects of a house will not affect the lamp that illumines them.

As the objects in a room do not affect the lamp that illumines the room, so too the qualities of what is witnessed i.e., qualities of the buddhi, indriya and śarīra which are the dṛśya (the seen), do not ever affect what is different from them, which is of the nature of the dṛk (seer), self-effulgent, unchanging and indifferent and which is the witness. By saying this with the example of the light, the meaning of the śloka referring to puṇya and pāpa is made clear.

507

The unattached character of the ātman is explained by three ślokas.

रवेर्यथा कर्मणि साक्षिभावो बह्वेयथा वाऽयसि दाहकत्वम् ।

रज्जोर्यथाऽऽरोपितवस्तुसङ्गः तथैव कूटस्थविदात्मनो मे ॥ ५०७ ॥

*raver yathā karmaṇi sāksibhāvo*

*vahner yathā vā'yasi dāhakatvam |*

*rajgor yatha'ropitavastusaṅgaḥ*

*tathaiva kūtasthacidātmano me ||*

As the sun is a mere witness of an action, as the fire makes for the burning quality of iron, as the rope is associated with the object super-imposed on it, so too is what pertains to me who am the cidātman in my inmost being.

Known as karmasākṣī (the witness of all actions), jagaccakṣuḥ (the eye of the universe), the sun is the witness of actions of all creatures. But it is not connected with any of these actions. So too I am the witness of all actions being the inmost unchanging cidātman. As the burning character of fire is imagined in the iron when it is said that the (heated) iron burns, the agency for action

which pertains to buddhi is attributed to me. So too, as the serpent imagined in the stick, or the waterline or the cleft in the ground, the connections with body etc., are imagined in me, the unchanging cit. In fact, being unattached applies in all the three illustrations.

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From his own experience the śiṣya proclaims his being qualityless.

कर्ताऽपि वा कारयिताऽपि नाहं  
भोक्ताऽपि वा भोजयिताऽपि नाहम् ।  
द्रष्टाऽपि वा दर्शयिताऽपि नाहं  
सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ ५०८ ॥

*kartāpi vā kārayitāpi nāham*  
*bhoktāpi vā bhojayitāpi nāham ।*  
*draṣṭāpi vā darśayitāpi nāham*  
*so'ham svayamjyotiranīdṛgātmā ॥*

I am neither the doer nor one who makes others do; I am neither the enjoyer nor one who makes others enjoy; I am neither the seer nor one who makes others see. I am the self-effulgent ātman indescribable by qualities.

As the śruti says: *viññānam yojanāṃ tanute; eṣa hyeva sādhu karma kārayati* (Bṛh.): "Viññāna or the caitanya which has buddhi as its upādāna performs action; it itself causes good actions to be performed" etc., it is only to the viññāna subject to the upādhi of buddhi and māyā respectively that acting and causing to act, enjoying and causing to enjoy can be attributed. As seerhood is dependent on the seer, in the non-dual ātman that too is imagined; it is not real. The induction of the eye etc. (towards objects) is only in vyāvahārika stage, not really. Therefore, I am not he who causes to see. I am beyond compare. *Vide Svetāśvatara-śruti: sākṣī cetā kevalo nirguṇaśca*: "The witnessing consciousness, the lone without qualities". The ātman is self-effulgent, shining without dependence on anything else.

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चलत्युपाधौ प्रतिबिम्बलौल्यम्  
औपाधिकं मूढधियो नयन्ति ।  
स्वबिम्बभूतं रविवद्विनिष्क्रियं  
कर्ताऽस्मि भोक्ताऽस्मि हतोऽस्मि हेति ॥ ५०९ ॥

*calatyupādḥau pratibimbalaulyam  
aupādhikam mūḍhadhiyo nayanti |  
svabimbabhūtam ravivad viniṣkriyam  
kartāsmi bhoktāsmi hatō'smi hetī ||*

When the upādhi (water) is moving, the movement of the reflection due to it is ascribed by the ignorant to the original, like the sun which is unmoving. So too, the ātmā is neither actor nor enjoyer, but due to upādhis in which it is reflected, it appears as such, and the ignorant exclaim: I am doer; I am enjoyer; I am lost, alas! etc.

The śruti says: *dhyāyatīva lelāyatīva* (Brh.): "appears, as if thinking and shaking". By their delusion fools attribute to the reflection of the sun the agitation which pertains to the water in which the sun is reflected and they say the sun moves hither and thither. The ātman is the original (bimba). Its reflection is seen in the upādhis like buddhi, śarīra, etc. When these upādhis shake, seeing the reflection (pratibimba) shake, by wrong super-imposition with buddhi with which the ātman is wrongly thought to be identical, the ignorant exclaim: I am kartā, bhoktā, i.e. doer, enjoyer, etc., attributing to the ātman what happens to the jīva bound by upādhi. Even in the reflection, the qualities of the upādhi do not exist. For the pratibimba is not really agitated. It is the water that is agitated giving a false impression of the agitation of the reflection. When that is so, it follows that these dharmas do not at all pertain to the ātman. But still the fools believe so. Thus there is no contradiction to the established nirguṇa-character of the ātman considering śruti, yukti and anubhava.

## 510

By the illustration of the space enclosed in the pot, it is shown that the qualities of the gross body do not pertain to the ātman.

**जले वापि स्थले वापि लुण्ठवेष जडात्मकः ।**

**नाहं विलिप्ये तद्धर्मैः घटधर्मैर्नभो यथा ॥ ५१० ॥**

*jale vāpi sthale vāpi luṭhatveṣa jaḍātmaḥ |*

*nāham vilipyē taddharmāiḥ ghaṭadharmair nabho yathā ||*

Let this insentient body wallow on water or land; I am not affected by their qualities as the space in a pot is not affected by the qualities of the pot.

*nabhaḥ*: ākāśa; space.

As the space is not affected by the impermanent qualities of a pot like bigness, stoutness, and colours like black etc., I am not affected by the qualities of grossness etc., like cold and heat arising from contact with water and from old age and death.

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कर्तृत्वभोक्तृत्वखलत्वमत्तता-

जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धो विकल्पा न तु सन्ति वस्तुतः

स्वस्मिन् परे ब्रह्मणि केवलेऽद्वये ॥ ५११ ॥

*kartṛtva-bhokṛtva-khalatva-mattatā-*

*jaḍatva-baddhatva-vimuktatādayaḥ ।*

*buddher vikalpā na tu santi vastutaḥ*

*svasmin pare brahmaṇi kevale'dvaye ॥*

Agency, enjoyment, cunning, inebriation, insentience, bondage and liberation, etc., are imagined on buddhi; they do not exist in reality in one's ātman or in the supreme Brahman which is without a second.

In the sole secondless Brahman as in one's ātman, all qualities from agency to liberation are wrought by super-imposition on buddhi and they are variously imagined. Really they do not exist.

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सन्तु विकाराः प्रकृतेर्विशद्या शतधा सहस्रधा वापि ।

तेः किं मेऽसङ्गचितेः न ह्यम्बुदडम्बरोऽम्बरं स्पृशति ॥ ५१२ ॥

*santu vikārāḥ prakṛter daśadhā śatadhā sahasradhā vāpi ।*

*taiḥ kiṁ me'saṅgaciteḥ na hyambudaḍambaro'mbaram spṛśati ॥*

Let there be changes in Prakṛti in tens, hundreds or thousands. What is my connection with them? I am unconnected cit. For, the thunder of the cloud does not touch the sky.

The entire universe is born of the primordial Prakṛti in succession. Let these changes of primordial Prakṛti be in tens, hundreds or thousands. I am asaṅga cit, unattached intelligence; what are they to me? An illustration is given.

*ambuda-ḍambaraḥ*: the roar etc., of the cloud.

*ambaram*: the sky.

The thunder does not affect the sky. The sky is for ever changeless, is not affected by the arising of the cloud, its thunder or its destruction.

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The śiṣya clarifies the experience of non-duality (advaitānubhava) that has accrued to him in accord with the instruction by the Guru.

अव्यक्तादि स्थूलपर्यन्तमेतद् विश्वं यन्नामासमात्रं प्रतीतम् ।  
 व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१३ ॥  
*avyaktādi sthūlaparyantametad viśvam yatrābhāsamātram*  
*pratītam ।*  
*vyomaprakhyaṃ sūkṣmamādyantahīnam brahmādvaitam*  
*yattadevāhamasmi ॥*

I am that Brahman itself which is without a second, which is like the sky, subtle, without beginning or end in which the whole universe from the unmanifested to the gross appears as a projection.

This is clear.

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सर्वाधारं सर्ववस्तुप्रकाशं सर्वाकारं सर्वगं सर्वशून्यम् ।  
 नित्यं शुद्धं निष्कलं निर्विकल्पं ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१४ ॥  
*sarvādhāraṃ sarvavastuprakāśam*  
*sarvākāraṃ sarvagam sarvaśūnyam ।*  
*nityam śuddham niṣkalam nirvikalpam*  
*brahmādvaitam yattadevāhamasmi ॥*

I am that Brahman itself, which is without a second, which is the support of all, which illumines all objects, which has all forms, which is omnipresent, which has no modifications, eternal, pure, without parts, changeless.

*sarvavastu-prakāśam*: illuminating all objects. *Vide* the śruti: *tasya bhāsā sarvamidam vibhāti (Māṇḍ.)*: "By its effulgence all this shines". That from which all things get their luminosity is *sarvavastuprakāśam*.

*sarvākāram*: extended everywhere, i.e., *aparicchinna*m: not limited in any way. *Vide* the śruti: *idam sarvam yadayam ātmā*: "all this is the ātmā." (*Māṇḍ.*)



*sarvaśūnyam*: as there is nothing apart from it, i.e., it is not available for other modifications than the akhaṇḍākāra-vṛtti, modification of the antaḥkaraṇa as infinite.

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यत्प्रत्यस्ता (यस्मिन्नस्ता) शेषमायाविशेषं

प्रत्यग्रूपं प्रत्ययागम्यमानम् ।

सत्यज्ञानानन्तमानन्दरूपं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१५ ॥

*yat pratyastā (yasminnastā) śeṣamāyāviśeṣam*

*pratyagrūpam pratyayāgamyamānam ।*

*satyajñānānantam ānandarūpam*

*brahmādvaitam yattadevāham asmi ॥*

I am that Brahman itself, which is without a second, in which have set all distinctions of māyā, which is the inmost entity, which cannot be comprehended by the mere intellect, and which is of the nature of satya, jñāna and ananta (infinity), and of the form of ānanda (bliss).

516

निष्क्रियोऽस्म्यविकारोऽस्मि निष्कलोऽस्मि निराकृतिः ।

निर्विकल्पोऽस्मि नित्योऽस्मि निरालम्बोऽस्मि निर्व्ययः ॥ ५१६ ॥

*niṣkriyo'smyavikāro'smi niṣkalo'smi nirākṛtiḥ ।*

*nirvikalpo'smi nityo'smi nirālambo'smi nirvayah ॥*

I am actionless, unchanging, without parts, without form, without difference; I am eternal; I have no other support. I am without a second.

517

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरम् ॥ ५१७ ॥

*sarvātma'ham sarvo'ham sarvātīto'ham advayah ।*

*kevalākhaṇḍabodho'ham ānando'ham nirantaram ॥*

I am universal; (lit. I am of the nature of all). I am everything; I am beyond everything; I am non-dual; I am the sole infinite intelligence; I am bliss; I am indivisible.

518

स्वाराज्य-साम्राज्य-विभूतिरेषा भवत्कृपाश्रीमहितप्रसादात् ।

प्राप्ता मया श्रीगुरवे महात्मने नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१८ ॥

*svārājya-sāmrājya-vibhūtiṛeṣā*

*bhavatkṛpāśrīmahitaprasādāt ।*

*prāptā mayā śrīgurave mahātmane*

*namo namaste'stu punar namo'stu ॥*

It is by your grace and your benediction that I have attained the splendour of this self-sovereignty and lordship over everything. My obeisance to you, my noble Guru, my obeisance to you again and again.

519

महास्वप्ने मायाकृतजनिजरामृत्युगहने

भ्रमन्तं क्लिश्यन्तं बहुलतरतापरनुकलम् ।

अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया

प्रबोध्य प्रस्वापात्परमवितवान् मामसि गुरो ॥ ५१९ ॥

*mahāsvapne māyākṛta-jani-jarā-mṛtyugahane*

*bhramantam klišyantam bahulataratāpair anukalam ।*

*ahaṁkāravāghra-vyathitam imam atyantakṛpayā*

*prabodhya prasvāpāt param avitavān māmasi guro ॥*

In my great dream, in the forest of birth, old age and death wrought by māyā, I had got exhausted by various afflictions which affected me every moment. I was tormented by the tiger of ahaṁkāra. By your infinite grace, my Guru! you have awakened me from the sleep and saved me.

520

नमस्तस्मै सदेकस्मै नमश्चिन्महसे मुहुः ।

यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ ५२० ॥

*namas tasmai sadekasmai namaścinnmahase muhuḥ ।*

*yadetadviśvarūpeṇa rājate gururāja te ॥*

Obeisance to you, King among Gurus, who are always one; obeisance again to you, whose effulgence of cit shines as this entire universe.

521

इति नतमवलोक्य शिष्यवर्यं

समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।

प्रमुदितहृदयः स देशिकेन्द्रः

पुनरिदमाह वचः परं महात्मा ॥ ५२१ ॥

*iti natamavalokya śiṣyavaryam**samadhigatātmasukham prabuddhatattvam ।**pramuditahṛdayaḥ sa deśikendraḥ**punaridamāha vacaḥ param mahātmā ॥*

Perceiving this best among pupils who made obeisance to him and who has perfectly realised the bliss of the ātman and who has awakened to the Truth, with a happy heart, the best of Gurus, the noble soul, uttered these wise words again.

522

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव सत्सर्वतः

पश्याद्यात्मदशा प्रशान्तमनसा सर्वास्त्ववस्थास्वपि ।

रूपादन्यदवेक्षितुं किमभितश्चक्षुष्मतां विद्यते

तद्वद् ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥ ५२२ ॥

*brahmapratyayasantatir jagadato brahmaiva sat sarvataḥ**paśyādhyātmadṛśā praśāntamanasā sarvāsvavasthāsvapi ।**rūpādanyadavekṣitum kimabhitaścakṣuṣmatām vidyate**tadvad brahmavidāḥ sataḥ kimaparam**buddhervihārāspadam ॥*

The universe is a continuous stream of cognition of Brahman; hence it is totally Brahman only. See this in all your states by the soul-sight of the ātman with your mind at perfect peace. For those with eyes, is there anything to see other than forms? So too, for those who have known (realised) Brahman, is there anything other than it to engage their intellect?

523

कस्तां परानन्दरसानुभूतिम्

उत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाह्लादिनि दीप्यमाने

चित्रेन्दुमालोकयितुं क इच्छेत् ॥ ५२३ ॥

*kastām parānanda-rasānubhūtim  
utsrjya śūnyeṣu rameta vidvān ।  
candre mahāhlādinī dīpyamāne  
citrendum ālokaयितुं ka icchet ॥*

Which wise man will indulge in the void (the unreal) abandoning the experience of supreme bliss? When the moon is shining giving infinite delight, who will desire to look at the painted moon?

524

*असत्पदार्थानुभवेन किञ्चित्  
न ह्यस्ति तृप्तिर्न च दुःखहानिः ।  
तदद्वयानन्दरसानुभूत्या  
तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ ५२४ ॥  
asatpadārthānubhavana kiñcit  
nahyasti tṛptir na ca duḥkhaḥāniḥ ।  
tadadvayānanda-rasānubhūtyā  
tṛptaḥ sukham tiṣṭha sadātmaniṣṭhayā ॥*

In the enjoyment of unreal things, there is no satisfaction or annulment of grief. So, remain satisfied and happy in self-realisation enjoying the non-dual bliss.

525

*स्वमेव सर्वतः पश्यन् मन्यमानः स्वमद्वयम् ।  
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ ५२५ ॥  
svameva sarvataḥ paśyan manyamānaḥ svamadvajam ।  
svānandam anubhuñjānaḥ kālam naya mahāmate ॥*

Noble soul! Spend your days seeing yourself everywhere, thinking yourself as non-dual, enjoying ātmānanda.

526

*अखण्डबोधात्मनि निर्विकल्पे  
विकल्पनं व्योम्नि पुरः प्रकल्पनम् ।  
तदद्वयानन्दमयात्मना सदा  
शान्तिं परामेत्य भजस्व मौनम् ॥ ५२६ ॥  
akhaṇḍabodhātmani nirvikalpe  
vikalpanam vyomni puraḥprakalpanam  
tadadvagānandamayātmanā sadā  
śāntim parāmetya bhajasva maunam ॥*

The attribution of difference in the impartible infinite intelligence is like imagination of a city in the sky. Hence, observe silence attaining supreme peace by the contemplation of your non-dual ātman.

527

तूष्णीमवस्था परमोपशान्तिः  
बुद्धेरसत्कल्पविकल्पहेतोः ।  
ब्रह्मात्मना ब्रह्मविदो महात्मनः  
यत्राद्वयानन्दसुखं निरन्तरम् ॥ ५२७ ॥

*tūṣṇīmavasthā paramopasāntiḥ  
buddher asatkalpa-vikalpa-hetoḥ ।  
brahmātmanā brahmavidō mahātmano  
yatrādvayānandasukham niranantaram ॥*

To the mahātmā who is the knower of Brahman, the mind which is the cause of imagination of the unreal, remains silent by reason of his being Brahman (having realised Brahman) in the enjoyment of permanent bliss of non-dual experience.

528

नास्ति निर्वासनात् मौनात् परं सुखकृदुत्तमम् ।  
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ ५२८ ॥

*nāsti nirvāsanāt maunāt param sukhakṛduttamam ।  
vijñātātmasvarūpasya svānandarasapāyinaḥ ॥*

To one who has known (realised) his ātman and drinks the nectar of the bliss of the ātman, there is no other higher source of joy than silence free from every desire.

529

गच्छंस्तिष्ठन्नुपविशन् शयानो वाऽन्यथापि वा ।  
यथेच्छया वसेद्विद्वान् आत्मारामः सदा मुनिः ॥ ५२९ ॥

*gacchamstisṭhannupaviśan śayāno vānyathāpi vā ।  
yathēcchayā vased vidvān ātmārāmaḥ sadā munīḥ ॥*

Delighting in his ātman, the muni always lives as he pleases, going, standing, sitting, lying down or otherwise as he pleases.

530

न देशकालासनदिग्यमादि-  
लक्ष्याद्यपेक्षा प्रतिबद्धवृत्तेः ।  
संसिद्धतत्त्वस्य महात्मनोऽस्ति  
स्ववेदने का नियमाद्यवस्था ॥ ५३० ॥

*na deśakālāsana-digyamādi-  
lakṣyādyapekṣā pratibaddhavr̥tṭeḥ ।  
saṁsiddhatattvasya mahātmano'sti  
svavedane kā niyamādyavasthā ॥*

The mahātman whose mental modifications have been rendered ineffective, does not depend on place, time, posture, direction, mental disciplines and objects of meditation. To the mahātman what regulations can there be in the knowledge of himself?

531

घटोऽयमिति विज्ञातुं नियमः को न्वपेक्ष्यते ।  
विना प्रमाणसुष्ठुत्वं यस्मिन् सति पदार्थधीः ॥ ५३१ ॥  
*ghaṭo'yamiti vijñātuṁ niyamaḥ ko nvapekṣyate ।  
vinā pramāṇasuṣṭhutvaṁ yasmin sati padārthadhīḥ ॥*

What restriction or rule is needed (just) to know 'this is a jar,' in the existence of which (rule) (alone) there can be perception of an object without the authenticity of the ground (of perception)? This means nothing of the sort is needed.

532

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।  
न देशं नापि वा कालं न शुद्धिं वाऽप्यपेक्षते ॥ ५३२ ॥  
*ayamātmā nityasiddhaḥ pramāṇe sati bhāstate ।  
na deśam nāpi vā kālam na śuddhim vāpyapekṣate ॥*

This ātman is eternal and shines when apprehended by proper canons of knowledge. It does not need a place or a time or purity.

533

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।  
तद्वद् ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३३ ॥  
*devadatto'hamityetadvijñānam nirapekṣakam ।  
tadvad brahmavido'pyasya brahmāhamiti vedanam ॥*

The knowledge "I am Devadatta" does not depend on anything else. Likewise is the cognition: 'I am Brahman' for the Brahnavit (for one who has known i.e., realised Brahman).

534

मानुनेव जगत्सर्वं भासते यस्य तेजसा ।

अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ ५३४ ॥

*bhānuneva jagat sarvam bhāsate yasya tejasā ।  
anātmakam asat tuccham kim nu tasyāvabhāsakam ॥*

What can be there to manifest that by whose lustre, as of the sun, shines all that is the anātmān, asat (unreal) and insignificant?

535

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।

येनार्थवन्ति तं किं नु विज्ञातारं प्रकाशयेत् ॥ ५३५ ॥

*vedaśāstrapurāṇāni bhūtāni sakalānyapi ।  
yenārthavanti tam kim nu vijñātāram prakāśayet ॥*

What can illumine that supreme Knower by whom the Vedas, the Purāṇas and all the things that are originated become significant?

536

एष स्वयंज्योतिरनन्तशक्तिः

आत्माऽप्रमेयः सकलानुभूतिः ।

यमेव विज्ञाय विमुक्तबन्धः

जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ ५३६ ॥

*eṣa svayamjyotir anantaśaktir  
ātmā'prameyaḥ sakalānubhūtiḥ ।  
yameva vijñāya vimuktabandhaḥ  
jayatyayam brahmaaviduttamottamaḥ ॥*

This is self-effulgent ātman, of infinite power, beyond intellectual comprehension, yet experienced by every one. Realising it, freed from bondage lives happily the superlatively eminent Brahnavit.

537

न खिद्यते नो विषयैः प्रमोदते न सज्जते नापि विरज्यते च ।

स्वस्मिन् सदा क्रीडति नन्दति स्वयं निरन्तरानन्दरसेन तृप्तः ॥ ५३७ ॥

*na khidyate no viṣayaḥ pramodate  
na sajjate nāpi virajyate ca ।  
svasmin sadā krīḍati nandati svayam  
nirantarānandarasena tṛptaḥ ॥*

He is not grieved, he is not pleased by objects; he is not attached, nor is he detached. He sports and delights in his self ever content in the elixir of incessant bliss.

538

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।

तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३८ ॥

*kṣudhām dehavayathām tyaktvā bālāḥ krīḍati vastuni ।  
tathaiiva vidvān ramate nirmamo niraham sukhī ॥*

Unmindful of the bodily affliction or hunger, the child sports with its playthings. So too, the realised man delights without the sense of the 'my' and 'I', and is happy.

539

चिन्ताशून्यमदन्यमैक्षमशनं पानं सरिद्वारिषु

स्वातन्त्र्येण निरङ्कुशा स्थितिरभीनिद्रा श्मशाने वने ।

वस्त्रं क्षालनशोषणाविरहितं दिग्बास्तु शय्या मही

संचारो निगमान्तबोधेषु विदां क्रीडा परे ब्रह्मणि ॥ ५३९ ॥

*cintāśūnyam adainyabhaikṣam aśanam pānam saridvāriṣu  
svātantryeṇa nirāṅkuṣā sthitir abhīr nidrā śmaśāne vane ।  
vastram kṣālanaśoṣaṇādirahitam digvāstu śayyā mahī  
sañcāro nigamāntavōdhiṣu vidām krīḍā pare brahmaṇi ॥*

Feeding carefree on alms got without humiliation, drinking the waters of rivers, remaining in freedom without restraint, sleeping without fear in the cremation ground or in the forest, clad in clothes unwashed and undried as such or even undressed, sleeping on the ground and wandering



in the highways of the Upaniṣads, the wise sport in the Supreme Brahman.

540

विमानमालम्ब्य शरीरमेतत्  
भुनक्त्यशेषान् विषयानुपस्थितान् ।  
परेच्छया बालवदात्मवेत्ता  
योऽस्थवतलिङ्गोऽननुषक्तबाह्यः ॥ ५४० ॥

*vimānamālambya śarīrametat  
bhunaktyaśeṣān viṣayānupasthitān ।  
parecchayā bālavadātmavettā  
yo'vyaktaliṅgo'nanuṣaktabāhyaḥ ॥*

Without any marked features, or any external attachment, the knower of Brahman experiences all sense-objects through this body like a child, as they come to him by the wish of others, but without identification with them.

541

दिगम्बरो वाऽपि च साम्बरो वा  
त्वगम्बरो वाऽपि चिदम्बरस्थः ।  
उन्मत्तवद्वाऽपि च बालवद्वा  
पिशाचवद्वाऽपि चरत्यवन्याम् ॥ ५४१ ॥

*digambaro vāpi ca sāmbaro vā  
tvagambaro vāpi cidambarasthaḥ ।  
unmattavad vāpi ca bālavadvā  
piśācavad vāpi caratyavanyām ॥*

Remaining in the plane of the cit, he wanders on the earth without any clothing, or normally clad, or clad in skins, like one mad or like a child or like a ghoul.

542

कामाग्नौ कामरूपी संश्रुत्येकचरो मुनिः ।  
स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ ५४२ ॥

*kāmāgnौ kāmārūpi saṁśrutyekacaro muniḥ ।  
svātmanaiiva sadā tuṣṭaḥ svayam sarvātmanā sthitaḥ ॥*

The muni wanders by himself, apparently enjoying everything remaining as the all, always satisfied in his ātman.

543

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः  
 क्वचिद् भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।  
 क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदितः  
 चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ ५४३ ॥

*kvacinmūḍho vidvān kvacidapi mahārājavibhavaḥ  
 kvacid bhrāntaḥ saumyaḥ kvacid ajagarācārakaliṭaḥ ।  
 kvacit pātrībhūtaḥ kvacidavamataḥ kvapyaviditaḥ  
 caratyevam prājñaḥ satataparamānandasukhitaḥ ॥*

This wise man, always enjoying bliss, goes sometimes like a fool, sometimes as one learned, sometimes with royal magnificence, sometimes as mad, sometimes auspicious, sometimes unmoving as a python, sometimes evoking respect, sometimes derided and sometimes unknown to anybody.

544

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।  
 नित्यतृप्तोऽप्यमुञ्जानोऽप्यसमः समदर्शनः ॥ ५४४ ॥

*nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ ।  
 nityatṛpto'pyabhuñjāno'pyasamaḥ samadarśanaḥ ॥*

Though devoid of wealth, he is ever content; strong though helpless; though not eating, ever satisfied; though seeing all with an equal eye, still beyond compare.

545

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।  
 शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४५ ॥

*api kurvannakurvāṇaścābhoktā phalabhogyapi ।  
 śarīryapyāśarīryeṣa paricchinnno'pi sarvagaḥ ॥*

Inactive though acting; experiencing fruits of actions, yet not enjoying them; though embodied yet not afflicted by the body; he is everywhere though localised.

546

अशरीरं सदा सन्तन्मिमं ब्रह्मविदं क्वचित् ।  
 प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ ५४६ ॥

*aśarīram sadā santamimam brahmavidam kvacit |  
priyāpriye na sprśatas tathaiva ca śubhāśubhe ||*

Neither the pleasant nor the unpleasant ever affect the Brahman who remains unattached to the body, nor do the good or the evil.

547

*स्थूलादिसंबन्धवतोऽभिमानिनः*

*सुखं च दुःखं च शुभाशुभे च ।*

*विध्वस्तबन्धस्य सदात्मनो मुनेः*

*कुतः शुभं वाऽप्यशुभं फलं वा ॥ ५४७ ॥*

*sthūlādisambandhavato'bhimāninaḥ*

*sukham ca duḥkham ca śubhāśubhe ca |*

*vidhvastabandhasya sadātmano muneḥ*

*kutaḥ śubham vāpyaśubham phalam vā ||*

Joy and sorrow, good and evil, pertain to one who is connected with the gross body etc., and is attached to it. To the muni who has broken the bonds and has realised the ātman, how will there arise the fruits of good or of evil?

548

*तमसा ग्रस्तबद्धानादग्रस्तोऽपि रविर्जनैः ।*

*ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥ ५४८ ॥*

*tamasā grastavadbhānād agrasto'pi ravir janaiḥ |*

*grasta ityucyate bhrāntyā hyajñātvā vastulakṣaṇam ||*

The sun is said by people to be swallowed, its brightness being hidden by darkness without knowing the truth and due to delusion.

549

*तद्देहादिवन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।*

*पश्यन्ति देहिबन्मूढाः शरीराभासदर्शनात् ॥ ५४९ ॥*

*tadpad dehādibandhebhyo vimuktam brahmavittamam |*

*paśyanti dehivan mūḍhāḥ śarīrābhāsadarśanāt ||*

Similarly, merely seeing the appearance that is the body, fools see the eminent Brahman, who is free from the bonds of the body etc., as one possessing the body.

550

अहिनिर्लम्बयनीवायं मुक्तदेहस्तु तिष्ठति ।

इतस्ततश्चाल्यमानो यत्किञ्चित् प्राणवायुना ॥ ५५० ॥

*ahinirlvayanāivāyam muktadehhastu tiṣṭhati ।*

*itastataś cālyamāno yatkiñcit prāṇavāyunā ॥*

The body of the released one moves here and there slightly moved by the breath just as the slough of a serpent (moving by the wind).

551

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।

देवेन नीयते देहो यथाकालोपभुक्तिषु ॥ ५५१ ॥

*srotasā nīyate dāru yathā nimnonnatasthalam ।*

*devena nīyate deho yathākālopabhuktiṣu ॥*

A log of wood is tossed up and down by the floods. The body is led here and there according to destiny as may be determined by the fruits of previous actions.

552

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ ५५२ ॥

*prārabdhakarma-parikalpita-vāsanābhiḥ*

*samsārivaccarati bhuktiṣu muktadehaḥ ।*

*siddhaḥ svayam vasati sāksivadatra tūṣṇim*

*cakrasya mūlamiva kalpavikalpaśūnyaḥ ॥*

Without attachment to the body, the jīvanmukta moves about amidst objects of enjoyment like a samsārin due to the vāsanās wrought by the fruition of prārabdhakarmas. He lives dumb like a witness and unmoving like the nave of a wheel.

553

नैवेन्द्रियाणि विषयेषु नियुङ्क्त एष

नैवोपयुङ्क्त उपदर्शनलक्षणस्थः ।

नैव क्रियाफलमपीषदपेक्षते सः

स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ ५५३ ॥

*naivendriyāṇi viṣayeṣu niyunkta eṣa  
naivopayunkta upadarśanalakṣaṇasthaḥ ।  
naiva kriyāphalamapiśadapekṣate saḥ  
svānanda-sāndra-rasapāna-sumattacittaḥ ॥*

His mind full of the ecstasy of drinking the elixir of his bliss, he does not direct his organs towards sense-objects, nor does he use them (for anything else) he being merely an unconcerned spectator, and he does not care even in the least for the fruits of actions.

554

*लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत् केवलात्मना ।  
शिव एव स्वयं साक्षात् अयं ब्रह्मविदुत्तमः ॥ ५५४ ॥  
lakṣyālakṣyagatim tyaktvā yastiṣṭhet kevalātmanā ।  
śiva eva svayam sāksādayam brahmaviduttamaḥ ॥*

Giving up all thought of what should be known or not, he who remains as the sole ātman is verily Śiva Himself, and he is the superior Brahman indeed.

555

*जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।  
उपाधिनाशाद् ब्रह्मैव सद्ब्रह्माप्येति निर्द्वयम् ॥ ५५५ ॥  
jīvanneva sadā muktaḥ kṛtārtho brahmavittamaḥ ।  
upādhināśād brahmaiva sadbrahmāpyeti nirdvayam ॥*

Even while alive, he is ever free; he is a Brahman having realised his life's purpose; by the destruction of the upādhis, he is Brahman alone; and he attains (experiences) the non-dual Reality that is Brahman.

556

*शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।  
तथैव ब्रह्मविच्छेष्टः सदा ब्रह्मैव नापरः ॥ ५५६ ॥  
śailūṣo veṣasadbhāvābhāvayośca yathā pumān ।  
tathaiva brahmavicchreṣṭhaḥ sadā brahmaiva nāparaḥ ॥*

The actor is always the same man whether he puts on the attire of his part or does not. So, too, the pre-eminent Brahman is always Brahman and not anything else.

557

यत्र इवापि विशीर्णं पर्णमिव तरोर्वपुः पतनात् ।

ब्रह्मोभूतस्य यतेः प्रागेव हि तच्चिदग्निना दग्धम् ॥ ५५७ ॥

*yatra kvāpi viśiṛṇam parnamiva taror vapuḥpatanāt ।  
brahmōbhūtasya yateḥ prāgeva hi taccidagninā dagdham ॥*

Let his body fall anywhere like the leaf of a tree. Of the yati who is Brahmōbhūta (one who has realised Brahman) the body has already been burnt by his fire of Intelligence (cidagni)..

558

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः

पूर्णद्वियानन्दमयात्मना सदा ।

न देशकालाद्युचितप्रतीक्षा

त्वङ्मांसविट्पिण्डविसर्जनाय ॥ ५५८ ॥

*sadātmani brahmaṇi tiṣṭhato muneḥ  
pūrṇādvaiyānandamayātmanā sadā ।  
na deśakālādyucitapratikṣā  
tvaṁmāṁsaviṭpiṇḍavisarjanāya ॥*

To the muni who remains in the continuous experience of the bliss of the full non-dual ātman (Brahman) there is no consideration of space, time, or appropriateness in discarding the body consisting of skin, flesh or refuse.

559

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।

अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ ५५९ ॥

*dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ ।  
avidyāhṛdayagrānthimokṣo mokṣo yatastataḥ ॥*

The abandoning of the body or of the staff or the water-pot is not liberation. The giving up of the knot of ajñāna in the heart is real liberation.

560

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ ५६० ॥

*kulyāyāmatha nadyām vā śivakṣetre'pi catvare ।  
parṇam patati cet tena taroḥ kim nu śubhāśubham ॥*

Whether a leaf of a tree falls in riverlet or river or in the holy place dedicated to Śiva, or where four roads meet, what does it matter, good or evil, to the tree?

561

पत्रस्य पुष्पस्य फलस्य नाशवत्  
देहेन्द्रियप्राणधियां विनाशः ।  
नैवात्मनः स्वस्य सदात्मकस्या-  
नन्दाकृतेः वृक्षवदास्त एषः ॥ ५६१ ॥

*patrasya puṣpasya phalasya nāśavat  
dehendriyaprāṇadhiyām vināśaḥ ।  
naivātmanaḥ svasya sadātmakasyā-  
nandākṛter vṛkṣavadāsta eṣaḥ ॥*

The destruction of the body, the sense-organs, the breath and the buddhi are like the destruction of the leaf, the flower and the fruit. It does not mean the destruction of one's true nature as the blissful ātman which survives like the tree.

562

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।  
अनूद्योपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६२ ॥  
*prajñānaghana ityātmalakṣaṇam satyasūcakam ।  
anūdyaupādhikasyaiva kathayanti vināśanam ॥*

The nature of the ātman is truly indicated by saying it is compacted of prajñā (higher wisdom). Having said that it is the Real, the upādhi only is spoken of as subject to destruction.

563

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।  
प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ ५६३ ॥  
*avināśi vā are'yamātmēti śrutirātmanaḥ ।  
prabravītyavināśitvam vinaśyatsu vikāriṣu ॥*

The śruti speaking of the ātman says: 'Verily, my dear, the ātman is indestructible', and declares its indes-

tractibility amidst the changing things liable to destruction

564

पाषाणवृक्षतृणघान्यकटाम्बराद्याः

दग्धा भवन्ति हि मृद्वेव यथा तथैव ।

देहेन्द्रियासुमनआदिसमस्तदृश्यं

ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ ५६४ ॥

*pāṣāṇavṛkṣatṛṇadhānyakaṭāmbarādyāḥ*

*dagdhā bhavanti hi mṛdveva yathā tathāiva ।*

*dehendriyāsu-mana-ādi-samastadrśyam*

*jñānāgnidagdham upayāti parātmabhāvam ॥*

Even as, when burnt, the stone, the tree, the grass, the grain, the mat and the cloth turn into clay, so too, all that is the object of sense-perception like the body, the organs, the breath, the mind etc., burnt by the fire of jñāna, becomes the Paramātman (attains paramātmahood).

565

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।

तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ ५६५ ॥

*vilakṣaṇam yathā dhvāntam liyate bhānutejasi ।*

*tathāiva sakalam drśyam brahmaṇi praviliyate ॥*

As darkness which is distinct (from sunshine) vanishes in the lustre of the sun, similarly all that is perceptible merges in Brahman.

566

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।

तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥ ५६६ ॥

*ghaṭe naṣṭe yathā vyoma vyomaiva bhavati sphuṭam ।*

*tathāivopādhivilaye brahmaiva brahmavit svayam ॥*

As when the pot is broken, the space in it becomes one with the outer space, so too the Brahnavit becomes Brahman when the upādhi vanishes.

567

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।

संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ ५६७ ॥



*kṣīram kṣīre yathā kṣiptam tailam taile jalam jale ।  
tamyuktam ekatām yāti tathātmanyātmavit muniḥ ॥*

The muni who is the knower of (who has realised) the ātman, attains oneness with the ātman as milk poured into milk, oil into oil and water into water becomes identical with milk, oil or water respectively.

568

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।  
ब्रह्मभावं प्रपद्येष यतिर्नावर्तते पुनः ॥ ५६८ ॥

*evam videhakaivalyam sanmātratvamakhaṇḍitam ।  
brahmabhāvam prapadyaiṣa yatir nāvartate punaḥ ॥*

Attaining Brahmanhood marked by liberation upon the falling off of the body and being the pure infinite Sat, the yati does not come back again (is not born again).

569

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्त्मणः ।  
अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ५६९ ॥  
*sadātmaikatvavijñāna-dagdhāvidyādivarṣmaṇaḥ ।  
amuṣya brahmabhūtadvād brahmaṇaḥ kuta udbhavaḥ ॥*

His body constituted of avidyā etc., having been burnt (having vanished from consciousness) by the realisation of the ever-existing sole ātman, he becomes Brahman here and now. Whence will there be birth for him again?

570

मायाकृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।  
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ ५७० ॥  
*māyākṛptaū bandhamokṣau na staḥ svātmani vastutaḥ ।  
yathā rajjau niṣkriyāyām sarpābhāsavinirgamau ॥*

Bondage and liberation are imaginations due to māyā; they do not pertain to the ātman. It is like the appearance and disappearance of the serpent in the inactive rope.

571

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।  
नावृतिर्ब्रह्मणः काचिदन्याभावादनवृत्तम् ॥  
यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ ५७१ ॥

*āvṛteḥ sadasattvābhyām vaktavye bandhamokṣaṇe ।  
nāvṛtir brahmaṇaḥ kācid anyābhāvādanāvṛtam  
yadyastyadvaitahāniḥ syād dvaitam no saḥate śrutiḥ ॥*

When there is presence or absence of concealment bondage and liberation may be spoken of. But there can be no concealment of Brahman; for, there is no second thing to conceal it. If there is such a thing, advaita will be disrupted, and duality is not supported by śruti.

572

*बन्धश्च मोक्षश्च मूषेव मुढाः  
बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।  
दृगावृत्ति मेघकृतां यथा रवौ  
यतोऽद्वयासङ्गचिदेकमक्षरम् ॥ ५७२ ॥*

*bandhaśca mokṣaśca mṛṣaiva mūḍhāḥ  
buddher guṇam vastuni kalpayanti ।  
dṛgāvṛtim meghakṛtām yathā ravau  
yato'dvayāsaṅgacidekamakṣaram ॥*

Bondage and liberation are both false. Fools imagine the qualities of buddhi on the ātman, as covering of the sight caused by the cloud is attributed to the sun (saying 'sun is covered by cloud'). But the cit is non-dual, unattached intelligence, one only and indestructible.

573

*अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।  
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७३ ॥  
astīti pratyayo yaśca yaśca nāstīti vastuni ।  
buddhereva guṇāvetau na tu nityasya vastunaḥ ॥*

The expressions 'is' and 'is not' (that bondage exists and that it has been removed) are only qualities of buddhi; they do not pertain to the eternal Sat, i.e., Brahman.

574

*अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।  
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ॥  
अद्वितीये परे तत्त्वे व्योमवत् कल्पना कुतः ॥ ५७४ ॥  
atastau māyayā klṛtau bandhamokṣau na cātmani ।*

*niṣkale niṣkriye śānte niravadye nirañjane  
advitīye pare tattve vyomavat kalpanā kutaḥ ॥*

So, these two, bondage and liberation are imaginations wrought by *māyā*; they do not pertain to the *ātman*. Where can be any imagination of (i.e., how can any imagination affect) the partless, actionless, peaceful, defectless, taintless non-dual supreme Reality which is (infinite) like the sky?

575

*न निरोधो न चोत्पत्तिः न बद्धो न च साधकः ।  
न मुमुक्षुः न वै मुक्तः इत्येषा परमार्थता ॥ ५७५ ॥*

*na nirodho na cotpattir na baddho na ca sādhakah ।  
na mumukṣur navai muktah ityeṣā paramārthatā ॥*

The transcendental Truth is that there is no death, no origination, no one bound, no seeker, no aspirant for liberation, none liberated.

576

*सकलनिगमचूडास्वान्तसिद्धान्तगुह्यं  
परमिदमतिगुह्यं दर्शितं ते मयाद्य ।*

*अपगतकलिदोषः कामनिर्मुक्तबुद्धिः  
तदतुलमसकृत्त्वं भावयेदं मुमुक्षुः ॥ ५७६ ॥*

*sakalanigamacūḍāsvānta-siddhāntaguhyam  
paramidamatiguhyam darśitam te mayādya ।  
apagatakalidoṣaḥ kāmānirmuktabuddhiḥ  
tadatulamasaḥkṛtvaṁ bhāvayedam mumukṣuḥ ॥*

Oh you who seek liberation! I have now shown to you the secret doctrine which is the crest-jewel of all *śrutis*. Rendered free from the defects of (the) *kali* (age), and, with your mind freed from all desires, meditate always on this incomparable Truth.

577

*इति श्रुत्वा गुरोर्वक्यं प्रश्रयेण कृतानतिः ।  
स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ ५७७ ॥*

*iti śrutvā guror vākyaṁ praśrayeṇa kṛtānatiḥ ।  
sa tena samanujñāto yayau nirmuktabandhanaḥ ।*

Having listened to these words of the Guru with reverence, and having prostrated before him, with his gracious permission, the śiṣya went away freed from bondage.

578

गुरुरेष सदानन्दसिन्धौ निर्मग्नमानसः ।

पावयन् वसुधां सर्वां विचचार निरन्तरः ॥ ५७८ ॥

*gurureṣa sadānandasindhau nirmagnamānasaḥ ।  
pāvayan vasudhām sarvām vicacāra niranantaraḥ ॥*

With his mind immersed always in the ocean of bliss, the Guru roamed along sanctifying the entire world completely.

579

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।

निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ ५७९ ॥

*ityācāryasya śiṣyasya samvādenātmalakṣaṇam ।  
nirūpitam mumukṣūṇām sukhabodhopapattaye ॥*

For facilitating the understanding of the aspirants to liberation, this dialogue between the Guru and the śiṣya on the nature of the ātman has been expounded.

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हितमिममुपदेशमाद्रियन्तां

विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविमुखाः प्रशान्तचित्ताः

श्रुतिरसिका यतयो मुमुक्षवो ये ॥ ५८० ॥

*hitamimam upadeśam ādriyantām  
vihitanirasta-samastacittadoṣāḥ ।  
bhavasukhavimukhāḥ praśāntacittāḥ  
śrutirasikā yatayo mumukṣavo ye ॥*

May the yatis (prayatnasālāḥ, those given to spiritual effort) who desire liberation, who have been purged of all defects of the mind by the prescribed disciplines, who turn their faces against pleasures of saṃsāra, who have a placid mind and find pleasure in śrutis, look on this good instruction with deferential regard.

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संसाराध्वनि तापमानुकिरणप्रोद्भूतबाह्वयथा-  
 खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।  
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्मादृत्यं दर्शय-  
 न्त्येषा शंकरभारती विजयते निर्वाणसंदायिनी ॥ ५८१ ॥

*samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-  
 khinnānām jalakāṅkṣayā marubhuvi bhrāntyā  
 paribhrāmyatām ।  
 atyāsannasudhāmbudhim sukhakaram brahmādvayam darśayan-  
 tyeṣā śaṅkarabhārati vijayate nirvāṇasandāyini ॥*

For those who are afflicted by the scorching rays of the paths of saṁsāra, who wander forth in quest of water in the mirages of desert sands, may this auspicious message of Śaṅkara point out in close proximity the blissful ocean of non-dual Brahman which dowers one with the surpassing joy of liberation.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य  
 श्रीमच्छंकरभगवतः कृतो विवेकचूडामणिः  
 शृङ्गगिरि-जगद्गुरुश्रीचन्द्रशेखरभारतीस्वाम्यनुगृहीतव्याख्यासनाथः  
 समाप्तः ।

*iti śrīmatparamahansa-parivrājakācāryasya  
 śrīgovindabhagavatpūjyapādaśiṣyasya  
 śrīmacchamkarabhagavataḥ kṛtau  
 vivekācūḍāmaṇiḥ  
 śrīṅgagiri-jagadguru-śrīcandraśekharaabhārati-  
 svāmyanugrहितavyākhyā-  
 sanāthaḥ samāptaḥ*

Thus ends the Vivekacūḍāmaṇi written by Śrī Śaṅkacārya Bhagavatpāda, the pupil of Śrīmat Paramahansa P  
 Śrī Govinda Bhagavatpūjyapāda

along with the Commentary on Śekhara Bhārati  
 graciously dowered by the Jagadguru Śrī Car  
 Svāminah of Śrīṅgagiri.

Om Tat Sat

—:—

## APPENDIX I

Note on *bhūmikās* mentioned in the commentary to śloka 2 and śloka 454 and on the distinctions of *Brahmavits* mentioned in the commentary to śloka 454.

(Source: *Jīvanmuktiviveka* of Śrī Vidyāranya Svāmin)

A. The seven stages of yoga (*Yogabhūmayah*):

1. *Subhecchā*, 2. *Vicāraṇā*, 3. *Tanumānasā*, 4. *Sattvāpatti*, 5. *Asamsakti*, 6. *Padārthābhāvinī*, 7. *Turyagā*.

1. *Subhecchā*: When a man involved in the world about him begins to reflect and tells himself: "What a fool am I to be thus involved! Should I not study the śāstras and be dowered with the saving glance of good persons who have the experience of the Truth?" Such a desire preceded by a sense of detachment (*vairāgya*) is called *Subhecchā*.

2. *Vicāraṇā* is active inquiry into the nature of Reality preceded by study of the śāstras, association with the good and wise, *vairāgya* and meditation.

3. *Tanumānasā* arises when the attachment to sense-objects gets tenuous as a result of *subhecchā* and *vicāraṇā*.

4. *Sattvāpatti* is the stage of the establishment of the mind in the ātman characterised by pure *sattva-guṇa* by virtue of the previous three stages and by non-attachment to sense-objects.

5. *Asamsakti* is the stage in which the effect of attachment to the world is negated by the practice of the previous four stages and which is characterised by being rooted in the Real.

6. *Padārthābhāvinī*: When by the practice of the aforesaid five stages, a person delights in his ātman as nothing else — internal or external — appears to him, and he is awakened only by long effort of others — that is the stage of *padārthābhāvinī*.

7. *Turyagā*: By long practice of these six stages, when the sense of difference vanishes and one is completely absorbed in one's self, that is the goal of *turyagā*.

B. The distinction of *Brahmavit*, *Brahmaavidvara*, *Brahmaavidvariṇān* and *Brahmaavidvariṣṭha*:

The first three *bhūmikās* are only means (*sādhana*s) to *Brahma-vidyā* and are part of the effort to acquire *vidyā*. For, in these three the sense of difference among things is not annulled. Hence, it is called the waking state (*jāgarāṇa*).

Then the intellectual realisation from the Vedānta text of the oneness of Brahman and the *jīvātman* freed of *upādhis* is the fourth stage and is the result of the previous three. It is called *Sattvā-*

patti. Brahman which is the material cause of the entire universe is known to be the non-dual Reality. Name and form which are the features of the universe and which are super-imposed on Brahman are understood to be mithyā in this stage. This stage is like unto a dream (svapna) to the seeker of salvation compared to the waking state mentioned earlier. For, the objects of experience are felt to have only as much reality as those in a dream. In that state all sense of duality disappears and one becomes steadfast in the non-dual, seeing oneself and others as the Real only. One who has this fourth bhūmikā is said to be a *Brahmavit*.

The three bhūmikās beginning with the fifth are the distinctions among the jīvanmuktas. These distinctions arise due to relative effectiveness of nirvikalpa samādhi and to the strength and duration of absorption in Brahman.

In the fifth stage, one wakes of one's own accord from nirvikalpa-samādhi. Such a yogin is *Brahmavidvara*. This is likened to sleep (suṣupti). In it all determinants are stilled and one has the awareness of only the non-dual. Though prone to external activity when awake, being introvert and enjoying supreme tranquillity, one appears as one in sleep.

In the sixth stage, the yogin gets up awakened by persons who are near him. Such a one is called *Brahmavidvarīyān*. This is likened to very deep sleep (gāḍhanidrā). One attains it after practising the fifth bhūmikā and getting rid of the residual tendencies (vāsanās). There is no consciousness of sat or asat, no sense of the 'I' or the ahaṁkāra. All mental activities vanish. Like a pot in space, there is nothing inside or outside, and again like a pot immersed in the ocean there is a fullness inside and outside. The former state arises as the mind of one in nirvikalpa-samādhi is left only with remnants of saṁskāras of duality and cannot function to indulge in any imagination or to receive impressions of external objects. The latter is to be traced to the fact that one in that condition is lost in the plenum of the experience of Brahman which is self-effulgent and is sat, cit and ānanda whole and entire. He sees both within himself and outside all things only as Brahman. The one makes for śūnyatva, and the other for pūrṇatva.

To the yogin who has attained the seventh bhūmikā, there is no getting up either by oneself or induced by others. The yoga-śāstras which explain *asamprajñāta-samādhi* culminate in this. Such a yogin is called *Brahmavidvariṣṭha*.

## APPENDIX II

### A NOTE ON SĀMĀNĀDHIKARĀṆYAM

*Sāmānādhikarāṇya* may be defined as a common reference of two words in an expression each by itself applying to a different object.

*bhinnapravṛttinimittānām śabdānām  
ekasmin arthe vṛttiḥ sāmānādhikarāṇyam*

This is of four kinds: (i) *bādhāyām sāmānādhikarāṇyam*  
(ii) *adhyāse sāmānādhikarāṇyam* (iii) *viśeṣaṇe sāmānādhikarāṇyam*  
(iv) *aikye sāmānādhikarāṇyam*.

(i) *bādhāyām sāmānādhikarāṇyam*: This relates to *bhrānti* or delusion arising from error of perception. In the darkness of a night in which visibility has not been completely obstructed, a person mistakes a tree-stump for a thief and he cries in fright. Upon this, another with a better vision tells him, "this 'thief' is a tree-stump" *coro'yaṁ sthānuḥ*. Both these words thief (*coraḥ*) and tree-stump (*sthānuḥ*) which ordinarily apply to different objects, are used by two different persons with reference to the same object. The first man calls it a 'thief' and the second man calls it a 'tree-stump'. But the same object cannot be both a thief and a tree-stump. If it is the one, it cannot be the other. The truth is that it is a tree-stump and not a thief. On being enlightened by the second man, the delusion (*bhrānti-jñāna*) in the mind of the first man that what he saw was a thief is annulled. It becomes *bādhita*. The two ways of understanding, one wrong, and the other right, had an identical reference, that is, they had *samāna-adhikaraṇa*. One of them which is the product of delusion is cancelled on the dawn of right knowledge. This is called *bādhāyām sāmānādhikarāṇyam*. The 'coratva' (being a thief) is cancelled and 'sthānutva' is affirmed. *bādhyamānatādātmya-upalakṣita-adhiṣṭhānasya bodhakam*.

(ii) *adhyāse sāmānādhikarāṇyam*: This applies to the common reference of the super-imposed (*āropita*) and the substratum (*adhiṣṭhāna*). *Adhyāsa* is defined as "atasmin tadbuddhiḥ", the idea of a thing in what is not that thing. This may arise in some places from external defects and in others from one's own supposition. Generally, it is a delusion from defective perception as where a person mistakes a rope for a serpent. Upon the dawn of correct knowledge either by his own clearer perception or being corrected by another, he says 'this is not a serpent but a rope'. (*nāyaṁ sarpaḥ kintu rajjuḥ*). The object about which it was said that it is a serpent or a rope is referred to in both cases by the same word, namely, 'this' (*ayaṁ*). Rope and serpent have a common reference, namely 'this object', 'ayaṁ'. This object is the substratum, *adhiṣṭhāna* and serpent is the super-imposed, *āropita* or *adhyasta*. The wrong identification of what is signified by *adhyasta* with the *adhiṣṭhāna* is



adhyāse sāmānādhikaranyam. It is called *vyāvahārikaprātibhāsikayoḥ tādātmyabodhaḥ*.

The difference between bādhāyām sāmānādhikaranyam and adhyāse sāmānādhikaranyam is that the former refers to the state of mind after the delusion has been removed and which affirms "yaḥ coraḥ saḥ sthānuḥ" (that which appeared as a thief is really a tree-stump). But adhyāse sāmānādhikaranyam refers to the state of mind during the pendency of the delusion, when it says, looking at a rope, *ayam sarpah*: 'This is a serpent'.

(iii) *viśeṣane sāmānādhikaranyam*: This arises when an object designated by a common noun is particularised by qualifying the noun by an adjective as when it is said: *nīlaḥ ghaṭaḥ* (the black pot) or *daṇḍī puruṣaḥ* (the man with a stick). The blackness inheres in the same object as is designated by the word 'pot'. Similarly, carrying a stick goes with the man. If 'pot' or 'man' only is uttered the reference may be to a pot of any colour or to any kind of man. The adjective 'nīla' or 'daṇḍī' restricts the reference to a particular kind of pot or a particular man. Being nīla and being ghaṭa go together. Similarly, being daṇḍī and being puruṣa go together. This is the identical reference or sāmānādhikaranyā of the two terms. While the bādhāyām and adhyāse sāmānādhikaranyams relate to the prātibhāsika-sattā, this one is a vyāvahārika-tādātmyam.

This viśeṣaṇa-viśeṣya relation, that is, the relation between the adjective and the substantive may be of various kinds as follows:

(a) between guṇa and guṇī (the quality and the bearer of the quality as in *nīlaḥ ghaṭaḥ*).

(b) between kriyā and dravya (the action and the actor as in *calan pumān*).

(c) between jāti and vyakti (the genus and the species as in *ayam gajaḥ*).

(d) between viśeṣaṇa and viśiṣṭa (the qualification and the qualified as in *daṇḍī puruṣaḥ*).

(e) between avayava and avayavin (the part and the whole as in *sakalakalaḥ candraḥ*).

(iv) *aikye sāmānādhikaranyam*: Two words are used in juxtaposition indicating an identity between their references. When the words are understood literally, that is by their *vācyārtha*, the juxtaposition seems to be a contradiction which is removed when they are understood in their true reference (*lakṣyārtha*). In the expression, *so'yaṁ devadattaḥ* (this Devadatta is he), the sāmānādhikaranyā is between the man seen elsewhere and at past time and he who is seen now and here and the two are identified to be the same Devadatta. The apparent contradiction between the two individuals is got rid of by removing the irrelevant features of 'then' and 'now', and 'there' and 'here'. The Devadatta then and else-

where was young and strong; the Devadatta seen now and here is old and weak. These are adventitious to Devadatta. Ignoring them, their identical reference is established when it is said 'so'yam devadattah'.

Similarly, when it is said *tattvamasi* (That thou art), 'That' (tat) refers to the caitanya delimited by *māyā* and 'thou' (tvam) to the caitanya delimited by *avidyā* or *antaḥkaraṇa*. The former refers to *Īśvara* who is infinite, omniscient, omnipresent and who is the creator and sustainer of the world and in whom finally the world merges; and the latter is the *jīva* who is finite, of little knowledge and who is restricted in time and place. These are the literal meanings, *vācyārthas* of 'tat' and 'tvam'. When it is said 'tattvamasi' (That art thou), it would mean, according to *vācyārtha*, that *jīva* is *Īśvara*, which makes no sense. So, to rightly understand the expression, a portion of the literal meaning has to be rejected for the implied meaning of *lakṣyārtha*. Omitting the adventitious limitations (*upādhis*) of *māyā* which is responsible for the functions of creation, preservation and dissolution, and of *avidyā* which causes the wrong identification of the *ātman* with the series extending from the *antaḥkaraṇa* to the body respectively, what remains in both cases is the caitanya and the identity between them is established. One is *māyopahita-caitanya*, the other is *avidyopahita-caitanya*. When the *māyā* and *avidyā* are negated, what remains is the caitanya in both cases and then, the 'tat' and 'tvam' become identical. This way of understanding *tattvamasi* is on the principle of *jahadaḥjahallakṣaṇā* or *bhāgalakṣaṇā* as it is called. This is *aikye sāmānādhikaraṇyam* or the identity of reference of the words by virtue of their common nature. This is referred to as '*vyaktisvarūpamātrabodhaḥ*'.

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## ERRATA

(There being practically no errors in English matter, corrections in Sanskrit matter alone are given here. The figures under Column 'Line' refer to the lines of Sanskrit matter on the respective page.)

Page	Line	Correct Reading
12	10	सिद्ध्यति
63	1	साक्षाच्छ्रुतेर्गोः ।
72	1	विमोचिनुम् ।
79	4	फलैर्नृणाम् ॥
89	2	सम्पृक्तकुत्वा
90	2	कैरङ्गैरुपा
110	2	रहंति
112	1	all the four पञ्चः
149	4	न वेद्योति
153	2	तद्वस्ति-
162	3	संसारसिन्धुं
193	3	कलितो
203	1	असङ्गचि
209	1	प्रतिबिम्ब
220	2	विद्यायाम् आवि
232	1	तिरुक्कटा
235	2	ध्वेतुषु
236	1	नानुभूयते
237	3	स्वप्नसुषु
"	5	इमान्
239	1	बिम्बितसर्कबिम्बम्
"	2	आलोक्ष्य मूढो
240	7	निजरूपमे
242	1	विशोक आनन्दघनो
248	1	सन्मात्रमेतन्न
257	2	विरुद्धघमिणोः
307	1	सर्वैकरूपस्य
345	2	ऽविकल्पेन
360	3	विषयः सङ्गः
361	7	बन्धमुक्तिः
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385	1	निरासतः ।
419	3	श्रुतेर्बलात् ।
471	5	सन्ततिजगदतो