

Discourses on
P A Ñ C A D A Ś Ī
VOL : II

by
Swami Anubhavananda

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पञ्चदशी

Central Chinmaya Mission Trust
Bombay-400 072.

Discourses on

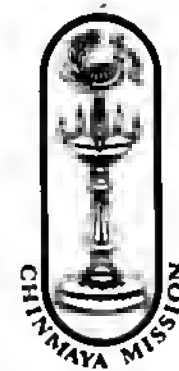
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Vol: II

(Chapter VI ---- Citradīpa)

by

Swami Anubhavananda



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Publisher's Note

There was a constant demand for publication, from our side, of *Pañcadaśī* on the lines of Chinmaya tradition. This need was long felt. Br.Sudhanshu Chaitnaya, now Swami Anubhavananda delivered lectures on *Pañcadaśī* during his stay at Chinmaya Mission, Delhi, which is the base of the present publication.

In this book, diacritical marks are used for transliteration of *sanskṛta* words in the verses and commentary. Non-English words have been italicised. This will help readers to identify and pronounce the words correctly.

This English plural sign's has been added to untranslated *sanskṛta* words after a hyphen (-) to show that it is not elemental to the words e.g. *Mantra-s*, *Veda-s*, *Ṛṣi-s* etc.

A key to the transliteration and pronunciation has been added in the beginning of the book.

Param Pūjanīya Gurudev Swami Chinmayananda has blessed this book to be used by all the sincere seekers of *Vedānta* in our Mission and elsewhere. We expect that this commentary will fulfil the long felt need of a publication in our list of earlier published works on *Vedānta*. The present volume contains the sixth chapter.

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TRANSLITERATION GUIDE FOR SANSKRITA WORDS

a as <i>a</i> in son	अ*	r as <i>r</i> in Kṛṣṇa	ऋ
ā as <i>a</i> in master	आ (१)*	ś as <i>sh</i> in shut	श
b as <i>b</i> in book	ब	ṣ as <i>sh</i> in show	ष
c as <i>ch</i> in check	च	s as <i>s</i> in sit	स
d as <i>d</i> in father, then	द	t as <i>t</i> in french sound	त
ḍ as <i>d</i> in do	ड	ṭ as <i>t</i> in touch	ट
e as <i>a</i> in evade	ए (२)*	u as <i>u</i> in full	उ (३)*
g as <i>g</i> in good	ग	ū as <i>oo</i> in boot	ऊ (४)*
h as <i>h</i> in hard	ह	v as <i>w</i> in want, avert	व
ḥ as <i>h</i> in oh!	:	y as <i>y</i> in yak	य
i as <i>i</i> in if	इ (५)*	ai as <i>y</i> in my	ऐ (६)*
ī as <i>ee</i> in feel	ई (७)*	au as <i>ow</i> in now	औ (८)*
j as <i>j</i> in jar	ज	bh as <i>bh</i> in abhor	भ
k as <i>k</i> in kite	क	ch as <i>chh</i> in catch him	छ
l as <i>l</i> in Lord	ल	dh as <i>theh</i> in breathe	ध
m as <i>m</i> in man	म	ḍh as <i>dh</i> in godhood	ढ
m̐ as <i>m</i> in simple, hum	(९)	gh as <i>gh</i> in ghost	घ
n as <i>n</i> in nose	न	jh as <i>dgeh</i> in hedgehog	झ
ṇ as <i>n</i> in monkey	ण	kh as <i>kh</i> in khāki	ख
ṅ as <i>n</i> in lunch	ञ	ph as <i>ph</i> in photo	फ
ṇ as <i>n</i> in under (hard)	ण	th as <i>th</i> in thumb	थ
o as <i>o</i> in over	ओ (१०)*	ṭh as <i>th</i> in ant-hill	ट
p as <i>p</i> in put	प	' as unwritten 'a' sound	ऽ
r as <i>r</i> in run	र	" as - do - 'aa' sound	ऽऽ

Also letters ḷ and ṛ represent ल* and ऋ* respectively and F, Q, W, X and Z are not called to use.

In *sanskṛta*, consonants represented with a stroke below e.g. as in क cannot be pronounced except in conjunction with a vowel marked * e.g. क (k) + अ (a) = का (ka).

For easy pronunciation while reading or reciting, in some publications, the break-up of the transliteration is based on the phonetic sounds and not on the basis of *sanskṛta* grammar rules or words.

No day passes
without your reading
5 pages.

11.9.83

Upanayaram.



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PUJYA GURUDEVA

With his blessings we continue...



CHINMAYA MISSION®

Swami Tejomayananda

San Jose
Sept. 29, 1993



Ashirvachan

"Panchadashi" of Swami Vidyananda Muni is one of the most profound works on Advaita-Vedanta. It is indeed a treat to study and teach this text. The author, in his inimitable style expounds all aspects of Vedanta in a manner that leaves nothing to be desired. All possible questions and doubts get clarified while studying this book. It is a must for all serious students of Vedanta.

I am pleased to see the work of Brahmachari Sudhanshu Chaitanya. He has written a short commentary on this voluminous book in English, giving word for word meaning of each verse. This will certainly help seekers of knowledge. Brahmaleen Puja Gurudev had seen his work and blessed it. I wish him every success in his life.

With Love

Tejomayananda

INTRODUCTION

Pañcadaśī is a book of categories dealing with the different aspects of *Vedāntik* philosophy. The major emphasis of this book is to help the sincere seekers in getting the perfect vision of the Truth without any doubt whatsoever, in the philosophical aspects of the Truth. The author indicates very distinctly in the beginning of his composition, that this text is composed for the sincere seekers of Truth, who have pure minds with single-pointed devotion for knowing the Truth. Any student of *Vedāntik* philosophy is incomplete in his studies without a thorough study of *Pañcadaśī*.

There are many commentaries in different languages on this text. However, the commentary of *Śrī Rāmakrishna* is considered to be most authentic and to the point. *Śrī Rāmakrishna* was a direct disciple of the two authors of *Pañcadaśī*, namely *Śrī Vidyāranya Svāmī* and his guru *Śrī Bhārati Tīrtha*.

The scheme of the thought presentation is divided under three types namely:

1. Chapters dealing with discrimination.
2. Chapters dealing with illumination.
3. Chapters dealing with bliss.

The first five chapters mainly deal with the discrimination predominantly on 'Sat' aspect of the Truth. The second five chapters deal with the 'Cit' aspects of the Truth while the remaining five chapters deal with the 'Ānanda' aspects of the Truth.

In the above classification, there is no exclusion of the other two aspects of the Truth, while dealing with predominantly a particular aspect of the Truth.

It is believed by the different commentators that the first six chapters were written by *Śrī Vidyāranya Svāmī* and were presented to his *guru*, *Śrī Bhārati Tīrtha* and the latter added the remaining nine chapters to make it into a volume of 15 chapters. Hence the name *Pañcadaśī*.

The present publication on *Pañcadaśī* is brought out in the Chinmaya style of commentaries wherein the original *śloka* or verse is followed by transliteration, word-to-word meaning, running translation of the *saṁskṛta śloka* and a short commentary on different words and thoughts. We have used the international transliteration symbols for writing the *saṁskṛta* words in Roman script. However, the splitting of the transliteration is strictly on the basis of the phonetic sounds rather than the breaking of *saṁskṛta* words as per the grammar rules. This was done to facilitate students, who are not able to read *devanāgarī* script is able to join the chorus chanting along with other students who are chanting the original text in a *Vedāntik* class-room. This has been the tradition of imparting knowledge in our Chinmaya style wherein every verse is chanted by the teacher first, followed by the students chanting of the same verse in chorus.

The present book is an outcome of the grace of *Param Pūjya Gurudev (Swāmī Chinmayānanda)* who encouraged me in many ways and also blessed the commentary that was shown to him during Dehra Dun *Yajña* in October 1992.

This book is the result of sincere efforts put forth by the students at Delhi Chinmaya Mission who were very regular in attending the classes in spite of many difficulties. The lectures were recorded, transcribed, edited and finally given the shape of a book. Those who were involved in the preparation of the manuscript need special thanks, without whose untiring efforts this book would never have come out. To name them, I remember the following with special reverence Mrs. Sarasvati Doraisvāmī and Mrs. Gāyatri Bālasubramaniam and Ms. Sarita Ohri affectionately called 'Dolly'. The students who were instrumental in encouraging

me to take up this text need and deserve my foremost appreciation.

The computer composition of the entire text was done by Mrs. Uma Kumar (Delhi), *Śrī Gopalkrishnan* (Bombay) and staff of CCMT. The proof-reading was rendered by *Śrī Vishwamitra Puri* with meticulous care. I record my appreciation for his valuable suggestions for simplification of expressions to enable even a casual reader to understand the *vedāntik* concepts. To speed up the publication of this volume, he ably assisted *Sri Anil Chaudhary* of CCMT in carrying out corrections as well as page forming on computer. The beautiful get up of this volume is the result of their, full dedication and devotion.

Param Pūjya Swāmī Tejomayānanda was kind enough to go through the manuscript and suggested some changes which has given the book a better look. His blessing is a continuation of *Param Pūjya Gurudev's 'saṁkalpa'* for the completion of this book. I have no words to express my gratitude for His encouraging suggestions and guidance.

This commentary was designed to be brought out in three volumes. The first volume includes the first five chapters of *Pañcadaśī*. To avoid bulkiness of each volume, chapters VI and VII have formed separate volumes II and III respectively, volume IV will comprise of chapters VIII to X, while the last chapters from XI to XV will form volume V. Thus the total commentary of the text will, now, run into five volumes.

Krishna Janmashtami Day
Bombay,
August 29th 1994.

Swami Anubhavānanda
(formerly Br. Sudhanshu Chaitanya)
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Abbrevation used in this volume

Ait.Ā	Aitareya Āraṇyaka
Anu.G.	Anu Gītā
Āpb.	Aparokṣānubhūti
B.G.	Bhagavad Gītā
Bj.G.	Bhaja Govindam
B.G.B.	Śaṅkara's Bhagavad Gītā Bhāṣya
B.S.	Brahma Sūtra
B.U.	Bṛhadāraṇyaka Upaniṣad
C.U.	Chāndogya Upaniṣad
G.D.S.	Gautama Dharma Sūtra
I.U.B.	Śaṅkarācārya's Īśāvāsya Upaniṣad Bhāṣya
Jal.U.	Jābāla Upaniṣad
K.U.	Kaṭha Upaniṣad
Kai. U.	Kaivalya Upaniṣad
Kē.U.	Keṇa Upaniṣad
Manu.	Maṇu Smṛti
M.B.	Mahābhārata
M.U.	Muṇḍaka Upaniṣad
Mk.U.	Muktikopaniṣad
Nar.Pari.U.	Nārada Parivṛājaka Upaniṣad
Nrpt.U.	Narsimha-purvatāpaṇi Upaniṣad
P.U.	Praśna Upaniṣad
R.V.	Rg Veda
Śānti	Śāntiparva
S.U.	Śvetaśvatara Upaniṣad
Sk.	Skandha
T.A.	Taittirīya Āraṇyaka
T.B.	Taittirīya Upaniṣad Bhāṣya of Śaṅkara
T.S.	Taittirīya Saṁhitā
T.U.	Taittirīya Upaniṣad
Vana	Vanaparva
V.P.	Viṣṇu Purāṇa
V.C.	Vivekūdāmaṇi

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Chapter VI

CITRADĪPA

or

THE LAMP OF THE PICTURE

The technique of transfer of knowledge employed in *vedānta śāstra* is unique. Technically it is known as "*Adhyāropa Apavāda*". *Adhyāropa* means superimposition. Superimposition of non-existing name and form, utility, purpose, relationships etc., on the substratum, wherein all these are essentially absent. The popular example of superimposition of 'snake' on the rope is used to illustrate

this point. The other examples in our daily life are, again of two types viz.;

- (a) *Śāstrīya* i.e. acceptable to scriptural dictum. They are helpful to the seeker to ultimately come out of the shackles of this superimposition. They include legal relationship of mother, father, wife, children etc., We superimpose these relationships on some human beings and it helps us to keep ourselves in a dignified human status during our life-time. These relationships give us guarded freedom in our life and one can thereafter employ these in spiritual pursuits.
- (b) *Aśāstrīya* i.e. not acceptable to scriptural dictum. They include our relationship with others as friend, foe, good, bad, important, unimportant etc., While dealing with this world, we come across many things and beings. For no obvious reason we give labels of friend or foe etc., to some persons and important or otherwise to some things etc., This valuation of the worldly things on the basis of our own likes and dislikes, is not acceptable to scriptures, because this valuation of worldly things brings wrong perception of reality. The substratum is veiled under our superimposition.

So long we are taking the superimposed to be reality due to our excessive preoccupation with the projection, we miss the substratum, which is the reality. The total superimposition on the substratum of Reality---the *Brahman* ---can be summarized in following categories of differences;

- (a) *jīva*, *jagat*, *Īśvara*;
- (b) Waking, dream and deep sleep planes of Consciousness;
- (c) the trio of experiencer, experienced and experience;
- (d) the seeker, sought and seeking etc.

Apavāda means de-superimposition. This de-superimposition has to be achieved by the one who has done superimposition. We cannot de-superimpose for others; nor can anyone de-superimpose for us. The de-superimposition is achieved by the following steps:

- (a) *Paramparā Sādhana*: This includes the traditional values, life-style and reverence for the places of worship, our spiritual institutions, holy books, the saints, sages and their teachings. This helps a seeker to live a life of harmony with the world around. Thus creating non-revolting attitude towards religion or spiritual life.
- (b) *Bahiraṅga Sādhana*: This includes *Aṣṭaṅga yoga sādhanā* wherein all attempts are directed towards gaining overall control on oneself at senses and mind level.
- (c) *Antaraṅga Sādhana*: This mainly includes study of scriptures, reflection upon them and contemplation, so that the *mahāvākya upadeśa* leads to *Brahmākārā vṛttiḥ*.

This third aspect of de-superimposition is dealt with in details in this chapter.

Superimposition of the world on the Supreme Self, which is the substratum, is illustrated through an example of a painting---

यथा चित्रपटे दृष्टमवस्थानां चतुष्टयम् ।
परमात्मनि विज्ञेयं तथाऽवस्थाचतुष्टयम् ॥१॥

Yathā citra paṭe dr̥ṣṭam avasthānāṁ catuṣṭayam
Para mātmani vijñeyam tathā'vasthā catuṣṭayam (1)

यथा = as; चित्रपटे = in a canvas of painting; अवस्थानाम् = of the stages; चतुष्टयम् = the four type; दृष्टम् = is seen; तथा = in the same way; परमात्मनि = in the Supreme

Self; अवस्था चतुष्टयम् = four stages; विज्ञेयम् = is worthy of knowing.

As we can see four stages in case of painting on a canvas, so also four stages are worth knowing (that are superimposed) on *Paramātmā* (1).

Yathā avasthānām catuṣṭayam citraṇaṁ dr̥ṣṭam: While painting a picture on a canvas four stages of modifications are observed. The picture does not just appear out of nothing. But colours are spread and figures are drawn, so that on the substratum of the canvas, the picture is superimposed, which was not there earlier.

Tathā avasthā catuṣṭayam paramātamani vijñeyam: Similarly, the world of plurality is superimposed on the substratum of *Paramātmā* through four stages.

Which are these four stages on canvas and *Paramātmā*---

यथा धौतो घट्टितश्च लाञ्छितो रञ्जितः पटः ।

चिदन्तर्यामी सूत्रात्मा विराट् चात्मा तथैर्यते ॥२॥

Yathā dhauto ghaṭṭi taśca lāñchito rañjitaḥ paṭaḥ
Cidantar yāmi sūtrātmā virāṭ cātmā tathā yate (2)

यथा = as, (on a canvas); धौतः = clean (canvas); घट्टितः = stiffened (by application of starch); लाञ्छितः = with the sketchy outlines of the pictures; च = and; रञ्जितः = coloured; पटः = the canvas (is with four stages); तथा = in the same way; आत्मा = the Pure Self; चित् = Pure Consciousness; अन्तर्यामी = the embodied Self; सूत्रात्मा = Consciousness that includes the total subtle bodies i.e. *Hiraṇyagarbha*; च = and; विराट् = the one identified with all the gross bodies; ईर्यते = is known.

Just as, the canvas undergoes four stages of superimposition viz. (i) *dhauta*, (ii) *ghaṭṭita*, (iii) *lāñchita* and (iv) *rañjita*,

so too, the *Ātmā* supports the four superimposition (before the world appears) viz., (i) *cit*, (ii) *antaryāmi*, (iii) *sūtrātmā* and (iv) *virāṭ*. (2)

Yathā paṭaḥ dhauto ghaṭṭitaḥ lāñchitaḥ rañjitaḥ: For appearance of a painting on a canvas, the steps of superimposition are---on a clean canvas, that is stiffened by application of starch etc., sketches of figures are drawn, which are finally coloured. This final picture superimposes so much on the canvas, that we lose sight of the support.

Tathā ātmā cit antaryāmi sūtrātmā virāṭ iryate: Similarly, the *Ātmā* which is pure existence---the *Sat Vastu*---the four superimposed stages are viz. pure Consciousness, the inner controller i.e. *Īśvara* controlling totality from within; *Hiraṇyagarbha* i.e. Consciousness identified with total subtle bodies and *Virāṭ* i.e. consciousness identified with total gross world.

The pure Self which is absolute existence, is referred as Consciousness, with reference to its inherent potentiality called *Ānanda*. When the potentiality is unmanifest in the pure Consciousness, it is referred as *Īśvara* or *antaryāmi*. This consciousness identified with the total subtle bodies i.e. manifest potentiality, is called *Hiraṇyagarbha*; and finally, when the potentiality manifests fully in the form of gross world, the Consciousness associated with it, is called *Virāṭ*.

The stages through which a canvas goes to complete the superimposition of a painting are---

स्वतः शुभ्रोऽत्र धौतः स्याद् घट्टितोऽत्र विलेपनात् ।

मष्याकारैर्लाञ्छितः स्यात् रञ्जितो वर्णपूरणात् ॥३॥

Svataḥ śubhro'tra dhautaḥ syāt ghaṭṭito'na vile panāt
Maṣyā kārair lāñchitaḥ syāt rañjito varṇa pūraṇāt (3)

अत्र = among these four stages; स्वतः = the canvas itself; शुभ्र धौतः = pure clean; स्यात् = is; अन्नविलेपनात् = by the application of starch; घट्टितः = is stiffened; मध्याकारैः = by the ink; लाञ्छितः = sketches are formed; वर्ण पूरणात् = the colouring of different figures etc.; रञ्जितः स्यात् = is coloured.

In case of a painting, the *dhauta* is essentially clean pure canvas. After application of starch to make it stiff, it is called *ghaṭṭita*. With the sketches and figure outlines, it is called *lāñchitaḥ*. And when all the colours are painted in different sketches, it is known as *rañjitaḥ* (3).

Atra svataḥ śubhṛaḥ dhauta syāt: The canvas in this example is clean and pure without any superimposition of different treatments. This is compared to *Paramātmā* in the next *śloka*.

Ghaṭṭito anna vilepanāt: The same pure canvas is called *ghaṭṭita* because of the treatment of starch application, so that a picture can be drawn on a stiff surface.

Maṣyākārair lāñchitaḥ syāt: After the canvas is ready, drawing sketches, figure outlines, is the next step in a painting. Such an uncoloured sketch of the painting is called *lāñchitaḥ*.

Varṇa pūraṇāt rañjitaḥ: The last stage of a painting is to colour the different sketches, figures etc., to give a final coating of colours or treatment to the original pure clean canvas. Under this painting, is hidden the substratum --- the canvas.

This example of a painting is now compared with *Paramātmā*, the substratum and the world, the superimposed---

स्वतश्चिदन्तर्यामी तु मायावी सूक्ष्मसृष्टितः ।

सूत्रात्मा स्थूलसृष्ट्यैव विराडित्युच्यते परः ॥४॥

Svataś cidantar yāmī tu māyāvī sūkṣma sṛṣṭitaḥ
Sūtrātmā sthūla sṛṣṭyaiva virāḍi tyucyate paraḥ (4)

परः = the Supreme Self; स्वतः = itself being pure; चित् = is Pure Consciousness; तु = he himself; मायावी = becomes the yielder of *māyā*; अन्तर्यामी = is inner controller; सूक्ष्म सृष्टितः = with reference to total subtle bodies; सूत्रात्मा = is called *Hiraṇyagarbha*; स्थूल सृष्ट्या = with reference to total gross world; एवम् = he himself; विराट् = *Virāt*; इति = thus; उच्यते = is called.

The Supreme Self free from the conditionings of *māyā* and its effects is called *cit*. When associated with the conditioning of *māyā* called *māyāvī*, is controller of the *māyā* and referred as *Antaryāmī*. The same Self with reference to nascent or unmanifest effect of *māyā*, is called *Sūtrātmā* or *Hiraṇyagarbha*. And finally the Self associated with the effect of grossified *prakṛti* is referred as *Virāt* (4).

Paraḥ svataḥ cit: The Supreme Self is essentially pure and not contaminated by any reference. It is called *cit*.

Māyāvī tu antaryāmī: The same Self associated with the limitation of *māyā*, keeping the *māyā* and its effects under its control, is called *antaryāmī*. By this word what is indicated, is that the Supreme Self is the substratum of *māyā* and not influenced by the superimposed *māyā* conditioning. *Māyā* is a limitation which is supported by the infinite. He is the inner controller.

Sūkṣma sṛṣṭitaḥ sūtrātmā: The first subtle unmanifest effect of *māyā* is the second limitation or conditioning. The supreme functioning through this conditioning, as if conditioned by the total subtle bodies, is called *Sūtrātmā* or *Hiraṇyagarbha*. The world is in an unmanifest state, upto this point of creation.

Sthūla sṛṣṭyā eva virāṭ iti ucyate: The last stage in the completion of the superimposition of world picture

on the substratum of pure Self, is grossification of the unmanifest world in the form of world of names and forms. This association of the Self, with effects of grossified manifest world is called *virāṭ*.

A comparison of the superimposition of a painting on canvas and that of the world on Supreme Self is---

ब्रह्माद्याः स्तम्बपर्यन्ताः प्राणिनोऽत्र जडा अपि ।
उत्तमाधमभावेन वर्तन्ते पटचित्रवत् ॥५॥

Brahmādyāḥ stamba paryantāḥ prāṇino'tra jaḍā api
Uttamā dhama bhāveṇa vartante paṭa citra vat (5)

अत्र = in the pure Self; ब्रह्माद्याः = beginning from *Brahmājī*; स्तम्ब पर्यन्ताः = upto the smallest insect; प्राणिनः = the living beings; जडाः = the inert things; अपि = also; उत्तम = superior most; अधम = lower most; भावेन = in this way; पट चित्रवत् = as in picture on the canvas; वर्तन्ते = exist.

As the painting is existing on the canvas, the world of things and beings, starting from *Brahmājī* upto the smallest insect and all the insentient objects are existing in the Supreme Self, as higher and lower creation. (5)

Vartante paṭa citra vat: The painting is supported by the canvas. In this painting, there may be higher or lower beings, such as Gods or animals. However, both are equally supported by the same canvas.

Atra Brahmādyāḥ stamba paryantāḥ prāṇinaḥ jaḍā api: So also we see the higher and lower creation, such as Gods like *Brahmājī* and lowest of sentient creation, such as insects, are supported by the same pure Self. Not only that, like the canvas supports the drawing indicating living beings as well as inert objects like stones mountains etc., here in case of the creation, the substratum of the

world is common to both sentient beings and inert objects. The sentiency and inertness does not have different supports.

The variation in picture and creation is further compared ---

चित्रार्पितमनुष्याणां वस्त्राभासाः पृथक्पृथक् ।
चित्राधारेण वस्त्रेण सदृशा इव कल्पिताः ॥६॥

Citrārpita manuṣyāṇāṃ vastrā bhāsāḥ pṛthak pṛthak
Citrā dhāreṇa vastreṇa sadṛśā iva kalpitāḥ (6)

चित्र अर्पित = painted in the pictures; मनुष्याणाम् = of the persons; चित्र आधारेण = by the support of the picture i.e. canvas; वस्त्रेण = the cloth; सदृशा = just like; पृथक् पृथक् = separately; वस्त्र आभासाः = the pictures of different cloths; कल्पिताः = are imagined; इव = as in this example.

As the different types of clothes painted in the picture and worn by the different persons are merely an illusion of clothes and not real clothes, all of them are supported by the same canvas, so also the sentient and inert beings and things are supported by the same Supreme Self. (6)

Citra-arpita manuṣyāṇāṃ vastra-ābhāsāḥ pṛthak pṛthak kalpitāḥ iva: The differences of clothes worn by the different people are merely illusions i.e. there are no different clothes but only the same cloth in different colour combinations. In the same way, differences of sentient and inert are to be understood.

Citrādhāreṇa vastreṇa sadṛśā: Further, the different clothes are not only illusions of cloth i.e. they cannot protect from cold, heat etc.; but all of them are supported by one and the same substratum called canvas. Similarly, the differences of sentient and inert are not only illusions, but are supported by the same substratum called the Supreme Self.

The differences in *jīva* etc., are due to ---

पृथक्पृथक्चिदाभासाश्चैतन्याध्यस्तदेहिनाम् ।
कल्प्यन्ते जीवनामानो बहुधा संसरन्त्यमी ॥७॥

Prthak prthak cidā bhāsāḥ caitanyā dhyasta dehinām
Kalpyante jīva nāmāno bahudhā saṁsa rantyamī (7)

चैतन्य अध्यस्त देहिनाम् = of the superimposed embodiments in the Pure Consciousness; जीव नामानः = called *jīvāḥ*; पृथक् पृथक् = separate; चिदाभासाः = the reflected consciousness; कल्प्यन्ते = are superimposed; अमी = these *jīvāḥ*; बहुधा = in many ways (i.e. in different forms); संसरतिः = transmigrate.

In the different bodies, superimposed on the Supreme Self, there are different reflections of Consciousness. They are called *jīvā-s*. These *jīvā-s* are of varied kinds and are subject to transmigration. (7)

Caitanya adhyasta dehinām cidābhāsāḥ prthak prthak kalpyante: On the pure Consciousness are superimposed many bodies of different forms. The manifestation of Consciousness in these bodies is different from each other.

Amī jīvanāmānaḥ bahudhā saṁsaranti: These reflections of Consciousness called *jīva* are subject to the impact of repeated birth and death cycle.

The pure Self, which is the substratum of these *jīva-s* is not subject to transmigration.

Not knowing this fact, that the substratum is not influenced by the superimposed and their modifications etc., what these ignorant people think is ---

वस्त्राभासस्थितान्वर्णान्यद्वदाधारवस्त्रगान् ।
वदन्त्यज्ञास्तथा जीवसंसारं चिद्वत् विदुः ॥८॥

Vastrā bhāsa sthitān varṇān yadvadā dhāra vastra gān
Vadantya jñāstathā jīva saṁsāraṁ cit gatam viduḥ (8)

अज्ञाः = the ignorant persons; वस्त्र आभास स्थितान् = painted as the cloth of the men in the pictures; वर्णान् यद्वत् = the many colours (are considered as real cloth); आधार वस्त्रगान् = as real as the substratum canvas; वदन्ति = say; तथा = in the same way; जीव संसारम् = the lot of transmigration of the *jīva*; चिद् गतम् = is considered to be that of the substratum Pure Consciousness; विदुः = know.

Just as the ignorant people consider various colours of the painted clothes as belonging to their substratum, the pure and clean canvas; so also the transmigration of *jīva-s* from one life to another is superimposed on their substratum ----- Pure Consciousness. (8)

Ajñāḥ yadvat vastrābhāsa sthitān varṇān ādhāra vastragān vadanti: Those who are unable to discriminate properly, say that various colours of the clothes painted in the picture belong to the canvas, the substratum of the whole picture. In fact the canvas has nothing to do with the painted clothes and who wears them. It is unattached and untouched by that.

Tathā jīva saṁsāraṁ cit gatam viduḥ: In the same way, the ignorant superimpose the tragedy of transmigration, which is essentially a lot of the *jīva*, on to the substratum --- the pure Consciousness.

The concepts of *jīvatva* is not required for inert thing like mountains etc. ---

चित्रस्थपर्वतादीनां वस्त्राभासो न लिख्यते ।
सृष्टिस्थमृत्तिकादीनां चिदाभासस्तथा न हि ॥९॥

Citrastha parvatā dīnām vastrā bhāso na likhyate
Sṛṣṭistha mṛttikā dīnām cidā bhāsaḥ tathā na hi (9)

चित्रस्थ पर्वतादीनाम् = for the figures of the mountain etc., in the painting; वस्त्र आभासः = the imagined clothings; न लिख्यते = are not drawn; तथा = in the same way; सृष्टिस्थ मृत्तिकादीनाम् = for the clay etc., seen in the world; चिदाभासः = the reflected consciousness; न हि = is not imagined.

There is no need to superimpose an imagination of cloth on to the hills etc., therefore, they are not painted. Similarly, the *jīvatva* is not superimposed onto the inert objects like earth etc., hence, the *jīvatva* is not considered in their case. (9)

Citrastha parvata ādīnām vastra ābhāsaḥ na likhyate: As there is no need, painting of clothes for hills etc., is not seen in the picture. We don't ever think, that there could be a dress put on by a hillock etc.,

Tathā sṛṣṭistha mṛttikādīnām cidābhāsaḥ na hi: In the same manner there being no need, the projection of *jīvatva* is not superimposed on the inert objects like mountains, rivers etc., in the world.

Thus, the differences between the sentient and inert objects, is due to the expression of pure Consciousness and it has nothing to do with the pure Consciousness, which is the substratum for the whole world.

How the *jīvātmā* gets caught up in this *samsāra* and how to get rid of it?—

संसारः परमार्थोऽयं संलग्नः स्वात्मवस्तुनि ।
 इति भ्रान्तिरविद्या स्याद्विद्यैषा निवर्तते ॥१०॥

Samsāraḥ paramārtho'yaṁ saṁlagnaḥ svātma vastuni
Iti bhrāntira vidyā syāt vidyayaiṣā nivar tate (10)

अयम्-संसारः = this world; परमार्थः = is the reality; स्वात्मवस्तुनि = in the Self; संलग्नः = is associated/dependent; इति = in this way; भ्रान्तिः = the delusion; अविद्या स्यात् = is called ignorance; एषा = this (delusion); विद्यया = by Self knowledge; निवर्तते = is removed.

'This world of change associated with oneself is real', this delusion is called ignorance. This delusion is negated by Self-knowledge. (10)

Svātma vastuni saṁlagnaḥ ayaṁ saṁsāraḥ paramārthaḥ: All the experiences of a *jīva* in this world constitute *samsāra*. These experiences which are temporary and unreal are considered to be real due to delusion.

Iti bhrāntiḥ avidyā syāt: This delusion is called ignorance of the Self---the substratum which is the common denominator for all good and bad experiences. In our delusion, we draw the reality aspect from substratum and mix it with the experience of change like joy and sorrows, and mistake that, the joys and sorrows are real!

Eṣā vidyayā nivartate: This ignorance is negated by the knowledge of the substratum.

What is the nature of the knowledge that can remove ignorance and how do we gain it?:

आत्माभासस्य जीवस्य संसारो नात्मवस्तुनः ।
 इति बोधो भवेद्विद्या लभ्यतेऽसौ विचारणात् ॥११॥

Ātmā bhāsasya jīvasya saṁsāro nātma vastunaḥ
Iti bodho bhavet vidyā labhyate'sau vicāraṇāt (11)

संसारः = this world of transmigration and the experience of pleasure and pain; आत्म भासस्य जीवस्य = belong to the *jīva*-the reflected consciousness; न = and not; आत्मवस्तुनः = of the pure Consciousness; इति बोधः = this understanding;

विद्या भवेत् = is called as knowledge; असौ = this knowledge; विचाराणात् = by enquiry; लभ्यते = is gained.

The *saṁsāra* of change belongs to *jīva* and does not influence the pure Self. This understanding is called knowledge. It is gained by proper enquiry and discrimination. (11)

Samśāraḥ ātmābhāsasya jīvasya na ātma vastunaḥ: The changes are supported by the changeless substratum. This change, therefore, does not affect the substratum. Therefore, the biography of *jīva* of repeated transmigration called as *saṁsāra* cannot affect the pure Consciousness, supporting the *Jīvatva*.

Iti bodhaḥ vidyā bhāvet: A clear understanding of this fact is called knowledge. When one comes to this conclusion, one may function through limitations, but will not suffer due to limitations. This Knowledge alone can help us come out of the miseries of *saṁsāra*.

Asau vicārapāt labhyate: This knowledge with clear understanding of the substratum---the pure Consciousness and the superimposed i.e. the *jīvatva*, cannot be gained by any method other than proper enquiry and discrimination. This enquiry falls in the category of *antaraṅga sādhanā* referred to in the introduction to this chapter.

One can understand the importance and need to know the Self which is the substratum. What is the need to know the *jīva* i.e. superimposition? ---

सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः ।
जीवभावजगद्बाधे बाधे स्वात्मैव शिष्यते ॥१२॥

Sadā vicārayet tasmāt jagat jīva parāt manah
Jīva bhāva jagat bhāva bādhe svātmaiva śiṣyate (12)

तस्मात् = therefore; जगत् = the world; जीवः = the *jīva*; परात्मनः = of the Supreme Self; सदा = always; विचारयेत्

= one should enquire; जीव भाव = the notion of *jīvahood*; जगद् भाव = the notion of the world; बाधे = having removed; स्वात्मा = one's own essential Self; एव = alone; शिष्यते = is revealed.

Therefore, one must always enquire and contemplate on the nature of *jīva*, *jagat* and *Paramātmā*. When the *jīvahood* and *jagat* is negated (through proper enquiry) one's own essential Pure Self is revealed! (12)

Tasmāt sadā jīva jagat Paramātmanah vicārayet: Therefore, one must enquire and contemplate on the essential nature of *jīva*, *jagat* and *Paramātmā*. The enquiry about the former two will help in discarding the *jīvatma bhāva* and about the latter will help in discovering identity with the Supreme Self.

Jīva bhāva jagat bhāva bādhe svātmaiva śiṣyate: There are two aspects involved while dealing with a situation of superimposition and substratum. We have to first of all ascertain the validity and reality about the perceptible illusion. While this enquiry is carried out in proper and systematic manner, we come to discover that the perceived objects (*jīva* and *jagat* in this case) were never existent apart from the substratum. The second aspect of enquiry is about the nature of the substratum. This will lead to firmness in knowledge.

What is the meaning of *bādhaḥ* i.e. negation of *jīva*, *jagat* i.e. world of duality? ---

नाप्रतीतिस्तयोर्बाधः किन्तु मिथ्यात्वनिश्चयः ।
नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ॥१३॥

Nāpratīti stayor bādhaḥ kintu mithyātva niścayaḥ
No cet suṣupti mūrccādauc mucyeta yatnato janah (13)

अप्रतीतिः = the non-perception of duality; तयोः = of the *jīva* and the world; बाधः = absence; न = is not (the

meaning); किन्तु = but; मिथ्यात्व निश्चयः = the conviction (about the status of *jīva* and *jagat*) to be illusory; न उ चेत् = if we don't accept this way; जनः = a man; सुषुप्ति मूर्च्छा आदौ = in the deep sleep, while unconscious/during fainting etc; अयत्नतः = without efforts of gaining knowledge; मुच्येत = is considered to be liberated.

Negation of *jīva* and *jagat* does not mean their disappearance from perception, but firm conviction that they are mere illusions or else a person will get liberated without effort in a state of deep sleep or when one has become unconscious. (13)

Bādhah tayoh apratūṭh na kintu mithyātva niścayaḥ: This is one of the most misunderstood points in *vedānta śāstra*. One often imagines that when the illusion is negated, the appearance disappears. Had it been so, a realised person will become useless even to himself. What is meant by negation of *jīva* and *jagat* is a firm conviction about their illusory nature. Once this happens, it will never bother us. Do we ever bother about our reflection in a mirror, be it good or distorted?

No cet janah āyatnataḥ suṣupti mūrccāḍau mucyeta: If we don't accept the above meaning of negation, and think that disappearance of *jagat* is negation, then every one will get liberated without any effort, in deep sleep or unconscious state, when duality is not perceived!

Not only disappearance of world is not meant by negation, but even the experience of duality is seen to continue, even after Self-realisation. How? ---

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चयः ।

न जगद्विस्मृतिर्नो चेद्जीवन्मुक्तिर्न संभवेत् ॥१४॥

Paramātmā vaśeṣo'pi tat satyatva viniścayaḥ
Na jagat viśmṛtiḥ no ceñ jīvan muktirna sambhavet (14)

परमात्मा = the Supreme Self; अवशेषः = alone exists; अपि = also; तत् सत्यत्व = this alone is the reality; विनिश्चयः = such a firm conviction; जगत् विस्मृतिः = non-perception of the world; न = is not; न उ चेत् = otherwise; जीवन् मुक्तिः = the liberation while alive; न सम्भवेत् = will not be possible.

Although, after negation of *jīva* and *jagat* only Supreme Self is revealed and firm conviction about the reality of the Self is, Self-realisation; this does not mean that the world should be forgotten or not experienced. Otherwise there will not be any possibility of liberation while living. (14)

Paramātmā avaśeṣo'pi tat satyatva viniścayaḥ: When we negate the *jīva* and *jagat* duality and lead to the substratum---the Supreme Self, we come to a firm conviction about the Self to be the reality behind *jīva-jagat*.

Na jagat viśmṛtiḥ no cet-jīvan muktir na sambhavet: However, the world is neither forgotten nor lost from one's experience after Self-realisation. If we don't accept this, one can never have the bliss of *jīvanmukta*, so much glorified in our scriptures.

How long should one enquire and contemplate about Self?

परोक्षा चापरोक्षेति विद्या द्वेधा विचारजा ।

तत्रापरोक्षविद्यासौ विचारोऽयं समाप्यते ॥१५॥

Parokṣā cāparo kṣeti vidyā dvedhā vicārajā
Tatrā parokṣa vidyāptau vicāro'yaṁ samāpyate (15)

विचारजा = born out of enquiry; विद्या = knowledge; परोक्षा = is indirect; च = and; अपरोक्षा = direct; इति = in this way; द्वेधा = is of two kinds; तत्र = there; अपरोक्ष = direct immediate; विद्या = knowledge; आसौ

= having gained; अयम् = this; विचारः = the enquiry about *jīva*, *jagat* etc; समाप्यते = culminates and concludes.

The Knowledge born out of enquiry and contemplation is of two kinds viz (i) indirect and (ii) direct. After the direct knowledge is gained, the enquiry concludes. (15)

Vicārajā vidyā parokṣā aparokṣā ca iti dvedhā: The enquiry about the Self leads first to indirect knowledge, where it is only as an information. The next step is the direct knowledge, when the information is converted into personal direct experience. Thus, the Knowledge takes place in two steps.

Tatra aparokṣa vidyāptau ayam vicārah samāpyate: When one has come to experience the reality of one's own being, the *aparokṣa jñānam* has taken place. Here ends all the enquiry or contemplation, because, the *jīva* --- seeker who was enquiring has discovered his substratum --- the Self. Thereafter, there is neither any need nor any possibility to know anything more.

The nature of *Parokṣa* and *Aparokṣa jñānam* is:

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।
अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते ॥१६॥

Asti brahmeti ced veda parokṣa jñāna meva tat
Aham brahmeti ced veda sākṣātkārah sa ucyate (16)

ब्रह्म अस्ति = the *Brahman* is; इति = in this way; चेत् = if; वेद = one knows; तत् = that; परोक्ष-ज्ञानम् = is essentially indirect knowledge; अहम् ब्रह्म = "I am *Brahman*"; इति = in this way; चेत् = if; वेद = one knows; सः = that; साक्षात्कारः = the direct immediate knowledge; उच्यते = is called.

The *Parokṣa jñānam* is that when one comes to know that the '*Brahman* is'. However, when a person comes to

experience that 'I am *Brahman*', this is called *Aparokṣa jñānam*. (16)

Asti Brahmeti ced veda parokṣa jñāna meva tat: *Parokṣa jñāna* is that knowledge which we have gathered after the study of scriptures. It is at the level of information. Such a student knows that "the *Brahman* is". However, it is not yet realised as one's own nature. The existence of *Brahman* is accepted on the strength of his faith in the scriptures, teacher and the Lord.

Aham Brahmeti ced veda sākṣātkārah sa ucyate: The *aparokṣa jñānam* is that direct experience, based on *parokṣa jñānam*, which is experienced as one's own being. In *parokṣa jñānam* it is only knowing. In *aparokṣa jñānam* it is being. Therefore, when knowing and being becomes one, we have transcended *parokṣa jñānam* and have *aparokṣa anubhūti* i.e. direct experience of one's being *Brahman*. Hence, the *Muṇḍakopaniṣad* declares that *Brahmavit Brahmaiva Bhavati*: the knower of *Brahman* is *Brahman*.

To come to this Self-realisation, hereafter enquiry about Self begins ---

तत्साक्षात्कारसिद्ध्यर्थमात्मतत्त्वं विविच्यते ।
येनायं सर्वसंसारात्सद्य एव विमुच्यते ॥१७॥

Tat sākṣāt kāra siddhyartham āmatattvaṁ vivicyate
Yenāyaṁ sarva saṁsārāt sadya eva vimucyate (17)

येन = by this direct experience; अयम् = this seeker; सर्व संसारात् = from the limited life of transmigration; सद्य = that very moment; एव = certainly; विमुच्यते = is liberated; तत् = that; साक्षात्कार = experience of the Self; सिद्ध्यर्थम् = for attainment; आत्म तत्त्वम् = the essential nature of pure Self; विविच्यते = is enquired and discriminated.

For the attainment of Self-realisation, an enquiry and discrimination about the essence of pure Self is being expounded. By this, a qualified seeker is freed from the world of change instantaneously. (17)

Tat sākṣāt kāra siddhyartham ātma tattvaṁ vivicyate: The first hand knowledge that we get from the study of scriptures is just an information. This is not yet a doubt-free knowledge. To convert this information, one has to look at the Self from all angles and also from very close quarters. This is called *mananam*. The reflection (*mananam*) helps to remove any doubt about the Truth. The present enquiry about pure Self is to attain this Self-realisation.

Yena ayaṁ sarva saṁsārāt sadya eva vimucyate: By this knowledge what is the gain? This usual question in the minds of the seekers prompts the teacher to tell the purpose of this Self-realisation. Hence, it is declared that by this knowledge, the seeker transcends all the miseries of life.

The enquiry that will lead to Self-realisation begins from the following śloka ---

कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।
घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा ॥१८॥

*Kūṭastho brahma jīveśau ityevaṁ cit catur vidhā
Ghaṭākāśa mahākāśau jalākāśā bhrakhe yathā* (18)

चित् = the one pure Consciousness; कूटस्थः = the immutable support of gross and subtle body; ब्रह्म = substratum of total world; जीव = the *jīva* i.e. individual self; ईशः = the total self; इति = in this way; एवम् = alone; चतुर्विधा = is mentioned four ways; यथा = just as (the space is mentioned as); घटाकाशः = the pot space; महाकाशः =

the all inclusive space; जलाकाशः = space reflected by water; अभ्रखे = the space conditioned by clouds.

The consciousness is of four kinds viz: (i) *Kūṭastha* (ii) *Brahma* (iii) *jīva* and (iv) *Īśa*. Just as the space is of four kinds such as (i) pot space, (ii) total space, (iii) space reflected in water and (iv) cloud space. (18)

Kūṭastho Brahma jīva Īśa evam iti cit caturvidhā: The statement that the consciousness is of four kinds in *Kūṭastha*, *Brahma*, *jīva*, and *Īśa*, does not mean that there are four kinds of consciousness. The Consciousness is referred to in four different ways. The meaning of each of the terms such *Kūṭastha* will be explained in the following verses.

Yathā ghaṭā-kāśa mahā-kāśau jalā-kāśa abhrakhe: As space is referred in four different ways *Ghaṭākāśa* is space contained within the pot or in other words space conditioned by walls of the pot. *Mahākāśa* is the total space, well known to all.

The meaning of *jalākāśa* and *meghākāśa* is explained in the next two śloka-s ---

घटावच्छिन्नखे नीरं यत्तत्र प्रतिबिम्बतः ।
साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ॥१९॥

*Ghaṭā vacchinna khe nīraṁ yat tatra prati bimbataḥ
Sābhra nakṣatra ākāśo jalākāśa udīryate* (19)

घटावच्छिन्नखे = in the space conditioned by the pot; यत् नीरम् = that water in that space; तत्र = in that; प्रतिबिम्बतः = reflected; साभ्र नक्षत्र = along with clouds, stars etc.; आकाशः = space; जलाकाशः = space reflected in water; उदीर्यते = is called.

Jalākāśa means, the reflection of space along with clouds, stars etc., in the water contained within the pot space. (19)

Ghaṭā vacchinna khe nīraṁ --- udīryate: The *jalākāśa* is possible under a set of three factors. Therefore, these three factors together is the nature of *jalākāśa*. These three factors are:

- (a) pot space which is limited by the pot walls;
- (b) water contained in the pot space; and
- (c) reflection of general space along with the clouds, sun, moon etc., in water.

The *meghākāśa* is ---

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते ।
प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ॥२०॥

Mahākāśasya madhye yat megha maṇḍala mīkṣyate
Prati bimba tayā tatra meghākāśo jale sthitaḥ (20)

महाकाशस्य मध्ये = in the total space; यत् = that; मेघमण्डलम् = the group of clouds; ईक्ष्यते = is seen; तत्र = in that; जले = water of the clouds; प्रतिबिम्बतया स्थितः = existing as reflected space in that water; मेघाकाशः = is called space conditioned by clouds.

Meghākāśa is the reflection of the general space in water contained in the clouds that are suspended in the space. (20)

Mahākāśasya madhye yat megha maṇḍalam īkṣate tatra jale pratibimbatayā sthitaḥ meghākāśaḥ: As we have seen the existence of *jalākāśa* is possible under certain conditions, so is true of *meghākāśaḥ*. The factors that govern the *meghākāśaḥ* are:

- (a) total space;
- (b) clouds along with water droplets therein; and
- (c) reflection of general space in the droplets of water contained in those clouds.

In short, both *jalākāśaḥ* and *meghākāśaḥ* are

conditioned expressions of the pure space and all of them exist in this space alone.

We can hardly see the droplets in the clouds. Therefore, to know the reflected space in those droplets is almost impossible. This doubt is explained ---

मेघांशरूपमुदकं तुषाराकारसंस्थितम् ।
तत्र खप्रतिबिम्बोऽयं नीरत्वाद्नुमीयते ॥२१॥

Meghām śarūpa mudakaṁ tuṣārākāra saṁsthitam
Tatra kha pratibimbo'yaṁ nīratvāt anumīyate (21)

मेघांशरूपम् उदकम् = the minute water particles in the clouds; तुषाराकार संस्थितम् = existing as the minute (droplets); तत्र = in those droplets; अयम् ख प्रतिबिम्बः = this reflection of space in them; नीरत्वात् = the (reflecting medium) water being there; अनुमीयते = is inferred.

The water in the clouds is nothing but a part of cloud. In the clouds the water is existing in the form of fine droplets. This reflection of space in these droplets can be inferred, the droplets being water. (21)

Meghām śarūpa mudakaṁ tuṣārākāra saṁsthitam: The cloud is nothing but water. In fact water is an aspect of cloud. The water exists there in the form of very fine droplets. In fact clouds and water are not two things.

Tatra ayaṁ kha-pratibimba nīratvāt anumīyate: This being so, in that water the reflection of space can be inferred, obviously.

In fact there is but one difference in the *jalākāśaḥ* and *meghākāśaḥ*. The container, of *jalākāśaḥ* is pot while that of *meghākāśaḥ* is a cloud. The similarity, is that both are possible under similar set of factors.

In this way, although space is one, it is referred in

four different ways, depending upon conditionings. This is simulated with consciousness. ---

अधिष्ठानतया देहद्वयावच्छिन्नचेतनः ।
कूटवन्निर्विकारेण स्थितः कूटस्थ उच्यते ॥२२॥

*Adhiṣṭhāna tayā deha dvayā vacchinna cetanaḥ
Kūṭa vannir vikāreṇa sthitaḥ kūṭastha ucyate* (22)

अधिष्ठानतया = in the form of substratum (for the gross and the subtle body); देहद्वय अवच्छिन्न = conditioned by these bodies; चेतनः = the consciousness; कूटवत् = like the anvil; निर्विकारेण = without undergoing any change; स्थितः = it exists; कूटस्थः = *Kūṭastha*; उच्यते = is called.

The pure Consciousness, being the substratum for both (gross and subtle) bodies and thereby conditioned by them, exists without undergoing any modification, like the anvil, is called *Kūṭastha Caitanya*. (22)

Deha dvayā vacchinna cetanaḥ: The pure Consciousness which is conditioned by gross body and subtle body is called as *deha-dvayā-vacchinna*. Does it mean that the consciousness is getting conditioned because of the bodies? The reply is given in the second line of this *śloka*.

Adhiṣṭhāna tayā kūṭavat nirvikāreṇa sthitaḥ kūṭastha ucyate: The Consciousness is essentially a substratum for the gross and subtle bodies, which are effects of grossified and nascent five great elements. Both the bodies are superimposed on the substratum. The Consciousness being substratum, is not affected by the modifications of the superimposed, although it supports all the modifications. This is just like an anvil supporting all the changes that take place on it, yet itself does not undergo any change. This anvil is called *Kūṭa*. Therefore, the consciousness with reference to both gross body and subtle body is referred as *Kūṭastha Caitanya*.

Kūṭa also means fictions or imagined or false. With this meaning it will include both conditionings of gross and subtle bodies and the *cidābhāsa* i.e. conditioned consciousness. Because, if the conditionings are not real, how can the conditioned consciousness be real? Therefore, *Kūṭastha* means that which is substratum of the superimposed.

This being so, is there any need to introduce the concept of *jīva*? If yes, then how?---

कूटस्थे कल्पिता बुद्धिस्तत्र चित्प्रतिबिम्बकः ।
प्राणानां धारणाजीवः संसारेण स युज्यते ॥२३॥

*Kūṭasthe kalpitā buddhiḥ tatra cit prati bimbakah
Prāṇānām dhāraṇāt jīvaḥ saṁsāreṇa sa yujyate* (23)

कूटस्थे कल्पिता = that which is superimposed on *Kūṭastha*; बुद्धिः = the mind i.e. *antahkaraṇa*; तत्र = in that; चित् प्रतिबिम्बकः the reflection of consciousness i.e. *cidābhāsa*; प्राणानाम् धारणात् = being the support of *prāṇāḥ* i.e. life; जीवः = is called *jīva*; सः = that *jīva*; संसारेण = by the transmigratory existence of pleasure and pain; युज्यते = is associated with.

The intellect superimposed on the *Kūṭastha Caitanya*, reflects the consciousness. This reflected consciousness, when beholds *prāṇa śakti*, it is called as *jīva*. This *jīva* is subjected to transmigration. (23)

In this *śloka* the concept of *jīva* is described in steps. Then it is concluded that it is essential to have this *jīva* concept, for justifying the experiences, good or bad that are seen to affect us. These experiences don't ever affect the pure Consciousness or the conditioned consciousness. However, when the reflected consciousness

is associated with *prāṇa śakti*, an entity called *jīva* is created. These steps are explained here. .

- (a) *Kūṭasthe buddhiḥ kalpitā*: The intellect, which has the capacity to reflect consciousness, is projected or superimposed on *Kūṭastha Caitanya*.
- (b) *Tatra cit pratibimbakāḥ*: The reflection of consciousness in that intellect is called *cidābhāsa*.
- (c) *Prāṇānām dhāraṇāt jīvaḥ*: When the *cidābhāsa* beholds the *prāṇa śakti*, the *cidābhāsa* itself takes the status of *jīva*.
- (d) *Saḥ saṁsāreṇa yujyate*: This *jīva* is the one who is experiencing the pangs of transmigration and sufferings.

The *jīva* is unable to discover the *Kūṭastha Caitanya* due to mutual superimposition ---

जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहितः ।
तथा जीवेन कूटस्थः सोऽन्योन्याध्यास उच्यते ॥२४॥

Jala vyomnā ghaṭākāśo yathā sarvas tīrohitāḥ
Tathā jīvena kūṭasthaḥ so'nyo nyādhyāsa ucyate (24)

यथा = just as; जलव्योम्ना = by the space reflected in water; सर्वः = all; घटाकाशः = the pot space; तिरोहितः = is veiled; तथा = in the same way; जीवेन = by the *jīva*; कूटस्थः = the *Kūṭastha* is veiled; सः = this (veiling of *Kūṭastha* by *jīva*); अन्योन्य अध्यासः = mutual super-imposition; उच्यते = is called.

As *ghaṭākāśaḥ* (pot space) is hidden under the *jalākāśaḥ* (the space reflected in water in that pot), so also the *Kūṭastha Caitanya* gets covered by the *jīva*. This is called as mutual superimposition. (24)

The process of mutual superimposition is explained through an analogy *Yathā jala vyomnā sarvaḥ ghaṭākāśaḥ tīrohitāḥ*: In fact the pot space supports the water in the pot. The reflection of space in pot water is the one which can be appreciated, being very evident. The result is that, the pot space itself gets covered or hidden behind the reflection of the space.

Thus, the reflection of the space in water is superimposed on the pot space, and the pot space is hidden under the same superimposition. They exist in mutual superimpositions.

Tathā jīvena Kūṭastha (tīrohitāḥ): In the same way the *jīva* covers the *Kūṭastha Caitanya*. Although the *Kūṭastha Caitanya* supports the concept of *jīva*, the latter becomes so strong and firm, that the very substratum which is supporting the *jīva* gets totally hidden. This is called as mutual superimposition. .

Having defined the two aspects of consciousness called *Kūṭastha* and *jīva*, it was explained, how the *jīvatva* covers the *Kūṭastha* the substratum, just as the *jalākāśa* covers the *ghaṭākāśa*.

Now the question arises as to why this happens ---

अयं जीवो न कूटस्थं विविनक्ति कदाचन ।
अनादिरविवेकोऽयं मूलाऽविद्येति गम्यताम् ॥२५॥

Ayaṁ jīvo na kūṭasthaṁ vivinakti kadācana
Anādira viveko'yaṁ mūlā 'vidyeti gamyatām (25)

अयम् = this; जीवः = *jīva*; कूटस्थम् = to the *Kūṭastha*; कदाचन = any time; न = not; विविनक्ति = knows separately by discrimination; अयम् = this; अनादिः = the beginningless; अविवेकः = lack of discrimination; मूला अविद्या = the primary ignorance; इति = thus; गम्यताम् = be understood.

This *jīva* cannot discriminate the *Kūṭastha* and come to realise it. This is the nature of primordial beginningless ignorance (which is the cause of mutual superimposition). (25)

Ayam jīvaḥ Kūṭastham na vivinakti kadācana: This *jīva*, who enjoys and suffers, is unable to separate the *Kūṭastha Caitanya* from the *jīva*. The *jīva* who is the waker with reference to the waking experience, and who is the dreamer with reference to the dream experience, are independent of each other; but both of them are supported by the *Kūṭastha Caitanya*, the Consciousness which illumines the experience of the waker as well as the dreamer. The waker and the dreamer come and go but the *Kūṭastha* is the one common denominator in both planes of Consciousness.

Jīva is unable to make this distinction because:

- (a) he identifies himself too much with the limitations; and
- (b) he is not ready to make that separation.

Anādiḥ avivekaḥ ayam mūlā avidyā iti gamyatām: This is because of the lack of discrimination from the time unknown. Ignorance has no beginning. This absence of discrimination is called the original 'sin' --- not knowing one's own original nature.

This *mūlā avidyā* is further analysed ---

विक्षेपावृत्तिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता ।

न भाति नास्ति कूटस्थ इत्यापादनमावृत्तिः ॥२६॥

Vikṣepā vṛtti rūpābhyāṁ dvidhā'vidyā vyavasthitā
Na bhāti nāsti kūṭastha ityā pādan māvṛtiḥ (26)

अविद्या = the ignorance; विक्षेप आवृत्ति रूपाभ्याम् = in the form of projection and veiling; द्विधा = in two ways; व्यवस्थिता = exists; कूटस्थः = the *Kūṭastha*; न भाति = is not known; न अस्ति = is not existent; इति = in this

way; आपादनम् = experience; आवृत्तिः = is called veiling or covering.

The functional aspects of the ignorance are (i) *āvaraṇa* or veiling power and (ii) *vikṣepaḥ* or projecting power. The expressions like "neither the *Kūṭastha* shines forth nor does it exist at all", are the effects of *āvaraṇa śaktiḥ*. (26)

Avidyā dvidhā vyavasthitā vikṣepa āvṛtti rūpābhyām: This *avidyā* or ignorance expresses itself in two ways. One is the projection, the other is the veiling aspect.

Na bhāti na asti Kūṭastha iti āpādanam āvṛtiḥ: *Āvṛtiḥ* means the *Kūṭastha Caitanya* is neither known nor exists. The *jīva*, which has accepted the conditioning of time, space and objects, cannot know that which is supporting these. This non-perception of the *Kūṭastha* by the *jīva* is called *āvaraṇa śaktiḥ* --- veiling power.

What is the authority to prove that such an *āvaraṇa śakti* exists? ---

अज्ञानी विदुषा पृष्ठः कूटस्थं न प्रबुध्यते ।
न भाति नास्ति कूटस्थ इति बुद्ध्वा वदत्यपि ॥२७॥

Ajñānī viduṣā prṣṭaḥ kūṭastham na prabudhyate
Na bhāti nāsti kūṭastha iti buddhvā vadatyapi. (27)

अज्ञानी = an ignorant person; विदुषा = by the wise; पृष्ठः = when asked (i.e. do you know *Kūṭastha*); कूटस्थम् = to *Kūṭastha*; न प्रबुध्यते = knows not; कूटस्थः = *Kūṭastha*; न भाति न अस्ति = is not known nor it exists; इति = in this way; बुद्ध्वा = as his own experience; अपि = also; वदति = he says.

When asked by a wise man, about the *Kūṭastha*, an ignorant person promptly answers that neither the *Kūṭastha* ever shines nor it exists. And this he speaks of his experience about *Kūṭastha*. (27)

Viduṣā prṣtaḥ: When a wise asks *ajñānī*---an ignorant man, about the *Kūṭastha Caitanya*, *Kūṭasthaṁ na prabudhyate*: He promptly replies 'There is no such thing as *Kūṭastha*'. That is, the existence of these two aspects, *jīva* and *Kūṭastha* are not even suspected, because the substratum cannot be known by the superimposition. The reason is that the Truth cannot be reached by the eyes, or the sense organs or the mind or the speech. It is beyond the known and the unknown. It is the support of both ignorance and knowledge.

Therefore, the ignorant man says: *Na bhāti na asti kūṭastha iti buddhvā vadaṭi api*: There is no such thing as *Kūṭastha Caitanya*, it cannot be experienced. This is what he thinks, this is what he says. Thus, there are these two stages, first not knowing or accepting, second projecting one's own concept.

In *Kūṭastha Caitanya* which is of the nature of pure Knowledge, how has ignorance appeared? ---

स्वप्रकाशे कुतोऽविद्या तां विना कथमावृतिः ।
इत्यादितर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ॥२८॥

Svaprakāṣe kuto'vidyā tāṁ vinā katha māvr̥tiḥ
Ityādi tarka jālāni svānu bhūtiḥ grasatya sau (28)

स्वप्रकाशे = in the self-effulgent Self; अविद्या = ignorance; कुतः = how can be?; ताम् विना = and without that (ignorance); आवृतिः = veiling and concealing; कथम् = how can be?; इत्यादि = of this kind; तर्क जालानि = the snare of uncalled for logic; असौ = this seeker; स्वानुभूतिः = one's own experience with regards to self and ignorance; ग्रसति = swallows.

The fallacious arguments such as, "in the *Kūṭastha Caitanya*, which is self-effulgent, how can there be ignorance ? And

without ignorance how can the veiling take place?" are silenced by direct personal experience of the Self. (28)

Svaprakāṣe kutaḥ avidyā?: In such *Kūṭastha Caitanya* which is of the nature of self-effulgence, wherefrom has ignorance come?

Tāṁ vinā katham āvr̥tiḥ: Without ignorance how can there be veiling of self-knowledge?

Ityādi tarka jālāni asau svānuhhutiḥ grasati: Such fallacious arguments are silenced only by one's own direct experience.

There cannot be more convincing *pramāṇa* than one's own experience of this *āvaraṇa śaktiḥ*. Just as, to our vision from the earth the small cloud seems to be covering the huge sun, the ignorance 'seems' to be covering the *Kūṭastha Caitanya*. It is this fallacious entity called the *jīva* which thinks that the *Kūṭastha* is covered by *ajñānam*.

Continuing the same thought ---

स्वानुभूतावविश्वासे तर्कस्याप्यनवस्थितेः ।
कथं वा तार्किकमन्यस्तत्त्वनिश्चयमाप्नुयात् ॥२९॥

Svānu bhūtāva viśvāse tarkasyā pyana vasthiteḥ
Katham vā tār̥kikam manyaḥ tattva niścaya māpnuyāt (29)

स्वानुभूतौ = in ones own experience; अविश्वासे = having no faith; तर्कस्य = of the logic; अनवस्थितेः अपि = although known to be inconclusive; तार्किकम् = a logician; मन्यः = accepting one self to be; तत्त्व निश्चयम् = the final experience of the Self; कथम् वा = and how can; आप्नुयात् = one attain?

The one considering oneself an erudite logician, although knowing well, that the logical deductions are subject to change, and further disregarding one's own experience about the Self; how can such a person arrive at the final conclusion about

the nature of the Self? (i.e. he will never be able to know the Self) (29)

Svānubūtau aviśvāse tarkasya api anavasthiteḥ: If you do not have faith in your own experience, and logic has no stability, it keeps changing according to the intellect of the person who interprets it. Therefore, logic is not infallible.

Tārkikam manyah katham vā tattva niscayam āpanuyāt: In the absence of these two factors, those who consider themselves to be great logicians, how will they ever get a final answer about the truth? They will only flounder between lack of self-faith on the one hand, and the fickleness of logic on the other.

Logic doubtless has its value, but only so long and so far as it is utilised in such a way that it falls in line with one's experience and with the scriptures.

This is explained in the next *śloka*. ---

बुद्ध्यारोहाय तर्कश्चेदपेक्षेत तथा सति ।
स्वानुभूत्यनुसारेण तर्क्यतां मा कुतर्क्यताम् ॥३०॥

Buddhyā rohāya tarkaścet apekṣeta tathā sati
Svānu bhūtyanu sāreṇa tarkyatām mā kutarkyatām (30)

बुद्धौ आरोहाय = for getting firm conviction in understanding;
तर्कः = the logic; अपेक्षेत = is expected; चेत् = if argued; तथा सति = in that case; स्वानुभूति अनुसारेण = as per one's own experience; तर्क्यताम् = may you adopt logic; मा = don't; कुतर्क्यताम् = adopt to falsifying logic.

If one argues in favour of logic, stating "that logic is essential for intellectual appreciation of the Truth", in that case, one should apply the logic in line with one's own experience that will help one know the Truth. One should not take refuge in false harmful logic. (30)

Buddhau ārohāya tarkaḥ cet apekṣet tathā sati: If acceptance has not become conviction, then logic is certainly necessary to transform the knowledge that one gets from the study of scriptures into a firm conviction.

Svānubhūti anusāreṇa tarkyatām mā kutarkyatām: However, it should be kept in mind that the logic should be according to one's experience, as developed by the study of scriptures. So long as it conforms to that criterion, use that logic but do not get caught in the trap of mis-applied logic which is contrary, both, to the scriptures and to one's own experience.

It is a very subtle line that divides logic from the fallacy of logic. The spiritual seeker needs to be very vigilant not to be led astray by wrong logic that takes him away from the Truth.

Kūṭastha and *avidyā* cannot co-exist is now stated ---

स्वानुभूतिरविद्यायामावृतौ च प्रदर्शिता ।
अतः कूटस्थचैतन्यमविरोधीति तर्क्यताम् ॥३१॥

Svānu bhūtiravidyāyām āvṛtau ca pradarśitā
Ataḥ kūṭastha caitanyam avirodhīti tarkyatām (31)

अविद्यायाम् = with reference to ignorance; च = and; आवृतौ = with reference to veiling; स्वानुभूतिः = the experience of oneself; प्रदर्शिता = is quoted as authority; अतः = therefore; कूटस्थ चैतन्यम् = the *Kūṭastha Caitanya*; अविरोधी = is not opposed to ignorance; इति = in this way; तर्क्यताम् = apply the logic.

Our experience regarding ignorance and veiling power was already explained earlier (in *śloka* no. 27). Therefore, the logic should favour the establishment of the substratum (of ignorance etc.) which is *Kūṭastha Caitanya*, (i.e. the latter is not contrary to the former). (31)

Avidyāyām āvṛtau ca svānubhūtiḥ pradarśitā: It has already been established (verse 27) that the experience of the veiling power of ignorance is possible.

Ataḥ Kūṭastha caitanyam avirodhi iti tarkyatām: Therefore, the *avidyā* or ignorance is not contrary to the *Kūṭastha Caitanya*. The rope is not contrary to the snake, nor the mirage contrary to the desert, nor the sky to the blue colour. Similarly, the presence or absence of *avidyā* has nothing to do with *Kūṭastha Caitanya*. *Kūṭastha Caitanya* and *jīva* belong to different planes of reality. Therefore, the *Kūṭastha Caitanya* is not contrary either to:

- (a) the presence of ignorance, or;
- (b) the effect of ignorance, or;
- (c) the experience of the effect of ignorance.

This means that in life all experiences will continue as ever, but it is one's own knowledge and stability that needs to be changed.

The line of logical enquiry is ---

तच्चेद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् ।
विवेकस्तु विरोध्यस्यास्तत्त्वज्ञानिनि दृश्यताम् ॥३२॥

Taccet virōdhi keneyam āvṛtiḥ hyanu bhūyatām
Vivekastu virodhasyāḥ tattva jñānini dṛśyatām (32)

तत् = that *Kūṭastha Caitanya*; चेत् = if; विरोधि = is contrary to the ignorance and veiling; इयम् = this; आवृतिः = covering; हि = indeed; केन = by whom; अनुभूयताम् = experienced; तु = contrary to this; विवेकः = the discrimination; अस्याः = of this (ignorance and covering); विरोधी = is contrary; तत्त्व ज्ञानिनि = in the man of Self knowledge; दृश्यताम् = you can verify.

If *Kūṭastha Caitanya* were to be contrary to the ignorance and veiling, by what were these known? (i.e. *Kūṭastha Caitanya* is not opposed to them). However, it is discriminating inquiry which is opposed to ignorance, as is evident in the man of Self knowledge. (32)

Tat virodhi cet kena ayam āvṛtiḥ hi anubhūyatām: If *Kūṭastha Caitanya* is *virodhi* (opposite) of ignorance, and if *Kūṭastha Caitanya* is present all the time, the ignorance can never exist. Then who is experiencing this ignorance, this *āvṛti* or veiling?

Asyāḥ vivekastu virodhiḥ: The opponent of veiling power is *viveka* or discrimination. Wrong thinking is nullified by correct thinking.

Tattva jñānini dṛśyatām: It is this knowledge born of discrimination that leads to correct perception. The *āvaraṇa śakti* affects only the *jīva* and not the *Kūṭastha Caitanya*. Once this knowledge is gained, the suffering resulting from wrong identification comes to an end.

Having discussed the nature of ignorance and veiling, now projection aspect of ignorance is discussed ---

अविद्यावृतकूटस्थे देहद्वययुता चितिः ।
शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि ॥३३॥

Avidyā vṛta kūṭasthe deha dvaya yutā citiḥ
Suktau rūpya vada dhyastā vikṣepā dhyāsa eva hi (33)

अविद्या आवृत कूटस्थे = in the *Kūṭastha* associated with ignorance and veiling; देह द्वय युता चितिः = the *cidābhāsa* associated with both (gross and subtle) bodies; शुक्तौ = in the shell; रूप्यवत् = like the silver; अध्यस्ता = is superimposed; विक्षेप अध्यासः = this is superimposition by projection; एव हि = indeed (in the form of effect of the earlier superimposition by veiling).

On the *Kūṭastha Caitanya* that is covered by ignorance and veiling power, is superimposed the subtle and gross bodies, resulting in the *cidābhāsa* formation, just as the silver is superimposed on the oyster shell. This phenomenon is called *vikṣepa* or projection. (33)

Kūṭastha Caitanya covered by ignorance is further superimposed by gross and subtle bodies. This results in the reflection of Consciousness i.e. *jīva*, just as silver is superimposed on a conch shell. This is called *vikṣepa* or projection.

Avidyā āvṛta Kūṭasthe: The first cause is ignorance that expresses as veiling power, which, when associated with *Kūṭastha Caitanya*, appears to cover the *Kūṭastha*.

Deha-dvaya yutā citiḥ adhyastā: Subsequently, projects the gross and subtle bodies resulting into reflection of consciousness called *jīva*.

Śuktau rūpyavat: An example of projection is given to establish projection power. In the first place we don't see the shell as shell. This is veiling due to ignorance. Subsequently, we project silver in that piece of shell. Thus, that which is not, is seen due to this projection power. Similarly, on *Kūṭastha Caitanya* are projected conditionings such as gross and subtle bodies, that results into *jīva*.

Vikṣepa-adhyāsa eva hi: This indeed is called the effect of projection power or superimposition.

Steps that lead to perception of silver in place of the shell are indicated below ---

इदमंशश्च सत्यत्वं शुक्तिगं रूप्य ईक्ष्यते ।
स्वयंत्वं वस्तुता चैवं विक्षेपे वीक्ष्यतेऽन्यगम् ॥३४॥

Idam aṁśaśca satyatvaṁ śuktigam rūpya īkṣyate
Svayaṁ tvaṁ vastutā caivaṁ vikṣepe vīkṣyate'nyagam (34)

शुक्तिगम् = that belonging to shell; इदम् अंशः = the "this-ness" aspect; च = and; सत्यत्वम् = the "Is-ness"; रूप्ये = in the superimposed silver; ईक्ष्यते = is seen; एवम् = in the same way; स्वयंत्वम् = being essential nature of one self; च = and; वस्तुता = being the reality (these aspects of *Kūṭastha Caitanya*); अन्यगम् = in the other i.e. *cidābhāsa*; विक्षेपे = by the projection; वीक्ष्यते = are seen superimposed.

The 'this-ness' and 'reality' aspect of the shell is superimposed on the projected silver. Similarly, the 'I-ness' and 'reality-ness' of the *Kūṭastha Caitanya* is superimposed on *cidābhāsa* i.e. *jīva*. (34)

Śuktigam idam aṁśaś satyatvaṁ ca rūpya īkṣyate: Our perception of silver is "This is silver", the 'this-ness' and 'is-ness' is superimposed on the imagined silver. Thus, the knowledge about silver draws its existence and "this-ness" from the shell.

Evam svayaṁ tvaṁ vastutā ca anyagam vikṣepe vīkṣyate: In the same way the "I-ness" and "Reality" aspect of *Kūṭastha Caitanya* is projected on the *cidābhāsa*.

In this example both silver and *cidābhāsa* has neither existence nor reality. This projection of an appearance on the substratum is due to ignorance about the substratum.

The second aspect of projection is with reference to disappearance of other aspect of substratum, how? ---

नीलपृष्ठत्रिकोणत्वं यथा शुक्तौ तिरोहितम् ।
असङ्गानन्दताद्येवं कूटस्थेऽपि तिरोहितम् ॥३५॥

Nilapṛṣṭha trikoṇatvaṁ yathā śuktau tirohitam
Aśaṅgā nandatā dyevaṁ kūṭasthe'pi tirohitam (35)

यथा = just as; शुक्तौ = that belonging to shell; नील पृष्ठ त्रिकोणत्वम् = the qualities like blue, black, triangular

shape; तिरोहितम् = is fully covered during delusion; एवम् = in the same way; कूटस्थे = that belonging to *Kūṭastha*; अपि = also; असङ्ग आनन्द आदि = being unattached, blissful etc. (non-dual from *Brahman*); तिरोहितम् = is concealed during delusion.

Just as the blue surface, the triangular shape aspect of the shell (which is specific aspect of the shell) is covered (during the perception of illusion), so also, the non-attachment and blissful aspect (which is the specific aspect of *Kūṭastha*) is not cognised. (35)

Nilā prṣṭha trikoṇatvaṃ yathā śuktau tirohitam: The oyster shell has the general qualities of *idantā* and *satyatva* (this-ness and this is real). It also has specific qualities such as the blue colour of the outside (back of the shell) and its triangular shape. But these two specific qualities are not noticed because the *vikṣepa śakti* and the pearl-silver is superimposed on them.

Asaṅgaḥ ānandatā ādi evaṃ kūṭasthe api tirohitam: The specific qualities of *Kūṭastha Caitanya* namely unattached with total absence of difference between seer and seen, between *cit* and *sat* are covered by superimposition.

The *Kūṭastha Caitanya* has the two general qualities of *svayamtā* (I-ness) and *paramarthatā* (I, the Real). These two qualities are borrowed by the *cidābhāsa* and the two specific qualities of *asaṅgatā* and *ānandatā*, are overlooked, but opposite is perceived. 'I' on whom the 'presence' or 'absence' of thought is superimposed, is beyond presence and absence. Contemplation on this silence for ever-lengthening periods of time is an effective *sādhana*.

The simile of the oyster-shell and "the silver" is explained further ---

आरोपितस्य दृष्टान्ते रूप्यं नाम यथा तथा ।
कूटस्थाध्यस्तविक्षेपनामाहमिति निश्चयः ॥३६॥

Āropitasya drṣṭānte rūpyam nāma yathā tathā
Kūṭasthā dhyasta vikṣepa nāmā hamitī niścayaḥ (36)

दृष्टान्ते = in the example of shell and silver; आरोपितस्य = of the superimposed; यथा = as; रूप्यम् = the silver; नाम = is the name; तथा = in the same way; कूटस्थ अध्यस्त विक्षेप = that *cidābhāsa* which is superimposed by projection in the *Kūṭastha*; अहम् = I; नाम = is the name; इति = this; निश्चयः = firm conviction.

Just as, in the above example, 'silver' is the name of the superimposed illusion on the substratum of shell, in the same way 'Aham' is the name of the projected superimposition (i.e. *cidābhāsa*) on the substratum i.e. *Kūṭastha Caitanya*. This is the final conclusion. (36)

Drṣṭānte yathā āropitasya rūpyam nāma: In this example of the pearl oyster shell, what is superimposed is called "silver". That which does not exist is given a name as if it exists.

Tathā Kūṭastha adhyasta vikṣepa nāma aham itī niścayaḥ: In the same way, that which is superimposed on the *Kūṭastha Caitanya* is called *aham*. The limitations of time, space and object superimposed and projected on 'I', the *Kūṭastha Caitanya*, is called *ahamkāraḥ*.

In this way, the *Kūṭastha Caitanya* on which ignorance is imagined, has two aspects:

- (a) the *āvaraṇa śakti* by which the very essence of the *caitanya* is covered as if, and;
- (b) *vikṣepa śakti* by which the limitations supported by the *Kūṭastha Caitanya* are taken to be real and what is unlimited becomes limited (like measuring space with a metre scale).

The process of superimposition thus completes ---

इदमंशं स्वतः पश्यन् रूप्यमित्यभिमन्यते ।
तथा स्वं च स्वतः पश्यन्नहमित्यभिमन्यते ॥३७॥

Idamāṇ śaṁsvataḥ paśyan rūpya mitya bhimanyate
Tathā svaṁ ca svataḥ paśyan ahaṁ tyabhi manyate (37)

स्वतः = essentially that of the shell; इदम् अंशम् = the 'this-ness' aspect; पश्यन् = seeing; रूप्यम् इति = 'it is silver'; अभिमन्यते = comes to grasp; तथा = in the same way; स्वतः = essentially that of *Kūṭastha Caitanya*; स्वम् = 'I-ness'; पश्यन् = seeing; च = however; "अहम् इति" = I am *cidābhāsa* in this way; अभिमन्यते = comes to experience.

Seeing the "this-ness" aspect of the shell, 'this is silver' is perceived as knowledge. Similarly, seeing the "I-ness" of the *Kūṭastha Caitanya* one experiences "I am *cidābhāsa*". (37)

Svataḥ idam aṁśaṁ paśyan rūpyam iti abhimanyate: Although one is seeing the common aspect of the silver namely "this-ness", one comes to believe that I am seeing the silver.

Tathā svataḥ svaṁ ca paśyan ahaṁ iti abhimanyate: Similarly, experiencing the existence and I-ness of *Kūṭastha Caitanya*, one comes to believe that "I am *cidābhāsa*" i.e. a limited entity.

The superimposition is analysed further ---

इदंत्वरूप्यते भिन्ने स्वत्वाहन्ते तथेष्यताम् ।
सामान्यं च विशेषश्च ह्युभयत्रापि गम्यते ॥३८॥

Idantva rūpyate bhinne svatvā hante tathe śyatām
Sāmānyam ca viśeṣaśca hyubhaya trāpi gamyate (38)

इदंत्वं = the "this-ness" of the shell; रूप्यता = the "silver-ness" of the superimposed silver; भिन्ने = are separate from each other; तथा = in the same way; स्वत्व = the I-ness of the *Kūṭastha Caitanya*; अहन्ते = I am *cidābhāsa* aspect; इष्यताम् = should be understood; उभयत्र अपि = because in both these cases; सामान्यम् = the common substratum aspect; च = and ; विशेषः = the specific aspect of the superimposed; च = and; गम्यते = is separately seen; हि = indeed.

As we can appreciate the 'this-ness' and 'silver-ness' as separate aspects in the knowledge, so also one can see the 'I-ness' and the '*cidābhāsa*' as distinct. In either case the common aspect (this-ness and I-ness, respectively) and the other is specific aspect (silver and *cidābhāsa*), are clearly evident. (38)

Idantva rūpyate bhinne: In the example of "this is silver", the "this-ness" is common aspect of shell, while the "silver" is a specific aspect of the superimposed.

Tathā svatva ahante iṣyatām: Similarly, in the same way "I am *cidābhāsa*" statement; the I-ness is the common aspect of *Kūṭastha Caitanya* and *cidābhāsa* is the specific aspect of the superimposed. Further, as the "this-ness" and "silver-ness" are two different aspects, so also "I-ness" and "*cidābhāsa*" are two different aspects.

Ubhayatra api sāmānyam ca viśeṣaś ca gamyate: In both cases, i.e. example of silver appearance on shell substratum, and *cidābhāsa* appearance on *Kūṭastha Caitanya* substratum, 'common' aspect of knowledge and 'specific' aspect of knowledge is clearly experienced.

The common-ness of the word *svayam* i.e. one-self, is explained through usage in routine language:

देवदत्तः स्वयं गच्छेत्त्वं वीक्षस्व स्वयं तथा ।
अहं स्वयं न शक्नोमीत्येवं लोके प्रयुज्यते ॥३९॥

Deva dattaḥ svayaṁ gacchet tvaṁ vīkṣasva svayaṁ tathā
Ahaṁ svayaṁ na śaknomīti evaṁ loke prayujyate (39)

देवदत्तःस्वयम् गच्छेत् = "Devadatta should himself go";
त्वम् स्वयम् वीक्षस्व = "you yourself should see"; तथा
= similarly; अहम् स्वयम् न शक्नोमि = "I myself cannot";
इति एवम् = in this way; लोके = in the worldly (talk)
also; प्रयुज्यते = 'svayaṁ' i.e. oneself is associated to all
persons.

The common-ness of the word *svayaṁ* (i.e. Self) is seen employed in all persons by the people as (i) *Devadatta* should himself go; (ii) you see yourself; and (iii) I myself am unable to do it. (39)

Devadattaḥ svayaṁ gacchet: May Devadatta himself go. In this sentence the word 'self' or *svayaṁ* is associated with the third person. *Tvaṁ svayaṁ vīkṣasva*: You yourself see! In this example self or *svayaṁ* is associated equally with the second person.

Tathā ahaṁ svayaṁ na śaknomi: I myself cannot. In this example, the word Self or *svayaṁ* is associated with first person. *Iti evaṁ loke prayujyate*: Thus we see that the word 'Self' is applied commonly for all the persons.

Therefore "I am a *jīva*" statement has 'I' as *Kūṭastha Caitanya*, common aspect of our experience and *jīva* as specific aspect of *jīva* on *cidābhāsa* which is superimposed.

This, 'this-ness' in the silver-shell example, is also of similar category:

इदं रूप्यमिदं वस्त्रमिति यद्वदिदं तथा ।
असौ त्वमहमित्येषु स्वयमित्यभिमन्यते ॥४०॥

Idaṁ rūpyaṁ idaṁ vastram iti yad vad idaṁ tathā
Asau tvamaḥa mityeṣu svaya mityabhi manyate (40)

इदम् रूप्यम् = "This is silver"; इदम् वस्त्रम् = "this is a cloth"; इति = in this way; यद्वत् = like this; इदम् = the word *idaṁ* i.e. "this" is a common reference aspect; तथा = in the same way; असौ, त्वम्, अहम् = he, you, I; इति = in all the three persons; एषु = in these; स्वयम् = the word "self"; इति = in a common aspect; अभिमन्यते = is associated.

As this-ness is commonly associated with the silver, cloth etc., in statements like 'this is silver', 'this is cloth' etc., similarly, the 'Self' (*svayaṁ*) is commonly associated with 'he', 'you' and 'I'. Therefore, the word *svayaṁ* is a common or non-specific aspect (of 'I' in 'I am *cidābhāsa*' sentence). (40)

Idaṁ rūpyaṁ idaṁ vastram iti yadvad idaṁ: The word '*idaṁ*' is associated with every item as a common indicator. The silver or cloth may differ, but the "this-ness" associated with different objects does not differ.

Tathā asau tvam ahaṁ iti eṣu svayaṁ iti abhimanyate: Similarly, the word '*svayaṁ*' i.e. self, is associated in the same way with he, you and I. 'he' is third person. It is different from second person 'you'. So is 'I' the first person different from the other two. However the word '*svayaṁ*' or Self is commonly associated with all, in spite of differences.

Thus having established the separateness of '*svayaṁ*' from '*ahaṁ*', the gain due to this understanding is ---

अहंत्वाद्भिद्यतां स्वत्वं कूटस्थे तेन किं तव ।
स्वयं शब्दार्थ एवैष कूटस्थ इति मे भवेत् ॥४१॥

Ahantvāt bhidyatām svatvam kūṭasthe tena kiṁ tava
Svayam śabdārtha evaiṣa kūṭastha iti me bhavet (41)

अहन्त्वात् = from the word meaning of *aham*; स्वत्वम् = the word self-ness; भिद्यताम् = may be concluded to be separate; तेन = by this proof; कूटस्थे = with reference to *Kūṭastha*; तव किम् = what is achieved; स्वयम् शब्दार्थ = the meaning of the word *svayam* i.e. self; एव = alone; एष कूटस्थः = is called *Kūṭastha*; इति = in this way; मे भवेत् = I have proved.

Let there be difference established between the *ahantā* (I-ness) and *svatvam* (Self). What is achieved by this deduction with reference to *Kūṭastha*? The meaning of the word *svayam* (Self) is *Kūṭastha*, is thus established. (41)

Ahantvāt bhidyatām svatvam tena Kūṭasthe tava kiṁ?
A doubt is raised about the purpose of above enquiry and the conclusion reached by this. The doubt is "Even if we agree that the '*svayam*' is different from '*aham*', so what?---i.e. this conclusion serves no purpose.

The teacher answers: *Svayam śabdārtha eva eṣa Kūṭastha iti me (prajñānam) bhavet*: If we are able to firmly understand this discrimination and abide in the '*svayam-bodhaḥ*' i.e. I am this '*svayam*', after discrimination, we come to identify ourselves with the *Kūṭastha Caitanya*. This is the purpose of all our enquiry and spiritual quest. Thereafter all the sorrows and tragic experiences of life are not able to influence. (*Tarati śokam ātmavit*).

A possible doubt regarding the meaning of '*svayam*' and re-emphasis about it being *Kūṭastha Caitanya* is indicated in the following *śloka* ---

अन्यत्ववारकं स्वत्वमिति चेदन्यवारणम् ।
कूटस्थस्यात्मतां वक्तुमिष्टमेव हि तद्ववेत् ॥४२॥

Anyatva vāraṁ svatvam iti ced anyā vāraṇam
Kūṭastha syātmatām vaktuḥ iṣṭa meva hi tad bhavet (42)

स्वत्वम् = the aspect of 'myself-ness'; अन्यत्व वारकम् = is meant for the denial of "otherness" aspect of other things; इति चेत् = if we argue then? (i.e. it does not refer *Kūṭastha Caitanya*); कूटस्थस्य = the *Kūṭastha*; आत्मताम् = already being the Self; वक्तुः = the one wanting to tell that I am *Kūṭastha*; तत् = that; अन्यवारणम् = the negation of other by the word *svayam*; एव हि = is indeed; इष्टम् भवेत् = is what is meant.

If the meaning of *svatvam* (Self) is meant to indicate the denial of otherness, it suits us, for the *Kūṭastha* is indicated as 'being-ness' of the Self, without any 'other-ness'. And in this way our purpose is achieved. (42)

Svatvam anyatva vāraṁ iti cet: If one argues that '*svayam*' means negation of 'other-ness', and not *Kūṭastha Caitanya*, to such an objection the answer is:

Kūṭasthasya ātmātām vaktuḥ tat anyā vāraṇam iṣṭam eva hi bhavet: This objection is indeed in favour of our assertion to indicate the meaning of '*svayam*'! This word '*svayam*', meaning *Kūṭastha Caitanya*, is our essential nature and the other-ness or *parokṣatva* in the Self-knowledge is thereby negated.

One more objection against accepting the above meaning and its denial by proper reply ---

स्वयमात्मेति पर्यायौ तेन लोके तयोः सह ।
प्रयोगो नास्त्यतः स्वत्वमात्मत्वं चान्यवारकम् ॥४३॥

*Svaya mātmeti paryāyau tena loke tayoh saha
Prayogo nāstyataḥ svatvam ātmatvaṁ cānya vārakam* (43)

स्वयम् आत्मा = the word 'svayam' and 'Ātmā'; इति = is; पर्यायौ = of same meaning; तेन = because of this; लोके = in the world; तयोः = of these two words;; सह प्रयोगः = simultaneous usage; न अस्ति = is not seen; अतः = therefore; स्वत्वम् = the word *sva* (is meant for indicating one's reference); च = and; आत्मत्वम् = the word *Ātmā* (i.e. the aspect of Self); अन्यवारकम् = is meant for denial of otherness.

The words 'svayam' and 'Ātmā' are synonyms, hence are never used together in the usual talks. Therefore, 'svatvam' essentially negates other-ness. (43)

Svayam ātmā iti paryāyau tena loke tayoh saha prayogaḥ na asti: The words 'svayam' and 'Ātmā' are synonymous. Therefore, we never see them being used together. What is meant is *svatvam* and *Ātmā*, both are used to deny otherness in knowledge.

Ataḥ svatvam ātmatvaṁ ca anya vārakam: Therefore, the usage of the word 'svayam' to mean *Kūṣastha Caitanya* is certainly correct, because, *Kūṣastha Caitanya* is our essential nature and 'aham' is superimposed on this substratum, which is none other than the *Kūṣastha*.

Association of word 'svayam' or 'Self' with inert objects is further analysed. Having discussed how this word 'svayam' is associated with everyone---I myself, he himself, you yourself---the self being the common factor, the usage of the word with reference to inert objects is now discussed through a possible doubt ---

घटः स्वयं न जानातीत्येवं स्वत्वं घटादिषु ।
अचेतनेषु दृष्टं चेददृश्यतामात्मसत्त्वतः ॥४४॥

*Ghaṭaḥ svayaṁ na jānātīti evaṁ svatvaṁ ghaṭādiṣu
Acetaneṣu dṛṣṭaṁ cet dṛśyatā mātmā sattvataḥ* (44)

घटः स्वयम् न जानाति = 'the pot does not know itself'; इति = is such a statement; एवम् = in this way; स्वत्वम् = self-ness; अचेतनेषु = in the inert objects like; घटादिषु = the pots etc; दृष्टम् = is seen (i.e. in objective inert things the I-ness is not possible); चेत् = if this is our objection; आत्म स्वत्त्वतः = the pot being also supported by the same Self; दृश्यताम् = this type of usage is possible --- understand in this way.

'The pot does not know itself'---in statements like this, the 'svatvam' i.e. Self-ness, is also seen employed with reference to, even inert objects. How can the *Ātmā*, thus be accepted as *Kūṣastha Caitanya* indicated by the word *svatvam*? The reply is -the *Ātmā* is very much present in these inert objects as "existence". In this way one should understand. (44)

Ghaṭaḥ svayaṁ na jānātīti: The pot itself does not know anything, although we may use the word 'the pot itself'.

Evaṁ svatvaṁ ghaṭādiṣu acetaneṣu dṛṣṭam iti cet: Therefore, if we object that the word 'svatvam' does not imply the 'Self', how will you answer this doubt. The student thus tries to twist the words. To this the teacher replies-

Ātmā-sattvataḥ dṛśyatam: In the inert objects like pot etc.; the ever pulsating Self is ever present. And therefore, the usage of the word 'svatvam' is not wrong with the inert objects. If you understand in this way, then there will not be any seeming contradiction.

In that case what can differentiate the inert and sentient objects? ---

चेतनाचेतनभिदा कूटस्थात्मकृता न हि ।
किंतु बुद्धिकृताऽऽभासकृतैवेत्यवगम्यताम् ॥४५॥

*Cetanā cetana bhidā kūṭasthātma kṛtā na hi
Kintu buddhi kṛtā'bhāsa kṛtai vetyava gamyatām* (45)

चेतन अचेतन भिदा = the differentiation as sentient and inert; कूटस्थ आत्मकृता न = is not due to the substratum *Kūṭastha Caitanya*; हि = certainly; किंतु = but; बुद्धिकृता = due to the conditioning of intellect; आभासकृता = which is the creation of *cidābhāsa* i.e. *jīva*; एव = alone; इति = in this way; अवगम्यताम् = understand.

The difference of sentiency and inertness is not on account of presence and absence of the *Kūṭastha Caitanya* the Self; but due to the presence or absence of *cidābhāsa* in the intellect. Understand it in this manner. (45)

Cetana acetana bhidā Kūṭastha Ātmakṛtā na hi: This differentiation in the world of animate and inanimate is never due to the *Ātmā* --- the Self or the *Kūṭastha* --- the substratum, both being one and the same. In that case to which factor should we assign this differentiation? The answer is:

Kim tu buddhi-kṛtā ābhāsa-kṛtā eva: But these differences are due to the reflection of consciousness in the intellect called *cidābhāsa* in case of the animate beings, and its absence in the case of the inanimate things. As we know, that although the intellect, is matter, it has the capacity to reflect the consciousness more vividly than other matter, just as we see this difference of reflection of light on a stone and in a mirror.

Iti avagamyatām: When understood in this manner, the problem of finding the reason for differences in animate and inanimate objects will be solved.

Thus both animate and inanimate expressions are superimposed on the same *Kūṭastha Caitanya*. Therefore, the usage of the word '*svatam*' in any case is indicative of *Ātmā*, this is stated in the next *śloka* ---

यथा चेतन आभासः कूटस्थे भ्रान्तिकल्पितः ।
अचेतनो घटादिश्च तथा तत्रैव कल्पितः ॥४६॥

*Yathā cetana ābhāsaḥ kūṭasthe bhrānti kalpitaḥ
Acetano ghaṭādiśca tathā tatraiva kalpitaḥ* (46)

यथा = just as; चेतन आभासः = the reflected consciousness; कूटस्थे = in the *Kūṭastha*; भ्रान्ति कल्पितः = is superimposed by delusion; तथा = in the same way; अचेतनः = the inert; घटादि = the pot etc; च = also; तत्र एव = in *Kūṭastha Caitanya* alone; कल्पितः = is superimposed.

Just as the *cidābhāsa* is superimposed on the *Kūṭastha Caitanya* due to delusion, so is the superimposition of insentient pot etc., is imagined on the *Kūṭastha Caitanya*. (46)

Yathā cetana ābhāsaḥ kūṭasthe bhrānti kalpitaḥ: As the conscious *cidābhāsa* is superimposed in the *Kūṭastha Caitanya* out of delusion, *Acetanaḥ ghaṭādiś ca tathā tatra eva kalpitaḥ*: in the same way, the inertness is also superimposed out of delusion. The Consciousness manifests in one place as a growing plant, and in another as inert soil from which that conscious plant draws life. The inertness and sentiency are both superimposed on the *Kūṭastha Caitanya*.

It is the *aham vṛtti* which is conscious and which supports the *idam vṛtti* contemplation on this line begins as *vyatireka sādhanā*, 'I am Consciousness, I am not inert'. Once one gets established in Consciousness, in the *sākṣī caitanya*, the need for something to be witnessed (inert) still lingers. This is still only a relative standpoint.

The moment one starts the *anvaya sādhanā*, one realises that one's own nature is *Sat, Cit, Ānanda Svarūpa*, that everything is *Brahman*, and that *Brahman* I am.

Now a peculiar doubt is raised about the use of 'this' and 'that' ---

तत्तेदन्ते अपि स्वत्वमिव त्वमहमादिषु ।
सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ॥४७॥

Tatte dante api svatvam iva tvama hamā diṣu
Sarvatrā nugate tena tayo rapyātma teti cet (47)

तत्ता = that-ness; इदन्ता = this-ness; अपि = also; स्वत्वम् इव = just as Self-ness; त्वम् अहम् आदिषु = with you, I, etc; सर्वत्र = in all persons; अनुगते = are commonly applicable; तेन = therefore; तयोः = all that is indicated by this and that; अपि = also; आत्मता = is denoting *Ātmā*; इति चेत् = if argued?

A doubt is raised - just as the *svatvam* is commonly associated with 'you', 'I' etc, so is the case with 'that-ness' and 'this-ness'. Therefore, the 'that-ness' and 'this-ness' is also worthy of consideration as *Ātmā*! (47)

Tattā idantā api svatvam iva tvam aham ādiṣu sarvatra anugate: The doubt expressed is just as *svatvam* (self) is said to denote the *Kūṭastha* in everyone, (yourself, myself etc), similarly, 'that-ness' and 'this-ness' is also associated with everything and everyone as 'this *Devadatta*' or 'that *Somadatta*' or 'this chair' or 'that pot' etc.

Tena tayoḥ api Ātmā iti cet: Therefore, all that is denoted by 'that' and 'this' is also *Ātmā*? If this is your doubt:

The teacher replies ---

ते आत्मत्वेऽप्यनुगते तत्तेदन्ते ततस्तयोः ।
आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ॥४८॥

Te ātmatve'pyanugate tattedante tatastayoh
Ātmatvaṁ naiva sambhāvyaṁ samyak tvāder yathā tathā (48)

ते = these two; तत्ता इदन्ता = 'that-ness' and 'this-ness'; आत्मत्वे = in the *Ātmā*; अनुगते = are associated (like Self); अपि = although; ततः = just because of this reason; तयोः = of 'that' and 'this'; आत्मत्वम् = the Self; संभाव्यम् = possibility; न एव = can never be; यथा = as in case of; सम्यक्त्वादेः = perfection etc., (is also applicable to every person, that does not mean to be *Ātmā*); तथा = in the same way.

The answer is; the 'that-ness' and 'this-ness' although is commonly associated like *Ātmā* yet they cannot be considered to be *Ātmā*, just as 'rightness' and 'wrongness' although commonly associated with everything cannot be *Ātmā*. (48)

Te tattā idantā Ātmatve api anugate: It is true that 'that' and 'this' are associated with the *Ātmā* also and not limited to I, you, he etc, only because *Ātmā* is a common substratum for all these.

Tataḥ tayoḥ atmatvaṁ na eva sambhāvyaṁ: However, even then, there cannot be *Ātmatva* or I-ness in 'This' and 'That'. In 'I' there is no spatial differences, because 'I' is the very substratum of space. 'I' is neither 'this' nor 'that'. Therefore, this-ness and that-ness cannot be taken as *Ātmatva* --- the I-ness.

Samyaktvādeḥ yathā tathā: For example, 'right-ness' and 'wrong-ness', these terms are abstractions which can be associated with everything, but because of that they do not become *Ātmā*. Similarly the sense of 'I-ness' or 'Being' does not arise with reference to This and That.

The opposite nature of 'this' and 'that' with reference to *Ātmā tattva* is reaffirmed in next two verses, to conclude this thought.---

तत्तेदन्ते स्वतान्यत्वे त्वन्ताहन्ते परस्परम् ।
प्रतिद्वन्द्वितया लोके प्रसिद्धे नास्ति संशयः ॥४९॥

*Tatte dante svatā nyatve tvantā hante paras param
Prati dvandvi tayā loke prasiddhe nāsti saṁśayaḥ* (49)

तत्ता = 'that-ness'; इदन्ता = 'this-ness'; प्रतिद्वन्द्वितया = being opposite of; स्वता = 'I-am-ness'; अन्यत्वे = 'other-ness'; परस्परम् = mutually; लोके = in the world; प्रसिद्धे = are known; त्वन्ता = 'you-ness'; अहन्ता = 'I-ness'; संशयः = in this regard doubt; नास्ति = does not exist.

That-ness and this-ness; self and other-ness, you-ness and I-ness, these are well known to be mutually opposing attributes in the world. And there is no doubt about it. (49)

*Tat idante svatā anyatve tvantā ahante parasparam
pratidvandvi tayā loke prasiddhe*: That-ness and this-ness, Self and other-ness, Your-ness and I-ness, all these are pairs of opposites. One member of the pair opposes the other member. This contrary nature of these members in the pairs is well known in this world.

Samśayaḥ na asti: There is no doubt about this.

The teacher further concludes the clarification of the doubt raised earlier ---

अन्यतायाः प्रतिद्वन्द्वी स्वयं कूटस्थ इष्यताम् ।
त्वन्तायाः प्रतियोग्येषोऽहमित्यात्मनि कल्पितः ॥५०॥

*Anyatāyāḥ prati dvandvī svayam kūṭastha iṣyatām
Tvantāyāḥ pratiyo gyeṣo'hami tyātmani kalpitaḥ* (50)

अन्यतायाः = of the other-ness; प्रतिद्वन्द्वी = the opposite; स्वयम् = Self-ness; कूटस्थ = which means *Kūṭastha Caitanya*; इष्यताम् = come to realise; त्वन्तायाः = of the you-ness; प्रतियोगी = opposite; अहम् = the word *aham* (I-ness); इति = in this way; एषः = is meant by *cidābhāsa*; आत्मनि = in the *Kūṭastha Caitanya*; कल्पितः = is superimposed.

The *Kūṭastha Caitanya*, the implied meaning of *svayam*, should be taken as the opposite of other-ness, while that of the you-ness, the *aham*, namely the *cidābhāsa* is the opposite. And the *cidābhāsa* is imagined on the *Kūṭastha Caitanya* (50)

Anyatāyāḥ pratidvandvī svayam Kūṭastha iṣyatām: The opposite of the 'the other' (*anyatā*) is the Self (*svayam*) which is called the *Kūṭastha*.

Tvantāyāḥ pratiyogī aham eṣaḥ Ātmani kalpitaḥ iti: Who is the opposite of you-ness? It is what is called *aham*, which is superimposed on the *Ātmā* --- the *Kūṭastha Caitanya*. You-ness is *jīva*; I-ness is also *jīva*, but the *Kūṭastha* is not *jīva*. So from every point the *aham*, *tvam* are in opposition to each other. But not the *Kūṭastha svayam* (Self) in relation to *aham* or *tvam*. The same *Kūṭastha* supports a saint and a criminal, a man and a woman, at all points in space and time. Thus the opposition of the *Kūṭastha* to the *jīva* is and is not, because the two belong to different degrees of reality. You-ness is consequential only to the *jīva*, the *cidābhāsa* and not to *Kūṭastha*.

When the ego, the *jīvatma bhāva* becomes weaker, the proximity of the *Kūṭastha* becomes stronger. To be closer to *Kūṭastha* requires inner strength. This strength expresses itself as absence of anger, frustration or argument (*vādo na avalambyaḥ* - N.B.S. -74). The *paṇḍita*, a man of wisdom who is one with *Kūṭastha* does not waste his time in arguments (*B.G. V.4*).

If the *Cidābhāsa* and *Kūṭastha Caitanya* are so different, why this distinction is not experienced? (Ref. *M.U.* III.1.1). It is because the *jīvatma bhāva* is superimposed on the *Kūṭastha*. On the unlimited, the limited is imagined. But the unlimited never becomes limited.

This is now explained. ---

अहन्तास्वत्वयोर्भेदे रूप्यतेदन्तयोरिव ।
स्पष्टेऽपि मोहमापन्ना एकत्वं प्रतिपेदिरे ॥५१॥

Ahantā svatvayor bhede rūpya tedanta yoriva
Spaṣṭe'pi moha māpannā ekatvaṁ prati pedire (51)

रूप्यता = the silver-ness; इदन्ता = this-ness; इव = like (we get the perception of this-ness aspect of shell and silver-ness of the superimposed silver to know as 'this is silver'); अहन्ता = of the I-ness; स्वत्वयोः = of the *Kūṭastha Caitanya*; भेद = the difference; स्पष्टे अपि = although is distinct; मोहम् = delusion; आपन्ना = having come under influence; एकत्वम् = one-ness (between *cidābhāsa* and *Kūṭastha*); प्रतिपेदिरे = started accepting to be true.

Although the difference between the *ahantā* and *svatva* i.e. *cidābhāsa* and *Kūṭastha*, is obviously clear, just as the difference in the 'silver-ness' and 'this-ness', yet due to the overpowering impact of delusion, they (*Kūṭastha* and *cidābhāsa*) are considered to be one. (51)

Rūpyatā idantayoḥ iva: In the illusion of the silver on the oyster-shell, there are two perceptions; 'this-ness' and 'silver-ness'. Therefore, the Knowledge is 'This is silver'.

Ahantā svatvayor bhede: Similarly, these two perceptions; one is the *aham* and the other is the Self --- the Absolute 'I'. The *sthita prajñā* is the one who has cut the attachment with the *jīva (aham)* and is one with

the *Kūṭastha* (the Absolute 'I'), who is not influenced by the climate of the world around him. (*B.G.* II.56).

Thus, the *Kūṭastha* does not undergo any modifications although modifications are supported by it and superimposed on it. Therefore, the *jīva* is an imagined (*kalpita*) superimposed entity.

Spaṣṭe api moham āpannā ekatvaṁ pratipeditre: Although the distinction is so clear between the *ahantā* and *svatvā*, yet under the influence of delusion, one begins to think that this *ahantā* is *svatā*. This delusion (*moha*) is so strong that even the existence of the bondage itself is not recognised. There is no sign of struggle to come out of the *bandhana*. The *jīvatma bhāva* seems to be the only reality. There is nothing called as *Kūṭastha*! Because of *moha*, the *jīva* has become so identified with the *ahantā*, that the *Kūṭastha* seems to be non-existent.

What is the nature of this *moha*? ---

तादात्म्याध्यास एवात्र पूर्वोक्ताविद्यया कृतः ।
अविद्यायां निवृत्तायां तत्कार्यं विनिवर्तते ॥५२॥

Tādātmyā dhyāsa evātra pūrvoktā vidyayā kṛtaḥ
Avidyāyām nivṛttāyām tat kāryam vini vartate (52)

अत्र = in this chapter (in *śloka* 25); पूर्वोक्त = the one which referred earlier; अविद्यया = by ignorance; एव = alone; तादात्म्य = the identification between *cidābhāsa* and *Kūṭastha*; अध्यासः = the delusion; कृतः = is created; अविद्यायाम् निवृत्तायाम् = the ignorance having removed (by knowledge); तत्कार्यम् = the effect of this delusion i.e. identification between *cidābhāsa* and *Kūṭastha*; विनिवर्तते = is negated.

The mutual superimposition of *Kūṭastha* and *cidābhāsa* is due to ignorance, which is already discussed in this very

chapter. When this ignorance is removed, its effects also disappear. (52)

Tādātmya adhyāsaḥ eva atra pūrvā uktā avidyayā kṛtaḥ: This illusion is caused by *moha*. The fictitious entity is considered identical with the Reality. Therefore, the fictitious entity called *jīvātma bhāva* is taken as the reality --- the *Kūṭastha*. This is known as *tādātmya adhyāsa*.

It is caused by the timeless ignorance (*anādi avidyā*) described earlier. There is no reason or logic for the *tādātmya* between the *jīva* and the *Kūṭastha*, that is a form of *māyā* or *avidyā* which appears out of nothing, without cause and effect.

Avidyāyām nivṛttāyām tat kāryam vinivartate: *Avidyā* (ignorance) is absence of knowledge; that which does not exist is 'absence'; absence of knowledge is *avidyā*. *Māyā* is that which does not exist --- again *absence*. When ignorance, or absence of knowledge is removed, wisdom dawns, and the effects of *avidyā* also disappear. The effects are:

- that there is no such thing as *Kūṭastha* (*na asti*)
- even if it is there I know nothing about it (*na bhātī*) and;
- I am the doer. I am the enjoyer.

Now the student takes up another doubt. If *avidyā* and the effects of *avidyā* are removed, will the body exist thereafter? Because, the body --- the gross and the subtle as well as the *ahantā* are the effects of *avidyā*?

The teacher replies that although the *avidyā* goes, its effects will remain for sometime:

अविद्याऽऽवृत्तितादात्म्ये विद्ययैव विनश्यतः ।
विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ॥५३॥

Avidyā'vṛti tādātmye vidya yaiva vinaśyataḥ
Vikṣe pasya svarūpaṁ tu prārabdha kṣaya mīkṣate (53)

अविद्या आवृत्ति तादात्म्ये = the veiling by ignorance and the subsequent identification between the *cidābhāsa* and *Kūṭastha*; विद्यया एव = by knowledge alone; विनश्यतः = are destroyed; तु = but; विक्षेपस्य स्वरूपम् = the nature and effect of projection aspect of *māyā* i.e. the gross body etc; प्रारब्ध क्षयम् = the exhaustion of *prārabdha karma phala* (fate); ईक्षते = is expected.

The ignorance of the Self and the resultant wrong identification with body etc., are destroyed by the knowledge of the Self. However, the elimination of *vikṣepa* i.e. projection power and its resultant effects, expect the exhaustion of *prārabdha karma*. (53)

The *avidyā* expresses 'as *āvaraṇa*, *tādātmya* and *vikṣepa*. Of these three, the first two are removed by knowledge.

Avidyā āvṛti tādātmye vidyayā eva vinaśyataḥ: The *avidyā* expressing as *āvaraṇa* and *tādātmya* will be removed by *vidyā* or knowledge.

Vikṣepasya svarūpaṁ tu prārabdha kṣayam īkṣate: However, the essence of the *vikṣepa*, viz. the *prārabdha* and the gross body will go in due course, not all at once.

How the gross body, which is the effect of *prārabdha*, continues to exist for sometime, when the cause for it is negated? There is no logic in your statement that after negation of ignorance, the *āvaraṇa* and *tādātmya* (i.e. veiling and identification between *jīva* and *Kūṭastha*) are removed but not the *vikṣepa* called *prārabdha* and gross body.

The answer is ---

उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीक्षते ।
इत्याहुस्तार्किकास्तद्वदस्माकं किन्न संभवेत् ॥५४॥

Upādāne vinaṣṭe'pi kṣaṇaṁ kāryaṁ pratīkṣate
Ityāhu tārkikā stadvad asmākaṁ kim na sambhavet (54)

उपादाने विनष्टे अपि = although the material cause is destroyed; कार्यम् = the effect of that cause; क्षणम् = for a moment; प्रतीक्षते = awaits its own 'destruction; इति = in this way; तार्किकाः = the logicians (*Naiyyāyikā*); आहुः = say; तद्वत् = in the same way; अस्माकम् = in our *vedānta* enquiry; किम् न = why not; सम्भवेत् = is possible.

Even though the material cause is destroyed, their effects continue to be for some moments, thus declare the logicians. Similarly, our proposition made in the preceeding verse can also be valid, as that of the *Tārkikā-s* -the logicians. (54)

Upādāne vinaṣṭe api kāryaṁ kṣaṇaṁ pratīkṣate iti tārkikāḥ āhuḥ : The logicians accept that the effects continue to exist for some moments, even after the destruction of the material cause.

Tadvat asmākaṁ kim na sambhavet : If this logic is acceptable to the logicians, why can't it be acceptable to our statement, that the gross body will continue for some time after the destruction of the cause viz. ignorance.

Therefore, there is no reason to object that how can part of the effect continue even after the destruction of the cause and only a part of it is destroyed.

Yes, the logicians have accepted the existence of effect even after the destruction of the cause, but it is just for a moment, unlike the existence of the gross body which is for years! How do you justify this anomaly? ---

तन्तूनां दिनसंख्यानां तैस्तादृक् क्षण ईरितः ।
भ्रमस्यासंख्यकल्पस्य योग्यः क्षण इहेष्यताम् ॥५५॥

Tantūnām dina saṅkhyānām taistādrk kṣaṇa īritah
Bhramasyā saṅkhyā kalpasya yogyaḥ kṣaṇa iheṣyatām (55)

तैः = by the logicians; दिन संख्यानाम् = who count the life by counting days; तन्तूनाम् = of the threads; तादृक् = in the same scale; क्षणः = a moment; ईरितः = is meant; असंख्य कल्पस्य = innumerable kalpā-s; भ्रमस्य = of the delusion; योग्यः क्षणः = proportionate moment; इह = in case of the gross body and working out of the *prārabdha* of that body etc; इष्यताम् = one should understand.

The definition of moment referred by the *Naiyyāyikā-s* is for the cloth which has a very short life. (Hence, the moment has different meanings). In case of the topic under discussion, the moment should be understood with reference to the delusion that has a standing of innumeral kalpā-s. (55)

Taiḥ dina saṅkhyānām tantūnām tādṛk kṣaṇa īritah : The meaning of a moment by the *naiyyāyikā-s* is, with reference to the thread of a cloth, the life of which is connected in the scale of few days.

Asaṅkhyā kalpasya bhramasya yogyaḥ kṣaṇaḥ iha iṣyatām : However, when we are talking about the delusion or ignorance and its effects, such as the projection in terms of a gross body for a *jīva*, which counts in innumerable ages; we must have a proportionate meaning of a moment, suitable for this scale of millennia.

1 In short what is emphasised is that the ignorance which is the cause for the *jīva*'s life since the unknown times, the meaning of a moment will naturally mean the total life of a gross body that continues to exist even

after the destruction of ignorance. There is no logical fallacy.

Should we say, that the illogical approach of the logicians is the correct method of supporting our stand point and explanation? No! How? ---

विना क्षोदक्षमं मानं तैर्वृथा परिकल्प्यते ।
श्रुतियुक्त्यनुभूतिभ्यो वदतां किंनु दुःशकम् ॥५६॥

Vinā kṣoda kṣamarṇ mānarṇ tair vṛthā parikalpyate
Śruti yuktyanu bhūtibhyaḥ vadatām kiṁ nu duḥ śakam (56)

तैः = by the logicians; क्षोदक्षमम् = able to stand to enquiry; मानम् = authority of knowledge; विना = without; वृथा = vainly; परिकल्प्यते = is imagined; श्रुति युक्ति अनुभूतिभ्यः = from the authority of scriptures, logic and experience; वदताम् = those who talk from this platform (i.e. *vedāntin-s*); किंनु = what indeed; दुःशकम् = is difficult to stand against.

Without the help of strong and effective means and authority of knowledge, which is able to stand the depth of enquiry, the logicians have vainly imagined the existence of effects after the destruction of cause. However, for us *vedāntin-s* speaking on the authority of scriptures, logical enquiry and experience, what is difficult to prove or refute? (56)

Taiḥ kṣoda kṣamarṇ mānarṇ vinā vṛthā parikalpyate: These logicians have merely imagined the existence of effect after the destruction of the cause, without any authority that can stand the test of enquiry. The logicians have, the instrument of logic, as the only authentic means of knowledge. They lack the authority of *Veda-s* etc. Hence, their logic cannot be accepted all the time, on all the issues.

Śruti yukti anubhūtibhyaḥ vadatām kiṁ nu duḥ śakam: However, we --- the followers of *vedānta śāstra* and who talk on the basis of the authority of scriptures, logic in line with the scriptures and experience of the statement --- what is difficult to refute or establish? (i.e. there is nothing difficult). The authenticity of our logic is based on the proper authority of scriptures and not mere logic.

The standpoint of the *vedāntin* on the above topic is given ---

आस्तां दुस्तार्किकैः साकं विवादः प्रकृतं ब्रुवे ।
स्वाऽहमोः सिद्धमेकत्वं कूटस्थपरिणामिनोः ॥५७॥

Āstāṁ dustār kikaiḥ sākaṁ vivādaḥ prakṛtaṁ bruve
Svā'hamoḥ siddha mekatvaṁ kūṭastha pariṇāminoḥ (57)

दुस्तार्किकैः साकम् = with wrong logicians; विवादः = arguments and discussion; आस्ताम् = let it be concluded; प्रकृतम् = in the present topic; ब्रुवे = I will speak now; स्वा अहमोः = of the *sva* and *aham* word meanings; कूटस्थः = the *Kūṭastha*; परिणामिनोः = of the *cidābhāsa*; एकत्वम् = one-ness; सिद्धम् = is thus established to be due to delusion.

Let us leave the gamut of arguments with these unhealthy logicians! Now I talk about the present topic under discussion. The identification between the *svam* and *aham* i.e. the *Kūṭastha* and *cidābhāsa* is established to be due to delusion alone. (57)

Dustār kikaiḥ sākaṁ vivādaḥ āstāṁ: Now coming out of this word battle against logicians, the teacher says: Enough of exchange of logical arguments.

Prakṛtaṁ brūve: Let me finally tell the conclusion on this topic of identity of *jīvātmā* and *Kūṭastha* -

Svā'hamoḥ Kūṭastha pariṇāminoḥ ekatvaṁ siddham: The one-ness in the identification between the '*svam*'

and 'aham' i.e. the *Kūṭastha* and *cidābhāsa* --- the ever-changing is born out of delusion and nothing else.

If the identity between the *jīva* and *Kūṭastha* is merely due to delusion, why do we see many erudite scholars, not able to appreciate this? The answer is ---

भ्राम्यन्ते पण्डितमन्याः सर्वे लौकिकतैर्थिकाः ।

अनादृत्य श्रुतिं मौख्यात्केवलां युक्तिमाश्रिताः ॥५८॥

Bhrāmyante paṇḍitaṁ manyāḥ sarve laukika tairthikāḥ
Anādṛtya śrutiṁ maurkhyāt kevalāṁ yukti māśritāḥ (58)

पण्डितम्-मन्याः = (although not), those who consider themselves to be erudite scholars and wise; सर्वे = all; लौकिक-तैर्थिकाः = interested in the worldly gains by their knowledge; श्रुतिम् = of the scriptures i.e. *Veda-s*; मौख्यात् = out of foolishness; अनादृत्य = disrespecting; केवलां युक्तिम् = only the logic; आश्रिताः = dependent on; भ्राम्यन्ते = are further deluded.

All those ignorant ones and the erudite scholars, disrespecting scriptural authority out of sheer foolishness and taking refuge in mere logic end up in strengthening their delusion (of identity between *Kūṭastha* and *cidābhāsa*) (58)

Sarve laukika tairthikāḥ paṇḍitaṁ manyāḥ: All those who are engaged in creating new sects and devoid of scriptural knowledge and not only this, they consider themselves to be wise (although otherwise), such people: *Śrutiṁ maurkhyāt anādṛtya*: out of sheer foolishness, disrespect the authority of scriptures and try to propose new ideas out of their imagination. The result of such undertaking is *Kevalāṁ yuktīm āśritāḥ bhrāmyanti*: They are depending for their conclusions on the logical standpoint and nothing else. The logic has a knack that it gets changed as per the ability of the intellect and its sharpness from time to time. In the end, such people get lost in

logical arguments and never come to any conclusion, to practise in life in order to achieve Self-realisation.

Not only those who are ignorant about the scriptures, but those who have studied the scriptures are also seen to get lost! The reason is: ---

पूर्वापरपरामर्शविकलास्तत्र

केचन ।

वाक्याभासान्स्वस्वपक्षे योजयन्त्यप्यलज्जया ॥५९॥

Pūrvā para parāmarśa vikalā statra kecana
Vākya bhāsan sva sva pakṣe yojayantya pyalajjayā (59)

तत्र केचन = among these so-called wise men; पूर्वापर-परामर्श विकलाः = those who do not have complete knowledge about scriptures; स्वस्वपक्षे = in favour of their own principle; वाक्य आभासान् = the seemingly correctly interpreted statement; अलज्जया = shamelessly; योजयन्ति = apply and deduct in their own favour; अपि = also.

Among those who are well read, but unable to grasp the import of the scriptural statements with reference to context, quote the unsaid meaning of the scriptural statements without hesitation, (to suit their own objectives in life). (59)

Tatra kecana pūrvā apara parāmarśa vikalāḥ: And there are some who have studied the scriptures alright. However, they did not go further in their reflection on the earlier and later statements about the same topic to arrive at the final and correct conclusion.

What do these people do with this study, in that case? *Svasvapakṣe vākya bhāsan alajjayā yojayanti api*: Such people are like the devil quoting scriptures. They utilize their knowledge of scriptures to support their own opinions, whether, the scriptural statement in its original quote has that meaning or not. In other words, they quote the scriptures to establish their own views, rather

than making their opinion change in the light of scriptural authority. The best example we see in *Bhagavat Gītā*, where the warrior Arjuna, quotes the scriptures in favour of his own decision of withdrawal from the battle field.

What is the position of those who believe in gross existence, like *cārvākā-s* about nature of *Ātmā*? ---

कूटस्थादिशरीरान्तसंघातस्यात्मतां जगुः ।
लोकायताः पामराश्च प्रत्यक्षाभासमाश्रिताः ॥६०॥

Kūṭasthādi śarīrānta saṅghāta syātma tāṁ jaguḥ
Lokāyatāḥ pāmarāśca pratyakṣā bhāsa māśritāḥ (60)

लोकायताः = the materialists; च = and; पामराः = addicted to sense joys; प्रत्यक्ष आभासम् = the authority of delusion i.e. senses etc; आश्रिताः = depending upon; कूटस्थ-आदि = beginning from *Kūṭastha*; शरीर अन्त = upto gross body; संघातस्य = of the aggregate; आत्मताम् = to be the Self; जगुः = consider.

The *lokāyatā-s* and the *pāmarā-s* (the *Cārvākā-s* and those living at body level alone) who are dependent fully on the authority of sense perception and the knowledge gained through them, declare that the assemblage starting from *Kūṭastha* to gross body, together is *Ātmā* (60)

Lokāyatāḥ ca pāmarāś pratyakṣa ābhāsam āśritāḥ : Then, there are those who believe only in direct sense knowledge to be the authority, and also those who are living a lower life of sense pleasures out of ignorance, non-believers of *veda-s* etc., have following understanding about *Ātmā* :

Kūṭasthādi śarīrānta saṅghātasya Ātmatāṁ jaguḥ : They consider the total assembly starting from *Kūṭastha* *Caitanya* upto the gross body, to be *Ātmā*.

Such people are not only happy about their understanding of *Ātmā* but also quote suitable scriptures to influence others

to, make them accept their view point ---

श्रौतीकर्तुं स्वपक्षं ते कोशमन्नमयं तथा ।
विरोचनस्य सिद्धान्तं प्रमाणं प्रतिजज्ञिरे ॥६१॥

Śrautī kartum svapakṣam te kośa manna mayam tathā
Virocanasya siddhāntam pramāṇam prati jajñire (61)

ते = these persons; स्वपक्षम् = their own principle (i.e. mentioned in above *śloka*); श्रौती कर्तुम् = to establish according to the authority of *veda-s*; अन्नमयम् कोशम् = to the gross body (being the *Ātmā* --- such statements); तथा = similarly; विरोचनस्य = of the *Virocana* who accepts the gross body to be *Ātmā*; सिद्धान्तम् = the philosophy; प्रमाणम् = authority of *veda-s*; प्रतिजज्ञिरे = put forward.

To gain the support of scriptural authority for establishing their view about the body to be *Ātmā*, they quote the principle of *Virocana* as stated in the *upaniṣad* (61)

Te svapakṣam śrautī kartum pramāṇam prati-jajñire : These persons, quote scriptural statements to give authenticity of their own opinions about the *Ātmā*. Which are those scriptural quotes? ---

Annamayaṁ kośam tathā virocanaś siddhāntam : In *Taittirīya upaniṣad* (II-i-1) while imparting the knowledge to the student, and initial statement is '*sa vā eṣa Puruṣo 'nna rasamayah*'. The purpose of this statement is to show how, from the pure infinite conscious Existence, the whole world has manifested. Therefore, see *Brahman* in everything and being. However, the materialists like *Cārvākā-s* quote this statement to support their opinion about the *Ātmā*. Similarly, in *Chāndogya upaniṣad*, the *asura* king *Virocana* misunderstands that the gross body is *Ātmā*. Such statements are quoted by these materialists to make their point.

This opinion is refuted by yet another school of *Cārvākā-s* ---

जीवात्मनिर्गमे देहमरणस्यात्र दर्शनात् ।
देहातिरिक्त एवात्मेत्याहुर्लोकायताः परे ॥६२॥

Jīvātma nirgame deha maraṇa syātra darśanāt
Dehāti rikta evātmēti āhur lokāyatāḥ pare (62)

अत्र = in this principle supported by some materialists etc.; जीवात्म निर्गमे = when the *jīva* leaves the gross body; देह मरणस्य = the death of body being evident; दर्शनात् = having seen such and therefore; देह अतिरिक्त = other than the gross body; एव = alone; आत्मा = is *Ātmā*; इति = in this way; परे = other types of; लोकायताः = the materialists i.e. *Cārvākā-s*; आहुः = say.

Another school of *Cārvākā-s* postulate that the *Ātmā* is something other than the gross body, as the latter is seen to die after the departure of the *jīvātmā*, from the gross body. (62)

Atra jīvātma nirgame deha maraṇasya darśanāt: In this opinion of the *Cārvākā-s* the fallacy is that we see death of the body after the departure of the *jīvātmā* from the body. Therefore, the above opinion of body to be *Ātmā* is unacceptable.

Deha-atirikta eva Ātmā iti pare lokāyatāḥ āhuḥ: In view of this, other school of *Cārvākā-s* postulate that the *Ātmā* is something other than the gross body.

To establish their view point they put forth the following logic ---

प्रत्यक्षत्वेनाभिमतहन्धीर्देहातिरेकिणम् ।
गमयेदिन्द्रियात्मानं वच्मीत्यादिप्रयोगतः ॥६३॥

Pratyakṣatve nābhimatā haṁdhīr dehāti rekiṇam
Gamaye dindri yātmānaṁ vacmī tyādi prayogataḥ (63)

वच्मि = I speak; इत्यादि = and such; प्रयोगतः = from such usage; प्रत्यक्षत्वेन = with the direct means of knowledge like instrument of knowledge etc. (i.e. *indriya*); अभिमता-अहम्धीः = experience the I-ness in them; देह अतिरेकिणम् = other than the gross body; इन्द्रिय आत्मानम् = the senses to be Self; गमयेत् = accept.

Identification with senses and organs of action to mean the Self is evident from the statement like 'I speak' etc. Therefore, the *Ātmā* which is other than gross body, is to refer to the senses etc., to be the Self. (63)

Vacmī ityādi prayogataḥ pratyakṣatvena ahaṁ dhīḥ abhimatā: From the statement like 'I am speaking', the identification and reference is with that of the sense organs or organs of action in association with the mind and intellect. *Deha-atirekiṇam indriya-ātmānaṁ gamayet*: Therefore, the senses should be considered to be *Ātmā*, which are other than the gross body.

One may object that the senses themselves are inert. How can they be *Ātmā*. The reply is ---

वागादीनामिन्द्रियाणां कलहः श्रुतिषु श्रुतः ।
तेन चैतन्यमेतेषामात्मत्वं तत एव हि ॥६४॥

Vāgādīnā mindriyāṇāṁ kalahaḥ śrutiṣu śrutāḥ
Tena caitanya meteṣām ātmatvaṁ tata eva hi (64)

वाक् आदीनाम् = of the speech etc.; इन्द्रियाणाम् = of these senses; श्रुतिषु = in the scriptures; कलहः = argument; श्रुतः = is heard; तेन = by virtue of this; एतेषाम् = in them; चैतन्यम् = the consciousness; ततः = therefore; एव हि = certainly in them; आत्मत्वम् = is *Ātmā*.

We do come across the topics in the scriptures where the senses are reported to have engaged in arguments among themselves. Therefore, they are conscious obviously. Hence, the senses are the *Ātmā*. (64)

Śrutiṣu vāgādīnām indriyānām kalahaḥ śrutaḥ: In the *upaniṣadik* literature we come across passages where we hear the senses were fighting and arguing with each other (*Br.U. 6.1.7.14*).

Tena eteṣām caitanyam tataḥ eva hi ātmatvaṁ: On account of this, these senses are not inert as considered by us but are sentient and therefore, they can be *Ātmā*, the latter being consciousness.

Other schools of thought which consider *Prāṇamaya Kośa* to be *Ātmā* is discussed ---

हैरण्यगर्भः प्राणात्मवादिनस्त्वेवमूचिरे ।
चक्षुराद्यक्षलोपेऽपि प्राणसत्त्वे तु जीवति ॥६५॥

Hiranya garbhāḥ prāṇātma vādina stveva mūcire
Cakṣurādya kṣaloḥpi prāṇa sattve tu jīvati (65)

प्राण आत्मवादिनः = those who consider *Prāṇa* to be *Ātmā*; हैरण्यगर्भः = those who do *upāsana* of *Hiranyagarbha*; तु = indeed; चक्षुः आदि अक्ष लोपे = when the senses like eyes etc. when they are not functional; अपि = even then; प्राण-सत्त्वे तु = but when the *prāṇa* is in the body; जीवति = the body is alive; एवम् = in this way; ऊचिरे = said.

The worshippers of *Hiranyagarbha*, who believe that *prāṇa* is *Ātmā*, say that the body continues to live even when the senses fail (therefore, *prāṇa* is the *Ātmā* and not the senses). (65)

Prāṇātma vādinaḥ hairanyagarbhāḥ tu: There is yet another school of believers who consider the *Prāṇamaya Kośa* to be the *Ātmā*. They are called as *Prāṇātma vādin-s*

and they are the worshippers of *Hiranyagarbha*. They put forward the following argument to refute the senses to be *Ātmā* and why *Prāṇamaya Kośa* is *Ātmā*.

Cakṣurādi akṣaloḥpi prāṇasattve tu jīvati evam ūcire: They say that when the senses, such as eyes etc., are lost but the *prāṇa* has not left the body, in that case the life is still maintained. Hence the *prāṇamaya kośa* is the *Ātmā*.

They also quote scriptures in favour of their own theory about the *Ātmā* ---

प्राणो जागर्ति सुप्तेऽपि प्राणश्रेष्ठ्यादिकं श्रुतम् ।
कोशः प्राणमयः सम्यग्विस्तरेण प्रपञ्चितः ॥६६॥

Prāṇo jāgarti supte 'pi prāṇa śraīṣṭhyā dikam śrutam
Kośaḥ prāṇamayaḥ samyak viṣṭareṇa prapañcitaḥ (66)

प्राणः = the *prāṇaḥ*; सुप्ते = in sleep; अपि = also; जागर्ति = in awake; प्राण श्रेष्ठ्य आदिकम् = the superiority of *prāṇa-s* over senses etc., and entry of *prāṇa* in the body etc.; श्रुतम् = is heard in scriptures; प्राणमयः कोशः = the vital air sheath; विस्तरेण = in great details; सम्यक् = (therefore), exhaustively; प्रपञ्चितः = is explained.

The *prāṇa* alone is awake even in the deep sleep state. Further, we also come across passages in scriptures, where the superiority of *prāṇa* over senses etc., is established. And the *prāṇamaya kośa* is very exhaustively dealt with, in the scriptures. (Therefore, *prāṇa* is the *Ātmā*. (66)

Prāṇaḥ supte api jāgarti: Even though in deep sleep, all the senses are folded up and are not working, the *prāṇa* is working. *Prāṇaḥ śraīṣṭhyādīkam śrutam*: Therefore, in the *śruti*, the *prāṇa* is considered superior to the senses. Not only that further *Prāṇamayaḥ kośaḥ samyak viṣṭareṇa prapañcitaḥ*: there *prāṇamaya kośa* is very

elaborately described in the *śruti*, because it is considered to be *Ātmā*. (But in this interpretation they have taken only that part of the *śruti* which supports their point of view).

Still another view about the *Ātmā* is:

मन आत्मेति मन्यन्त उपासनपरा जनाः ।

प्राणस्याभोक्तृता स्पष्टा भोक्तृत्वं मनसस्ततः ॥६७॥

*Mana ātmeti manyanta upāsana parā janāḥ
Prāṇasyā bhoktṛtā spaṣṭā bhoktṛtvaṁ manasas tataḥ* (67)

मनः आत्मा इति = 'the mind is *Ātmā* in this way';
उपासन पराः = those engaged in *upāsana*; जनाः = people;
मन्यन्ते = consider; प्राणस्य = of the *prāṇa*; अभोक्तृता
= not being the experiencer; स्पष्टा = is very much
evident; ततः = therefore; मनसः = to the mind; भोक्तृत्वम्
= is experiencer-ship (acceptable).

Those who are busy in *upāsana* of different gods, claim that the mind is the *Ātmā*. The *prāṇa* cannot be the experiencer by any means. Hence, the experiencer-ship can be that of mind alone (hence, mind is *Ātmā*). (67)

Upāsana parā janāḥ manaḥ Ātmā iti manyanta: Those who are followers of *upāsana* say that the mind is the *Ātmā*. *Prāṇa* comes and goes. *Prāṇasyā bhoktṛtā spaṣṭā*: Besides, *Prāṇa* cannot be an experiencer, it is very obvious. How can that, which cannot experience, be the *Ātmā*?

Tataḥ manasaḥ bhoktṛtvaṁ: Therefore, the mind which is the sufferer or the enjoyer is the *Ātmā*, and not the *Prāṇa*, as postulated earlier.

Now the scriptures are quoted in support of the view that mind is the *Ātmā*:

मन- एव मनुष्याणां कारणं बन्धमोक्षयोः ।

श्रुतो मनोमयः कोशस्तेनात्मेतीरितं मनः ॥६८॥

*Mana eva manuṣyāṇāṁ kāraṇaṁ bandha mokṣayoḥ
Śruto manomayaḥ kośas tenātmetī ritaṁ manaḥ* (68)

मनः = mind; एव = alone; मनुष्याणाम् = for the human beings; बन्ध-मोक्षयोः = for bondage and liberation; कारणम् = is the cause; मनोमयः कोशः = the mental sheath; तेन = therefore; श्रुतः = is considered; आत्मा = as *Ātmā*; इति = in this way; ईरितम् = is described; मनः = mind.

Mind alone is the cause for the bondage and liberation of man. In the scriptures also, the *manomaya kośa* seems to be described as *Ātmā*. Therefore, the mind is *Ātmā*. (68)

Mana eva manuṣyāṇāṁ kāraṇaṁ bandha mokṣayoḥ: This is a famous quotation from the *śruti*-s and other texts such as *Avadhūta Gītā*, *Yoga Vāsiṣṭha*, *Amṛtabindu upaniṣad* etc. Mind alone is the cause of the bondage and liberation of the human beings.

Manomayaḥ kośaḥ śrutaḥ: In the scriptures, thus, mind is referred as *Ātmā*. *Tena manaḥ Ātmā iti īritaṁ*: Therefore, the mind is considered to be *Ātmā*.

In this way every type of thought is improved upon or cancelled by a new thought, migrating from the external periphery to the core of one's personality, from the gross body, the senses, the *prāṇa* and the mind.

Now the mind is also denied to be accepted as *Ātmā*:

विज्ञानमात्मेति पर आहुः क्षणिकवादिनः ।

यतो विज्ञानमूलत्वं मनसो गम्यते स्फुटम् ॥६९॥

*Vijñāna mātmeti para āhuḥ kṣaṇika vādinah
Yato vijñāna mūlatvarṇ manaso gamyate sphuṭam* (69)

परे = the other; क्षणिक वादिनः = those who accept the *Ātmā* to be momentary as the state of intellect; विज्ञानम् = the intellectual sheath; आत्मा = is *Ātmā*; इति आहुः = thus they say; यतः = because; मनसः = of the mind; विज्ञान मूलत्वम् = the intellect is the source; स्फुटम् = clearly; गम्यते = is experienced.

The *kṣaṇika vijñāna-vādī-s* accept the *vijñānamayaḥ kośa* (intellect) to be the *Ātmā*, because, it is very clear that intellect is the cause of mind. (69)

Pare kṣaṇika vādinah vijñānam Ātmā iti āhuḥ: The others, belonging to the Buddhist school of *kṣaṇika vijñānavāda*, believe that the intellect is the *Ātmā*, and not the mind, as postulated by *upāśanā* oriented devotees. This school believes that the *Ātmā* is the momentary state of the intellect with every experience, because of which any experience is possible. Further they argue that:

Yataḥ manasaḥ vijñāna mūlatvarṇ sphuṭam gamyate: Because the mind is an effect and the intellect is a cause, and that it is evident.

In fact mind and intellect are both merely functional differences of the same stuff called inner instrument. How can one assign cause and effect relationship between intellect and mind? It is explained:

अहंवृत्तिरिदंवृत्तिरित्यन्तःकरणं द्विधा ।
विज्ञानं स्यादहंवृत्तिरिदंवृत्तिर्मनो भवेत् ॥७०॥

*Ahaṁ vṛttiḥ idam vṛttiḥ ityantaḥ karaṇam dvidhā
Vijñānam syādaham vṛttiḥ idam vṛttiḥ mano bhavet* (70)

अहम् वृत्तिः = 'I am' thought; इदम् वृत्तिः = 'this is' thought; इति = in this way; अन्तःकरणम् = the inner instrument; द्विधा = is of two aspects; अहम् वृत्तिः = the 'I am' thought; विज्ञानम् = intellectual sheath; स्यात् = is; इदम् वृत्तिः = the 'this is' thought; मनः = mind; भवेत् = is.

The *antaḥkaraṇa* (inner faculty of perception) is divided into two viz. (i) the 'I-thought' and (ii) the 'this thought'. The 'I-thought' is the intellect while 'this-thought' is called the mind. (70)

Ahaṁ vṛttiḥ idam vṛttiḥ iti antaḥkaraṇam dvidhā: The inner instrument is divided in two categories as 'I thought' and 'this thought'. Further:

Ahaṁ vṛttiḥ vijñānam syāt idam vṛttiḥ mano bhavet: The 'I thought' is the intellect while the 'this thought' is the mind.

This thought is further elaborated to establish cause and effect relationship between intellect and mind ---

अहं प्रत्ययबीजत्वमिदंवृत्तेरिति स्फुटम् ।
अविदित्वा स्वमात्मानं बाह्यं वेत्ति न तु क्वचित् ॥७१॥

*Ahaṁ pratyaya bijatvam idam vṛtte riti sphuṭam
Aviditvā svamā tmānam bāhyam veti na tu kvacit* (71)

इदम् वृत्तेः = of the 'this is' thought; अहम् प्रत्यय = the 'I am' thought; बीजत्वम् = is the cause; इति स्फुटम् = this is very clear; स्वम् आत्मानम् = to oneself; अविदित्वा = without knowing; बाह्यम् = the outer object; क्वचित् = anytime anyone; न तु = never; वेत्ति = knows (therefore, the cause of mind is, intellect and it is *Ātmā*).

The 'I-thought' is the seed for the 'this-thought'. This is evident because without knowing oneself i.e. without 'I-thought', one cannot have any objective knowledge. (71)

Svam ātmānam aviditvā bāhyam kvacit na tu vetti: Without becoming aware about one-self, one cannot know about the objective perception. In other words, after the establishment of *aham vṛttiḥ* only, the *idam vṛttiḥ* has existence.

Idam vṛtteḥ aham pratyaya bijatvam sphuṭam iti: From this it is most obvious that the 'I thought' i.e. the *aham vṛttiḥ* is the seed for the manifestation of *idam vṛttiḥ* or 'this thought'. Therefore, the *vijñānam* is the cause and the mind is the effect, as stated in verse 69.

The nature of this *vijñāna* is further elaborated ---

क्षणे क्षणे जन्मनाशावहंवृत्तेर्मितौ यतः ।
विज्ञानं क्षणिकं तेन स्वप्रकाशं स्वतो मितेः ॥७२॥

Kṣaṇe kṣaṇe janma nāśau aham vṛtter mitau yataḥ
Vijñānam kṣaṇikam tena svaprakāśam svato miteḥ (72)

यतः = because; अहम् वृत्तेः = of the 'I' thought; जन्म नाशौ = the birth and death; क्षणे क्षणे = every moment; मितौ = is known; तेन = therefore; विज्ञानम् = the intellect; क्षणिकम् = is temporary; स्वतः मितेः = being illumined by itself without any help; स्वप्रकाशम् = therefore is self-effulgent.

It is due to the repeated births and deaths of this 'I-thought', it is called *kṣaṇika* i.e. subject to modifications. Further, it knows itself. Therefore, it is self-effulgent (therefore, intellect is *Ātmā* (72)

Yataḥ aham vṛtteḥ janma nāśau kṣaṇe kṣaṇe mitau ten vijñānam kṣaṇikam: The *aham vṛttiḥ* referred here as *vijñānam* is subject to constant appearance and disappearance. Because of this nature of momentary existence of *aham vṛttiḥ*, it is called as *kṣaṇikam*.

Svataḥ miteḥ (tena) svaprakāśam: Further the *aham vṛttiḥ* is independent of *idam vṛttiḥ* and is self ascertained

and self illumined. Therefore, it is also called as *svaprakāśam*.

An authority of *Āgama grantha* is quoted to establish the *vijñāna* to be *Ātmā* ---

विज्ञानमयोकोशोऽयं जीव इत्यागमा जगुः ।
सर्वसंसार एतस्य जन्मनाशसुखादिकः ॥७३॥

Vijñāna maya kośo'yaṁ jīva ityāgamā jaguḥ
Sarva saṁsāra etasya janma nāśa sukhā dikaḥ (73)

अयम् = this; विज्ञानमयः कोशः = the intellectual sheath; जीवः = is *jīva*; इति = thus; आगमाः = the *upaniṣad*; जगुः = say; एतस्य = of this *jīva*; जन्म नाश सुख आदिकः = the birth, death, joys, sorrows etc; सर्व संसारः = the world of experience.

This *vijñānamayaḥ kośa* is the *jīvātmā*, so declare the scriptures. This total world of experiences, like birth, death, joy, sorrow etc., are for the *jīvātmā*. (73)

Ayaṁ vijñānamayaḥ kośaḥ jīvaḥ iti āgamā jaguḥ: This *vijñānamayaḥ kośa* is the *jīvātmā* --- declare the *Āgama śāstrā-s*. We see such a statement in *Taittiriya upaniṣad* (2.5).

Etasya janma nāśa-sukha-ādikaḥ sarva saṁsāraḥ: The world of transmigration, full of joys and sorrows, belongs to this *jīvātmā*.

Yet another school of *Baudha's* viz. *Śūnya-vādin-s* is taken for discussion for establishing negation of the above view that *vijñānamaya kośa* is *Ātmā* :

विज्ञानं क्षणिकं नात्मा विद्युदभ्रनिमेषवत् ।
अन्यस्यानुपलब्धत्वाच्छून्यं माध्यमिका जगुः ॥७४॥

*Vijñānaṁ kṣaṇikaṁ nātmā vidyū dabhra nimeṣa vat
Anyasyā nupa labdhatvāt śūnyaṁ mādhyamikā jaguḥ* (74)

विज्ञानम् = the intellectual sheath; क्षणिकम् = is momentary; आत्मा न = (therefore) it is not *Ātmā*; विद्युत् अभ्र निमेष वत् = just as the lightning in the clouds, blinking (is also momentary, therefore, cannot be *Ātmā*); अन्यस्य = of anything other than this; अनुपलब्धत्वात् = being not available for experience; शून्यम् = the absence or zero; माध्यमिकाः = the *mādhyamikā-s* (who consider the "nothingness" to be *Ātmā*); जगुः = say that the zero is *Ātmā*.

The *mādhyamikā-s* (the believers of non-existence) propose that the *vijñāna* (intellect) cannot be *Ātmā*, because it appears for few moments, like the lightning in the clouds or the blinking of eyes. Therefore, there being nothing other than the intellect (which is temporary), the *śūnya* (non-existence) is the *Ātmā*. (74)

Kṣaṇikaṁ vijñānaṁ Ātmā na (bhavati) vidyut abhra nimeṣavat: The momentarily appearance *vijñānam* cannot be *Ātmā*, as the lightning in the clouds and blinking of eyes is also momentary and cannot be *Ātmā*. So is true of *vijñānamayaḥ kośaḥ*. Further:

Anyasya anupalabdhatvāt śūnyaṁ mādhyamikā jaguḥ: Thus having negated, the *vijñānamayaḥ kośaḥ*, there remains nothing. Hence the *mādhyamikā-s* declare that 'this nothing i.e. *śūnyam*' is *Ātmā*.

They establish their theory of non-existence by quoting scriptures and also comment on the status of this world ---

असदेवेदमित्यादाविदमेव श्रुतं ततः ।
ज्ञानज्ञेयात्मकं सर्वं जगद्भ्रान्तिप्रकल्पितम् ॥७५॥

*Asadeveda mityādā vidameva śrutam tataḥ
Jñāna jñeyā tmakam sarvam jagad bhrānti prakalpitam* (75)

'इदम् असत् एव' = 'this world was non-existent before creation'; इत्यादौ = and the like; इदम् एव = the nothingness alone to be *Ātmā*; श्रुतम् = is heard from *upaniṣad-s*; ततः = therefore; ज्ञान ज्ञेय आत्मकम् = that knowledge and the object of knowledge i.e. the duality; सर्वं जगत् = the field of experience; भ्रान्ति प्रकल्पितम् = is imagined through delusion.

Even the scriptures also declare that 'this world was non-existent before creation'. Therefore, the world that is known and unknown is a mere projection of delusion (therefore, non-existence is proved to be *Ātmā*). (75)

Idam asat eva ityādaḥ idam eva śrutam: 'This world was non-existent before creation' --- thus the scriptures always have declared the non-existence of the world.

Tataḥ Jñāna jñeyātmakam sarvam jagat bhrānti prakalpitam: In view of this, the world of duality of knower-known differences is projected and is not real. Therefore, it is implied that non-existence is *Ātmā*.

The fallacy in the above argument and conclusion is pointed out by the teacher ---

निरधिष्ठानविभ्रान्तेरभावादात्मनोऽस्तित्वा ।
शून्यस्यापि ससाक्षित्वादयथा नोक्तिरस्य ते ॥७६॥

*Niradhi ṣṭhāna vibhrānteḥ abhāvā dātmano'stitā
Śūnyasyāpi sasākṣitvāt anyathā noktirasya te* (76)

निरधिष्ठान विभ्रान्तेः = of substratum-less the superimposition by delusion; अभावात् = is not possible; आत्मनः = of the substratum of the world, the *Ātmā*; अस्तित्वा = the existence

has to be accepted; शून्यस्य अपि = of the zero also; ससाक्षित्वात् = can exist only in the presence of witness; अन्यथा = or else; अस्य = of the witness (not accepting); ते = your; उक्तिः = the statement that 'the zero is'; न = will not be possible.

There being no superimposition without a substratum, one has to accept the existence of *Ātmā*. Not only that, the *Ātmā* has to be accepted as a witness of the non-existence, or else you (*Bauddhik* philosophy) even can't say that the non-existence is! (76)

Niradhiṣṭhāna vibhṛānteḥ abhāvāt: An illusion is not possible to appear without a substratum. Therefore, to declare the world to be an illusion without a substratum of existence is not acceptable. Furthermore:

Ātmanah astitā: Hence, the illusion of world is projected on the substratum of existence which is nothing but *Ātmā*. In addition to this:

Śūnyasya api sasākṣitvāt: This non-existence is also established by the witness who is not 'non-existence'.

Anyathā te asya uktiḥ na: Or else you (*mādyamikā*) will not be able even to establish the non-existence, without the presence of *Ātmā* and therefore the *Ātmā* is 'non-existence' or *śūnyam* is not correct.

After denying all philosophical views about *Ātmā*, the final word about *Ātmā* is declared ---

अन्यो विज्ञानमयत आनन्दमय आन्तरः ।
अस्तीत्येवोपलब्धव्य इति वैदिकदर्शनम् ॥७७॥

Anyo vijñāna mayata ānandamaya āntaraḥ
Astī tyevo palabdavya iti vaidika darśanam (77)

विज्ञानमयतः अन्यः = other than *vijñāna mayah* (intellectual) sheath; आन्तरः = the interior; आनन्दमयः = blissful Self;

अस्ति = is; इति एव = and it is *Ātmā* as existence; उपलब्धव्यः = is worthy of recognising; इति = thus; वैदिक दर्शनम् = is *vedāntik* declaration.

Other than the *vijñānamayaḥ* and subtler than it is *ānandamaya kośaḥ* and therefore, *Ātmā* has to be accepted as existence. This is the declaration of *vedik* doctrine. (77)

Vijñānamayataḥ anyāḥ āntaraḥ ānandamayaḥ asti: The *upaniṣad* declares that subtler and other than *vijñānamayaḥ kośaḥ* is *ānandamaya kośaḥ*.

Iti eva upalabdavyaḥ: In this way *Ātmā* is accepted to be other than the *vijñānamayaḥ* and it is not "non-existence" but positive presence or Existence.

Iti vaidika darśanam: This view of the *upaniṣad-s* is to be taken as final authority about *Ātmā* as Existence.

Different views about the nature of *Ātmā* and its analysis are given in the following *śloka-s* ---

अणुर्महान्मध्यमो वेत्येवं तत्रापि वादिनः ।
बहुधा विवदन्ते हि श्रुतियुक्तिसमाश्रयात् ॥७८॥

Aṇur mahān madhyamo veti evaṁ tatrāpi vādinaḥ
Bahudhā vivadante hi śruti yukti samā śrayāt (78)

तत्र अपि = even with reference to *Ātmā* as existence; वादिनः = philosophers; अणुः = atom; मध्यमः = medium; महान् वा = or all inclusive; इति = thus; एवम् = in this way; बहुधा = by many ways; श्रुति युक्ति = the *vedik* authority and logic; समाश्रयात् = taking help; विवदन्ते = go on differing about; हि = indeed.

After having accepted *Ātmā* to be Existence, there are many conflicting arguments regarding the nature of the *Ātmā*, if it is like that of an atom, medium size, or large enough, on the strength of scriptural statements and logic. (78)

Tatrāpi vādinah aṇuḥ madhyamaḥ mahān vā iti: With regard to the nature of *Ātmā*, there are many views by different philosophies such as---some say *Ātmā* is like an atom, others say *Ātmā* to be of medium size while still others argue it to be of large size etc. Further:

Evam bahudhā śruti yukti samāśrayāt vivadante hi: Not only they make their own observations about the nature of *Ātmā* but also argue with the help of supporting scriptural statements.

The first view about the size of *Ātmā* to be that of an atom is taken for discussion. ---

अणुं वदन्त्यान्तरालाः सूक्ष्मनाडीप्रचारतः ।
रोम्णः सहस्रभागेन तुल्यासु प्रचरत्ययम् ॥७९॥

Aṇuṁ vadan tyānta rālāḥ sūkṣma nādī pracārataḥ
Romṇaḥ sahasra bhāgena tulyāsu praca ratyayam (79)

आन्तरालाः = those known as *āntarālāḥ*; सूक्ष्म नाडी प्रचारतः = being moving in the subtle and minute capillaries; अणुम् = atom; वदन्ति = call (the *Ātmā*); अयम् = this (*Ātmā*); रोम्णः = of the hair; सहस्र भागेन = one thousandth part; तुल्यासु = in such minute capillaries; प्रचरति = moves.

Some *Āntarālā Vaiṣṇavite's* sect declares that the *Ātmā* is like an atom for it moves within the subtle capillaries that are thinner than the 1/1000 part of a hair. (79)

Āntarālāḥ sūkṣma nādī pracārataḥ aṇuṁ vadanti: Some of the devotees of Lord *Viṣṇu* say that the *Ātmā* being able to move in the tiniest capillaries, must be of the size of an atom.

Ayam romṇaḥ sahasra bhāgena tulyāsu pracarati: This *Ātmā* is able to move within such capillaries that are as thin as one thousandth of a hair in thickness.

In view of this, the *Ātmā* is considered to be of the size of an *Aṇu* (atom).

They substantiate their views with the authority of scriptures ---

अणोरणीयानेषोऽणुः सूक्ष्मात्सूक्ष्मतरं त्विति ।
अणुत्वमाहुः श्रुतयः शतशोऽथ सहस्रशः ॥८०॥

Aṇoraṇīyā neṣo'ṇuḥ sūkṣmāt sūkṣma taran tviti
Aṇutva māhuḥ śrutayaḥ śataśo'tha sahasraśaḥ (80)

अणोः अणीयान् = smaller than the atom; एषः = this (*Ātmā*); अणुः = atom; सूक्ष्मात् सूक्ष्मतरम् तु = subtler than the subtlest; इति = in this way; शतशः = in hundred ways; अथ सहस्रशः = in thousand ways; श्रुतयः = the scriptural statements; अणुत्वम् = the *Ātmā* being subtle; आहुः = declare.

The *Ātmā* is not only subtler than the atom, but it is subtler than the subtlest; in this way the scriptures declare in many hundred thousand ways, about the *Ātmā* to be atom etc. (80)

"*Eṣaḥ aṇoḥ aṇīyān aṇuḥ*": This *Ātmā* is smaller than the *aṇu* i.e. atom; "*Eṣaḥ sūkṣmāt sūkṣmataram tu*": It is indeed subtler than the subtlest.

Iti śataśaḥ atha sahasraśaḥ śrutayaḥ aṇutvam āhuḥ: In this manner the scriptures declare in hundred-thousand ways, the *Ātmā* to be of the size of an atom or subtler than the atom.

Some more quotes on the same theme are --

बालाग्रशतभागस्य शतधाकल्पितस्य च ।
भागो जीवः स विज्ञेय इति चाहाऽपरा श्रुतिः ॥८१॥

*Bālāgra śata bhāgasya śatadhā kalpitasya ca
Bhāgo jīvaḥ sa vijñeya itī cāhā 'parā śrutiḥ* (81)

जीवः = the *jīva*; बाल अग्र शत भागस्य = of one hundredth part of the head of the hair; शतधाकल्पितस्य = further imagine over one hundredth; च भागः = and part; सः जीवः = this *jīva*; विज्ञेयः = is to be known; इति च = and thus; अपरा = other; श्रुतिः = the scripture; आह = said.

Some other scriptural statements declare that the *Ātmā* (*jīva*) is as small as the hundred thousandth part of the tip of a hair. (81)

Bālāgra śata bhāgasya śatadhā kalpitasya ca bhāgaḥ saḥ jīvaḥ vijñeyaḥ: The *jīva* is of the size of one hundredth of the hair tip that is further divided over hundred times.

Iti ca aparā śrutiḥ (aṇutvam) āha: In this manner, other scriptures also declare the *Ātmā* to be as small as an atom. (S.U. 5.9)

Having stated the views of those who consider the *Ātmā* to be of the size of atom---now the others who consider the *Ātmā* to be of medium size are taken for discussion and analysis in next three *śloka*-s ---

दिगम्बरा मध्यमत्वमाहुरापादमस्तकम् ।

चैतन्यव्याप्तिसंदृष्टेरानखाग्रश्रुतेरपि ॥८२॥

*Digambarā madhya matvam āhurā pāda mastakam
Caitanya vyāpti saṁdr̥ṣṭeḥ ānakhāgra śrute rapī* (82)

दिगम्बराः = the *Digambara* sect of *Jains*; आपाद-मस्तकम् = from toe to top; चैतन्य व्याप्ति संदृष्टेः = seeing the conscious Self pervading thus; आनखाग्र श्रुतेः = as per the *vedik* statement the *Ātmā* is pervaded from the top of head to the nail of the toe; अपि = although;

मध्यमत्वम् = the *Ātmā* is of intermediate size; आहुः = say.

The *Digambarā*-s of the *Jain* sect believe that the *Ātmā* is of the size of the body, because the Consciousness is seen to occupy the total body from the toe to the top. They also refer the scriptural authority to prove their point. (82)

Digambarā āpāda mastakam caitanya vyāpti saṁdr̥ṣṭeḥ madhyamatvam āhuḥ: The *digambara* sect of *Jains* argue that the consciousness is seen to occupy the body from the toe to the top. Hence it is of medium size i.e. of the shape of body. Further:

Ānakhāgra śruteḥ api: They quote the scriptures (B.U. 1.4.7, Kau.U. 4.20) to support their argument that the *Ātmā* is of the shape and size of the body.

A possible doubt about above view---that if *Ātmā* is of the shape and size of body, it cannot enter the capillaries etc., is taken for answering by the *Digambarā*-s ---

सूक्ष्मनाडीप्रचारस्तु सूक्ष्मैरवयवैर्भवेत् ।
स्थूलदेहस्य हस्ताभ्यां कंचुकप्रतिमोकवत् ॥८३॥

*Sūkṣma nādī pracārastu sūkṣmai ravayavair bhavet
Sthūla dehasya hastā bhyāṁ kañcuka pratimoka vat* (83)

स्थूल देहस्य = of the gross body; हस्ताभ्याम् = the arms; कञ्चुक प्रतिमोकवत् = like the entry in the sleeve of the shirt; सूक्ष्मैः अवयवैः = by the subtle state; सूक्ष्म नाडी प्रचारः = the pervading (of the *Ātmā*) in the subtle nerves; तु = indeed; भवेत् = can be said.

The entry of the arms in the sleeves of a shirt are considered to be entry of the body, similarly, the entry of the *Ātmā* in the capillaries is secondary to indicate the pervasiveness of the *Ātmā* in the whole gross body. (83)

Sthūla dehasya hastābhyāṁ kaṁcuka pratimokavat: As the arms of the body enter the sleeves of a shirt or a coat, *Sūkṣmaṁ avayavaiḥ sūkṣma nāḍī pracāraḥ tu bhavet:* in the same way, the *Ātmā* enters the body by becoming of the size of capillaries and thus pervades the gross body through these capillaries. Here the entry in the capillaries is secondary while the entrance in the gross body as a whole is primary. Therefore, the *Ātmā* can be of the size and shape of gross body, say the *Mādhyamikā-s*.

Yet another possible doubt about accepting the *Ātmā* to be of the size of body etc., is raised and answered ---

न्यूनाधिकशरीरेषु प्रवेशोऽपि गमागमैः ।
आत्मांशानां भवेत्तेन मध्यमत्वं विनिश्चितम् ॥८४॥

*Nyūnādhika śarīreṣu praveśo'pi gamāgamaiḥ
Ātmāṁ śānāṁ bhavettēna madhya matvaṁ viniścitaṁ* (84)

न्यून अधिक-शरीरेषु = in the bodies of small or big sizes; प्रवेशः = the entry (of *Ātmā*); अपि = also; आत्म अंशानाम् = by the subtle aspects of the *Ātmā*; गम आगमैः = by entering and leaving; भवेत् = will be possible; तेन = therefore, in this way; मध्यमत्वम् = being intermediate in size; विनिश्चितम् = is thus concluded.

As *Ātmā* can enter even smaller parts of the body, therefore, it can certainly have entry into any body size. Therefore, the *Ātmā* is of the size of a body. (84)

Ātmāṁśānāṁ gamāgamaiḥ nyūnādhika śarīreṣu praveśaḥ api bhavet: When the *Ātmā* can pervade all the part of body such as capillaries as well as the grosser sizes, it is therefore, certainly possible that *Ātmā* can adjust to any size and shape of a body, when it transmigrates from one body to another, which may be of smaller or bigger size.

Tena madhyamatvaṁ viniścitaṁ: Therefore, it is finally and firmly concluded that *Ātmā* is of the size and shape of a body.

The difficulty in accepting the *Ātmā* to be of the shape and size of the body etc., is taken for consideration and later refutation:

सांशस्य घटवन्नाशो भवत्येव तथा सति ।
कृतनाशाऽकृताभ्यागमयोः को वारको भवेत् ॥८५॥

*Sāṁśasya ghaṭa vannāśo bhavatyeva tathā sati
Kṛta nāśa 'kṛtā bhyāga mayoḥ ko vārako bhavet* (85)

सांशस्य = of the *Ātmā* with parts; घटवत् = like a pot; नाशः = destruction; भवति एव = certainly is; तथा सति = this being so; कृतनाश अकृत अभ्यागमयोः = of the two (fallacies in logic) (i) there will be no effect of any cause and (ii) any event or effect will have no cause; वारकः = removal of these fallacies; कः = who; भवेत् = can be? (i.e. none).

If *Ātmā* is considered to be of the shape and size of a body, it is certain to die, as a pot with form is destroyed. In that case how can we remove the fallacy that there will be no one to receive the results of *karma*, nor can we justify the present events in life. (85)

Sāṁśasya ghaṭavat nāśaḥ bhavati eva: Anything that has shape, form or any parts must have an end as we see in case of a pot. If the *Ātman* is considered to be of the same size and shape of the body, which is subject to destruction, the *Ātmā* also must die!

Tathā sati kṛtanāśa akṛtābhyā gamayoḥ vārakaḥ kaḥ bhavet: If we accept the death of the *Ātmā* along with the body, there arise two logical fallacies. (i) *Kṛtanāśaḥ* meaning the good or bad actions will not have any results

to come and (ii) *Akṛtābhyāgamayoḥ* meaning the present placement of an individual cannot be attributed to the actions performed by him in the earlier life. In other words, the very Law of *Karma* will not be valid, and the whole creation will be considered as a possible chaotic existence, which, it is not!

Therefore, the *Ātmā* cannot be accepted to be with parts or forms as postulated by the *Digambarā-s*.

The above discussion leads ultimately to the following conclusion ---

तस्मादात्मा महानेव नैवाणुर्नापि मध्यमः ।
आकाशवत्सर्वगतो निरंशः श्रुतिसंमतः ॥८६॥

Tasmā dātmā mahā neva naivāṇur nāpi madhyamaḥ
Ākāśavat sarvagato niramśaḥ śruti sammataḥ (86)

तस्मात् = therefore, from above discussions; आत्मा = the *Ātmā*; महान् एव = is concluded to be infinite; अणुः = of the size of an atom; मध्यमः = of medium size; अपि = also; न = not; एव = indeed; आकाशवत् = like space; निरंशः = without parts or division; सर्व गतः = all pervasive; श्रुति संमतः = acceptable to the scriptural authority.

Therefore, the *Ātmā* is neither of the size of an atom nor of the size of a body, but it is infinite like space; hence, all pervading and therefore, without parts. This view about the *Ātmā* is acceptable to the scriptures. (86)

Tasmāt Ātmā mahān eva na aṇu eva na madhyamaḥ api: In view of above deliberations and enquiry, it is concluded that the *Ātmā* is neither of the size of an atom (*aṇu*) nor that of the size of a body (*madhyamaḥ*). Then what is the shape and size of *Ātmā*? -

Ākāśavat sarvagataḥ niramśaḥ śruti sammataḥ: The *Ātmā* is like the space without any parts or a particular shape. And this conclusion is in line with the declarations of the scriptures.

So far the all-pervasive nature of the *Ātmā* is established. In other words *Ātmā* is the common single substratum of all. The same *Ātmā* is of the nature of Consciousness, is now taken up for discussion. First of all, the different views are enumerated ---

इत्युक्त्वा तद्विशेषे तु बहुधा कलहं ययुः ।
अचिद्रूपोऽथ चिद्रूपश्चिदचिद्रूप इत्यपि ॥८७॥

Ityuktva tadviśeṣe tu bahudhā kalahaṁ yayuḥ
Acidrūpo'tha cidrūpaḥ cidacidrūpa ityapi (87)

इति उक्त्वा = (the *Ātmā* is all pervading) having thus established; तद् विशेषे तु = about the essential nature; बहुधा = in many ways; कलहम् = arguments and disagreement; ययुः = is seen to be; अचिद्-रूपः = of the nature of inert; अथ चिद्-रूपः = or of the nature of consciousness; चिद् अचिद् रूप = of the nature of inert and consciousness; इति = in this way; अपि = also.

After having concluded that the *Ātmā* is infinite like space there are many views and arguments about this *Ātmā*, such as (i) it is inert (ii) it is consciousness and (iii) it is a mixture of both inertness and Consciousness. (87)

Iti uktvā tad viśeṣe tu bahudhā kalahaṁ yayuḥ: Thus having concluded about the all pervasive nature of the *Ātmā* (i.e. *sat* aspect), one finds a lot of controversy amongst the different schools of thought. Which is that controversy? ---

Acidrūpaḥ atha cidrūpaḥ cid acidrūpaḥ api iti: Some of them talk of *Ātmā* to be inert, others claim it to

be conscious, still others proclaim it to be a mixture of inertness and consciousness.

Having enumerated them, each of them is taken for consideration and analysis --

प्राभाकरास्तार्किकाश्च प्राहुरस्याचिदात्मताम् ।
आकाशवद्द्रव्यमात्मा शब्दवत्तद्गुणश्चित्तिः ॥८८॥

*Prābhākara stārkikāśca prāhu rasyā cidātmatām
Ākāśavat dravyam ātmā śabda vat tad guṇa ścitiḥ* (88)

प्राभाकराः = the followers of *Prabhākara*; तार्किकाः = the *Naiyyāyikā*-s i.e. logicians; च = and; अस्य = of this (*Ātmā*); अचिद् आत्मताम् = being of the nature of inertness; प्राहुः = said; आत्मा = *Ātmā*; आकाशवत् = like the space; द्रव्यम् = substance; तद् गुणः = the quality of the *Ātmā*; शब्दवत् = like the sound; चित्तिः = knowledge.

The followers of the *Prabhākara* and the logicians declare that the *Ātmā* is inert. They say that *Ātmā* is inert like space and the Consciousness is its quality, like the sound is that of space. (88)

Prābhākaraḥ tārlikāḥ ca asya acidātmatām prāhuḥ: Those following the philosophy of *Prabhākara* and logicians declare that the *Ātmā* is inert and non-conscious. Further they add ---

Ātmā ākāśavat dravyam śabdavat citiḥ tad guṇaḥ: *Ātmā* is a substance like space and consciousness is an attribute of this *Ātmā*; as the sound is the quality of space.

In addition to this, there are some attributes of the *Ātmā*. They are ---

इच्छाद्वेषप्रयत्नाश्च धर्माधर्मौ सुखासुखे ।
तत्संस्काराश्च तस्यैते गुणाश्चित्तिवदीरिताः ॥८९॥

*Ichhā dveṣa prayatnāśca dharmā dharmau sukhā sukhe
Tat saṁskāraśca tasyaite guṇa ściti vadī ritāḥ* (89)

इच्छा = desire; द्वेषः = dislikings; प्रयत्नः = effort; च = and; धर्म अधर्मौ = the acts of merit and sin; सुख असुखे = the joys and sorrows; च = and; तत् संस्काराः = the impressions of those (joys and sorrows); तस्य = of the *Ātmā*; चित्तिवत् = like the knowledge; एते = these; गुणाः = attributes; ईरिताः = are described.

The desire, hatred, efforts, righteousness and sinful life, joys and sorrows and their impressions on the mind etc., are the qualities of the *Ātmā* just as the Consciousness is its quality. (89)

Ichhā dveṣa prayatnāśca dharmā dharmau, sukhāsukhe, tat saṁskārāḥ ca: The attributes like desire for the conducive objects, disliking for the non-conductive ones, the merit and sins of earlier actions, the joys and sorrows as a result of the experiences and their impressions etc.---

Ete tasya citivat guṇāḥ īritāḥ: These and the like, are the attributes of *Ātmā* just as the consciousness is an attribute of *Ātmā*.

How these attributes of *Ātmā* become manifest at one time and remain unmanifest at other times is further explained ---

आत्मनो मनसा योगे स्वादृष्टवशतो गुणाः ।
जायन्तेऽथ प्रलीयन्ते सुषुप्तेऽदृष्टसंक्षयात् ॥९०॥

*Ātmano manasā yoge svādṛṣṭa vaśato guṇāḥ
Jāyante 'tha' praliyante suṣupte 'dṛṣṭa saṁkṣayaāt* (90)

स्व अदृष्ट वशतः = under the influence of its own past actions; आत्मनः = of the *Ātmā*; मनसा योगे = in association with mind; गुणाः = attributes; जायन्ते = are created; अथ = and thereafter; अदृष्ट संक्षयात् = after the destruction of these *karma*; सुषुप्ते = in the deep sleep; प्रलीयन्ते = are absorbed.

These qualities are manifested in the *Ātmā* as a result of earlier actions in association with the mind. And these qualities become unmanifest when the results of earlier actions are exhausted and in deep sleep. (90)

Ātmanah svādṛṣṭa vaśataḥ manasā yoge guṇāḥ jāyante: Under the compulsion of the effects of earlier actions and its association with the mind these qualities of the *Ātmā* are born. When do these qualities disappear? -

Atha adṛṣṭa saṁkṣayāt suṣupte praliyante: Thereafter, when these effects of the earlier actions are exhausted, as in deep sleep state, the qualities of the *Ātmā* disappear.

If the *Ātmā* is *acit* or inert (refer *śloka* 88 ante), how can the consciousness be accepted as the manifestation of the *Ātmā*?---

चित्तिमत्वाच्चेतनोऽयमिच्छाद्वेषप्रयत्नवान् ।
स्याद्धर्माधर्मयोः कर्ता भोक्ता दुःखादिमत्त्वतः ॥९१॥

Citimatvāt cetano'yaṁ icchādvēṣa prayatna vān
Syāt dharmā dharmayoḥ kartā bhoktā duḥkhādi mattvataḥ (91)

अयम् = this *Ātmā*; चित्तिमत्वात् = on account of it being knowledge; चेतनः = is conscious; इच्छा द्वेष प्रयत्नवान् = associated with desires, dislikes, efforts, (it is called conscious); धर्म अधर्मयोः = of the meritorious and sinful actions; कर्ता = the doer; दुःख आदि मत्त्वतः = being associated

with (joys and) sorrows; भोक्ता = the experiencer; स्यात् = is called.

Although inert, it manifests as sentient due to its quality of Consciousness. Further this *Ātmā* a doer of righteous and unrighteous acts in association with its qualities like desire, hatred, efforts etc., is also the experiencer, being in association with sorrows etc. (91)

Ayaṁ citimatvāt cetanaḥ: *Ātmā* is not consciousness but is inert. Because it comes in contact with the mind, it starts manifesting as if, it is conscious.

Ichhā dveṣa prayatnavān syāt: The *Ātmā* is with qualities such as desire and hatred. There it expresses as if it is not inert.

Dharma adharmayoḥ kartā syāt: He is the doer of the good and bad deeds referred as righteous and unrighteous acts. Therefore, *Ātmā* is the doer.

Duḥkhādi mattvataḥ bhoktā syāt: Being associated with sorrow etc. the *Ātmā* is the experiencer. Because of this consciousness, the *Ātmā* acquires qualities like *dharma*, *adharma*, *kartā*, *bhoktā*, *duḥkha* etc.

Thus, according to the *Prabhākara*-s, *Ātmā* is *dravya* and therefore inert, but the consciousness or *jñānam* is its quality, along with desire etc. Then enjoying and suffering etc., follows.

(In the *vedānta śāstra*, all these are taken as *prakriyā*, not the reality. *Prakriyā* is the method by which earlier thought is nullified by a counter thought which is also rejected eventually. In this way it is proved that *Kūṭastha* is the reality and *ahantā* is *kalpitā* superimposed---not real).

Now the movement of the *Ātmā* from one body to another, is expounded in the next *śloka* ---

यथाऽत्र कर्मवशतः कादाचित्कं सुखादिकम् ।
तथा लोकान्तरे देहे कर्मणेच्छादि जन्यते ॥९२॥

Yathā'tra karma vaśataḥ kādā citkaṁ sukhādikam
Tathā lokāntare dehe karmaṇe cchādi janyate (92)

यथा = as; अत्र = in the present body; कर्म-वशतः = under the influence of previous actions; कादाचित्कम् = sometimes depending on these actions; सुख आदिकम् = joy etc. (are created); तथा = in the same way; कर्मणा = under the influence of present actions; लोकान्तरे = in other worlds; देहे = in another body; इच्छादि = desires etc.; जन्यते = are born.

Just as, in this body, the joys etc., are experienced due to the compulsion of earlier actions, so in other world (plane of experiences) due to the *karma* of this life, the desires etc., are created in the other body occupied by this *Ātmā*. (92)

Yathā atra karma vaśataḥ kādācit kaṁ sukhādikam: (According to the *Prabhākarā-s*). In this life, in this particular body, the *Ātmā* experiences *sukha* and *duhkha* according to the *karma*. *Tathā lokāntare dehe karmaṇa icchādi janyate*: In this way according to the *karma*, the *Ātmā* has the freedom to go to different *lokā-s* and entering other bodies, and again experience desires, dislikes etc.

Thus, *kartṛtva* is the main criteria for the *Ātmā*.

What is the authority for the statement that *Ātmā* is *kartṛtva abhimāni*? ---

एवं च सर्वगस्यापि संभवेतां गमागमौ ।
कर्मकाण्डः समग्रोऽत्र प्रमाणमिति तेऽवदन् ॥९३॥

Evam ca sarvagasyāpi sambhavetaṁ gamāgamau
Karma kāṇḍaḥ samagro'tra pramāṇa mīti te'vadan (93)

एवम् चे = in this way (as explained earlier); सर्वगस्य = of the all pervading *Ātmā*; अपि = also; गमागमौ = transmigration; संभवेताम् = is always possible; अत्र = in this regards (of transmigration); समग्रः = total; कर्मकाण्डः = the ritualistic portion of *veda-s*; प्रमाणम् = is the authority (available); इति = in this way; ते = *Prabhākarā-s* and logicians; अवदन् = said.

In this way, the all pervading *Ātmā* can also be subjected to the transmigration. In this context the total *karma kaṇḍa* is the authority. Thus declare the *Prabhākarā-s* and the logicians. (93)

Evam ca sarvagasya api gamāgamau sambhavetaṁ: Although, the *Ātmā* is all pervading, it goes from one body to another, one *loka* to another, because *Ātmā* is *kartṛtva-bhotṛtva rūpam* (doer-enjoyer is its nature). *Atra samagraḥ karma kāṇḍaḥ pramāṇam (bhavati)*: Here the whole *karmakāṇḍa* is based on this. The *karma kāṇḍa* is the *pramāṇam* ---the authority, to support the above statement that *Ātmā* is doer-enjoyer entity.

Iti te avadan: In this manner, the *Prabhākarā-s* and the *Naiyyāyikā-s* say that the concept of *jīvatva* is a reality. They consider the conditioned and limited consciousness as the reality. The *Vedāntin-s* also accept the *jīvatva* concept, but only as a concept, only as a step in the enquiry process to achieve the highest. To them going to *svarga* etc., is unimportant. The goal is the Absolute on which hell, heaven etc., are superimposed.

Continuing the explanation of the *Prabhākarā-s* point of view ---

आनन्दमयकोशो यः सुषुप्तौ परिशिष्यते ।
अस्पष्टचित्स आत्मैषां पूर्वकोशोऽस्य ते गुणाः ॥९४॥

*Ānandamaya kośo yaḥ suṣuptau pari śīsyate
Aspaṣṭa cit sa ātmaīṣāṁ pūrva kośo'sya te guṇāḥ* (94)

सुषुप्तौ = in the deep sleep state; चित् = the knowledge; अस्पष्ट = is undifferentiated; यः = that which; आनन्दमयः कोशः = the bliss sheath; परिशिष्यते = is left; सः = that; पूर्व कोशः = is the first sheath; एषाम् = according to *Prābhākara*-s and logicians; आत्मा = this is (*Ātmā*); अस्य = of this *Ātmā*; ते = these (i.e. knowledge, joy, sorrows etc); गुणाः = are attributes.

The *ānandamaya kośa* (bliss-sheath) which is indistinct manifestation of Consciousness, is the first *kośa* among the five *kośa*-s of the *Ātmā*. This *ānandamaya kośa* is considered as *Ātmā* by the *Prābhākara*-s and the logicians. These qualities like doer, enjoyer etc., belong to this *ānandamaya kośa*. (94)

Suṣuptau aspaṣṭacit: In the deep sleep state, the *caitanya* is not fully manifest. *Yaḥ ānandamayaḥ kośaḥ saḥ pūrva kośaḥ eṣām Ātmā*: This is the first of the five *kośa*-s. This *ānandamaya kośaḥ* is considered to be the *Ātmā* (by the *Prābhākara*-s) and, therefore, is considered to be inert. *Te asya guṇāḥ*: But all the *guṇā*-s - *sukha duḥkha* are not the attributes of the *Ātmā* but of the bliss-sheath alone, which is taken to be *Ātmā*.

Now the view held by the followers of the great *karma-kāṇḍī*, *Kumārilla Bhaṭṭa*, about the *Ātmā* to be *cit* and *acit* i.e. a mixture of inert and consciousness is stated ---

गूढं चैतन्यमुत्प्रेक्ष्य जडबोधस्वरूपताम् ।
आत्मनो ब्रुवते भाट्टाश्चिदुत्प्रेक्षोत्थितस्मृतेः ॥९५॥

*Gūḍhaṁ caitanyam utprekṣya jaḍa bodha svarūpa tām
Ātmano bruvate bhāṭṭā ścit utprekṣo tthita smṛteḥ* (95)

आत्मनः = of the *Ātmā*; गूढम् = the hidden; चैतन्यम् = consciousness; उत्प्रेक्ष्य = logically deducing; जड बोध स्वरूपताम् = is of the nature of inertness and consciousness; भाट्टाः = the followers of *Kumārila Bhaṭṭa*; ब्रुवते = say; उत्थित स्मृतेः = by the memory after waking up from the sleep; चित् उत्प्रेक्षा = the consciousness is inferred.

The followers of the *Kumārila Bhaṭṭa* declare the *Ātmā* to be a combination of sentient and inertness, on the strength of logical deductions. They conclude *Ātmā* to be sentient by inference; on the basis of the memory of the deep sleep experience. (95)

Ātmanaḥ gūḍhaṁ caitanyam utprekṣya: While the *Prābhākara*-s and the *Naiyyāyika*-s assert that the *Ātmā* is *jaḍa*, the followers of *Kumārila Bhaṭṭa* say that at the time of deep sleep, the *caitanya* is not fully manifest. It is as if covered. However, the presence of the *Ātmā* can be deduced by the logical deduction on coming out of the deep sleep. *Utthita smṛteḥ cidutprekṣā*: When the individual remembers 'I did not know anything, I had such a good sleep', one who knows alone can remember. Therefore, this experience of the deep sleep was enlivened by the Consciousness.

(*Ataḥ*) *Bhāṭṭāḥ Ātmanaḥ jaḍabodha svarūpatām bruvate*: Therefore, according to the *Bhāṭṭa* school of thought, *Ātmā* has both qualities of *jaḍatva* and *bhodhatva*, inertness and consciousness.

Bhāṭṭa's followers support their view with the following logic ---

जडो भूत्वा तदाऽस्वाप्समिति जाड्यस्मृतिस्तदा ।
विना जाड्यानुभूतिं न कथञ्चिदुपपद्यते ॥९६॥

*Jaḍo bhūtvā tadā'svāpsam iti jāḍya smṛtiḥ tadā
Vinā jāḍyānu bhūtiṁ na kathañcid upapadyate* (96)

तदा = during deep sleep; जडो भूत्वा = having become unconscious; अस्वाप्सम् = I slept; इति = in this manner; जाड्य स्मृतिः = the memory of being inert-ness; तदा = in deep sleep; जाड्य अनुभूतिम् विना = without the experience of unconsciousness; कथञ्चित् = in no way; न = not; उपपद्यते = can be deducted.

"I slept in deep sleep like an inert object". This memory of the deep sleep cannot be possible without the similar experience of inertness in deep sleep. (96)

Tadā jaḍo bhūtvā asvāpsam iti jāḍya smṛtiḥ: "In the deep sleep I slept like a log", in this way there is an experience of inertness.

Tadā jāḍyā anubhūtiṁ vinā na kathañcit upapadyate: It is not possible to have the memory of such an experience of inertness unless there was also an element of consciousness at the same time to register the memory. The one which was experiencing the *jaḍatva* is the *caitanya*.

Therefore *Ātmā* is both *jaḍa svarūpa* and *caitanya svarūpa*.

This view-point is reiterated by the *Bhaṭṭa's* followers by citing the *śruti* (B.U. 4.3.23) ---

द्रष्टृदृष्टेरलोपश्च श्रुतः सुप्तौ ततस्त्वयम् ।
अप्रकाशप्रकाशाभ्यामात्मा खद्योतवद्युतः ॥९७॥

*Draṣṭur dṛṣṭera lopaśca śrutaḥ suptau tatas tvayam
Aprakāśa prakāśā bhyām ātmā khadyota vat yutaḥ* (97)

सुप्तौ = in deep sleep; द्रष्टुः = of the *draṣṭā* (*Ātmā*); दृष्टेः = of the vision i.e. consciousness or knowledge;

अलोपः च = presence; श्रुतः = is heard; ततः तु = by virtue of this also; अयम् = this; आत्मा = the *Ātmā*; खद्योतवत् = like the glow-worm (fire-fly); अप्रकाश प्रकाशाभ्याम् = by absence of consciousness and consciousness; युतः = is its nature.

"In the deep sleep, the vision of the *Ātmā* is not lost" declare the scriptures. Therefore, the *Ātmā* illumines at times and does not illumine at other times, just like a glow-worm. (97)

Suptau draṣṭuḥ dṛṣṭeḥ alopaḥ ca śrutaḥ: In the *suṣupti avasthā*, (in deep sleep) the *Ātmā's* ability to illumine the absence is not lost. Otherwise who will know "the absence of everything" in deep sleep? The seer and the seeing are not absent.

Tataḥ tu ayam Ātmā khadyotavat aprakāśa prakāśābhyām yutaḥ: This *Ātmā* is like the glow-worm, which glows sometimes and does not glow at other times, so says the *śruti*.

Now this standpoint that *Ātmā* has both *jaḍa* and *caitanya* qualities is refuted by the *Sāṅkhya* philosophy ---

निरंशस्योभयात्मत्वं न कथञ्चिद् घटिष्यते ।
तेन चिद्रूप एवात्मेत्याहुः सांख्यविवेकिनः ॥९८॥

*Niraṁśasyo bhayāt matvaṁ na kathañcid ghaṭiṣyate
Tena cidrūpa evātmēti āhuḥ sāṅkhya vivekināḥ* (98)

निरंशस्य = of the partless *Ātmā*; उभयात्मत्वम् = being both inert and conscious; कथञ्चित् = in any way; न = not; घटिष्यते = is possible; तेन = therefore; चिद्रूपः = of the nature of consciousness; एव = alone; आत्मा = *Ātmā*; इति = in this way; सांख्य विवेकिनः = the followers of *Sāṅkhya* thought; आहुः = say.

The *Ātmā* being without parts or shape, there is no possibility of its being both inert and sentient. Therefore, the *Ātmā* is pure consciousness alone, thus declare the discriminative *Sāṅkhya* philosophers. (98)

Nirāmśasya ubhayātmavarni kathaṇcit na ghaṭiṣyate: The *Ātmā* being without parts, it is impossible for both i.e. *jaḍatva* and *cetanatva* to co-exist in it. (It is as absurd as saying that someone is present as well as absent; or that someone is living as well as dead!). Therefore, *Tena cidrūpa eva atmā iti sāṅkhya vivekinaḥ āhuḥ:* *Ātmā* is only *caitanya svarūpa*, so say the followers of *sāṅkhya* philosophy.

Thus the nature of the *Ātmā* has been defined by different schools of thought in different ways: only *jaḍatva*; both *jaḍatva* and *cetanatva*; and only *cetanatva*.

The question now arises, if *Ātmā* is only *caitanya*, what happens to the *jaḍatva*? After all inertness is a definite experience? (The *Bhāṭṭa*-s argue!).

The explanation given by the *Sāṅkhya*-s to this doubt is as follows:

जाड्यांश प्रकृते रूपं विकारि त्रिगुणं च तत् ।
चितो भोगापवर्गार्थं प्रकृतिः सा प्रवर्तते ॥९९॥

Jādyāmśa prakṛte rūpaṁ vikāri triguṇaṁ ca tat
Cito bhogāpa vargārtham prakṛtiḥ sā pravartate (99)

जाड्यांशः = the inert aspect; प्रकृतेः = of the matter;
रूपम् = aspect; तत् = that; प्रकृतिः = matter; विकारि
= is changeable; च = and; त्रिगुणम् = with three *guṇā*-s;
सा = that; प्रकृतिः = *prakṛtiḥ*; चितः = for the conscious
self; भोग अपवर्ग अर्थम् = for the joys and liberation; प्रवर्तते
= is functional.

The inert aspect is the *prakṛti* which is subject to modifications and with three *guṇā*-s that *prakṛti* is responsible for providing enjoyment and liberation for the consciousness. (99)

Jādyāmśaḥ prakṛte rūpaṁ: The inert aspect associated with the *Ātmā* does not belong to the *Ātmā*, but it falls in the category of *prakṛti*. What is *prakṛti*?

Tat vikāri triguṇaṁ ca: *Prakṛti* is that which has two qualities (a) it is *vikāri* i.e. constantly undergoing modifications. *Rāga, dveṣa, sukhām duḥkham* etc., are all modifications of the *prakṛti* (Ref *B.G.* XIII.6) or matter, and not of the *Ātmā* and (b) it is *triguṇātmikā* i.e. it has the three qualities of *sattva, rajas* and *tamas*. Once three qualities are associated with *Prakṛti*, then *jñāna, icchā* and *jaḍatva (dravya)* aspects, which were associated with the *Ātmā* by the earlier schools of thought, now stand transferred to the *prakṛti* of the *sāṅkhya*-s.

Sā prakṛtiḥ citeḥ bhogāpavargārtham pravartate: Then the purpose of the *prakṛti* is to provide for the enjoyment as well as for the *mokṣa* of the *cit* or *caitanya*.

In this way the *sāṅkhya*-s separate the *jaḍatva* from the *cetanatva* aspect, the former serving the latter, not only providing desires, likes, dislikes etc., for the enjoyment of the conscious aspect of the *Ātmā*, but also providing the means for liberation.

How can the *cidātmā* which is totally *asaṅga* --- unattached, have any connection with *prakṛti*? It seems to be an improbable as mixing oil with water!

This doubt is answered ---

असंगायाश्चितेर्बन्धमोक्षौ भेदाग्रहान्मतौ ।
बन्धमुक्तिव्यवस्थार्थं पूर्वेषामिव चिद्भिदा ॥१००॥

Asaṅgāyāḥ citeḥ bandha mokṣau bheda grahān matau
Bandha muktī vyavasthārtham pūrveṣā miva cid bhida (100)

असङ्गायाः चित्तेः = of the unattached consciousness; बन्ध-मोक्षौ = bondage and liberation; भेद आग्रहात् = due to insistence of difference between *Puruṣaḥ* and *prakṛtiḥ*; मतौ = are considered; बन्ध मुक्ति = bondage and liberation; व्यवस्थार्थम् = for justification; पूर्वेषाम् इव = like the earlier referred ones i.e. *Naiyyāyikā-s*; चित् भिदा = the *Sāṅkhyā-s* have accepted different *Puruṣa* i.e consciousness.

The concept of bondage and liberation for the unattached consciousness is considered due to ignorance of the discrimination between them. The *Sāṅkhyā-s* also accepted the *Ātmā* to be different from the body, as did the logicians discussed earlier. (100)

Asaṅgāyāḥ citeḥ bandha mokṣau bheda agrahāt matau : Although, the *cit* or *caitanya* is *asaṅga*, and it cannot come in contact with anything, the differences of bondage and liberation are accepted only under the influence of ignorance. This is due to lack of correct discrimination between *Puruṣaḥ* and *prakṛtiḥ*. For a man of wisdom there is no such *bheda* as bondage and liberation.

Bandha muktiḥ vyavasthārthaṁ pūrveṣāṁ iva cid bhidā : It is because of this concept of bondage and liberation that the *sāṅkhyā-s* say that the *jīvātmā* is different from body to body, and try to understand the *Ātmā* with reference to the conditioning, like the *Naiyyāyikā-s* etc. If we do not accept different *Puruṣaḥ* per body, we will have to accept that by the liberation of one all will get liberated. But we know that *jīvanmuktā-s* like *Vāmadeva* etc., were liberated but the world continues to be in bondage. To explain this, *sāṅkhyā-s* accept the differences among *Puruṣaḥ*.

In *vedāntik* philosophy, the *Puruṣa-Prakṛti* concept is maintained only up to this point. Therefore, the *kṣetrajña* (the *Puruṣaḥ*) is not one per body (*kṣetra*). The knower in all the fields (bodies) is only one. (Ref. *B.G.*, XIII.3).

The *sāṅkhyā-s* also quote the scriptures to support their point of view. This is how different view-points are sought to be established by quoting selectively from the same scriptures!

This is stated with an example ---

महतः परमव्यक्तमिति प्रकृतिरुच्यते ।

श्रुतावसङ्गता तद्वदसङ्गो हीत्यतः स्फुटा ॥१०१॥

Mahataḥ param avyaktam iti prakṛti rucyate
Śrutā vasaṅgatā tad vad asaṅgo hītyataḥ sphuṭā (101)

महतः = of the *Mahat*; परम् = superior i.e. as cause; अव्यक्तम् = is unmanifest; इति = this way; श्रुतौ = in this statement of *upaniṣad*; प्रकृतिः = the *prakṛtiḥ* (is the equilibrium of the three *guṇā-s*); तद्वत् = similarly; 'असङ्गः हि' = is indeed unattached (*ayam Puruṣaḥ*); इति = in this statement of the *upaniṣad*; उच्यते = is said; अतः = therefore; असङ्गता = being unattached; स्फुटा = is evident.

'The cause of the *mahat* is *avyakta*' - this scriptural statement also accepts the existence of *prakṛti*. Similarly, 'this *Puruṣaḥ* is unattached' - statement also declares the unattached aspect of *Puruṣaḥ*. (101)

In this way the *Sāṅkhyā-s* claim that the *śruti-s* support their standpoint that there is a separate *Ātmā* per body.

Now the view about the *Īśvara* are discussed. First the *Aṣṭāṅga Yoga's* view is taken for consideration ---

चित्सन्निधौ प्रवृत्तायाः प्रकृतेर्हि नियामकम् ।

ईश्वरं ब्रुवते योगाः स जीवेभ्यः परः श्रुतः ॥१०२॥

Cit sannidhau pravṛttāyāḥ prakṛter hi niyāmakam
Īśvaraṁ bruvate yogāḥ sa jīve bhyaḥ paraḥ śrutaḥ (102)

योगाः = the followers of *yoga*; चित् सन्निधौ = near the consciousness i.e. *Puruṣaḥ*; प्रवृत्तायाः = of the functional; प्रकृतेः = of the *prakṛtiḥ*; हि = indeed; नियामकम् = controller; ईश्वरम् = *Īśvaraḥ*; ब्रुवते = is called; सः = that *Īśvaraḥ*; जीवेभ्यः = from the *jīva*; परः = superior and other; श्रुतः = is declared in the scriptures.

When the *prakṛti* coming in closeness of the *Puruṣaḥ* is controlled, the *Puruṣaḥ* is referred as *Īśvara* and he is different from the *jīva-s*. This has support of the scriptures. (102)

Yogāḥ citsannidhau pravṛttāyāḥ prakṛteḥ hi niyāmakam Īśvaram bruvate: The *Aṣṭāṅga Yogī-s* who follow the *Pātāñjali Yoga śāstra* say, that, when the *prakṛti* of the *sāṅkhyā-s* comes in the proximity of the *Puruṣaḥ*, the *Puruṣaḥ* becomes the *niyāmakam* (controller) of the *prakṛti*. Without having to do anything, his very presence near the *prakṛti* makes him *Īśvara*.

Saḥ jīvebhyaḥ paraḥ śrutaḥ: This *Īśvara* is other than the *jīva*. The *Īśvara* who controls the *prakṛti* also controls the *jīva*. This is what the *śruti*'s says.

Now, what is the nature of *Īśvara* ? ---

प्रधानक्षेत्रज्ञपतिर्गुणेश इति हि श्रुतिः ।

आरण्यकेऽसंभ्रमेण ह्यन्तर्याम्युपपादितः ॥१०३॥

Pradhāna kṣetrajña patiḥ guṇeśa iti hi śrutiḥ
Āraṇyake 'saṁbhrameṇa hyantar yāmyu papā dītaḥ (103)

प्रधान क्षेत्रज्ञ-पतिः = the *Īśvara* is Lord of *prakṛtiḥ* and *jīva-s*; गुणेशः = controller of the *guṇā-s* of *prakṛtiḥ*; इति = thus; हि श्रुतिः = is declared in statement; आरण्यके = in *Bṛhadāraṇyaka upaniṣad*; असंभ्रमेण = being without any delusion; अन्तर्यामी = inner controller; उपपादितः = is referred as.

The *Īśvara* is the Lord of the *jīva-s* and the *prakṛti*. He is the controller of the three *guṇā-s* of the *prakṛti*. He is reverentially referred as the *antaryāmin*---the inner controller, by the *śruti* in the *Bṛhadāraṇyaka upaniṣad* (3.7). (103)

Pradhāna kṣetrajña patiḥ guṇeśaḥ iti hi śrutiḥ: When the three *guṇā-s* are in balance or (*pradhāna*) equilibrium that condition of the *prakṛti* is called *māyā pradhāna*. Technically it is called *sāmyā avasthā*.

Īśvara is the controller (*pati*) of the three *guṇā-s* of the *prakṛti*, as also of the *jīva-s* (*Kṣetrajña pati*). So says the *śruti*.

Āraṇyake asaṁbhrameṇa hi antaryāmi upapāditaḥ: In *Bṛhadāraṇyaka upaniṣad* it is clearly stated that the same *Paramātmā* also entering the body and without its association with any doubt or projection, becomes the controller. In this way the *Īśvara* is described.

Thus, according to the *śruti*, the *Īśvara* who is the controller of the three *guṇā-s*, controls the *prakṛti* as well as the *jīva* from within the individual personality. So the *jīva* part of the individual is one consciousness which is under bondage; the *Īśvara* is the other consciousness in the individual which is not under the conditioning. (e.g. the various body systems that are being maintained automatically in the body.).

In this way there are several views about *Īśvara*, such as ---

अत्रापि कलहायन्ते वादिनः स्वस्वयुक्तिभिः ।

वाक्यान्यपि यथाप्रज्ञं दाढर्यायोदाहरन्ति हि ॥१०४॥

Atrāpi kalahāyante vādinaḥ svasva yukti bhiḥ
Vākyaṇyapi yathā prajñam dāḍhyā yodā haranti hi (104)

अत्र = with reference to nature of *Īśvara*; अपि = also; वादिनः = different philosophical view holders; स्वस्व

युक्तिभिः = as per one's own logic; कलहायन्ते = argue;
यथाप्रज्ञम् = as per their own intellectual abilities; वाक्यानि
= the statements of *upaniṣad*; अपि = also; दार्ढ्याय
= for supporting; उदाहरन्ति = quote; हि = with emphasis.

In regard to the *Īśvara* also, the different sectarian philosophers argue, about the nature of *Īśvara*. Not only that, but they quote suitable scriptural authority in support of their logical deductions. (104)

Atra api vādināḥ svasva yuktibhiḥ kalahāyante: So *Svāmī Vidyāranya* says, in this way followers of different schools of thought hold on to their own views about *Īśvara* and that of *jīva* and then go on arguing about it.

Yathā prajñān vākyāni api dārḍhyāya udāharanti hi: Then use their own logic and all of them quoting scriptures each interpreting them as it suits his standpoint.

The nature of *Īśvara* according to *Patañjali* is described ---

क्लेशकर्मविपाकैस्तद् आशयैरप्यसंयुतः ।
पुंविशेषो भवेदीशो जीववत्सोऽप्यसङ्गचित् ॥१०५॥

Kleśa karma vipākai stad āśayai rapya samyutah
Puṁ viśeṣo bhavedīśo jīva vatso'pya saṅga cit (105)

क्लेश = five miseries; कर्म = three *karma*-s; विपाकैः
= from their fruits; तद् आशयैः = from their impressions;
अपि = also; असंयुतः = not associated with; पुंविशेषः
= special *Puruṣaḥ*; ईशः = *Īśvara*; भवेत् = is called;
सः = he; अपि = also; जीववत् = like the *jīva*; असङ्गचित्
= is of the nature of unattached consciousness.

According to the *Yoga śāstra* of *Patañjali*, *Īśvara* is the superior *Puruṣaḥ*, who is not affected by the five miseries, the three *karma*-s and the effects of the *karma* (such as birth,

longevity, different experiences etc) and also their unmanifest impressions. He is also unattached consciousness like the *jīva*. (105)

Kleśa karma vipākaiḥ tad āśayaiḥ api asamyutah puṁ viśeṣaḥ īśaḥ bhavet: Who is *Īśvara*? This special *Puruṣaḥ* or *Īśvara*, is he who is not influenced by:

- (a) Misery,
- (b) Action and
- (c) *Karma phala*--*vipāk* (fruits of action).

(1) Misery (*kleśa*) is of five types:

- (a) *Avidyā*: Ignorance about one's real nature;
- (b) *Asmitā*: believing that 'I am the reality';
- (c) *Rāga* is desire or attachment;
- (d) *Dveṣa* is hatred; and
- (e) *Abhiniveśa* is identification with the conditioning or the body.

He who is not contaminated or touched by these five types of sorrows is *Īśvara*.

(2) *Karma* is of three types according to the same *Yoga śāstra*:

- (a) *Śukla karma* i.e. meritorious
- (b) *Kṛṣṇa karma* i.e. sinful and
- (c) *Śukla Kṛṣṇa karma* i.e. admixture of the two.

(3) The *vipākā*-s are of three kinds namely:

- (a) *Jāti* i.e. Birth
- (b) *Āyus* longevity and
- (c) *bhogāḥ* i.e. experience.

Vipāka is *karma phala* i.e. one gets the birth according to the type of *karma*-s done in the past lives (*samādhīpāda*-24). *Īśvara* is not affected in any way by the *karma* or the fruits of *karma*.

Saḥ api jīvavat asaṅga cit: Like the *jīva*, the *Īśvara* is also non-attached and conscious.

In essence the *jīva* is also not conditioned by *upādhi-s*, but through ignorance alone, he thinks he is the body, mind, intellect etc.

If the *Puruṣaḥ* (*Īśvara*) is *asaṅga* i.e. not influenced by *prakṛti*, how can he be the controller? —

तथापि पुंविशेषत्वाद्घटतेऽस्य नियन्त्रता ।
अव्यवस्थौ बन्धमोक्षावापतेतामिहान्यथा ॥१०६॥

Tathāpi puṁ viśeṣatvāt ghaṭate'sya niyantrtā
Avyavasthau bandha mokṣau āpatetā mihānyathā (106)

तथापि = although being unattached consciousness the *Īśvara*; पुंविशेषत्वात् = being other and of different nature; अस्य = of the *Īśvara*; नियन्त्रता = being controller of *jīva-s*; घटते = is possible; अन्यथा = if this is not accepted; इह = in regards; बन्ध-मोक्षौ = bondage and liberation; अव्यवस्थौ = confusion and chaos; आपतेताम् = shall result.

Although the *Īśvara* is unattached conscious like *jīva*, being superior Self, is the controller of the *jīva* and *prakṛti*. If we don't accept this, the problem regarding bondage and liberation will remain unattended. (106)

Tathā api asya puṁ viśeṣatvāt niyantrtā ghaṭate: Even if *Īśvara* is *asaṅga* *caitanya svarūpa*, He is still the controller of the whole world. This is possible for Him.

Anyathā iha bandha mokṣau avyavasthau āpatetām: Otherwise, there cannot be any bondage or liberation, for *jīva*. Further if the *prakṛti* will not be under control; there will be a chaotic situation and there will be none like *jīvanmuktaḥ*.

In support of this statement, the scriptures are quoted —

भीषाऽस्मादित्येवमादावसङ्गस्य परात्मनः ।
श्रुतं तद्युक्तमप्यस्य क्लेशकर्मादिसङ्गमात् ॥१०७॥

Bhīṣā'smādi tyeva mādau asaṅgasya parātmanah
Śrutam tadyukta mapyasya kleśa karmādyā saṅgamāt (107)

भीषा-अस्मात् = *Bhīṣāsmāt*; इति = thus; एवम् आदौ = etc., (such and like statements of *upaniṣad-s*; असङ्गस्य = of the unattached; परात्मनः = the Supreme Self; तत् = he being the controller; श्रुतम् = is heard; युक्तम् = is as per proper logic; अपि = also; अस्य = of the *Īśvara*; क्लेश कर्मादि असङ्गमात् = being unattached to miseries, *karma* etc.

The *śruti* verily declares that the nature functions under the fearing compulsion of the *Īśvara*. His Lordship over the world is appropriately possible due to his being totally unattached to the miseries, *karma* etc., associated with the world. (107)

Bhīṣā'smāt iti evam ādau asaṅgasya Prātmanah śrutam: "By his mere presence, everything in the universe happens in an orderly manner, because they fear the *Īśvara* etc." words of scriptures declare the *Īśvara* to be the controller (*T.U.* 2.8.1; *K.U.* 2.3.3).

Tat yuktam api asya kleśa karma ādi asaṅgamāt: This sounds logical also, because the *Īśvara* is not influenced by the miseries, *karma* etc. His very presence is enough for the smooth functioning of the universe.

What is the difference between the *jīva* and *Īśvara*, if both are equally *asaṅga*? —

जीवानामप्यसङ्गत्वात् क्लेशादिर्न ह्यथापि च ।
विवेकाग्रहतः क्लेशकर्मादि प्रागुदीरितम् ॥१०८॥

Jivānā mapya saṅgatvāt kleśādir na hyathāpi ca
Vivekā grahataḥ kleśa karmādi prāgu dī ritam (108)

जीवानाम् = of the *jīvā-s*; अपि = also; असङ्गत्वात् = being not attached (and conscious like *Īśvara*); क्लेशादि = the miseries etc.; न हि = are absent indeed essentially; अथ = but; अपि च = even then; विवेक अग्रहतः = due to lack of discrimination; क्लेश कर्मादि = the miseries, *karma* etc., are due to ignorance; प्राक् = earlier in (*śloka* 100); उदीरितम् = is said.

The miseries etc are also not the lot of the *jīva-s* being unattached to them. However, due to the lack of discriminating knowledge, they are said to be with the *jīva-s* in the earlier *śloka*. (108)

Jivānām api asaṅgatvāt kleśādi na hi: Although, from the *Kūṭastha* point of view, the *jīva* is *asaṅga* and hence it is not affected by the five *kleśā-s* i.e. by birth, death-etc.

Atha ca api vivekāgrahataḥ kleśa karmādi prāg udīritam: But because of the lack of discrimination, these are accepted as real. This was already discussed earlier (100th verse). There is influence of *avidyā* on the *jīva*, while there is none on *Īśvara*. This is the main difference between *jīva* and *Īśvara*.

The *tārkikā-s* (those logicians who never give up an argument!) deny this controlling power of *Īśvara* ---

नित्यज्ञानप्रयत्नेच्छागुणानीशस्य मन्वते ।
असङ्गस्य नियन्तृत्वमयुक्तमिति तार्किकाः ॥१०९॥

Nitya jñāna prayatnecchā guṇā nīśasya manvate
Asaṅgasya niyantṛtvam ayukta mīti tārkikāḥ (109)

असङ्गस्य = of the unattached consciousness i.e. that of *Īśvara*; नियन्तृत्वम् = being the controller; अयुक्तम् = not possible; इति = thus; तार्किकाः = the *naiyyāyikāḥ* and logicians; नित्य ज्ञान प्रयत्न इच्छा = eternal knowledge, efforts and

desire; गुणान् = attributes; ईशस्य = of the *Īśvara*; मन्वते = associate.

The logicians do not accept the controlling aspect of the *Īśvara*, he being unattached. They associate the *Īśvara* with eternal knowledge, desire and efforts i.e. *kriyā*. (109)

Nitya jñāna prayatna icchā guṇān īśasya manvate: Because, they say that *Īśvara* has three qualities, namely, eternal knowledge, effort and desire. So he cannot be called *asaṅga*. Therefore, he is not different from the *jīva*.

Asaṅgasya niyantṛtvam ayukta mīti tārkikāḥ: Because of his non-attached nature, it is impossible for *Īśvara* to be the controller, so argue the *tārkikā-s*.

The argument of the *Tārkikā-s* continues ---

पुंविशेषत्वमप्यस्य गुणैरेव न चान्यथा ।
सत्यकामः सत्यसंकल्प इत्यादि श्रुतिर्जगौ ॥११०॥

Puṁ viśeṣa tvama pyasya guṇai reva na cānyathā
Satya kāmāḥ satya saṅkalpa ityādi śrutir jagau (110)

अस्य = of the *Īśvara*; अपि = also; गुणैः = due to above mentioned attributes; एव = certainly; पुंविशेषत्वम् = being specific and different from the *jīvaḥ*; अन्यथा न च = and not due to any other reason; सत्यकामः = with firm desires; सत्य सङ्कल्पः = with firm resolve; इत्यादि = in this way; श्रुतिः = the scriptures; जगौ = establish.

The special status of the *Īśvara* is also due to his association with these qualities and not due to any other reason. The scriptures also describe him as *satya kāmāḥ* (with eternal desire), *satya saṅkalpaḥ* (eternal knowledge) etc. (110)

Asya api guṇaiḥ eva puṁ viśeṣatvam anyathā ca na: When the *Īśvara* is also associated with *jñāna*, desire

and effort in the same way as the *jīva*, there seems to be no difference. On the contrary because of these qualities alone there is difference between *jīva* and *Īśvara*.

Satyakāmaḥ satya saṅkalpaḥ ityādi śrutiḥ jagau: Īśvara's desire can never be non-fulfilled. Therefore, he is *satyakāma* whereas the *jīva's* desires need not be fulfilled. Secondly, *Īśvara* is *satya saṅkalpa*. His resolves never change, never waver. The *jīva's saṅkalpa-s* on the other hand keep on changing. Thus, there is difference between *jīva* and *Īśvara*.

Still another school of thought has *Hiranyagarbhaḥ* as the *Īśvara* ---

नित्यज्ञानादिमत्वेऽस्य सृष्टिरेव सदा भवेत् ।
हिरण्यगर्भ ईशोऽतो लिङ्गदेहेन संयुतः ॥१११॥

Nitya jñānā dimatve'sya sṛṣṭi reva sadā bhavet
Hiranyagarbha īśo'to liṅga dehena saṅyutaḥ (111)

अस्य = of this *Īśvara*; नित्य-ज्ञानादिमत्वे = being associated with firm knowledge etc; सृष्टिः = the creation; सदा एव = always; भवेत् = exists; अतः = therefore; लिङ्गदेहेन संयुतः = one associated with macrocosmic subtle body; हिरण्यगर्भः = *Hiranyagarbha*; ईशः = is indeed *Īśvara*.

The *Īśvara* being always associated with the qualities like eternal knowledge, the world creation also must be a continuous process. Therefore, *Īśvara* in association with the (total) subtle body is none other than *Hiranyagarbhaḥ*. (111)

Nitya jñānādimatve sṛṣṭiḥ sadā eva bhavet: If *Īśvara* is associated with *nitya jñāna*, desire and effort, then the world must always exist. At no time can it cease to exist. Then how can the *pralaya* (dissolution) take place?

Ataḥ liṅgadehena saṅyutaḥ hiranyagarbhaḥ īśaḥ: Therefore, the *Hiranyagarbha* alongwith total subtle body, is the *Īśvara*.

Who is *Hiranyagarbha*? The *Puruṣaḥ*, who is associated with the total subtle body, is called *prajāpati* or *Hiranyagarbha*.

At the individual level (microcosmic) when the *Kūṭastha Caitanya* gets identified with the causal body, it is called *prājña* i.e. the one who is the knower of ignorance and therefore, has only one experience of 'I do not know'.

When the *Kūṭastha* gets identified with the subtle body, it is called *Taijasa* and experiences birth, death, happiness, misery etc.

When the *Kūṭastha* is identified with the gross body it is called *viśva*. Thus the same *Kūṭastha* functions differently with reference to the different conditionings.

At the macrocosmic (totality) level, the *Puruṣaḥ* when it is identified with the total *māyā* or *avyakta* or *Mahat* is called *Īśvara*. But now it is argued that *prājña* is not *Īśvara*. They say *Īśvara* is *Hiranyagarbha* i.e. *Puruṣaḥ* associated with the total subtle body. This is summarised in the table below:

Body	<i>Kūṭastha</i> expression at level of	
	Individuality	Totality
Gross body	<i>Viśva</i>	<i>Vaiśvānara</i> or <i>Virāṭ</i>
Subtle body	<i>Taijasa</i>	<i>Hiranyagarbha</i>
Causal body	<i>Prājña</i>	<i>Īśvara</i>

¹ In the *Hiranyagarbha* all the impressions of the individual *jīva-s* are stored together at the time of dissolution, and become the blue print for the next creation when it unfolds.

The greatness of the *Hiranyagarbha* is now extolled to support the view about *Īśvara* to be *Hiranyagarbha* ---

उद्गीथब्राह्मणे तस्य माहात्म्यमतिविस्तृतम् ।
लिङ्गसत्त्वेऽपि जीवत्वं नास्य कर्माद्यभावंतः ॥११२॥

Udgītha brāhmaṇe tasya mātmyamati vistr̥tam
Liṅga satve'pi jīvātvaṁ nāsy karmādyabhāvataḥ (112)

उद्गीथ-ब्राह्मणे = in the *Udgītha Brahmana*; तस्य = of the *Hiraṇyagarbha*; माहात्म्यम् = the glory and greatness; अति विस्तृतम् = in great details; अस्य = of the *Hiraṇyagarbha*; लिङ्गसत्त्वे = associated with macrocosmic subtle body; अपि = although; कर्मादि अभावतः = being devoid of ignorance, desire action etc; जीवत्वम् = the *jīva*hood; न = is not possible (therefore, other than *jīva* i.e. he is *Īśvara*).

The expressive detailed glory of the *Hiraṇyagarbha* is sung in the *Udgītha Brahmana*. Although associated with the total subtle body, he does not fall to the status of *jīva*, due to absence of *karma* etc. (112)

Udgītha brāhmaṇe tasya mātmyamati vistr̥tam: In the *Udgītha Brahmana*, the greatness of *Hiraṇyagarbha* has been described elaborately.

Asya liṅga satve api karmādi abhāvataḥ jīvātvaṁ na (bhavati): Although, this *Puruṣaḥ* is associated with the totality of subtle bodies (*liṅga sārira-s*) the *Hiraṇyagarbha* does not become *jīva*, because, it is not conditioned by *karma* or desire, by gain or loss. Hence he is other than *jīva* i.e. *Hiraṇyagarbha* is *Īśvara*.

There are still others who hold that the *virāt* (*Puruṣaḥ* --- identified with the total gross body) is *Īśvara*---

स्थूलदेहं विना लिङ्गदेहो न क्वापि दृश्यते ।
वैराजो देह ईशोऽतः सर्वतो मस्तकादिमान् ॥११३॥

Sthūla-dehaṁ vinā liṅga deho na kvāpi dṛśyate
Vairājo deha īśo'taḥ sarvato masta kādi mān (113)

स्थूल-देहम् विना = without the gross body; लिङ्ग-देहः = the subtle body (alone); क्वापि = anywhere; न = not; दृश्यते = is seen; अतः = therefore; सर्वतः = from all sides; मस्तकादिमान् = one having heads etc.; वैराजः = the macroscopic *virāt*; देहे = in gross body; ईशः = is *Īśvara*.

The subtle body cannot seem to exist without the gross body anywhere. Therefore, the *virāt*, with all the heads etc., is the *Īśvara*. (113)

Sthūla dehaṁ vinā liṅga dehaḥ kvāpi na dṛśyate: Without the gross body no one can see the subtle body. The *sthūla śarira* (gross body) is essential for the manifestation of the subtle body. Therefore, the *virāt Puruṣaḥ* has many heads etc. *ataḥ sarvataḥ mastakādīman vairājaḥ dehaḥ īśaḥ*: Therefore, the *virāt Puruṣaḥ*, who is with many heads etc., is the *Īśvara*.

The *Puruṣa sūktam* is cited in support of above statement ---

सहस्रशीर्षेत्येवं च विश्वतश्चक्षुरित्यपि ।
श्रुतमित्याहुरनिशं विश्वरूपस्य चिन्तकाः ॥११४॥

Sahasra śīrṣe tyevaṁ ca viśvata ścaḥṣu rityapi
Śruti mityāhu raniśaṁ viśva rūpasya cīnta kāḥ (114)

सहस्र-शीर्षा = *Sahasraśīrṣā*; इति एवम् = in such; च = and in many more (scriptural statements); विश्वतः चक्षुः = *Viśvataḥ cakṣuḥ*; इति अपि = and also like these; श्रुतम् = is heard; इति = therefore (*Virāt* is *Īśvara*); विश्वरूपस्य = of the *Viśvarūpa*; चिन्तकाः = the worshippers; अनिशम् = always; आहुः = say.

The worshippers of the *virāt* have always emphasised that the *virāt* is the *Īśvara* and so say the scriptures "He is with thousands of heads, eyes etc., everywhere". (114)

Sahasra śīrṣā iti evam ca : "The *Puruṣaḥ* has thousands of heads" (*Puruṣa sūktam*).

Viśvataḥ cakṣuḥ : He has many eyes everywhere (S.U. 3.3) is also said by *upaniṣad*.

Iti api śrutam iti visvarūpasya cintakāḥ anīṣaṁ āhuḥ : In this way the *śruti* says 'this is called *Īśvara*', who is the supporter of the total gross body. The worshippers of *viśva rūpam* meditate on the *Īśvara* in this manner.

Still another school of thought says that *Brahmā* is *Īśvara* ---

सर्वतः पाणिपादत्वे कृम्यादेरपि चेशता ।
ततश्चतुर्मुखो देव एवेशो नेतरः पुमान् ॥११५॥

Sarvataḥ pāṇi pādātve kṛmyāde rapi ceśatā
Tataś catur mukho deva eveśo netaraḥ pumān (115)

सर्वतः = from all sides; पाणि-पादत्वे = with hands and legs; कृम्यादेः = of the ants etc; अपि च = also; ईशता = can be called *Īśvara*; ततः = keeping this fallacy in mind; चतुर्मुखः देव = Lord with four heads; एव = alone; ईशः = is *Īśvara*; इतरः = other; पुमान् = gods; न = is not *Īśvara*.

If the one with thousands of legs and hands is the *Īśvara*, then even the insects and worms can be considered as *Īśvara*. Therefore, *Brahmājī* with four heads alone is the *Īśvara* and none else, say others. (115)

Sarvataḥ pāṇi pādātve kṛmyādeḥ api ca īśatā : If the possession of many hands and legs qualify someone to be called *Īśvara*, then many insects and worms should be considered *Īśvara* !

Īśataḥ caturmukhaḥ devaḥ eva īśaḥ na itaraḥ pumān : Therefore, *Brahmājī* alone is *Īśvara*, none else. So argue those who object to *Virāt* being considered as *Īśvara*.

The scriptures are again cited to support this point of view ---

पुत्रार्थं तमुपासीना एवमाहुः प्रजापतिः ।
प्रजा असृजतेत्यादिश्रुतिं चोदाहरन्त्यमी ॥११६॥

Putrārthaṁ tamupāsīnā eva māhuḥ prajā patiḥ
Prajā asṛjatetyādi śrutim codā harantyaṁī (116)

पुत्रार्थम् = for getting children; तम् = to that; उपासीना = by those who propitiated *Brahmājī*; एवम् = as (said in last *śloka*); आहुः = said; इत्यादि = and the like; श्रुतिम् = statement of scriptures; अमी = these worshippers; प्रजापतिः = *Brahmājī* the creator; प्रजा = the people; असृजत = created; उदाहरन्ति च = and quote thus.

In this way those who worship the Lord *Brahmājī* say as mentioned in the last *śloka*. They also quote the scriptures like '*Brahmājī* created the people' etc. (116)

Tam Putrārthaṁ upasīnā evam āhuḥ : Those who have worshipped *Brahmājī* for getting children, thus say that *Brahmājī* is the *Īśvara* as pointed in the last *śloka*.

Amī prajāpatiḥ prajā asṛjata ityādi śrutim ca udāharanti : These worshippers of *Prajāpati* quote scriptural statements like '*Prajāpati* created these worlds' etc.; in support of their belief.

The *Bhāgavat* followers, of course, do not agree with this view. ---

विष्णोर्नाभेः समुद्भूतो वेधाः कमलजस्ततः ।
विष्णुरेवेश इत्याहुर्लोके भागवता जनाः ॥११७॥

Viṣṇor nābheḥ samud bhūtaḥ vedhāḥ kamalaja stataḥ
Viṣṇu reveśa ityāhuḥ loke bhāga vatā janāḥ (117)

विष्णोः = from the *Viṣṇu*'s; नाभेः = the navel; वेधाः = the *Brahmāṇi*; समुद्भूतः = is born; ततः = therefore; कमलजः = he is known as born of lotus; विष्णुः एव = therefore *Viṣṇu* alone; ईशः = is the *Īśvara*; इति = in this way; लोके = in the world; भागवताः जनाः = the devotees of Lord *Viṣṇu*; आहुः = say.

The devotees of the Lord *Viṣṇu* assert that *Viṣṇu* alone is the *Īśvara*, because *Brahmāṇi* is born of the navel of *Viṣṇu*. (117)

Loke bhāgavatāḥ janāḥ iti āhuḥ: The *Bhāgavatā*-s i.e. the devotees of Lord *Viṣṇu* say where is *Brahmāṇi*'s *āsanam*? From where was he born?

Viṣṇor nābheḥ vedhāḥ samudbhūtaḥ tataḥ kamalajaḥ: *Brahmā* was born from the *nābhi* (umbilicus) of Lord *Viṣṇu* hence he is called *Kamalaja*.

Tataḥ Viṣṇuḥ eva īśaḥ: So how can *Brahmāṇi* be God? Therefore *Viṣṇu* alone is *Īśvara*.

When this is said by the *Vaiṣṇavite*-s, the *Śaivaite*-s bring out their argument ---

शिवस्य पादावन्वेष्टुं शार्ङ्गशक्तस्ततः शिवः ।
ईशो न विष्णुरित्याहुः शैवा आगममानिनः ॥११८॥

Śivasya pādā vanveṣṭum śārṅgya śaktastataḥ śivaḥ
Īśo na viṣṇu rityāhuḥ śaivā āgama māninaḥ (118)

शार्ङ्गी = Lord *Viṣṇu*; शिवस्य पादौ = the feet of Lord *Śiva*; अन्वेष्टुम् = discover; अशक्तः = was unable; ततः =

therefore; शिवः = Lord *Śiva*; ईशः = is *Īśvara*; न विष्णुः = and not *Viṣṇu*; इति = thus; आगम मानिनः = the followers of *Śaivism*; शैवाः = the worshippers of *Śiva*; आहुः = say.

The *Śaivaḥ* following the authority of the *Śaivāgama*, declare *Śiva* alone to be the *Īśvara*, because *Viṣṇu* was unable to discover the feet of *Śiva*. (118)

In the *Śiva purāṇam* a story is told of how Lord *Śiva* appeared before *Viṣṇu* and *Brahmāṇi* in the form of a *jyoti stambha* (pillar of light). And these two tried to find out who it was. *Brahmāṇi* went towards the head of the *stambha* taking the form of a *Hansa* bird, while *Viṣṇu* took the form of a tortoise (*Kaśyapa*) and went downwards towards the foot of the *Stambha*. Neither could find the end of Lord *Śiva* who appeared in the form of a pillar of light. This *śloka* refers to that story.

Śivasya padau anveṣṭum śārṅgī aśaktastataḥ: When *Viṣṇu* went down to find the feet of *Śiva*, he could not find them. Therefore how can *Viṣṇu* be *Īśvara*?

Tataḥ śivaḥ īśaḥ na viṣṇuḥ iti śaivā āgamamā nīnaḥ āhuḥ: Therefore, *Śiva* alone is *Īśvara* and not *Viṣṇu*. In this way they argue on the strength of *Śiva Āgama*-s.

Those who belong to *Gāṇapatya* sect have their say too ---

पुरत्रयं सादयितुं विघ्नेशं सोऽप्यपूजयत् ।
विनायकं प्राहुरीशं गाणपत्यमते रताः ॥११९॥

Puratrayaṁ sādāyitum vighneśaṁ so'pya pūjayat
Vināyakaṁ prāhu rīśaṁ gāṇapatya mate ratāḥ (119)

सः अपि = Lord *Śiva* also; पुर त्रयम् = to the *Tripura* demon; सादयितुम् = destroying him; विघ्नेशम् = Lord *Gaṇapati*; अपूजयत् = did worship; गाणपत्यमते = in the worship

of *Gaṇapati*; रताः = those who are busy; विनायकम् = to Lord *Vināyaka*; ईशम् = *Īśvara*; प्राहुः = they declare.

The *Gāṇapatya*h--the worshippers of the Lord *Gaṇeśa* argue that *Gaṇeśa* alone is the *Īśvara*, because *Śiva* had to worship and propitiate *Gaṇeśa* for the destruction of the *Tripurāsura*--the demon called *Tripurā*. (119)

Saḥ api pura trayam sādāyitum vighneśam apūjayat: Before starting on the *Tripurāsura saṁhāram* (destruction of *Tripurā asurā*) mission, even Lord *Śiva* had to do *pūjā* of *Śrī Gaṇeśa* and get his blessings. So how can *Śiva* be the *Īśvara*?

Gāṇapatyamate ratāḥ vināyakam īśam prāhuḥ: Therefore, Lord *Gaṇeśa* is the Supreme *Īśvara*, says the followers of *Gaṇeśa upāsana*.

This review of the many schools of thought, whom they consider as *Īśvara* and why, is now concluded ---

एवमन्ये स्वस्वपक्षाभिमानेनान्यथाऽन्यथा ।
मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥१२०॥

Eva manye sva sva pakṣābhi mānenā nyathā 'nyathā
Mantrārtha vādakalpādī nāśritya pratipeditre (120)

एवम् = in this way; अन्ये = other worshippers (like *śakti*, *sūrya* etc); स्वस्वपक्ष अभिमानेन = because of their firm identification with their own philosophical tradition; मन्त्र अर्थवाद = taking some *mantrā*-s from *śruti*'s; कल्पादीन् = some portions of methods of worship etc; आश्रित्य = as their support; अन्यथा अन्यथा = different forms of *Īśvara*; प्रतिपेदिरे = explain.

In this way identified with their respective sects, worship of their personal deity and accepting the different *mantrā*-s and *kalpa sūtrā*-s as authority they assert different deities to be the *Īśvara*. (120)

Ēvam anye sva sva pakṣa abhimānena: In this way, there are several sects and groups, (such as followers of *Śakti*, *Sun*, *Bhairava* etc.) who are *upāsakā*-s of various other deities *Mantrārthavād kalpādīn āśritya anyathā anyathā prati pedire*: and who follow the procedures laid down in the *kalpa śāstra*-s (the *mantrā*-s and *karma kāṇḍa*) to worship their respective *devatā*-s and to support their view point, quote the scriptural texts.

How wide is, this range of deities that the people worship, is stated ---

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्चत्थार्कवंशादेः कुलदैवतदर्शनात् ॥१२१॥

Antaryāmiṇa mārabhya sthā varānteśa vādinaḥ
Santya śvatthār kavamśādeḥ kuladaivata darśanāt (121)

अन्तर्यामिणम् = the inner controller; आरभ्य = beginning from; स्थावरान्तेश = upto inert objects (to be *Īśvara*); वादिनः = supporters; सन्ति = such many people are; अश्चत्थ अर्क वंशादेः = peeples (fig) sun plant and bamboo etc.; कुल दैवत दर्शनात् = are seen as the family-deity of some people.

Anything in the wide range of inner controller to the inert objects, is considered as *Īśvara* by many people. People are seen to worship fig tree, sun plant and even bamboo etc., as the traditional deity of their family. (121)

Antaryāmiṇam ārabhya sthāvarānta īśa vādinaḥ santi: Starting with the *Īśvara* being considered the inner controller or *antaryāmin*, upto stones, plants and trees are considered to be *Īśvara* by different types of *upāsakā*-s.

Asvātthā arka vaṁśa ādeḥ kuldaivat darśanāt: They are trees and plants like *asvatthā* (fig) tree, sun plant,

bamboo etc., which are seen to be worshipped as the family deity in many families.

Ultimately it is all a matter of faith. With such faith one sees the Lord in any of his manifestations, be it a stone or a tree.

Those who do *tattva vicāra* realise that there is only one God, one Truth ---

तत्त्वनिश्चय कामेन न्यायागम विचारिणाम् ।

एकैव प्रतिपत्तिः स्यात् साऽप्यत्र स्फुटमुच्यते ॥१२२॥

*Tattva niścaya kāmēna nyāyā gama vicāriṇām
Ekaiva pratipattiḥ syāt sā'pyatra sphuṭa mucyate* (122)

तत्त्व निश्चय कामेन = one desirous of knowing firmly the nature of Truth; न्याय आगम विचारिणाम् = one enquiring with logic as per scriptural thought; प्रतिपत्तिः = firm conviction about the nature of *Īśvara*; एका एव = only one; स्यात् = is seen; सः अपि = and that firm conviction; अत्र = now in the following *śloka*; स्फुटम् = clearly; उच्यते = is being said.

There can be only one final conclusion about the nature of *Īśvara* for those desirers of the Truth who are following the logical inquiry in line of scriptural declaration. (122)

Tattva niścaya kāmēna nyāyā āgam vicāriṇām: Those who are desirous of finding out the Essential Truth, the *Īśvara tattva*, they study the scriptures and logic and reflect on them and follow their line of thinking. *Ekā eva pratipattiḥ syāt*: And they come to the same conclusion that there is only one God.

Saḥ api atra sphuṭam ucyate: And this is what we are expounding in this chapter in the following pages.

So begins *Īśvara's* final *tāttva-viveka nirūpaṇam*, what is the essence of *Īśvara tattva*. It will lead to the understanding

that in reality there is no opposition in all the views that were expressed. The (*sampradāya bheda*) the difference on account of one's sect is only a superficial difference but from the essence point of view, there is no difference whatsoever. ---

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥१२३॥

*Māyām tu prakṛtiṁ vidyān māyinaṁ tu mahēśvaram
Asyā vayava bhūtaistu vyāptam sarva midam jagat* (123)

मायाम् = to *māyā*; तु = indeed; प्रकृतिम् = *prakṛtiḥ* i.e. material cause of the world; विद्यात् = know to be; तु = and; मायिनम् = wielder of *māyā*; महेश्वरम् = *Īśvara* i.e. efficient cause of the world; अस्य = of this *Īśvara*; अवयव = aspects; भूतैः = by the *jīva-s*; तु = indeed; इदम् सर्वम् = this all; जगत् = world; व्याप्तम् = is pervaded.

(The *Śvetāśvatara upaniṣad* says that) The *māyā* is the material cause of this world, while the wielder of *māyā* is *Maheśvara*. This whole world is pervaded by *Maheśvara* by his different aspects (like sentient and insentient beings and things). (123)

The objective world has two causes (a) the material cause or *upādāna kāraṇa*, and (b) the efficient cause or *nimitta kāraṇa*. e.g. the mud is the material cause, and pot-maker is the efficient cause in the creation of the mud-pot. However, as per *Vedānta śāstra*, *Īśvara* is *abhinna nimitta upādāna kāraṇa*. He is one without a second and this 'One' is both material and efficient cause simultaneously. This is being established, quoting the *Svetāśvatara upaniṣad*.

Māyām tu prakṛtiṁ vidyāt māyinaṁ tu mahēśvaram: *Māyā* is the material cause of this world. The one who is the *antaryāmin*, the one who holds this *upādhi* is *Māyāvī*. He is *Maheśvara*, he is the efficient cause.

The Consciousness in association with *māyā* or *prakṛti* together constitutes *Īśvaratva*. In making this *tattva nirṇaya* --- clear demarcation of the essential quality, it will be seen that *Maheśvara* is the efficient cause, and he creates the world out of *māyā*, the material cause.

Asya avayava bhūtaiḥ tu idaṁ sarvaṁ jagat vyāptam: And the *jīva* is a part of *Īśvara*. The whole world is thus fully pervaded by *Īśvara*. This is what *Bhagavān Kṛṣṇa* says: 'an eternal part of myself alone become the *jīva* ...' (B.G. XV-7)

In short, *Īśvara*, the efficient cause (*māyīnam*), presiding over the *māyā* or *prakṛti*, (material cause) but without coming under its sway, creates the world including the *jīva*.

Clarifying further ---

इति श्रुत्यनुसारेण न्यायो निर्णय ईश्वरे ।

तथा सत्यविरोधः स्यात्स्थावरान्तेशवादिनाम् ॥१२४॥

Iti śrutyanu sāreṇa nyāyo nirṇaya īśvare
Tathā satya virodhaḥ syāt sthāvarānteśa vādinām (124)

इति = in this way; श्रुति अनुसारेण = as per the scriptures; ईश्वरे = about *Īśvara*; निर्णयः = the final understanding; न्यायः = is proper; तथा सति = having accepted this view; स्थावरान्त ईश-वादिनाम् = with even those who consider trees etc., also *Īśvara*; अविरोधः = absence of contradiction; स्यात् = will be.

In this way, the final meaning about *Īśvara* is logically correct based on the scriptural authority (referred to in above *śloka*). When we accept this meaning of *Īśvara*, there will be no contradiction with those who consider inert immovable objects as *Īśvara*. (124)

Iti śruti anusāreṇa īśvare nirṇayaḥ nyāyīyaḥ: This is the conclusive definition of *Īśvara* according to the *śruti*. There is no logical twists and fallacies about it.

Tathā satī sthāvarānta īśa vādinām avirodhaḥ syāt: In this acceptance of the view about *Īśvara*, there is no contradiction or conflict on account of what or who is worshipped as *Īśvara*. Whether it is an *Antaryāmin* or *Śiva*, *Viṣṇu*, *Gaṇeśa*, stone, plants, tree, river all --- these approaches are just one blend, one *tattvam*, one non-contradictory whole.

The nature of *māyā* in association with which *Īśvara* is able to create the world is now explained ---

माया चेयं तमोरूपा तापनीये तदीरणात् ।

अनुभूतिं तत्र मानं प्रतिजज्ञे श्रुतिः स्वयम् ॥१२५॥

Māyā ceyam tamo rūpā tāpanīye tadīraṇāt
Anubhūtiṁ tatra mānaṁ pratī jajñe śrutiḥ svayam (125)

इयम् च माया = and this *māyā*; तमो-रूपा = of the nature of *tamoguṇa*; तापनीये = in *Tāpanīya upaniṣad*; तदीरणात् = is thus declared; तत्र = about this nature of *māyā*; अनुभूतिम् = experience; मानम् = is the authority; श्रुतिः = *upaniṣad*; स्वयम् = herself; प्रतिजज्ञे = has declared.

Tamas (ignorance) is the nature of *māyā* declares the *Tāpanīya upaniṣad*. Our experience about *māyā* is evident to all. This is revealed by *śruti* (in the next verse). (125)

Iyam māyā ca tamorūpā tāpanīye tad īraṇāt: It is said in the *Nṛsimha Uttara, Tāpanīya upaniṣad*, that this *māyā* is of the nature of ignorance or *avidyā*. This is not only the declaration of the *śruti*, but ---

Tatra anubhūtiṁ mānaṁ śruti svayam pratī jajñe: It is also one's experience that in deep sleep, there is no experience other than ignorance. Therefore, whether at

the level of the individuality when it is called *avidyā*, or at the level of the totality when it is called *māyā*, its nature is the same i.e. one of *tamas*.

Śruti svayam pratijajñe: The *śruti*-s herself declare this.

Even a person with less than average intelligence or a child knows this ---

जडं मोहात्मकं तच्चेत्यनुभावयति श्रुतिः ।

आबालगोपं स्पष्टत्वादानन्त्यं तस्य साऽब्रवीत् ॥१२६॥

Jaḍam mohātmakam tat ca ityanubhāvayati śrutiḥ
Ābāla gopam spaṣṭatvāt ānantyaṁ tasya sā'bravīt (126)

तत् = that (nature of *māyā*); जडम् = is inertness; च = and; मोहात्मकम् = delusion; इति = in this way; श्रुतिः = *upaniṣad*; अनुभावयति = makes us realise; आबाल गोपम् = from a child of cow-herds; स्पष्टत्वात् = is clear for them; तस्य = of that (*māyā*); आनन्त्यम् = infinite manifestation; सा = *upaniṣad*; अब्रवीत् = says.

The *śruti* brings to our cognition, that the *māyā* is of the nature of inertness and delusion. This is evidently clear to all including the children of uneducated cowherds. (126)

Tat jaḍam mohātmakam ca iti śrutiḥ anubhāvayati: The *Śruti Mātā* clearly makes us understand that the *prakṛti* or *māyā* has two aspects, inertness or insentiency and delusion.

Ābālagopam spaṣṭatvāt tasya ānantyaṁ sā abravīt: The *śruti* says that, which even a child of an uneducated person like a cowherd knows.

The nature of experience of inertness and delusion is explained ---

अचिदात्मघटादीनां यत्स्वरूपं जडं हि तत् ।

यत्र कुण्ठीभवेद्बुद्धिः स मोह इति लौकिकाः ॥१२७॥

Acidātma ghaṭādīnām yat svarūpaṁ jaḍam hi tat
Yatra kuṇṭhī bhaved buddhiḥ sa moha iti laukikāḥ (127)

अचिदात्म घटादीनाम् यत् स्वरूपम् = the nature of insentient things like pots etc; तत् = that; हि = is; जडम् = inert; यत्र = that when; बुद्धिः = the intellect; कुण्ठी भवेत् = gets confused and cannot decide; सः = that is; मोहः = is delusion; इति = in this way; लौकिकाः = worldly people say.

The inert aspect of the insentient things like pot, is known as *jaḍa* or inertness. When the intellect is unable to comprehend something, it is called as *moha* or delusion. And this is popular among common people. (127)

Acidātma ghaṭādīnām yat sarūpaṁ tat hi jaḍam: The nature of the pot etc., is *jaḍatva*, inertness. (Even a child knows this).

Yatra buddhiḥ kuṇṭhī bhavet saḥ moha iti laukikāḥ: Where the intellect is totally bewildered and is unable to understand, this is called *moha* or delusion, among the people.

This *akuṇṭhīva*, inexplicable nature of *māyā* is further emphasized quoting the *śruti* ---

इत्थं लौकिकदृष्ट्यैतत्सर्वैरप्यनुभूयते ।

युक्तिदृष्ट्या त्वनिर्वाच्यं नासदासीदिति श्रुतेः ॥१२८॥

Ittham laukika dr̥ṣṭyā itat sarvai rapyanu bhūyate
Yukti dr̥ṣṭyā tvanir vācyam nāsadā sīditi śruteḥ (128)

एतद् = this inertness and delusion; इत्थम् = in this way; लौकिक दृष्ट्या = as per popular convictions; सर्वैः अपि

= by all; अनुभूयते = is experienced (therefore ignorance is infinite); तु = however; युक्ति दृष्ट्या = when enquired and logically deducted; अनिर्वाच्यम् = the ignorance is inexplicable; न = not; असत् = non-existence; आसीत् = was; इति श्रुतेः = as per the scriptural statement.

In this way, the inertness and delusory aspect of *māyā* is popularly experienced by one and all. However, when enquired, it is discovered to be inexplicable. For the *śruti* also declares "it is neither non-existence etc.". (in *Nāsadiya sūktam*). (128)

This *māyā* is known to exist without any doubt, by three sources of evidence --- the common man's experience, the scriptures and the logic. The nature of *māyā* is peculiar and incomprehensible.

Etat ittham laukika dr̥ṣṭyā sarvaiḥ api anubhūyate: This *māyā* or *prakṛti* as explained above is experienced by everyone in the world and is admitted to exist.

Yukti dr̥ṣṭyā tu anirvācyam: When one starts enquiring into the nature of *māyā*, with logic; it is impossible to define it in words.

Na asat āsīt iti śruteḥ: The *śruti* also says that *māyā* is neither existence nor non-existence.

This contradiction in the nature of *māyā* is further explained ---

नासदासीद्विभातत्वान्नो सदासीच्च बाधनात् ।
विद्यादृष्ट्याश्रुतं तुच्छं तस्य नित्यनिवृत्तितः ॥१२९॥

Nāsadā sīt vibhā tatvāt no sadā siccā bādhanāt
Vidyā dr̥ṣṭyā śrutam tucchaṁ tasya nitya nivṛttitaḥ (129)

असत् न = (that ignorance) not non-existence; आसीत् = is; विभातत्वात् = being experienced; च = and; सत् = existent; न उ आसीत् = is not either; बाधनात् =

because it is negated by knowledge; विद्या दृष्ट्या = and as per vision of scriptures; तुच्छम् = meaningless; श्रुतम् = is heard; तस्य = of that ignorance; नित्य निवृत्तितः = is always not operative.

The ignorance (*māyā*) is neither non-existence, for it is experienced by all; nor is it existence for it is negated by knowledge. It is never existent (immaterial) from the vision of wisdom, as per the *śruti*, because it never was in all periods of time. (129)

The meaning of what the *śruti*-s say is further elucidated:

Asat na āsīt vibhātatvāt na ca sat āsīt bādhanāt: The existence of *māyā* or ignorance cannot be denied because its effects are experienced by everyone. Nor can it be said to exist to be a reality because, it (the ignorance) can be removed. That which can be removed cannot be the reality.

For example darkness cannot be said to not-exist because we do suffer on account of it, we stumble and fall etc. At the same time it cannot be said to exist, it cannot be studied. The moment light is brought to examine it, it has gone! So darkness exists as well as it does not exist.

Vidyā dr̥ṣṭyā tucchaṁ śrutam: In essence ignorance cannot exist in the three periods of time, from the scriptural point of view. In this way, there are these three confusing views about *māyā*: it exists, it does not exist, it cannot be known.

Tasya nitya nivṛttitaḥ: From the point of the Absolute, - the *suddha caitanya*, there is nothing like ignorance or *avidyā*.

The three qualities of *māyā* are further defined ---

तुच्छाऽनिर्वचनीया च वास्तवी चेत्यसौ त्रिधा ।
ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥१३०॥

*Tucchā 'nirvacanīyā ca vāstavī cetyasau tridhā
jñeyā māyā tribhīr bodhaiḥ śrouta yauktika laukikaiḥ* (130)

असौ माया = this *māyā*; श्रौत = as per scriptures;
यौक्तिक = as per logic; लौकिकैः = as per popular experience;
त्रिभिर्बोधैः = in three ways to be known as; तुच्छा
= meaningless; च = and; अनिर्वचनीया = inexplicable;
च = and; वास्तवी = real; इति = thus; त्रिधा = three
types; ज्ञेया = is worthy of knowing.

The *māyā* is conceived in three ways as immaterial,
inexplicable and real according to the three sources of knowledge
viz. *śruti*, logic and popular belief, respectively. (130)

Asau māyā śrouta yauktika laukikaiḥ tribhīr bodhaiḥ :
From the point of view of *śāstra vicāra*, logical approach
and common experience, *māyā* is understood in three
ways viz. :

Tucchā anirvacanīyā ca vāstavī ca iti tridhā jñeyā :
Māyā is never existent, it cannot be described or defined,
and it is real, respectively.

An example is given to illustrate---this triple nature of
understanding ---

अस्य सत्त्वमसत्त्वं च जगतो दर्शयत्यसौ ।
प्रसारणाच्च संकोचाद्यथा चित्रपटस्तथा ॥१३१॥

*Asya sattvama sattvaṁ ca jagato darśaya tyasau
Prasāra ṇacca saṅkocādyathā citra paṭa stathā* (131)

यथा = as; चित्रपटः = canvas paintings; प्रसारणात् = by
unrolling (reveals the picture on it); च = and; संकोचात्
= by rolling up (again withdraws or hides the picture);

तथा = in the same way; असौ = this *māyā* by unfoldment
and enfoldment; अस्य जगतः = of this world; सत्त्वम् = presence;
दर्शयति = reveals; च = and; असत्त्वम् = absence is
revealed by *māyā*.

Just as a canvas reveals or conceals the painting by its
unrolling or rolling, so too this *māyā* reveals or conceals the
world by its operation. (131)

Yathā citrāpaṭaḥ prasāraṇāt ca saṅkocāt : When a picture
(painting) is brought in contact with light, that is when
it is unrolled or unveiled, it is revealed to the viewer,
when the light is withdrawn i.e. when the picture is rolled
up (again) it cannot be seen.

Tathā asau asya jagataḥ satvam asatvaṁ ca darśayati :
In the same way, this *māyā* which is of the nature of
ignorance, makes the world appear real when it operates,
when *māyā* does not operate, then the world no longer
appears real.

Thus *māyā* or *prakṛti* becomes the cause for the
manifestation or non-manifestation of the world.

After these three qualities of *māyā* have been defined,
namely, that it is, it is not, it is absolutely not in the Absolute
Truth; two more qualities of *māyā* are explained ---

अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम् ।
स्वतन्त्राऽपि तथैव स्यादसङ्गस्यान्यथाकृतेः ॥१३२॥

*Asvatantrā hi māyā syāt apratīter vinā citim
Svatantrā'pi tathaiva syāt asaṅgasyā nyathā kṛteḥ* (132)

चितिम् विना = without consciousness; अप्रतीतेः = not being
known; माया हि = *māyā* indeed; अस्वतन्त्रा = dependent;
स्यात् = is; तथा = as well as; असङ्गस्य = of the unattached
Self; अन्यथा कृते = making it appear of other kind i.e.

with attachment and modifications; स्वतन्त्रा = independent; अपि = also; स्यात् एव = is.

This *māyā* is dependent for its existence on the conscious perceiver i.e. Pure Self. *Māyā* independently creates the unattached Self into a dependent and attached *jīva*. (132)

Citum vinā apratīteḥ māyā hi asvatantrā syāt: Māyā is not independent because, without association with consciousness---the *Puruṣa*, there cannot be the illusion of the world.

Tathā eva asaṅgasya anyathā kṛte svatantrā api syāt: It is also totally independent! How? Although, the *Puruṣaḥ* is non-attached, when he is associated with *māyā*, he seems to become totally attached and deluded. That which is *ānanda svarūpa* becomes the conditioned *jīva*.

How *māyā* degrades the *Kūṭastha asaṅga Ātmā* to the level of the *Īśvara-jīva-jagat* is stated ---

कूटस्थासङ्गमात्मानं जगत्वेन करोति सा ।
चिदाभासस्वरूपेण जीवेशावपि निर्ममे ॥१३३॥

Kūṭasthā saṅga mātmanāṁ jagattvena karoti sā
Cidābhāsa svarūpeṇa jīveśā vapi nirmame (133)

सा = that *māyā*; कूटस्थ असङ्गम् आत्मानम् = to be unattached *Kūṭastha Caitanya*-the Self; जगत्-त्वेन = in the form of world; करोति = makes appear; चिदाभास स्वरूपेण = by conditioned consciousness i.e. *cidābhāsa*; जीव-ईशौ = *jīva* and *Īśvara*; अपि = and; निर्ममे = creates them as separate from each other as cause and effect.

She, as though, transforms the immutable unattached *Ātman* into the world of constant change, on one hand, while through the reflection of the consciousness in *māyā*, creates the *jīva* and *Īśvara* on the other hand. (133)

Sā Kūṭastha asaṅgam Ātmānaṁ jagattvena karoti: This *māyā*, converts the *Kūṭastha*, non-attached *Ātmā* into the world of names and forms.

Cidābhāsa svarūpeṇa jīva īsau api nirmame: Not only is the inert world created by *māyā*, but in the reflected consciousness of the *Kūṭastha*, even the *jīva* and *Īśvara* are created. When the *Kūṭastha* rules and controls *māyā*, it becomes *Īśvara*, and while the same *Kūṭastha Caitanya* comes under the influence of *māyā* it becomes the suffering or enjoying *jīva*. In this peculiar manner, *māyā* or *prakṛti* created the world.

If *māyā* has transformed the *Kūṭastha Caitanya* into other (*anyathā*) things, does it mean that the *Kūṭastha* has suffered its own nature? This is refuted in the next line. Although, the *Kūṭastha* is, as if changed into the *jīva-jagat-Īśvara*, in reality nothing happens!---

कूटस्थमनुपद्रुत्य करोति जगदादिकम् ।
दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः ॥१३४॥

Kūṭastha manupa drutya karoti jagadā dikam
Durghaṭaika vidhā yinyāṁ māyāyāṁ kā camat kṛtiḥ (134)

कूटस्थम् = to the *Kūṭastha*; अनुपद्रुत्य = without subjecting to any influence; जगद् आदिकम् = *jīva, jagat, Īśvara*; करोति = *māyā* creates; दुर्घटक-विधायिन्याम् = that which can make an impossible happen; मायायाम् = to such *māyā*; का = what is; चमत्-कृतिः = wonder?

This *māyā* creates the world etc., without involving and affecting the immutable Self (*Kūṭastha*). What is a great wonder for *māyā* who is expert in achieving the impossible? (134)

Kūṭastham anupadrutya jagadādikam karoti: Without affecting the *Kūṭastha* in any way, the *māyā* creates the *jagat, jīva* and *Īśvara*. *Māyā* creates the impossible. That is its nature.

Durghaṭaika vidhā yinyām māyāyām kā camatkṛtiḥ: To *māyā*, which by its very nature is a creator of the impossible, where is the surprise, if it has created the world of plurality, *jīva* and *Īśvara*?

The above thought is reiterated in the next *śloka*---

द्रवत्वमुदके वह्नावौष्ण्यं काठिन्यमश्मनि ।
मायाया दुर्घटत्वं च स्वतः सिद्ध्यति नान्यतः ॥१३५॥

Dravatvam udake vahnāu auṣṇyam kāṭhinyam aśmani
Māyāyām durghaṭatvam ca svataḥ siddhyati nānyataḥ (135)

उदके = in water; द्रवत्वम् = liquidity; वह्नौ = in fire; औष्ण्यम् = heat; अश्मनि = in stone; काठिन्यम् = hardness; मायाया दुर्घटत्वम् = the creativity of the impossible; च = and; स्वतः = independent; सिद्ध्यति = is possible; अन्यतः न = not dependent on anything else.

Just as the liquidity of water, heat of fire and hardness of the stone is self-determined without any cause, so also the creating and achieving the impossible is self-determined with *māyā*. (135)

Udake dravatvam vahnau auṣṇyam aśmani kāṭhinyam svataḥ siddhyati na anyataḥ: Just as the liquidity in the water, the heat in the fire or the hardness in the stone are natural and not due to any other cause; *Māyāyā durghaṭatvam ca (svataḥ siddhyati)*: in the same way, *māyā* does strange and impossible things unique to its nature. (*Ādi Śaṅkara* describes *māyā* as that which is expert in creating the impossible--- *Māyā Pañcakam*).

However the wonder ceases to be a wonder, once the reality is known---

न वेत्ति लोकोयावत्तां साक्षात्तावच्चमत्कृतिम् ।
धत्ते मनसि पश्चात्तु मायैषेत्युपशाम्यति ॥१३६॥

Na veti loko yāvattām sākṣāt tāvat camat kṛtim
Dhatte manasi paścat tu māyai śetyupa śāmyati (136)

लोकः = a person; यावत् = as long as; ताम् = to that *māyā*; साक्षात् = directly; न = not; वेत्ति = come to know; तावत् = till then; चमत्कृतिम् = this wonderful aspect of *māyā*; मनसि = in their mind; धत्ते = is accepted; पश्चात्तु = however when known about *māyā*, thereafter; एषा = this; माया इति = is *māyā*; उपशाम्यति = gets calmed down about *māyā* and its effects.

As long as one does not know this inexplicable nature of *māyā*, so long her wonderful creation is considered as real by the mind. Ultimately, when one discovers her true nature, the impact of *māyā* disappears. (136)

(In some places the reading is *tam* and not *tām*, in such reading the meaning should be "to him" who is the weilder of *māyā*).

Lokaḥ yāvat tām sākṣāt na veti tāvat camat kṛtim: So long as the individual does not know the true nature of *māyā*, till then he will continue to be wonder struck at the inexplicable power of the *māyā*.

Paścat tu eṣā māyā iti manasi dhatte upaśāmyati: Once he has seen through the game of this *māyā* and understood the 'play' of *māyā*, then he is no more carried away by the imagined power of *māyā*.

So long as the spectators believe that the magician has truly made pebbles into coins, they will be wonder struck at his wizardry. But once they know that the money is not real, it was only a trick, they will no longer be enthralled by the magic show.

In the same way, the *jīva-jagat-Īśvara* creations of *māyā* will hold no importance or value to the individual, once it is clearly understood that they have been created out of nothing.

Therefore, the world does not deserve to be given validity and importance. Nor is it worthwhile to spend so much of thought enquiring into its nature:

प्रसरन्ति हि चोद्यानि जगद्वस्तुत्ववादिषु ।
न चोदनीयं मायायां तस्याश्चोद्यैकरूपतः ॥१३७॥

Prasaranti hi codyāni jagat vastutva vādiṣu
Na codanīyaṁ māyāyāṁ tasyā ścodyaika rūpataḥ (137)

जगत् वस्तुत्व वादिषु = those considering this world to be real; चोद्यानि = the astonishment and enquiry; प्रसरन्ति = do exist; तस्याः = of that *māyā*; चोद्यैक-रूपतः = being of the nature of wonder and inexplicable; मायायाम् हि = about *māyā*; चोदनीयम् न = there need not be any wonder or enquiry.

For the believers of the world to be real (like logicians etc.) questions continue to arise about *māyā*. However, those who consider the very existence of *māyā* to be *mithyā* (such as *vedāntin-s*) no questions need be raised by them, about *māyā*. (137)

Jagat vastutva vādiṣu codyāni prasaranti: For those (*tārikā-s* and *naiyyāyikā-s*) who consider the world to be a reality, enquiry into the nature of the world, *prakṛti*, *Īśvara* etc., appear valuable.

Māyāyāṁ hi codanīyaṁ na: On the other hand, for those who understand the *jīva-jagat-Īśvara* as only the *kārya* or the effect of *māyā*, they will have no question or enquiry about the world.

Tasyāḥ codyaika rūpataḥ: Because, the very existence of *māyā* is questionable, so *māyā* does not fall in the category of enquiry.

Just as it will be foolish to enquire into the nature of the snake (imagined) on the rope, similarly it will be futile to enquire into *māyā*.

Continuing the theme of *māyā* ---

चोद्येऽपि यदि चोद्यं स्यात्त्वच्चोद्ये चोद्यते मया ।
परिहार्यं ततश्चोद्यं न पुनः प्रतिचोद्यताम् ॥१३८॥

Codye'pi yadi codyaṁ syāt tvaccodye codyate mayā
Parihāryaṁ tataś codyaṁ na punaḥ prati codyatām (138)

चोद्ये अपि = although one may raise questions about this *māyā*; यदि = if; चोद्यम् स्यात् = and questions can be asked; त्वत् चोद्ये = on your questions also; मया = by me; चोद्यते = a question can be asked; ततः = therefore; चोद्यम् = the questioning and enquiry; परिहार्यम् = total rejection is the right way; पुनः = again and again; न = not; प्रतिचोद्यताम् = questions be asked to argue about.

If there is still a question about the very questionable *māyā*, then I also have a question about your question. It is better we do not go further into the enquiry about *māyā* and leave the topic of *māyā* here only. (138)

The teacher strongly asserts that it is useless to argue about *māyā*; it will lead us nowhere.

Codye'pi yadi codyaṁ syāt: If questions continue to be asked about that whose very existence itself is questionable, *Tvat codye mayā codyate*: On such questions, I can also ask counter questions.

One can go on endlessly tossing the argument to and fro, and no conclusion will ever be possible, since

the very existence of the object of arguments itself is in question!

Tataḥ codyaṁ parihāryaṁ punaḥ na prati codyatām: Rather than wasting effort on pursuing such arguments, the enquiry should be on how to remedy the illusion caused by *māyā*.

Let us not entertain anymore unwanted, unintelligent enquiry about *māyā* and its effects.

The focus of one's attention should be on the eradication of *māyā* and its impact on one's thinking. This is said in the next *śloka* ---

विस्मयैकशरीराया मायायाश्चोद्यरूपतः ।

अन्वेष्ट्यः परिहारोऽस्या बुद्धिमद्भिः प्रयत्नतः ॥१३९॥

Visma yaika śarīrāyā māyāyā ścodya rūpataḥ
Anveṣyaḥ parihāro 'syā buddhimat bhiḥ prayatnataḥ (139)

विस्मयैक = inexplicable and wonderful; शरीरायाः = embodiment; मायायाः = of the *māyā*; चोद्य रूपतः = being a doubtful existence; अस्याः = of such *māyā*; परिहारः = getting over; बुद्धिमद्भिः = by the wise men; प्रयत्नतः = by different ways; अन्वेष्ट्यः = should be discovered.

The *māyā* being of the nature of baffling existence and therefore being doubtful in its being, all efforts must be put forward for the removal of this *māyā* by the wise. (139)

Vismayaik śarīrāyā māyāyāḥ codya-rūpataḥ: The very nature of *māyā* is of surprise, wonder and of doubt.

Buddhimadbhiḥ asyā parihāraḥ prayatnataḥ anveṣyaḥ: The wise man should put forth efforts to remove it, and not waste time in enquiring about its nature. One does not waste time in enquiring about the nature of darkness, but without loss of time, one takes a light and remove it and get on with the next task.

Without defining the nature of *māyā*, how can one eradicate it? ---

मायात्वमेव निश्चेयमिति चेत्तर्हि निश्चिनु ।

लोकप्रसिद्धमायाया लक्षणं यत्तदीक्ष्यताम् ॥१४०॥

Māyātva meva niśceyam iti cet tarhi niścīnu
Loka prasiddha māyāyā lakṣaṇaṁ yat tadī kṣyatām (140)

मायात्वम् = the nature of *māyā*; एव = first; निश्चेयम् = one should determine; इति चेत् = if enquired; तर्हि = in that case; निश्चिनु = may you determine; लोकप्रसिद्ध = popular; मायायाः = of the *māyā*; यत्-लक्षणम् = that nature; तत् = that; ईक्ष्यताम् = let us see.

Thus, if one should first of all establish the nature of *māyā* (so that it can be transcended), let us do so. Let us see what is the understanding of the *māyā* among common people. (140)

Māyātvam eva niśceyam iti cet tarhi niścīnu: The teacher tells the student in reply to his question: 'we want to know the nature of *māyā*, because without that knowledge, how can one eradicate it?' If this is your difficulty, all right, let us do so.

Loka prasiddha māyāyāḥ yat lakṣaṇam tat īkṣyatām: Let us see, what the popular definition of *māyā* is?

The description of the nature of *māyā* is taken up ---

न निरूपयितुं शक्या विस्पष्टं भासते च या ।

सा मायेतीन्द्रजालादौ लोकाः संप्रतिपेदिरे ॥१४१॥

Na nirūpayitum śakyā viśpaṣṭaṁ bhāsatē ca yā
Sā māyetindra jālādau lokāḥ saṁprati pedire (141)

या = that which; निरूपयितुम् = defining; न = not; शक्या = is possible; च = but; विस्पष्टम् = distinctly; भासते = appears; सा = that is; मायेति = *māyā*; लोकाः = people; इन्द्रजाल आदौ = in examples like magic etc.; सम्प्रतिपेदिरे = known.

That which cannot be explained and determined, although distinctly experienced is *māyā*. People determined this nature of *māyā* on their experience of the magic show presented by the magician. (141)

Yā nirūpayitum na śakyā vispaṣṭam ca bhāsatē sā indra-jālādaṁ māyā itī: That is called *māyā* which cannot be described, but at the same time, it is distinctly seen. *Māyā* is like a magician's magic show. The various tricks are seen but cannot be explained!

Lokaḥ saṁpratipeditē: These *lakṣaṇa* or qualities of *māyā* are accepted by the world.

The world *jagat* is now analysed in the light of the two qualities of *māyā* ---

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।

मायामयं जगत्तस्मादीक्षस्वापक्षपाततः ॥१४२॥

Spaṣṭam bhāti jagaccedam aśakyam tannirūpaṇam Māyā mayam jagattasmāt iṅśasvā pakṣa pātataḥ (142)

इदम् जगत् = this world; स्पष्टम् = clearly; भाति = is experienced; तत्-निरूपणम् = the description of that (world); च = however; अशक्यम् = is not possible; तस्मात् = therefore; जगत् = the world; मायामयम् = is an effect of *māyā*; अपक्षपाततः = without any bias; ईक्षस्व = see.

This world is clearly seen, but its nature is beyond the scope of description. Therefore, you must without bias accept this world to be a delusion and an effect of *māyā*. (142)

Idam jagat spaṣṭam bhāti tat nirūpaṇam ca aśakyam: The world is clearly seen in all its plurality, but it is impossible to define or explain its nature. The laws of nature operate in very different ways at the relative level and at the totality level.

Tasmāt jagat māyāmayaṁ apakṣa pātataḥ iṅśasva: The world is a mere delusion. Therefore without any partiality or bias, try to understand that the world is nothing but a delusion and the effect of *māyā*.

The determining of the nature of the world has eluded even the wisest of men ---

निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।

अज्ञानं पुरतस्तेषां भाति कक्षासु कासुचित् ॥१४३॥

Nirūpayitu mārabdhe nikhilai rapī paṇḍitaiḥ Ajñānam purata steṣām bhāti kakṣāsu kāsucit (143)

निखिलैः = by all; पण्डितैः = the erudite scholars; अपि = although; निरूपयितुम् = describing; आरब्धे = if begin; तेषाम् पुरतः = in front of them; कासुचित् कक्षासु = after some stage of enquiry or description; अज्ञानम् = ignorance; भाति = will appear.

Even if all the learned people of the world start their investigation and description of the world, they certainly come to a dead end in their attempts, whereafter they cannot conclude definitely. (143)

Nikhilar paṇḍitaiḥ api nirūpayitum ārabdhe: Even all the learned men and scientists of the world begin to determine the nature of the world. *Teṣām purataḥ*: They can continue this investigation only upto a certain stage, and thereafter, *Kāsucit kakṣāsu ajñānam bhāti*: they come to a dead end. They cannot come to any definite conclusion. Time is not a straight line, it is a *kāla chakra*. Therefore, it is impossible to determine when the world was created.

The author poses some imponderable questions ---

देहेन्द्रियादयो भावा वीर्येणोत्पादिताः कथम् ।

कथं वा तत्र चैतन्यमित्युक्ते ते किमुत्तरम् ॥१४४॥

*Dehendri yādayo bhāvā vīryeṇot pādītāḥ katham
Katham vā tatra caitanyam ityukte te kimuttaram (144)*

देह इन्द्रियादयः भावाः = objects like body, senses etc.; वीर्येण = by the seeds; कथम् उत्पादिता = how are born; तत्र = in them; वा = and; चैतन्यम् = the consciousness; कथम् = how arrived; इति = this way; उक्तेः = when asked; ते = with you; किम् = what; उत्तरम् = is the reply.

The question like (i) "how the bodies with limbs etc., are born out of the sperm and ovum" and (ii) wherefrom the consciousness has entered in the foetus? What reply can you give? (i.e. none can answer such questions about the world). (144)

Deha-indriya ādayaḥ bhāvāḥ vīryeṇa katham utpādītāḥ: What is that because of which the seed has the possibility of growing into a full body complete with limbs, senses etc.?

Tatra caitanyam katham vā: Wherefrom does the consciousness manifest in the growing foetus? *Iti yukte te kim uttaram:* What answer will you give to these questions?

The teacher continues this line of thought ---

वीर्यस्यैव स्वभावश्चेत्कथं तद्विदितं त्वया ।

अन्वयव्यतिरेकौ यौ भग्नौ तौ वन्ध्यवीर्यतः ॥१४५॥

*Vīryasyaiva svabhāva ścet katham tadviditam tvayā
Anvaya vyatirekau yau bhagnau tau vandhya vīryataḥ (145)*

वीर्यस्य ~ = of the seed; एव = thus; स्वभावः चेत् = if you say that it is its nature; त्वया = by you; तत् = that nature of seeds; कथम् = how; विदितम् = did you know; यौ = that; अन्वय-व्यतिरेकौ = which is by association and exclusion; तौ = that; वन्ध्य-वीर्यतः = when implanted in barren women; भग्नौ = (*anvaya vyatireka*) fails.

If one replies that it is the nature of the seeds (to grow in a foetus and the appearance of consciousness in it), our question is how did you conclude this? Because, by the technique of *anvaya-vyatireka* i.e. inclusion and exclusion, we see that this technique fails to conclude the same in a barren woman where the foetus does not grow! (145)

Vīryasya eva svabhāvaḥ cet: If you say "that is the nature of the seed to manifest as body as well as Consciousness", *Tvayā tat katham viditam:* How do you know? What is the basis for your statement?

Anvaya vyatirekau yau tau vandhya vīryataḥ bhagnau: If the method of *anvaya-vyatireka* is applied to arrive at the cause without any doubt, it will fail when applied to the case of a barren woman, where the seed being the same, it cannot produce a child.

(*Anvaya-vyatireka* is a method by which the cause is proved to be independent of the effect, as for example, the fire can exist without smoke, but the effect i.e. the smoke is dependent on the cause or again, the gold, the cause can exist without being an ornament, but the golden ornaments depend for their existence on the gold.)

The seed of man, if it has the ability to grow into a body with limbs etc., wherever it is placed, it is seen that it does not grow in the case of a barren woman.

So the teacher concludes that the intellect cannot really comprehend whence, and wither came this world!---

न जानामि किमप्येतदित्यन्ते शरणं तव ।
अत एव महान्तोऽस्य प्रवदन्तीन्द्रजालताम् ॥१४६॥

*Na jānāmi kimapyetad ityante śaraṇam tava
Ata eva mahānto'sya pravadantī ndra jālatām* (146)

एतत् = this; किम् अपि = nothing; न = not; जानामि = I know; इति = in this way; अन्ते = ultimately; तव = your; शरणम् = refuge; अतः = therefore; एव = this; महान्तः = the wise men; अस्य = of this; इन्द्रजालताम् = of the nature of magical creation; प्रवदन्ति = say.

Ultimately, you will have to accept that 'I do not know'. The wise describe this alone as the inexplicable nature of *māyā* and the world. (146)

Etat kim api na jānami iti ante tava śaraṇam: After enquiring into this subject for so long, ultimately one gives up and says 'I do not know'.

Ata eva mahāntaḥ asya indrajālatām pravadanti: That is why all the wise people say that the world is like a magic show, it cannot be explained. It cannot be comprehended by the intellect which itself is the effect of *māyā*! So how can the effect know the cause? It is impossible.

How the subject of *māyā* and the creation of the world and its nature do not fall within the parameters of logic is explained in the next few *śloka-s* (147 to 150) ---

एतस्मात्किमिवेन्द्रजालमपरं यद्गर्भवासस्थितं
रेतश्चेतति हस्तमस्तकपदप्रोद्भूतनानाङ्कुरम् ।
पर्यायेण शिशुत्व यौवनजरा वैषैरनेकैर्वृतं
पश्यत्यत्ति शृणोति जिघ्रति तथा गच्छत्यथागच्छति ॥१४७॥

*Etasmāt-kimivendra jāla maparam yad garbha vāsa sthitam
Retaś cetati hasta mastaka pada prod bhūta nānāṅ kuram
Paryāyeṇa śiśutva yauvana jara veṣai ranekair vṛtam
Paśya tyatti śṛṇoti jighrati tathā gaccha tyathā gacchati* (147)

एतस्मात् = more than this; अपरम् = other; इन्द्रजालम् = like a magical creation; किम् = what can be?; यत् = that; गर्भवासस्थितम् = seated in the uterus; रेतः = seed; चेतति = becomes conscious; हस्त = hands; मस्तक = head; पद = legs; प्रोद्भूत नाना अङ्कुरम् = grows with many appendages; पर्यायेण = (thereafter) in a sequence; शिशुत्व = childhood; यौवन = adolescence; जरा = old age; वैषैः = by stages; अनेकैः = different; वृतम् = with modifications; पश्यति = sees; अत्ति = eats; जिघ्रति = smells; शृणोति = hears; तथा = similarly; गच्छति = goes; अथ = and; आगच्छति = comes.

What can be more surprising and magical than to see that the seed (of man) starts showing signs of life when placed in the uterus, and further starts germinating limbs like head, hands, legs etc. The same body, thereafter, going through various modifications like childhood, youth and old age, while it also sees, eats, hears, smells and also move's (by coming and going). (147)

Etasmāt aparam indrajālam kim?: What can be more surprising and inexplicable than the fact that:

Yat garbhavāsa sthitam retāḥ cetati: In the womb of the mother, the seed starts showing signs of life.

Hasta mastaka pada prod bhūta nānāṅ kuram: And the zygote develops hands, head, legs etc., and *Paryāyeṇa śiśutva yauvana jarā veṣaiḥ anekaiḥ vṛtam*: in the next sequence, the embryo is born as a baby, and the same infant grows and passes through youth and old age, and undergoes many modifications, and *Paśyati atti śṛṇoti jighrati*

tathā gacchati atha āgacchati: he sees, hears, smells, goes and comes.

The same wonderful phenomenon is seen in case of a tree that grows from a tiny seed ---

देहवद्वटधानादौ सुविचार्य विलोक्यताम् ।

क्व धाना कुत्र वा वृक्षस्तस्मान्मायेति निश्चिनु ॥१४८॥

Dehavat vaṭa dhānādaṁ suvicārya vilokyatām
Kva dhānā kutra vā vṛkṣaḥ tasmāt māyeti niścīnu (148)

देहवत् = like the body (to be magical); वटधान आदौ = in case of seeds of fig tree; सुविचार्य = with proper enquiry; विलोक्यताम् = may you see; क्व धाना = what is the size of seeds; कुत्र वा वृक्षः = and what is the size of the tree; तस्मात् = therefore; माया इति = this is *māyā* indeed; निश्चिनु = know it for certain.

What we have observed in the case of a human body, is true with regards to a banyan tree also. If we think on similar lines, where is the tiny seed of the banyan tree and where is the mighty banyan tree? Therefore, all this should be considered as *māyā* alone. (148)

Dehavat vaṭadhānādaṁ suvicārya vilokyatām: As in the case of the human body, so in respect of the tiny seeds of banyan tree, just enquire carefully how that little seed germinates and grows.

Kvā dhānā kutra vā vṛkṣaḥ: Can it ever be imagined that this tiny seed has hidden inside it a huge banyan tree? The tree is so different from that seed.

Tasmāt māyā iti niścīnu: Therefore, know for certain that all this is the creation of *māyā* alone.

Logic and logicians cannot really fathom the nature and mystery of this whole creation ---

निरुक्तावभिमानं ये दधते तार्किकादयः ।

हर्षमिश्रादिभिस्ते तु खण्डनादौ सुशिक्षिताः ॥१४९॥

Niruktā vabhimānaṁ ye dadhate tārīkādayaḥ
Harṣa miśrā dibhiḥ ste tu khaṇḍanādaṁ suśikṣitāḥ (149)

ये = those; तार्किकादयः = the *naiyyāyikā-s* etc.; निरुक्तौ = in the explanation of creation of world etc.; अभिमानम् दधते = claim to be expert; ते = they; तु = indeed; हर्ष मिश्र आदिभिः = by the wisemen like *Harṣa Miśra* etc.; खण्डन आदौ = in *Khaṇḍana* books etc.; सुशिक्षिताः = are treated well in arguments.

Those logicians who are proud of their explanations and erudition about the world and *māyā*, are treated effectively in their own language by *Śrī Harṣa Miśra* in his treatise *Khaṇḍana khaṇḍa khādyā*. (149)

Ye tārīkādayaḥ niruktau abhimānaṁ dadhate: The *tārīkā-s* (the logicians) are so confident of the infallibility of their logic, that they are pleased with their own explanations of the nature of creation.

Te tu harṣa miśrādibhiḥ khaṇḍanādaṁ suśikṣitāḥ: However, the philosopher like *Harṣa Miśra* etc., has exposed the weakness in their logic in his treatise named *Khaṇḍana* etc. They are, as if, taught lessons in these expositions.

Logic should not be applied in those realms of knowledge which are beyond the bounds of logic ---

अचिन्त्याः खलु ये भावा न तांस्तर्केषु योजयेत् ।

अचिन्त्यरचनारूपं मनसाऽपि जगत्खलु ॥१५०॥

Acintyāḥ khalu ye bhāvā na tāṁstarkeṣu yojayet
Acintya racanā rūpaṁ manasā'pi jagat khalu (150)

ये = those; भावाः = things or themes; खलु = certainly; अचिन्त्याः = are not in the perview of thoughts; तान् = to them; तर्केषु = in the perview of logic; न योजयेत् = should not be employed; जगत् = the world; खलु = indeed; मनसा अपि = by mind also; अचिन्त्य रचना रूपम् = its nature being beyond the scope of knowing by mind.

That which does not fall in the perview of enquiry should not be dealt with by logic. This world is indeed inconceivable by mind. (Therefore, the world is inexplicable and cannot be proved by logic). (150)

Ye bhāvā khalu acintyāḥ tām tarkeṣu na yojayet: Those subjects which do not fall within the perview of comprehension by thought, one should not waste time in arguments based on logic.

Jagat khalu manasā api acintya racanā rūpaṁ: The world belongs to this category, for the mind is incapable of conceiving the nature of its creation.

However, that *māyā* is the inexplicable cause of this world can be deduced from deep sleep experience ---

अचिन्त्यरचनाशक्तिबीजं मायेति निश्चिनु ।
मायाबीजं तदेवैकं सुषुप्तावनुभूयते ॥१५१॥

Acintya racanā śakti bījaṁ māyeti niścīnu
Māyā bījaṁ tadevaikaṁ suṣuptā vanubhūyate (151)

अचिन्त्य रचना शक्ति = the power of creation which is beyond understanding; बीजम् = cause; माया इति = is *māyā*; निश्चिनु = know for certain; तत् एव = that alone; एकम् = one; माया बीजम् = the seed cause that is *māyā*; सुषुप्तौ = in deep sleep; अनुभूयते = is experienced.

Know for certain that, the seed for the creation of the world is the power called *māyā*, indeed. This singular cause *māyā*, is experienced during deep sleep. (151)

Acintya racanā śakti bījaṁ māyā iti niścīnu: The *māyā* is the cause of this world and is beyond comprehension. *Tat eva ekam māyā bījaṁ suṣuptau anubhūyate:* This singular seed of *māyā* is experienced by everyone only in deep sleep. One should, therefore, be fully convinced that this *māyā* is the seed, the cause for this wholly inexplicable creation.

This is further explained ---

जाग्रत्स्वप्नजगत्तत्र लीनं बीज इव द्रुमः ।
तस्मादशेषजगतो वासनास्तत्र संस्थिताः ॥१५२॥

Jāgrat svapna jagat tatra līnaṁ bīja iva drumah
Tasmā daśeṣa jagataḥ vāsanāḥ tatra saṁsthitāḥ (152)

तत्र = in the deep sleep state; बीजे द्रुमः इव = like the tree in the seed; जाग्रत् = waking; स्वप्न = dream; जगत् = world; लीनम् = is in unmanifest form; तस्मात् = therefore; अशेष जगतः = of the total world; वासनाः = seed form; तत्र = in deep sleep state; संस्थिताः = is contained.

In the deep sleep state of consciousness, the waking and the dream world exists in an unmanifest form, just as the tree is in its seed. Therefore, the whole world exists in unmanifest seed-form in *māyā*. (152)

Bīja drumah iva jāgrat svapna jagat tatra līnaṁ: As the whole tree is contained in the seed in latent form; in the same way, total waking world and the dream world along with the waker and the dreamer are totally unmanifest in the *suṣupti avasthā* i.e. in deep sleep.

Tasmāt aśeṣa jagataḥ vāsanāḥ tatra saṁsthitāḥ: Therefore, all these *vāsanā*-s or impressions of the whole

world or impressions are stored in seed form in the deep sleep state, and become manifest on waking up. Thus, there is continuity. It can therefore, be inferred that this deep sleep state, or causal body or *avidyā* or *māyā*, is the cause of total manifest world.

Now the author proceeds to explain how our experience in deep sleep is equivalent to the *māyā* or the cause of the world. What is the experience of *Īśvara* in association with *māyā*? How he creates the world and the individuality?

In *vedāntik* thought, *Īśvaratva* is always treated with reference to *jīva* and *jagat*, never as independent entity. *Īśvara* is always discussed from a relative standpoint, the other two points of relationship being the *jīva* and the *jagat*. Only when this tripartite relationship is fully understood, can one discard all the three standpoints and go beyond. For the *jīva* to imagine itself to be an individual entity, other entities called *jagat* and *Īśvara* are essential. These three entities are the play of *māyā*.

The purpose of this enquiry is ---

या बुद्धिवासनास्तासु चैतन्यं प्रतिबिम्बति ।
मेघाकाशवदस्पष्टचिदाभासोऽनुमीयताम् ॥१५३॥

Yā buddhi vāsanā stāsu caitanyam prati bimbati
Meghākāśa vada spaṣṭa cidābhāso' nu mīyatām (153)

या = those; बुद्धि-वासनाः = the unmanifest impression of the whole world; तासु = in them; चैतन्यम् = the pure consciousness; प्रतिबिम्बति = is reflected; मेघाकाशवत् = like the cloud space (as explained in *śloka* 20); अस्पष्ट = non-distinct; चिदाभासः = the reflected consciousness; अनुमीयताम् = be inferred that in the unmanifest impression, consciousness-reflection is!

The consciousness gets reflected in the impressions of the intellect (which exist in seed form in deep sleep). The reflection of the consciousness is indistinct and incomplete in the intellect, yet it can be certainly inferred to exist, as we infer the *meghākāśa*, the reflected space in the droplet of the clouds. (153)

Yāḥ buddhi vāsanāḥ tāsu caitanyam pratibimbati: All the *saṁskārā-s* of an individual are stored in the intellect, the *viññānamayaḥ kośaḥ* and these are absorbed in the *ānandamaya kośaḥ*, in the *kāraṇa śarīra*, in the deep sleep state. All the *saṁskārā-s* (*vāsanā-s*) are unmanifest. The consciousness gets reflected in this *vāsanā* stationed in the *buddhi*. The stronger the *vāsanā-s* the deeper the *abhimāna*, and such an individual on waking up experiences joy or sorrow depending on how powerful the *saṁskārā-s* impression had been.

Cidābhāsaḥ meghākāśavat aspaṣṭaḥ anumīyatām: The small water particles suspended in the form of clouds, have the capacity to reflect the space, but we cannot see the reflection clearly. They are *aspaṣṭa* (indistinct). However, the reflection can be inferred.

In the same way, *caitanya* is reflected in the total *buddhi* which contains the aggregate *vāsanā-s* of the total world. It is not seen clearly, but it can only be (*anumīyatām*) inferred.

Continuing the thought ---

साभासमेव तद्वीजं धीरूपेण प्ररोहति ।
अतो बुद्धौ चिदाभासो विस्पष्ट प्रतिभासते ॥१५४॥

Sābhāsa meva tadbījam dhīrūpeṇa prarohati
Ato buddhau cidābhāsaḥ vispaṣṭa prati bhāsate (154)

साभासम् एव = the reflected consciousness alongwith the latent impressions in the intellect; तत् बीजम् = that seed of the world; धी रूपेण = in the form of intellect; प्ररोहति

= grows in to waking and dream state; अतः = from this; बुद्धौ = in the intellect; चिदाभासः = the reflected consciousness; विस्पष्ट = distinctly; प्रतिभासते = is expressed.

The impressions of the unmanifest, waking and dream world alongwith the reflected consciousness manifests as intellect. Therefore, the reflected consciousness is distinctly manifest in the intellect. (154)

Sa ābhāsam eva tat bijam dhī rūpeṇa prarohati: In the same way all the *saṁskārā-s* contained in the individual intellect when they come in contact with the reflected consciousness, start manifesting in the waking as well as in the dream world.

Ataḥ buddhau cidābhāsaḥ vispaṣṭa prati-bhāsatē: Therefore, in the intellect, the reflected consciousness is distinctly visible in the form of different expressions of individuality.

Continuing the thought of the previous two *śloka-s---*

मायाभासेन जीवशौ करोतीति श्रुतौ श्रुतम् ।

मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥१५५॥

Māyā bhāsenā jīveṣau karotīti śrutau śrutam
Meghākāśa jalākāśau iva tau suvyaṣṭa sthītau (155)

माया = *māyā*; आभासेन = through reflected consciousness; जीवेशौ = *jīva* and *Īśvara*; करोति = creates; इति = in this way; श्रुतौ = in the scriptures; श्रुतम् = is heard; मेघाकाश = the cloud space; जलाकाश = the water space; इव = like; तौ = *jīva* and *Īśvara*; सुव्यवस्थितौ = are thus existing.

'The *māyā* creates *jīva* and *Īśvara* by the reflected consciousness in it', is declared by the *śruti*. These two exist as the *meghākāśa* and the *jalākāśa*. (155)

Māyā ābhāsenā jīveṣau karoti iti śrutau śrutam: What is *Īśvara*? The *śruti* (*Tap.U.* -9) says that *māyā* created the *jīva* and *Īśvara* as reflections of consciousness, in *māyā* and *avidyā*.

Tau meghākāśaḥ jalākāśaḥ iva suvyaṣṭa sthītau: There are four types of *ākāśa* or space: *ghaṭākāśa* (the *Kūṭastha*); the *jalākāśa* (the *jīva*); the *meghākāśa* (*Īśvara*) and *Mahākāśa* (the *Brahman*). Here it is stated that *Īśvara* is like the reflection of space in the droplets of water in the cloud and *jīva* is like the reflection of space in water, the former is inferred while the latter is directly known.

Elaborating the simile of *meghākāśa* with *Īśvara---*

मेघवद्वर्तते माया मेघस्थिततुषारवत् ।

धीवासनाश्चिदाभासस्तुषारस्थखवत्स्थितः ॥१५६॥

Meghavat vartate māyā megha sthīta tuṣāravat
Dhīvāsanā ścidābhāsaḥ tuṣārastha khavat sthītaḥ (156)

मेघवत् = like cloud (in space); माया वर्तते = is *māyā* (in the consciousness); मेघ-स्थित = in the clouds; तुषारवत् = like the water droplets; धी-वासनाः = impressions in the intellect; तुषारस्थ-खवत् = like reflected space in water droplets in the cloud; चिदाभासः = the reflected consciousness; स्थितः = is.

The *māyā* is the cloud. The droplets in these clouds reflect the space (to be known as *meghākāśa*). Similarly, in the clouds of the intellect alongwith latent impressions, the consciousness is reflected. It is called *cidābhāsa*. (156)

Meghavat māyā vartate: *Māyā* can be compared to the cloud; *Megha sthīta tuṣāravat dhīvāsanāḥ:* The *vāsanā* stored in the intellect are like the water particles in the cloud; and *Tuṣārastha khavat cidābhāsaḥ sthītaḥ:* The

reflected consciousness is like the space reflected in the water particles in the cloud.

Who and what is *Īśvara* according to scriptures, is quoted here to support the above view ---

मायाधीनश्चिदाभासः श्रुतौ मायी महेश्वरः ।

अन्तर्यामी च सर्वज्ञो जगद्योनिः स एव हि ॥१५७॥

*Māyā dhīna ścidābhāsaḥ śrutau māyī maheśvaraḥ
Antaryāmī ca sarvajña jagadyoniḥ sa eva hi* (157)

मायाधीनः = conditioned by *māyā*; चिदाभासः = reflected consciousness; मायी = the controller of *māyā*; महेश्वरः श्रुतः = is known as the great Lord in the scriptures; सर्वज्ञः = the omniscient; च = and; जगद्-योनिः = cause of the world; सः = he; एव = alone; हि = indeed is; अन्तर्यामी = the inner controller.

The *cidābhāsa* is dependent on and controlled by *māyā*. The controller of this *māyā* is called *maheśvaraḥ* in the scriptures. This *maheśvara* alone is the inner controller, omniscient and the womb of the world. (157)

Māyādhīnaḥ cidābhāsaḥ māyī maheśvaraḥ śrutau : The *śruti* says that the consciousness reflected in the *māyā* and the *māyā* together constitutes *Īśvara*. He is *Maheśvara*, he is the controller of *māyā* (S.U. 4.9.10; M.U. 6).

Sa eva hi antaryāmī sarvajña jagat yoniḥ ca : What are his qualities? He resides and rules in every being; he is *antaryāmī*, he is all-knowing, omniscient, so he is *sarvajñaḥ*, and he is the womb out of which the entire creation has come.

How is *Īśvara* omniscient, inner controller etc.? ---

सौषुप्तमानन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।

एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ॥१५८॥

*Sauṣupta mānanda mayam prakra myaivam śrutiḥ jagau
Eṣa sarveśvara iti so'yaṁ vedokta īśvaraḥ* (158)

सौषुप्तम् = to one in deep sleep state; आनन्दमयम् = who is all bliss; प्रक्रम्य = starting the discussions; श्रुतिः = scriptures; एवम् जगौ = thus said that; एष = this; सर्वेश्वरः इति = is all powerful etc.; सः अयम् = this is that; वेद उक्तः = as referred in *Vedā-s*; ईश्वरः = *Īśvaraḥ*.

The scriptural text beginning from 'this blissful consciousness in the deep sleep' and concluding by the remaining statement 'He alone is the Lord of all', declares the bliss sheath as *Īśvara*. (158)

Sauṣuptam ānandamayam prakramya śrutiḥ evam jagau : In the text commencing from 'In the deep sleep one enters the *ānandamaya kośaḥ*' upto 'He is the Lord' the *śruti* clearly says the *Īśvara* is none other than bliss sheath.

Ṣaḥ ayam eṣa sarveśvara iti vedokta īśvaraḥ : According to the *veda-s* this (the *ānandamaya kośa*) is *Īśvara* (M.U.5.6; B.U. 4.4.22).

The omniscience and other qualities of *ānandamaya kośaḥ* as *Īśvara* are not to be doubted, they have the authority of the *śruti* ---

सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।

श्रौतार्थस्यावितर्क्यत्वान्मायायां सर्वसंभवात् ॥१५९॥

*Sarvajñatvādike tasya naiva vipratipadyatām
Śroutārthasya vitarkyatvāt māyāyām sarva sambhavāt* (159)

तस्य = of that (all blissful self); सर्वज्ञत्व आदिके = omniscient etc.; एव न = never; विप्रतिपद्यताम् = be doubted about; श्रौतार्थस्य = the statements of *upaniṣad*; अवितर्क्यत्वात् = are not the topics to be doubted; मायायाम् = in the field of *māyā*; सर्वं संभवत् = everything is possible.

One should not doubt and suspect about omniscience etc., of the *Īśvara*. Because, the statements of scriptures are not meant for doubting and rejecting. Further, everything is possible with *māyā*. (159)

Tasya sarvajña tvādike na eva viprāti padyatām: The omniscience and other qualities of the *ānandamaya kośa* are not to be made the subject of argument, logic or *tarka*. Because, without *śraddhā* in the scriptures, one cannot progress at all.

Śrutārthasya avitarkyatvāt: The *śruti* statements are not meant to be doubted and discussed again and again; they are intended to be accepted and further efforts should be directed to understand the full and correct import of *śruti vākya*.

Māyāyām sarva sambhavāt: Besides, all that one imagines to be impossible is possible by *māyā*.

How *Īśvara* is *Sarveśvara* is explained in the next *śloka* ---

अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।
न कोऽपि शक्तस्तेनायं सर्वेश्वर इतीरितः ॥१६०॥

Ayam yat sṛjate viśvaṁ tadanya thayitum pumān
Na ko'pi śaktas tenāyam sarveśvara itīritaḥ (160)

अयम् = this (all blissful *Īśvara*); यत् विश्वम् = the world; सृजते = creates; तत् = that world; अन्यथयितुम् = contradicting or denying; कः अपि = none; पुमान् = person; न = not; शक्तः = is able; तेन = due to this reason;

अयम् = this (all blissful Self); सर्वेश्वरः = all powerful; इति ईरितः = is called.

None is able to change this world that is created by the *Īśvara*. Therefore, he is referred as *Īśvara* of all (*Sarveśvara*). (160)

Ayam yat viśvaṁ sṛjate tat anyathayitum kaḥ api pumān na śaktaḥ: This *Īśvara*, creates the waking and the dream worlds. Whatever the Lord has created, cannot be changed by anyone. His creation is immune to improvement or alteration.

Tena ayam sarveśvara iti iritaḥ: Therefore, he is called *Sarveśvara*: Whichever *vāsanā*-s manifest out of the *ānandamaya* and *vijñānamayaḥ kośā*-s, they cannot be changed by anyone's efforts. It is fallacious to imagine that the world will change or improve because of one's efforts or struggle. When this reality is understood, then indeed true Self-evaluation has taken place, and one comes to accept the world as we find it, thinking stops, and wisdom dawns.

How *Sarveśvara* (Lord) is *sarvajña* - the omniscient, is explained below ---

अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।
ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः ॥१६१॥

Aśeṣa prāṇi buddhīnāṁ vāsanā statra samsthītāḥ
Tābhiḥ kroḍī kṛtaṁ sarvaṁ tena sarvajña itīritaḥ (161)

तत्र = in the deep sleep state; अशेष = all; प्राणि बुद्धिनाम् वासनाः = the impressions/tendencies in the intellect of beings; संस्थिताः = are contained; ताभिः = with the help of these *vāsanā*-s; सर्वम् = total (world); क्रोडीकृतम् = is objectified; तेन = therefore, being the support of all tendencies; ईरितः = (the all blissful Self) is called as; सर्वज्ञः = Omniscient.

The impressions of all the beings are latently present in the *ānandamaya kośaḥ*. Therefore, he knows them all. On this count he is called as omniscient. (161)

Tatra aśeṣa prāpi buddhīnāṃ vāsanāḥ samsthitāḥ: The *vāsanā-s* of all living beings are existing in the ignorance during the deep sleep state.

Tābhiḥ sarvaṃ kroḍikṛtaḥ: By these *vāsanā-s* the entire world is an object of knowledge. When the intensity of desire in the totality for seeing colours and forms starts manifesting, the eyes are formed from the point of view of the seer, and the colours and forms are formed from the point of view of the seen. The same truth manifests as the seer in one place and seen in the other.

Tena sarvajña īritaḥ: Therefore, *Sarveśvara* -the Lord-is called *sarvajña*, the omniscient. He knows exactly what every *jīva* requires for the play of its own *vāsanā-s*.

If *Īśvara* is *Sarveśvara* and *sarvajña*, and if the same *Īśvara* is in the totality as well as in the individuality, why are we not able to know this directly? ---

वासनानां परोक्षत्वात्सर्वज्ञत्वं न हीक्ष्यते ।
सर्वबुद्धिषु तद्दृष्ट्वा वासनास्वनुमीयताम् ॥१६२॥

Vāsanānāṃ parokṣatvāt sarvajñatvaṃ na hī kṣyate
Sarva buddhiṣu tad dṛṣtvā vāsanā svanu mīyatām (162)

वासनानाम् = these tendencies; परोक्षत्वात् = being indirect; सर्वज्ञत्वम् = omniscience; न हि = not; ईक्ष्यते = directly experienced; सर्व बुद्धिषु = in all intellects; तद् दृष्ट्वा = Omniscience having seen; वासनासु = in the impressions of the intellect; अनुमीयताम् = Omniscience be inferred.

The omniscience of the *Īśvara* is not seen by us, the *vāsanā-s* being unknown to us directly (unless they are manifested in

the intellect). Therefore, the *Īśvara* should be inferred to be omniscient, being expressed through intellect. (162)

Vijñānamayaḥ kośa is where all the *vāsanā-s*, the millions of impressions from millions of lives are accumulated. Identification with these *saṃskāra-s* creates the *jīvātma bhāva* which manifests from *vijñānamayaḥ kośa* onwards. In deep sleep all the four other *kośā-s* are absorbed in the *ānandamaya kośa*. Therefore, *ānandamaya kośa* -consciousness is called *prājña*. This is at the individuality level. The same thing operates at a macrocosmic level. All the *vāsanā-s* in all the intellects in all individuals are absorbed in *mahāpralaya* and remain in seed form till they manifest themselves again in the next cycle of creation.

In the *ānandamaya kośa*, in deep sleep state all differences end. The *vijñānamayaḥ kośa* which is the controller of the other three *kośā-s*. In deep sleep, *jīva* himself is absent, being absorbed in the *ānandamaya kośa*, in an unmanifest condition. Thus one is in the totality and not in the individuality. There is only one common experience 'I had a blissfully sound sleep. I did not know anything!'. The mother is no more a mother, the father is no more a father, there is no question of *veda*, *Bhagavān* etc. Every form of otherness is gone. We are one with the *Īśvara*.

Such being the case, the doubt arises why are we not able to know the *sarvajñatā*?

Vāsanānāṃ parokṣatvāt sarvajñatvaṃ na hī īkṣate: The *vāsanā-s* are not known to us until they start manifesting. Although they are illumined by the light of consciousness, they are *parokṣa* i.e. unmanifest, unknown, imperceptible.

Sarva buddhiṣu tad dṛṣtvā vāsanāsu anumīyatām: Because, all the *vāsanā-s* in everybody's *buddhi* are in the *vijñānamayaḥ kośa* but *Īśvara*, the *sarvajña*, is beyond that in the *ānandamaya kośa*. How can the *jīva* which is in the *vijñānamayaḥ kośa* with its individuality understand

what is in the *ānandamaya kośa*, where there is no duality? Therefore, being present in all the intellects, the *Īśvara* is inferred as omniscient.

Now the teacher explains how *Īśvara* is *antaryāmin* - the inner controller ---

विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।
अन्तस्तिष्ठन्मयति तेनान्तर्यामितां व्रजेत् ॥१६३॥

*Vijñāna maya mukhyeṣu koṣeṣu nyatra caiva hi
Antasti ṣṭhan yamayati tenān taryā mitām vrajet* (163)

विज्ञानमय मुख्येषु = starting from intellectual sheath; कोशेषु = upto food sheath; च = and; अन्यत्र = other places (like earth etc); एव = also; अन्तस्तिष्ठन् = residing in them; यमयति = controls; तेन = because of this; अन्तर्यामिताम् = being the core of everything; व्रजेत् = (all blissful self) attains; हि = indeed.

The *Īśvara* controls the *vijñānamayaḥ kośa* along with other *kośa*-s as also the objective world from within. Therefore, the consciousness conditioned by the *ānandamaya kośa* i.e. *Īśvara* attains the status of inner controller. (163)

Vijñānamayaḥ mukhyeṣu koṣeṣu ca anyatra eva hi antaḥ tiṣṭhan yamayati: Starting from the *vijñānamayaḥ kośa* and including all the other three sheaths of mind, *prāṇa* and gross body, the *ānandamaya kośa* is the very substratum of all the four *kośa*-s being inside them. Therefore, the *ānandamaya kośa* manifests in and through all the four *kośa*-s and is their controller. Similarly, *Īśvara* controls the other element by entering in them. *Tena antaryāmitām vrajet*: And therefore, *Īśvara* is called *antaryāmin*. (M.U. 5-6; B.U. 3.7; T.U. 1.0).

There is another way of establishing the *antaryāmitvam* of *Īśvara*: In deep sleep, only the causal body is functioning,

the other two bodies being unmanifest. In the dream state of consciousness, it is not only the subtle body that is operating but also the causal body, because the dreams arise only out of the *vāsanā*-s stored in seed form in the causal body. In the waking state of consciousness all the three bodies operate simultaneously; one's expression as an individual gross body depends upon the state of the mind, and the state of the mind (subtle body) is dependent upon the impressions or *vāsanā*-s which were dormant in the causal body --- the *ānandamaya kośa*. Thus all the four *kośa*-s representing the gross and subtle bodies are under the direct control of *ānandamaya kośa* indicating its *antaryāmitvam*.

From the above, the seeker can infer what his spiritual *sādhana* should be. The *vāsanā*-s need to be cleared out because as are the *vāsanā*-s, so are their expressions through the mind. Therefore, the quality of the mind should be purified, refined through the absence of *rāga*, *dveṣa*, ability to control the mind and focus it on its own source, and not getting lost in the world.

The *Bṛhadāraṇyaka upaniṣad* is quoted in this context ---

बुद्धौ तिष्ठन्नान्तरोऽस्या धियानीक्ष्यश्च धीवपुः ।
धियमन्तर्यमयतीत्येवं वेदेन घोषितम् ॥१६४॥

*Buddhau tiṣṭha nnāntaro'syā dhiyā nīkṣyaśca dhī vapuḥ
Dhiya mantar yamayatīti evaṁ vedena ghoṣitam* (164)

बुद्धौतिष्ठन् = staying in the intellect; अस्याः आन्तरः = is beyond the intellect; च = and; धिया = by the intellect; अनीक्ष्यः = not comprehended; धीवपुः = the intellect being its body; धियम् = of the intellect; अन्तर्यमयति = controls from within; इति एवम् = in this way; वेदेन = by *veda*; घोषितम् = is declared.

The *vedā-s* declare that the *Īśvara* by being the inner dweller of the intellect controls the intellect. He cannot be comprehended by the intellect. (164)

Buddhau tiṣṭhan asyāḥ āntaraḥ dhiyā anīkṣyah ca: Staying in the *buddhi*, the *ānandamaya kośa* - the *Īśvaraḥ* controls even the *buddhi* and therefore cannot be known by the intellect.

The intellect can manifest only because of the *ānandamaya kośa* and therefore, the intellect is not the appropriate instrument to enquire into the nature of *ānandamaya kośa*. Therefore, *Īśvara* or *ānandamaya kośa* cannot become the subject matter of perception by the intellect.

Dhīvapuh: The intellect is the 'body' for the *ānandamaya kośa*. When a diamond is kept inside a beautiful velvet lined box, the box is not valuable per se, the box is kept because of the valuable content. The box acts as the 'body' for the diamond. In the same way, because of the *ānandamaya kośa* (diamond) that the *jīvatva* or *vijñānamayaḥ kośa* (the box) is possible. Therefore the *Īśvara*, the *ānandamaya kośa* is *antaryāmin*. By being inside, it controls the outside.

Dhīyam antar-yamayati iti evaṁ veden ghoṣitam: From inside the intellect, the *ānandamaya kośa* is controller. This is what is declared by the *vedā-s* (B.U. 3.7.15).

How is the *Īśvara* able to be inside the world as well as control the world by being inside? Lord *Kṛṣṇa* says (B.G. VII 4-6) "The whole universe is sustained by me. I am the origin of the world and its dissolution as well".

At the level of the individuality, from the *ānandamaya kośa*, the deep sleep state of consciousness, the dream and the waking states emerge and they go back to the deep sleep state. In this way the author is bringing out two points: one, *Īśvara* is the material cause of the world

(matter) and two, he is also the efficient cause, the consciousness. *Jagat* is where the *upādhi* of matter conditioning is predominant; *jīva* or *Īśvara* is the predominance of consciousness manifested in matter. And *Paramātmā* is beyond all the three - *jīva*, *jagat* and *Īśvara*.

The above thought is simplified through an example ---

तन्तुः पटे स्थितो यद्वदुपादानतया तथा ।

सर्वोपादानरूपत्वात्सर्वत्रायमवस्थितः ॥१६५॥

Tantuḥ paṭe sthito yadvad upādāna tayā tathā
Sarvo pādāna rūpatvāt sarvatrā yama vasthitaḥ (165)

यद्वत् = as; तन्तुः = threads; उपादानतया = by being material cause; पटे = in the cloth; स्थितः = exists; तथा = similarly; सर्व-उपादान-रूपत्वात् = being the material cause of everything; अयम् = this (all blissful Self *Īśvara*); सर्वत्र = in total world; अवस्थितः = is staying.

As the thread constitutes material cause of the cloth and thereby pervades the cloth, so also, the inner controller *Īśvara* also being the material cause of the world is present in the whole world. (165)

Yadvat tantu upādānatayā paṭe sthitaḥ: Just as the thread is the material out of which the cloth is made and hence the thread is present in the cloth.

Tathā sarvopādāna rūpatvāt ayam sarvatra avasthitaḥ: In the same way, the *Īśvara* is the material cause of the total manifestation and therefore, the *Īśvara* is immanent as the material cause for the whole universe.

The material cause for the pot is the mud, not the pot-maker. The pot-maker has no more control over the pot once it is made and goes into others' hands. This is not so in case of *Īśvara* --- He is simultaneously the material cause (the mud) and the efficient cause (the

pot-maker) of the world. He is at once the *nimitta* and *upādāna kāraṇa* (*abhinna nimitta upādāna kāraṇa*).

When the pot-maker as the efficient cause is removed (separated) from the pot, the pot continues to be. But when *Īśvara* is removed from the world, the world cannot exist. Therefore *Īśvara* is the *antaryāmin*, the controller from inside.

Taking the simile of the thread in the cloth to a subtler level ---

पटादप्यान्तरस्तन्तुस्तन्तोरप्यंशुरान्तरः ।
आन्तरत्वस्य विश्रान्तिर्यत्रासावनुमीयताम् ॥१६६॥

Paṭā dapyāntara stantuḥ tanto rapyamśu rāntaraḥ
Āntaratvasya viśrāntiḥ yatrā sāvanu mīyatām (166)

पटाद् अपि = to the cloth; आन्तरः = interior; तन्तुः = is thread; तन्तोः = to the thread; अपि = also; आन्तरः = interior; अंशुः = fibre; यत्र = where; आन्तरत्वस्य = of the hierarchy of being interior; विश्रान्तिः = concludes; असौ = at that point (the *Īśvara*); अनुमीयताम् = one should infer.

Subtler than the cloth is the thread. Subtler than the thread are the cotton fibres that constitute the thread. There is no further going about what is subtler than the fibre. This is the final point. Similarly, the *Īśvara* must be understood by inference, where the final point is reached. (166)

Here the *tāratamya* (sequence of subtlety) of the "innerness" of *Īśvara* is indicated in increasing degrees of *sūkṣmatā* (subtlety).

Paṭāt api āntaraḥ tantuḥ: The cloth is the outermost, the grossest; internal to the cloth, subtler than it, is the thread; *Tantuḥ api āntaraḥ amśuḥ*: subtler than the thread is the fibre; *Yatra āntaratvasya viśrāntiḥ asau anumīyatām*: The fibre is not created by man; the sequencing stops

here. The thread depends on the fibre, and the cloth in turn depends on the thread. The fibre is independent of the other two.

In the same way *Īśvara* is the innermost, subtlest limit (*viśrāntiḥ*) of the total creation. He is the *amśu*, the *ānandamaya kośa*, the *antaryāmin*.

Īśvara is so subtle that it can only be inferred from its manifested form ---

द्वित्रान्तरत्वकक्षाणां दशनिऽप्ययमान्तरः ।
न वीक्ष्यते ततो युक्तिश्रुतिभ्यामेव निर्णयः ॥१६७॥

Dvitrānta ratvaka kṣāṇām darśane'pyaya māntaraḥ
Na vīkṣyate tato yukti śrutir bhyāmeva nirṇayaḥ (167)

द्वित्रान्तरत्व कक्षाणाम् = of the second and third degrees of subtlety; दशनि अपि = although seen; अयम् = this Self; आन्तरः = is subtler; न = not; वीक्ष्यते = is seen; ततः = therefore; युक्ति-श्रुतिभ्याम् = by the logical enquiry and scriptural authority; एव = only; निर्णयः = (the Self) is determined.

Although we may be able to see the subtler existence upto two or three degrees (such as upto mind, intellect etc.) this inner controller is not seen. Therefore, one has to conclude about its existence on the strength of scriptures and logic and not by any other means. (167)

In case of the cloth, the sequence was pursued upto the second level (from cloth to thread to fibre). In the case of *Īśvara* how far does one need to go to see *Īśvara*?

Dvityāntaratva kakṣāṇām darśane api ayam āntaraḥ na vīkṣyate: One can go only upto a certain point. Beyond that level, even if one wants to see, one will not be able to perceive the *antaryāmin*, because it is subtler

even beyond the second, third and more degrees of *śūkṣmatva*.

If that is so, how does one know that one has arrived at the ultimate destination - *Īśvara* or *ānandamaya kośa*?

Tataḥ yukti-śrutibhyām eva nirṇayaḥ: Therefore, by following proper logical deduction based on the scripture's line of enquiry alone, can one arrive at the conclusion as to what *Īśvara* is.

When the fan rotates and the lights are on, one can infer electricity is manifesting, although it cannot be seen. So also *ānandamaya kośa* cannot be seen in its unmanifested state, but from observing the manifested world, one can infer that *Īśvara* is the controller and material cause of the world.

How the manifested universe is the 'body' of *Īśvara* is now explained (ref: *śloka* 164 ante) ---

पटरूपेण संस्थानात्पटस्तन्तोर्वपुर्यथा ।
सर्वरूपेण संस्थानात्सर्वमस्य वपुस्तथा ॥१६८॥

Paṭa rūpeṇa saṁsthānāt paṭas tantor vapur yathā
Sarva rūpeṇa saṁsthānāt sarvam asya vapuḥ tathā (168)

यथा = as; पट रूपेण = in the form of cloth; संस्थानात् = staying; तन्तोः = of the threads; वपुः = body; पटः = is cloth; तथा = in the same way; सर्व रूपेण = in the form of everything; संस्थानात् = being; सर्वम् = the whole world; अस्य = of this Self; वपुः = is the body.

The cloth is considered as the body of the thread, because the thread is its material cause, similarly, the *Īśvara* being the material cause of the world, the world is His body. (168)

Yathā paṭa rūpeṇa saṁsthānāt tantoḥ paṭaḥ vapuḥ: Just as the thread exists in the form of a cloth, and hence, cloth is the body of the thread.

Tathā sarva rūpeṇa saṁsthānāt sarvam asya vapuḥ: In the same way, the whole world is supported by *Īśvara*, and the whole creation is his 'body'. Body is that which has shape. The total creation is the body of *Īśvara* because he is its material cause. This is the nature of the *antaryāmin* --- that he controls the total creation by being its material cause.

An example is given to illustrate ---

तन्तोः सङ्कोचविस्तार चलनादौ पटस्तथा ।
अवश्यमेव भवति न स्वातन्त्र्यं पटे मनाक् ॥१६९॥

Tantoḥ saṅkoca vistāra calanādaḥ paṭas tathā
Avāśya meva bhavati na svātantryaṁ paṭe manāk (169)

तन्तोः = of the thread; सङ्कोच विस्तार चलन आदौ = contraction, expansion, movement etc; पटः = cloth; तथा = in the same way; भवति = expresses; अवश्यम् एव = certainly; पटे = for the cloth; स्वातन्त्र्यम् = independence; मनाक् = a bit; न = is not.

As is the contraction, expansion and movement of the thread, so is that of the cloth. The cloth has no independent existence at all. (169)

The body viz. the cloth is totally dependent on the thread. How?

Tantoḥ saṅkocavistāra calanādaḥ paṭaḥ tathā avāśyam: If the thread shrinks, the whole cloth gets shrunk; if the thread becomes loose, the cloth also expands; or if the threads are removed, the cloth gets torn or ceases to be. In this way the cloth is totally dependent on the thread for its condition and existence.

Paṭe svātantryaṁ manāk eva na bhavati: The cloth has no independent existence at all other than the thread. So also the world has no independent existence other than the *Īśvara*. In fact the whole world is nothing

but *Īśvara*. Lord *Kṛṣṇa* says 'I am the *Praṇava* in the *veda-s*, the sound in the space, life in the beings, light in the sun and the moon, smell in the earth.....' (B.G. VII-8,9).

Continuing the comparison of the thread and the cloth, the author explains how *Īśvara* supports the total world --

तथाऽन्तर्याम्ययं यत्र यया वासनया यथा ।

विक्रियेत तथाऽवश्यं भवत्येव न संशयः ॥१७०॥

*Tathā'ntar yāmyayam yatra yayā vāsanayā yathā
Vikriyeta tathā 'vaśyam bhavatyeva na saṁśayaḥ* (170)

तथा = in the same way; अयम् अन्तर्यामी = this inner controller; यत्र = wherever; यया = by whichever; वासनया = tendencies; यथा = as per; विक्रियेत = attains modifications; तथा = in that way; अवश्यम् एव = certainly; भवति = becomes; संशयः = doubt; न = is not.

Similarly, the inner controller depending upon the quality of the *vāsanā-s*, expresses itself, through them according to the *vāsanā-s*, there is not doubt about it. (170)

Tathā ayam antaryāmī yatra yayā vāsanayā yathā vikriyet: In the same way (as in the example of the dependence of the cloth on the thread), the *Īśvara* is *antaryāmī*. All the *vāsanā-s* which are contained in the *viññānamayaḥ kośa*, they fructify, germinate and manifest only in the presence of the *Īśvara*.

Tathā avaśyam eva bhavati na saṁśayaḥ: There is no doubt about it! The manifestation of different types of creation is supported by *Īśvara*. In reality, *Īśvara* alone is the Truth, the material cause of the world.

The *Bhagavad Gītā* (XVIII-61) is cited ---

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१७१॥

*Īśvaraḥ sarva bhūtānām hṛd-deśe'rjuna tiṣṭhati
Bhrāmayan sarva-bhūtāni yantrā rūḍhāni māyayā* (171)

अर्जुन = O'Arjuna; ईश्वरः = *Īśvara*; यन्त्र आरूढानि = identified with the body; सर्वभूतानि = all beings; मायया = by *māyā* his mysterious power; भ्रामयन् = prompting to participate; सर्वभूतानाम् = of all the beings; हृद्-देशे = in the heart; तिष्ठति = dwells.

O'Arjuna, the *Īśvara* residing in the hearts of beings, that are identified with the body, propels them in their respective activities, by the power of *māyā*. (171)

Arjuna Īśvaraḥ yantrā rūḍhāni sarva bhūtāni māyayā bhrāmayan: Oh Arjuna! that *Īśvara* who by the power of *māyā* makes all the things and beings, which are identified with the body, propels them into activities, or withdraws from the world.

Sarva bhūtānām hṛddeśe tiṣṭhati: By abiding in the heart of every being, thus the *Īśvara* is the inner controller of the world.

Now the author proceeds to explain the above *śloka* in detail to show how *Īśvara*, the *antaryāmin*, by being the material cause, is able to support and control the entire creation ---

सर्वभूतानि विज्ञानमयास्ते हृदये स्थिताः ।

तदुपादानभूतेशस्तत्र विक्रियते खलु ॥१७२॥

*Sarva bhūtāni vijñāna mayāste hṛdaye sthitāḥ
Tadupādāna bhūteśaḥ tatra vikriyate khalu* (172)

सर्वभूतानि = all the beings; विज्ञानमयाः = identified with intellectual sheath i.e. are *jīva*; ते = they; हृदये = in the heart; स्थिताः = are existing; तत्र = there; तद् उपादान = the material cause of that (intellectual sheath); भूतेशः = the blissful Self; खलु = certainly; विक्रियते = becomes.

All the *jīvā-s* are *viññānamayaḥ kośa* and exist in the heart, where exists the *Īśvaraḥ* who is the material cause of the *jīva*. This *Īśvara* manifests as *jīva* in the *viññānamayaḥ kośaḥ*. (172)

The first word that is taken up is “*Sarvabhūtāni*”.

Sarvabhūtāni viññānamayaḥ te hṛdaye sthitāḥ: The identification of consciousness with the *vāsanā-s* in *viññānamayaḥ kośa* is called *jīvātma bhāva*. The *jīva* is seated in the heart (the *Puruṣa* is of the size of a thumb, and is seen in the centre of heart (K.U.)).

Tatra tad upādāna bhūteśaḥ: The *ānandamaya kośa* is the material cause of the *viññānamayaḥ kośa*. Whatever is the quality of the *ānandamaya kośa* is manifested in the *viññānamayaḥ kośa*. *Īśvara* or *ānandamaya kośa* is that where all the *saṃskāra-s* are stored in seed form. And whether in deep sleep or in *saṃādhi*, they come out in tact.

In this way, the *viññānamayaḥ kośa* is the *jīva*, and it is absorbed in the *hṛdaya*, the *ānandamaya kośa*. Therefore, the material cause for the *jīva* (*viññānamayaḥ kośa* onwards) is the *ānandamaya kośa*.

Vikriyate khalu: Because of the *ānandamaya kośa*, the *viññānamayaḥ kośa* acquires manifestation and expression thereafter.

Next, the words, *yantra ārūḍha* and *bhramaṇa* are explained—

देहादिपञ्जरं यन्त्रं तदारोहोऽभिमानिता ।
विहितप्रतिषिद्धेषु प्रवृत्तिभ्रमणं भवेत् ॥१७३॥

Dehādi pañjaraṃ yantraṃ tadāroho'bhimānitā
Vihita prati ṣiddheṣu pravṛttir bhramaṇaṃ bhavet (173)

देहादि पञ्जरम् = this cage of body etc.; यन्त्रम् = is called *yantra*; अभिमानिता = identification with body; तदारोहः = is riding upon; विहित = acceptable; प्रतिषिद्धेषु = non-acceptable (actions); प्रवृत्तिः = getting involved; भ्रमणम् = revolving; भवेत् = is.

This cage of body is the *yantra*. Identification with the body is riding the *yantra*. Involvement in good and bad activities is the revolving ride on the *yantra* called as *bhramaṇa*. (173)

Dehādi pañjaraṃ yantraṃ: The four *kośa-s* viz. *viññānamayaḥ*, *manomaya*, *prāṇamaya* and *annamaya* constitute the *yantra*.

Abhimānitā tadārohaḥ: ‘*Ārūḍha*’ means the *kartṛtva abhimāna*, the identification with the four *kośa-s* which results in thoughts such as: ‘I am gross body’, ‘I am so dynamic’ or ‘I have achieved this’ etc.

Vihita pratiṣidheṣu pravṛttiḥ bhramaṇaṃ bhavet: Thus the doership is riding over the *yantra-s*. And because of this identification with the *upādhi*, the ego either gets involved in and withdrawn from right and wrong actions. This involvement and withdrawal (*pravṛtti* and *nivṛtti*) is called *bhramaṇaṃ*.

Thus the *Īśvara* drives, rides and controls the four sheaths.

The meaning of the word *bhramaṇaṃ* (he who makes the *jīva* go round and round) and *māyayā* is now explained ---

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपतः ।
स्वशक्त्येशो विक्रियते मायया भ्रमणं हि तत् ॥१७४॥

*Vijñāna maya rūpeṇa tat pravṛtti svarūpataḥ
Svaśaktyeśo vikriyate māyayā bhrāmaṇam hi tat* (174)

विज्ञानमय रूपेण = in the form of *vijñānamayaḥ Puruṣaḥ* i.e. *jīva*; तत् = of that *jīva*; प्रवृत्ति = involvement in good and bad deeds; स्वरूपतः = from its nature; ईशः = the inner controller; स्व-शक्त्या = by its own power (*māyā*); विक्रियते = manifests; तत् हि = this indeed; मायया = by *māyā*; भ्रामणम् = is called revolving by *Īśvara*.

The involvement of the *jīva* --- the *vijñānamayaḥ kośa*, in the worldly matters, by his power (*māyā*) is called as *bhrāmaṇam* (in the *Gītā*). (174)

*Vijñānamaya rūpeṇa tat pravṛtti svarūpataḥ īśaḥ
svaśaktyā vikriyate*: By taking the form of *jīva*, this *pravṛtti* or involvement in *dharma*, *adharma* etc., the *Īśvara* by His own power; being inside and controlling the *jīva*, He Himself, as if, becomes the *jīva*. *Ānandamaya kośa* itself becomes the *jīva*, like the seed itself becoming the plant. How does he do this?

Tat hi māyayā bhrāmaṇam: This is the meaning of *māyayā bhrāmaṇam*: He does it by the power of *māyā*. He does not actually become the *jīva*, it only appears, as if, He does, like an actor acting as king and thus the *jīva* is prompted to act in the world.

Īśvara is one, but functioning through the conditionings of many, it is as if He has become many. This is how *Īśvara* by the power of *māyā* makes the whole creation move around.

Not only does *Īśvara*, as *antaryāmī*, controls the *jīva*, He also rides and controls the gross world of *bhūta mātrā-s*, the great elements and their functioning ---

अन्तर्यमयतीत्युक्त्याऽयमेवार्थः श्रुतौ श्रुतः ।
पृथिव्यादिषु सर्वत्र न्यायोऽयं योज्यतां धिया ॥१७५॥

*Antaryamayati tyuktyā 'yame vārthaḥ śrutau śrutaḥ
Pṛthivyā diṣu sarvatra nyāyo 'yam yojyatām dhiyā* (175)

अन्तर्यमयति = controls from within; इति उक्त्या = by these words of scriptures; अयम् एव = this alone; अर्थः = is the meaning; श्रुतौ = in the scriptures; श्रुतः = is declared; पृथिवी-आदिषु = in case of earth etc; सर्वत्र = in every case; अयम् न्यायः = this logic; धिया = by intellect; योज्यताम् = be applied.

This is the meaning of the statement that *Īśvara* controls the world from within. This is what is implied by the scriptures. This meaning of *antaryāmin* should be understood with respect to the earth etc. (175)

Antaryamayati iti uktyā ayam eva arthaḥ śrutau śrutaḥ: That the *Īśvara* being *upādāna kāraṇa* (material cause) is the inner controller was said earlier and this is the meaning which we have seen in the last few *śloka-s*.

Pṛthivyādiṣu ayam nyāyaḥ dhiyā sarvatra yojyatām: The same thing applies to the five great elements. (ref. *B.G.* VII-9). "By the smell *tanmātrā*, I become the cause of the earth etc. Not only am I the cause of space by the *tanmātrā* of sound, but I am present in the form of *Omkāra* i.e. *Vedā-s* ever more, I am every sound in space. In this manner, that *Vibhūti* expression of the Lord is nothing but indication of His being the sole controller of the total world by being the material cause. This is how He keeps all the shapes in creation intact - the space is without support, the earth rotates round the sun, the air stays inside the body inspite of so many holes in the body! The Lord does all this and yet is away from it all, inspite of being controller of the *jīva* --- the gross world, and of every thought in the minds of every being!!

Now a well known statement of *Duryodhana*, from the *Mahābhārata* is quoted. With the main object of reiterating that all *pravṛtti* and *nivṛtti* (involvement and withdrawal) are under the control and guidance of *Īśvara* ---

जानामि धर्मं न च मे प्रवृत्तिर्जानाम्यधर्मं न च मे निवृत्तिः ।

केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥१७६॥

Jānāmi dharmam na ca me pravṛtṭih jānāmya dharmam na ca me nivṛtṭih
Kenāpi devena hṛdi sthiteṇa yathā niyukto'smi tathā karomi (176)

जानामि = I know; धर्मम् = righteousness; च = but; न = not; मे = mine; प्रवृत्तिः = practice; जानामि = I know; अधर्मम् = non-righteousness; न च = but not; मे = mine; निवृत्तिः = withdrawal; हृदि स्थितेन = by one staying in heart; केनापि देवेन = by some god; यथा = as; नियुक्तः अस्मि = I am employed; तथा = in that manner; करोमि = I do.

I know what is righteousness (*dharma*) but I fail to practice it. I know what is sinful (*adharma*) but I fail to withdraw from that. I do as I am compelled to act by some *Īśvara* seated in my heart. (176)

Jānāmi dharmam na ca me pravṛtṭih: *Duryodhana* said I know what *dharma* is, what is right, but in spite of knowing it, I am unable to discipline myself sufficiently to be able to follow it, to be involved in the *dhārmik* way of life.

Jānāmi adharman na ca me nivṛtṭih: I also know what is *adharma*, the wrong path and yet I am unable to withdraw from such wrong actions.

Kena api hṛdi sthiteṇa devena yathā niyuktaḥ asmi tathā karomi: There is some God who being seated in my heart, he seems to be compelling me to do things the way, they are done. That is why I keep doing these actions like the ones seen in my life.

The point that needs attention in this statement is not the merit or demerit of *Duryodhana*'s statement, but the point of relevance in the context of the *antaryāmin*'s control over creation, namely, that all *pravṛtti*-s and *nivṛtti*-s --- involvements in or withdrawals from, the world are under the control of *Īśvara*.

The ability to get engaged in bad and good activities are both supported by *Īśvara*, they are according to the *vāsanā*-s or impressions carried over by the *jīva*. The corollary is that the *antaryāmin* resides in the fool and the wise man, in the good man and the criminal and it is on that *antaryāmin*, one's attention should be focussed, irrespective of which body he is located in. That will lead us to universal love.

Does this mean that no individual efforts are necessary and there is no place for *puruṣārtha*? ---

नार्थः पुरुषकारेणेत्येवमाशङ्क्यतां यतः ।

ईशः पुरुषकारस्य रूपेणापि विवर्तते ॥१७७॥

Nārthaḥ puruṣa kāreṇeti eva mā śaṅkātām yataḥ
Īśaḥ puruṣa kārasya rūpeṇāpi vivartate (177)

पुरुष कारेण = when participation is attributed to *Īśvara*; अर्थः न = there will not be any meaning to efforts; इति एव = in this way; मा = do not; शङ्क्यताम् = doubt; यतः = because; ईशः = *Īśvara*; पुरुष कारस्य = efforts; रूपेण = in the form of; अपि = also; विवर्तते = manifests.

"Therefore, there is no place for self-effort put by man", - Don't you think in this wrong way! Because, *Īśvara* also manifests as efforts put forward by the *jīva*. (177)

Puruṣa kāreṇa arthaḥ na iti eva mā śaṅkātām: If, as *Duryodhana* said, one knows what is right and wrong

but is helplessly driven by some inner force to desist from the right and do the wrong; is there no need then for doing any *puruṣārtha*?

Please do not think in this wrong way. (It is as absurd as saying: The Lord cannot be comprehended by speech, so there is no point in doing his *nāma japa*!) This is only (*kutarka*) crooked logic. *Yataḥ iśaḥ puruṣakārasya rūpeṇa api vivartate*: Effort is also the manifestation of *Īśvara*. In reality *Īśvara* is 'effortless Being', but in the *jīva* it appears as if *Īśvara* is manifesting as effort. *Dharma*, *adharma*, knowing or not knowing, all are controlled by *Īśvara*.

By this knowledge; that *Īśvara* is (a) *antaryāmin* (b) controlling the *jīva*, their *pravṛtti* and *nivṛtti*, (c) Self-effort is an expression of *Īśvara* and all the five great elements, in short - the entire creation, what does the seeker gain? ---

ईदृग्बोधेनेश्वरस्य प्रवृत्तिर्मेव वार्यताम् ।
तथापीशस्य बोधेन स्वात्मासङ्गत्वधीजनिः ॥१७८॥

Īdṛg bodhe neśvarasya pravṛttir maiva vāryatām
Tathāpī śasya bodhena svātmā saṅgatva dhījaniḥ (178)

ईदृग् बोधेन = by such understanding (as mentioned in above *śloka*); ईश्वरस्य = of *Īśvara*; प्रवृत्तिः = inner controllership in participation; मा एव = is uncalled for; वार्यताम् = be rejected; तथापि = because; ईशस्य = of *Īśvara*; बोधेन = "that He is the inner controller" by this knowledge; स्वात्मा असङ्गत्व धी = "Self to be unattached" this understanding; जनिः = is achieved.

The above understanding about the *Īśvara* should not lead to mean to withdraw from life, or to disregard status of *Īśvara* as inner controller. By this knowledge about *Īśvara*, one leads ultimately to realise the unattached nature of Self. (178)

Īśvarasya idṛg bodhena pravṛttiḥ mā eva vāryatām: By this understanding of the *Īśvaratva* in its totality, one should not become lethargic and dispirited. Entering the spiritual path is not to get frustrated but a process of making enquiry and contemplation which is the primary concern and all difficulties are secondary. All obligations are to be discharged to the best of one's ability, with not a trace of negativity.

Tathā Īśasya bodhena svātmā saṅgatva dhī api janiḥ: In this way, when one comes to understand the nature of *Īśvara*, one also comes to know one's real being, as absolutely untouched by the *jīva*'s sins, merits, achievements failures etc. (ref: *Gītā* V.14,15).

The *ānandamaya kośa* is *Īśvara svarūpa*. He who is in this bliss-sheath but not in deep sleep is a *jīvan mukta puruṣaḥ*.

In both *suṣupti avasthā* (deep sleep) and in *samādhi*, one is in *ānandamaya kośa*. The difference, however is, that the former is *śuddha ajñānamaya*, the latter is *jñānamaya*. But in both cases, the *vāsanā*-s are retained in seed form. So in neither case can one know the Truth, about one's essential Being. Because all the *sādhana* up to *samādhi* are only at the conditioning level: the modifications of *upādhi* at the gross body level is *vyādhi* that at the subtle body level is *Ādhi*, and that at the causal body level is *samādhi*. All are in the category of *upādhi*, at the level of the conditionings alone. The Self is unattached and not influenced by anyone of these.

What is the benefit of this knowledge that Self is *asaṅga* - an unattached one? ---

तावता मुक्तिरित्याहुः श्रुतयः स्मृतयस्तथा ।
श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम् ॥१७९॥

*Tāvātā muktiḥ rityāhuḥ śrutayaḥ smṛtayaḥ stathā
Śrutiḥ smṛtiḥ mamaī vājñe ityapī śvara bhāṣitam* (179)

श्रुतयः = *Vedā-s*, *upaniṣad-s*; तथा = and; स्मृतयः = other scriptural texts like *Gītā* etc.; तावता = by that (knowledge) alone; मुक्तिः = liberation; इति = thus; आहुः = said; श्रुति स्मृति = *upaniṣad* and *smṛti* books; मम एव = my alone; आज्ञे = are instructions; इति अपि = this also; ईश्वर भाषितम् = is declared by *Īśvara*.

The scriptures (i.e. *śrutiḥ* and *smṛtiḥ granthā-s*) also declare that the liberation is by knowing the Self to be unattached. The Lord also declares that the scriptures are my command, (therefore should be obeyed). (179)

Śrutayaḥ tathā smṛtayaḥ tāvatā muktiḥ iti āhuḥ: The *śruti* and *smṛti* texts say that the knowledge that Self is non-attached; itself constitutes *mukti* or liberation. *Īśvara* being *antaryāmin*, the very core of one's personality, guiding and controlling everything, if He is *asaṅga*, it is only natural that the individual should also be *asaṅgaḥ*. This liberation is from the clutches of the *upādhi-s* --- the *vāsanā-s* and the gross body.

Śrutiḥ smṛtiḥ mama eva vājñe ityapī Īśvara bhāṣitam: 'The scriptures are my words. They are final authority about the Self. They should not be disregarded'. Thus, the Lord declares in *Varāha Purāṇa*.

How is it possible that the same *Īśvara* is the inner dweller and controller - *antaryāmin*, as well as one who instills fear outside over the whole nature? ---

आज्ञाया भीतिहेतुत्वं भीषाऽस्मादिति हि श्रुतम् ।

सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक् ॥१८०॥

*Ājñāyā bhītiḥ hetutvaṁ bhīṣā'smā diti hi śrutam
Sarve śvaratva metat syāt antaryāmitvataḥ prthak* (180)

आज्ञायाः भीति हेतुत्वम् = His instructions are a matter of fear for all; भीषा अस्मात् इति = 'from His fear' etc.; हि = indeed; श्रुतम् = is heard in scriptures; एतत् = this is; सर्वेश्वरत्वम् = Omnipotence; अन्तर्यामित्वतः = from being inner controller; पृथक् स्यात् = is different.

The scriptural statements like - 'By His fear etc.' prove that the commands of the *Īśvara* are the cause of terror for the phenomenal forces etc. This is His supreme Lordship which is different from inner controllership. (180)

Ājñāyāḥ bhītiḥ hetutvaṁ bhīṣā asmāt iti hi śrutam: The *śruti* says that it is due to the fear of the Lord that everything functions in this universe. Individual *jīva-s*, or the world of matter have no real freedom to live or not to live. No one is ever consulted about, if, whether and where he wants to be born or when he wants to die. Both happen most unceremoniously without one's say in the matter. To indicate this helpless puppet-like existence, the term *bhītiḥetu* is used. The original statement says 'by this fear the wind blows etc.'. (T.U. 2.8.1).

Etat sarveśvaratvam antaryāmitvataḥ prthak syāt: This is called *sarveśvaratvam* and it is different from *antaryāmitvam*.

As a relative entity, the individual has no independence, depending, as it does, upon the totality, and *Īśvara* being the core of the relative entity, allows the maintenance of the relative existence. Thus, there is no contradiction in the role of *Īśvara* 'inside' and 'outside'. In other words the *Īśvara* is the law giver and the one who implements the law as well.

The *śruti* (B.U.) is cited to support this statement ---

एतस्य वा अक्षरस्य प्रशासन इति श्रुतिः ।

अन्तः प्रविष्टः शास्ताऽयं जनानामिति च श्रुतिः ॥१८१॥

Etasya vā akṣarasya praśāsana iti śrutiḥ
Antaḥ praviṣṭaḥ śāstā'yaṁ janānā miti ca śrutiḥ (181)

एतस्य वा अक्षरस्य = (O! *Gārgi*) of this immaculate Self; प्रशासने = under directions; इति श्रुतिः = thus a statement of *upaniṣad* says; अयम् = this Lord; अन्तः प्रविष्टः = by entering in all; जनानाम् = of the beings; शास्ता = controller; इति च = and this also; श्रुतिः = is heard in *upaniṣad*.

'The planets revolve at the command of this indestructible supreme Lord' says the scripture. And this Lord, entering everything and beings, is the controller of the world. Thus, the scriptures also declare this being the inner controller. (181)

Etasya vā akṣarasya praśāsana iti śrutiḥ: It is said in the *śruti* that *Yājñavalkya* said thus to *Gārgī*: This *Paramātmā*, the *akṣhara tattva* (immutable principle), under his mighty rules and regulations, controls the whole cosmos.

Ayaṁ antaḥ praviṣṭaḥ janānām śāstā iti ca śrutiḥ: This *Īśvara* entered the total creation and thus controls the total world; also by being outside, he controls the law of *karma*, *janma*, *mṛtyu*, etc. So declares another *śruti* (*B.U.* 3.8.9, *T.U.* 3.11).

This thought finds its echo in the *Bhagavad Gītā* (VII.6) where Lord *Kṛṣṇa* says: I am the abode of the total world, and therefore am the material as well as the efficient cause; simultaneously.

The same *Īśvara* by being the external governor, takes care of the manifested world under strict laws; and by being the internal governor is the very core of every being as the material cause.

The 'in-ness' and 'out-ness' of space is an imaginary super-imposition on space depending on the relative

perception of space. So also *Īśvara* is the governor 'in' as well as 'out'. He alone is the Truth.

It was stated (in *śloka* 157) that *Īśvara* is the *jagat yoni*, the womb of the total creation. How *Īśvara* is the *jagat yoni* is now explained ---

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्वतः ।

आविर्भावतिरोभावोत्पत्तिप्रलयौ मतौ ॥१८२॥

Jagadyonir bhava deṣa prabha vāpyaya kṛttvataḥ
Āvirbhāva tirobhāva utpatti pralayau matau (182)

प्रभव अप्यय कृत्वतः = being the creator and annihilator of this world; एषः = this (Self); जगद् योनिः = womb of the world; भवेत् = is; उत्पत्ति प्रलयौ = creation and dissolution; आविर्भाव तिरोभावौ = are manifestation and unmanifestation; मतौ = is thus understood.

This *Īśvara* is the womb of the world for, He causes the world come out from Him and again dissolve back into Him. The creation is manifestation and the dissolution is unmanifestation. (182)

Prabhava apyaya kṛttvataḥ eṣaḥ jagat yoniḥ bhavet: Being the cause for the creation and dissolution of the world, this *Īśvara* comes to be called the womb of the universe.

Āvirbhāva tirobhāva utpatti pralayau matau: The manifestation and absorption of the manifestation of the world is accepted and considered as creation and dissolution, respectively.

How this creation and absorption takes place is explained ---

आविर्भावयति स्वस्मिन्विलीनं सकलं जगत् ।

प्राणिकर्मवशादेष्ट पटो यद्वत्प्रसारितः ॥१८३॥

*Āvir bhāvayati svasmin vilīnaṁ sakalāṁ jagat
Prāṇi karma vaśādeṣa paṭo yad vat prasāritaḥ* (183)

यद्वत् = as in case of; पटः = a canvas; प्रसारितः = by its unrolling, manifests the picture on it; एषः = this (blissful Self i.e. *Īśvara*); स्वस्मिन् विलीनम् = inherent in itself as unmanifest; सकलम् जगत् = total world of names and forms; प्राणि कर्म-वशात् = on account of the deeds of beings; आविर्भावयति = makes them manifest.

Just as a painting is revealed on the unfolding of the canvas, the *Īśvara* unfolds the already present unmanifest world as demanded by the dormant *karmā-s* of *jīvā-s*. (183)

Yad vat paṭaḥ prasāritaḥ: Like a painting unfolding itself as one unrolls the canvas (to use a modern imagery as the cinema film starts presenting the show as the projection apparatus is switched on) and goes back to its unmanifested state when it is rolled up again.

Eṣaḥ svasmin vilīnaṁ sakalāṁ jagat āvirbhavayati: The entire creation is manifested and is totally absorbed into its own dormant, potential unmanifest state. *Bhagavān Kṛṣṇa* says: 'The total world is supported by the *jīva bhūta* i.e. the *Hiraṇyagarbha* or *Īśvara*'.

How does the Lord project this vast creation? Is there any method or system?

Prāṇi karma vaśāt: What type of creation is manifested depends entirely on the type of *karmā-s* and *karma phala* (actions and their fruits) already contained as impressions in the *jagat yoni*. As the demand of the total *vāsanā-s*, so is the presentation of the universe. *Īśvara* is not interested in goodness or badness---in the huge wave which sinks the ship or in the small gurgling wave which kisses the feet of children.

How and why does the dissolution, the *laya* take place? ---

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
प्राणिकर्मक्षयवशात्संकोचितपटो यथा ॥१८४॥

*Punas tirobhāvayati svātmanye vākhilāṁ jagat
Prāṇi karma kṣaya vaśāt saṅkocita paṭo yathā* (184)

यथा = as; संकोचित पटः = enfolded canvas; पुनः = again unmanifests the picture thereon; प्राणि कर्म क्षयवशात् = by exhausting all the *karma-s* of the beings; अखिलम् जगत् = of the total world; स्वात्मनि एव = in Itself; तिरोभावयति = absorbs or withdraws.

As the painting disappears on rolling up of the canvas, so also the *Īśvara* absorbs the total projected world into His Being after the exhaustion of the aggregate *karma vāsanā-s* of all the *jīvā-s*. (184)

Svātmani eva punaḥ akhilāṁ jagat tirobhāvayati: Again the whole creation is absorbed by *Īśvara* himself as the picture on the TV screen is sucked into itself when switched off. Why does the *Īśvara* absorb the world?

Prāṇi karma kṣaya vaśāt: When the *karma phala* of beings is exhausted.

Yathā saṅkocitaḥ paṭaḥ: As when the painted canvas is rolled up, the picture goes into unrevealed state, so also the creation is drawn into Himself by the Lord, with all the *vāsanā-s* in latent form.

Some similies are given to explain ---

रात्रिघस्रौ सुप्तिबोधावुन्मीलननिमीलने ।
तूष्णींभाव मनोराज्ये इव सृष्टिलयाविमौ ॥१८५॥

*Rātri ghasrau supti bodhau unmilana nimilane
Tūṣṇīm bhāva manorājye iva sṛṣṭi layā vimau* (185)

रात्रिघम्रो = day and night; सुप्ति-बोधौ = (like) deep sleep and waking; उन्मीलन निमीलने = opening and closing of eyes; तूष्णीभाव मनोरञ्जे = quietness and agitations of mind; इव = like; इमौ = these; सृष्टि-लयौ = creation and dissolution.

The creation and dissolution is comparable to day and night, waking and deep sleep states, opening and closing of the eyes, quietness and agitations of the mind. (185)

Rātrighasrau suptibodhau unmilan-animilane tūṣṇībhāva manorāṅje iva: Like day and night, and like the waking and the deep sleep state, and like the opening and closing of the eyes, or like the silent and an imagining and day-dreaming mind.

Imau sṛṣṭi pralayau: In the case of the creation and dissolution of the world that keeps taking place alternatively (ref: B.G. VII.19; IX.7).

The individuality (the microcosm) and the totality (the macrocosm) are indeed replica of each other, only on different scales.

In deep sleep, the waking and the dream states are enfolded, and the world and its problems do not exist. When coming out of the deep sleep state, the mind wakes up and all the dormant impressions start functioning again, the whole waking world is created. In the same way the creation and dissolution of the world in the totality takes place.

Now the theme of how the creation takes place is taken up? Does it have a beginning and an end? Is it like milk being converted into curd? ---

आविर्भावतिरोभावशक्तिमत्त्वेन हेतुना ।
आरम्भपरिणामादिचोद्यानां नात्र संभवः ॥१८६॥

Āvirbhāva tirobhāva śakti matvena hetunā
Ārambha pariṇāmādi codyānām nātra sambhavaḥ (186)

आविर्भाव-तिरोभाव शक्तिमत्त्वेन = being associated with the power of manifestation and unmanifestation; हेतुना = due to this reason; अत्र = in the present context; आरम्भ परिणाम आदि चोद्यानाम् = of the theories of "beginning of creation" and modification and their objections; संभवः न = not possible.

The *Īśvara* being endowed with the power of manifestation and absorption, the questions raised by the theories of *ārambha-vāda* and *pariṇāma-vāda* do not hold any ground. (186)

Āvirbhāva tirobhāva śaktimatvena hetunā: *Īśvara* is endowed with both the power of creation and absorption.

Atra ārambha pariṇāmādi codyānām na sambhavaḥ: Therefore, His creation cannot be considered with reference to either *ārambha-vāda* (that the world was created at a particular point of time and will end at a pre-determined time) or *pariṇāma-vāda* (that it is conversion of *Īśvara* into the world, as milk is converted into curd).

In the creation of gold or ornaments or in melting them again, nothing happens to the essence, the gold. So also, *Īśvara* does not undergo any modification in essence; either in creating the world or in absorbing it. He is totally *asaṅga*, untouched. This is called a relationless relationship. Without the ocean, waves cannot be, without the gold, the ornaments cannot be. But whatever happens to the waves or to the ornaments, nothing affects the ocean or the gold. So also with the creation of the names and forms, *Īśvara* remains the same. He is both consciousness and matter (*cetanatva* and *jaḍatva*).

How can the same *Īśvara* be both material cause and efficient cause---

अचेतनानां हेतुः स्याज्जाड्यांशेनेश्वरस्तथा ।
चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ॥१८७॥

*Acetanānām hetuḥ syāt jādyāmśene śvara stathā
Cidābhāsām śata stveṣa jīvānām kāraṇam bhavet* (187)

ईश्वरः = blissful *Īśvara*; जाड्या अंशेन = by inert aspect of *māyā*; अचेतनानाम् = of the inert; हेतुः स्यात् = is the material cause; तथा = and; एषः = this *Īśvara*; चिदाभासांशतः = by reflected consciousness; तु = indeed; जीवानाम् = of the being; कारणम् भवेत् = is material cause.

The *Īśvara* is the material cause of the inert objective world through the predominance of the conditioning *tamogūṇa* of *māyā* and through the reflection of the Pure Consciousness, is the cause of the *jīva*-s. (187)

Īśvaraḥ jādyāmśena acetanānām hetuḥ syat: The *Īśvara* with the predominance of matter, he is the creation of inert matter or the material cause.

Tathā eṣaḥ cidābhāsa aṁśataḥ tu jīvānām kāraṇam bhavet: In the same way, *Īśvara*, who is the reflected consciousness in *māyā*, is the cause of *jīva*-s. *Īśvara* is like *meghākāśa* and the reflected Consciousness or *jīva* is like *jalākāśa* (ref: *śloka* 18).

This reflected or conditioned Consciousness is the cause of the *jīva*.

The body is essentially an inert thing, enlivened by the presence of Consciousness.

Continuing this thought ---

तमःप्रधानः क्षेत्राणां चित्प्रधानश्चिदात्मनाम् ।

परः कारणतामेति भावनाज्ञानकर्मभिः ॥१८८॥

*Tamaḥ pradhānaḥ kṣetrāṇām cit pradhānaś cidātmanām
Paraḥ kāraṇatā meti bhāvanā jñāna karmabhiḥ* (188)

परः = *Īśvara*; तमःप्रधानः = conditioned by *tamo guṇa* of *māyā*; क्षेत्राणाम् = of the conditionings; चित् प्रधानः =

conditioned predominantly by knowledge aspect; चिदात्मनाम् = of the conscious *jīva*; भावना ज्ञान कर्मभिः = by impressions knowledge and deeds; कारणताम् = being a cause; एति = attains.

The Supreme Self becomes the material cause of the world in association with the *tamas* aspect of *māyā* due to inherent tendencies, knowledge and action etc. And due to its conscious aspect becomes the cause of the *jīva*-s. (188)

Paraḥ bhāvanā jñāna karmabhiḥ tamaḥ pradhāna kṣetrāṇām: The Supreme Being or *Paramātmā* because of *saṁskāra*, knowledge and *karma*, and in association with the matter or inertia becomes the cause of the bodies of matter.

Citpradhānaś cidātmanām kāraṇatam eti: The same *Paramātmā*, becomes the cause of conscious beings called the *jīva* and *Īśvara*, from the predominance of consciousness. When one is associated with the gross body as the main criteria, it is called *tāmasik* predominant. When one is associated with the knowledge one is called *sāttvik* or when one engages in activity, one is called *rajasik*. The *Paramātmā* is neither young nor old, neither knowledgeable nor ignorant, neither dynamic nor dull. It is only when conditioned by these qualities, at the totality level, he is called *Īśvara* and the individuality level, he is called the *jīva*.

The thought stated in this *śloka* is attributed to *Sureśvarācārya*. Now the author himself does some loud thinking: In *śloka* 187 it was said that *Īśvara* with reference to inert matter is the cause of total matter, and with reference to the reflected consciousness is the cause of the *jīva*.

In *śloka* 188 *Sureśvarācārya* is quoted as saying - *Paramātmā* is the cause. Which view is correct?

He poses the question ---

इति वार्तिककारेण जडचेतनहेतुता ।
परमात्मन एवोक्ता नेश्वरस्येति चेच्छृणु ॥१८९॥

*Iti vārtika kāreṇa jaḍa cetana hetutā
Paramātmā evoktā neśvarasyeti cecchrṇu* (189)

इति = thus as referred in above *śloka*; वार्तिक कारेण = by *Śrī Sureśvarācārya*; जड चेतन हेतुता = causation of inert and sentient; परमात्मनः = of the Supreme Self; एव = alone; उक्ता = is said; न = and not; ईश्वरस्य = of the blissful *Īśvara*; इति चेत् = if this is your doubt; शृणु = listen.

In this way, *Śrī Sureśvarācārya* the author of *Vārtika* has attributed the material and conscious cause aspect to the supreme Self and not to the *Īśvara*. If this objection is raised to what we have said above, the answer is given in the following verse. (189)

Iti vārtika kāreṇa jaḍa cetana hetutā paramātmāṇa eva uktā: In this way, the author of *vārtika*, *Sureśvarācārya* (one of the direct disciples of *Ādi Śaṅkara*) has said that the creator of matter and Consciousness is *Paramātmā*.

Na Īśvarasya iti cet śṃu: And not the *Īśvara*. Of these two views, which is correct? Let us find out.

The author continues the loud thinking and gives a reply ---

अन्योन्याध्यासमत्रापि जीवकूटस्थयोरिव ।
ईश्वरब्रह्मणोः सिद्धं कृत्वा ब्रूते सुरेश्वरः ॥१९०॥

*Anyonyā dhyāsa matrāpi jīva kūṭastha yoriva
Īśvara brahmaṇoḥ siddham kṛtvā brūte sureśvaraḥ* (190)

सुरेश्वरः = *Sureśvarācārya*; जीव कूटस्थयोः इव = just like the *jīva* and *Kūṭastha Caitanya*; ईश्वर ब्रह्मणोः = *Īśvara* and *Brahman*; अन्योन्य अध्यासम् = mutual superimposition of attributes; अत्र अपि = in this *śloka* also; सिद्धम् कृत्वा = having proved; ब्रूते = 'Lord is the cause of the world' in this way is said.

Śrī Sureśvarācārya has made the above statement [that *Paramātmā* is the material cause etc., of the world and not the *Īśvara*], while explaining the mutual superimposition of the *Kūṭastha* and the *cidābhāsa* like that of *Brahman* and *Īśvara*. (190)

Sureśvaraḥ brūte jīva Kūṭasthayoḥ iva: In the example of the oyster shell and the silver coin referred to earlier, the superimposition (the illusory appearance) of the 'silver' coin was possible only because of the substratum of the shell. In the same way the *jīva* is superimposed on the *Kūṭastha Caitanya*. Therefore, although, the *Kūṭastha* is *asaṅga* and *ānanda svarūpa*, by the superimposition of *jīvatva bhāva*, it appears to become *duḥkha rūpa*. The essential nature of *Kūṭastha* is hidden (veiled) by the veiling power of the *māyā*. The *jīva*, is not the reality as it has only borrowed *cetana*, the consciousness from the *Kūṭastha*.

Īśvara brahmaṇoḥ anyonya adhyāsam atra api siddham kṛtvā brūte: This kind of mutual association of that which is superimposed upon and that on which superimposing is done, can also be applied.

To bring together the *Īśvara* and *Brahman* in a similar *anyonya adhyāsa*, *Īśvatva* is superimposed on the *Paramātmā*, like the *jīva* on the *Kūṭastha*. When the *jīva - Kūṭastha* real nature is understood, then one is established in the nature of *Īśvara - Ātmā tattva*. The abidance in the *Ātmā* alone will lead to abidance in the *Paramātmā*, the Reality.

In this way *Sureśvarācārya* is trying to show that the expression of creation and dissolution of *Īśvara* are both supported by *śuddha caitanya* --- *Paramātmā*.

How is this *anyonaya adhyāsa* (mutual superimposition) established between *Īśvara* and *Parabrahma Paramātmā* ? ---

सत्यं ज्ञानमनन्तं यद् ब्रह्म तस्मात्समुत्थिताः ।

खं वाय्वग्निजलोर्व्योषद्ध्यन्नदेहा इति श्रुतिः ॥१९१॥

Satyam jñānam anantam yat brahma tasmāt samutthitāḥ
Kham vāyvagni jalor vyoṣaddhi annadehā iti śrutiḥ (191)

यत् = that which is; सत्यम् ज्ञानम् अनन्तम् = existence, knowledge, bliss; ब्रह्म = *Brahman*; तस्मात् = from that *Brahman*; खम् वायु अग्नि = space, air, fire; जल उर्वि ओषधि = water, earth, plants; अन्न देहाः = food, bodies; समुत्थिताः = are born; इति = thus; श्रुतिः = declares the *upaniṣad*.

From *Brahman*, which is infinite conscious existence, are born the space, air, fire, water, earth, plants, food, bodies etc. Thus declares the *śrutiḥ*. (191)

Satyam jñānam anantam yat brahma: In the *Taittirīya upaniṣad* (2.1, 1.2) it is stated that *Parabrahma Paramātmā* is *satyam*, *jñānam* and *anantam* i.e. it is unconditioned by time (*sat*), it is not inert (*cit*), and it is of the nature of infinite bliss (*anantam*). And *satyam* and *jñānam* are not two but two aspects of the same Truth.

Tasmāt kham vāyu agni jala urvi oṣaddhya anna dehāḥ samutthitāḥ iti śrutiḥ: From this *śuddha Paramātmā* were created the five great elements such as *ākāśa* or space, air, fire, water, earth, plants, food bodies etc. This is what the *śruti* has said.

How this *śruti vākya* is understood at a superficial level and what is its deeper import, are now explained ---

आपातदृष्टितस्तत्र ब्रह्मणो भाति हेतुता ।

हेतोश्च सत्यता तस्मादन्योन्याध्यास इष्यते ॥१९२॥

Āpāta dr̥ṣṭitas tatra brahmaṇo bhāti hetutā
Hetośca satyatā tasmāt anyonyā dhyāsa iṣyate (192)

तत्र = in the above *upaniṣad* statement; ब्रह्मणः = of the *Brahman*; हेतुता = being the cause of the world; च = and; हेतोः = of the *Īśvara*; सत्यता = being reality; आपात दृष्टितः भाति = when seen without an eye of understanding; तस्मात् = in such a case, therefore; अन्योन्य अध्यासः = mutual superimposition of their attributes; इष्यते = is adopted (to explain their oneness).

It is due to the inability and incorrect understanding, that *Brahman* is considered to be the cause and *Īśvara* is considered to be the reality. Therefore, it is called as the mutual superimposition. (192)

Āpāta dr̥ṣṭitāḥ tatra brahmaṇo hetutā bhāti: To those whose vision and understanding, has not been purified, sharpened and trained, to fathom the true inner meaning behind words, who only understand the surface meaning of the words, the above cited *upaniṣadik* statement will only convey the meaning that *Paramātmā* is the cause of the world.

Hetoḥ ca satyatā tasmāt anyonya adhyāsaḥ iṣyate: The attribution of cause to the *śuddha Paramātmā* with reference to the world, can be justified only on the basis of *anyonya adhyāsa*.

The real meaning of the statement is: *Brahman* is without differentiation on any account. From this *caitanya svarūpa Brahman*, the world has 'come out' which only means that the creator aspect is superimposed on the *śuddha Paramātmā* and therefore, the cause of creation is taken to be *Īśvara*. *Īśvaratva* is born out of the ignorance

of perception that, the world is real. Having taken the world to be real, it becomes imperative to find a cause, so *Īśvaratva* is foisted on *Paramātmā*. It must be remembered that in *vedānta* enquiry, creation is discussed not to prove that creation is, but to draw the seeker's attention from his experiences towards that which supports the experiences, to use the known to indicate the unknown. The *sat-cit-ānanda svarūpa Brahman* has nothing to do with the world, but one is so much buried under the weight of the world, that the *śruti mātā* directs our attention to the substratum underlying this illusion of the world.

Now an example follows ---

अन्योन्याध्यासरूपोऽसावन्नलिप्तपटो यथा ।
घटितेनैकतामेति तद्वद्भ्रान्त्यैकतां गतः ॥१९३॥

*Anyonyā dhyāsa rūpo'sau anna lipta paṭo yathā
Ghaṭṭi tenaikatā meti tadvat bhrāntyai katām gataḥ* (193)

असौ = this; अन्योन्य अध्यास रूपः = is the nature of mutual superimposition; यथा = as; अन्नलिप्तपटः = starched canvas; घटितेन = with the starch; एकताम् = oneness; एति = attains; तद्वत् = in the same way; भ्रान्त्या = due to delusion; एकताम् = oneness between *Brahman* and *Īśvara*; गतः = results.

The nature of this mutual superimposition is like that of the stiffened canvas which, by the application of starch, looks one to such an extent that the starch and the canvas are not recognised as separate. Similarly, the *Brahman* and the *Īśvara* is considered one due to delusion. (193)

Asau anyonya adhyāsa rūpaḥ yathā anna lipta paṭaḥ ghaṭṭi tena ekatām eti: Before painting a picture, the canvas is stiffened by a coating of starch. Once the coating of starch is well applied and dries, it becomes part and parcel of the canvas on which it is superimposed. It does not remain separate.

In the same way, because of the delusion, the *sat-cit-ānanda Paramātmā*, becomes one with the *Īśvara*, the creator. It is only the delusion that associates *satyam*, *jñānam*, *ānantam* to doership. It is this delusion that brings the oneness between *Paramātmā* and *Īśvara*.

Tadvat bhrāntyā ekatām gataḥ: If *Īśvara* is called *sarveśvara*, *sarvajña*, *sarvaśaktimān* etc., all these qualities are associated with *Īśvara* only because of the *upādhi* of creation. This identity of *Paramātmā* which is without *upādhi*, with *Īśvara* which is associated with *upādhi* is only out of delusion and is not the reality. This is how the mutual superimposition takes place, was indicated by *Sureśvarācārya*.

An example is given to illustrate the illusoriness of identity between *Paramātmā* and *Īśvara* ---

मेघाकाशमहाकाशौ विविच्येते न पामरैः ।
तद्वद्ब्रह्मेशयोरैक्यं पश्यन्त्यापातदर्शिनः ॥१९४॥

*Meghākāśa mahā kāśau vivicyete na pamaraiḥ
Tadvat brahme śayo raikyaṁ paśyantyā pāta darśinaḥ* (194)

पामरैः = by the ignorant; मेघाकाश महाकाशौ = the cloud space and the total space; न = is not; विविच्येते = discriminated; तद्वत् = in the same way; आपात दर्शिनः = those without an eye of discrimination; ब्रह्म ईशयोः = of the *Brahman* and *Īśvara*; ऐक्यम् = oneness; पश्यन्ति = experience.

The *meghākāśa* and the *mahākāśa* is not distinctly discriminated by a person with gross thinking, (therefore, they consider them to be one), so also, those who lack correct vision consider *Brahman* and *Īśvara* to be one. (194)

Pamaraiḥ meghākāśaḥ mahākāśau na vivicyate: Those who are at the lowest rung of spiritual ladder, totally engrossed in material pursuits, cannot discriminate between the different types of space---the total space, the space

in the water particles in the clouds, the space in the pot, the space in the water etc.?

Tad vad āpāta darśinaḥ brahma īśayoḥ aikyaṁ paśyanti: Therefore, such individuals whose vision is not purified and made subtle cannot enquire and discover the substratum that is *satyam jñānam anantam Brahma* which is not other than the Self. So they continue to be in *anyonya adhyāśya*, mutual superimposition between the *Īśvara* and the *Paramātmā*.

Therefore, the conclusion is that, it is not *Parabrahma Paramātmā* who is the creator, but *Īśvara*, the conditioned consciousness. This is now explained in the next important śloka ---

उपक्रमादिभिर्लिङ्गैस्तात्पर्यस्य विचारणात् ।
असङ्गं ब्रह्म मायावी सृजत्येष महेश्वरः ॥१९५॥

Upakramādibhir liṅgaiḥ tātparyasya vicāraṇāt
Asaṅgaṁ brahma māyāvī sṛjatyēṣa maheśvaraḥ (195)

उपक्रम आदिभिः लिङ्गैः = by scientific rules of interpretations such as beginning etc; तात्पर्यस्य = of the purpose; विचारणात् = when enquired; ब्रह्म = *Brahman*; असङ्गम् = is unattached; एषः = *Īśvara*; मायावी = associated with the conditioning of *māyā*; महेश्वरः = the great Lord; सृजति = creates the world (in this way is understood).

The correct conclusion about the creator (if it is *Brahman* or *Īśvara*) is arrived at by the technique of methodical enquiry and interpretation based on six points such as beginning, conclusion etc. When thus enquired one concludes that *Brahman* is unattached and *Īśvara*, the wielder of *māyā* creates the world. (195)

Upakramādibhiḥ liṅgaiḥ tātparyasya vicāraṇāt: The conclusion of any text is reached by systematic thinking and methodical enquiry and interpretation. No valid

conclusion can be arrived at, in any spiritual enquiry, by haphazard thinking or by arguments. Dedication, surrender, sincerity and patience are essential pre-requisites.

The enquiry leading to correct *tātparya nirṇaya* so as to arrive at a constructive conclusive thought, needs logical disciplined thinking based on scriptures and *guru's* guidance.

If this is done in the manner indicated below the conclusion will be that, (a) *Brahman asaṅgam --- Brahman* is non-attached, not influenced by any limitations and (b) *Eṣa māyāvī maheśvaraḥ sṛjati: Īśvara* who is conditioned by *māyā*, creates the world.

This conclusion, simple as it may read, cannot be arrived at by a student without a trace of ambiguity and with total conviction, unless he has followed the enquiry, logically, according to the prescribed procedure called *ṣaḍ vidha liṅga nirṇaya* - the six rules of arriving at the Truth.

In brief these are:

- Upakrama-upasaṁhāra*: What is the thought with which the enquiry begins and ends? Does the conclusion prove the identity between the hypothesis with which it began and the conclusion reached?
- Abhyāsa*: Repetition of the Truth, again and again in between the text, so that the student does not stray from the main object of enquiry. Recall and repetition are thus essential components of *tātparya nirṇaya*.
- Apūrvata*: For *ātma-jñāna*, the only authority is the *upaniṣad-s* and nothing else.
- Prayojana*: The purpose of the study of the text is clearly indicated and held on to using the known in one's knowledge as pointers to indicate the presence of the unknown. The *prayojana* or destination should be constantly brought back to

the mind so that one does not lose one's way in the by-lanes of enquiry.

- (e) *Arthavāda* : Praising the subject matter of discussion and criticising that which is contrary to it (*nindā-kriyā*). This not only helps to drive the point home, but sustains the stamina of the student on the path of enquiry into the Truth, to fix his mind on the main theme without any doubt.
- (f) *Upapatti* : Establishment of Truth through examples (*dr̥ṣṭānta*) of the appropriate kind.

These six steps together, systematically followed, will bring the student to the destination of the enquiry, which will lead to doubtless knowledge, for which the enquiry was initiated.

In this way the *anyonya adhyāsa* with reference to *Īśvara* and *Brahman* is being established through the six rules or *līṅgā-s*.

The *asaṅgatva*, the unattached un-influenced, association-less nature of *Brahman* is explained ---

सत्यं ज्ञानमनन्तं चेत्युपक्रम्योपसंहृतम्
यतो वाचो निवर्तन्ते इत्यसङ्गत्वनिर्णयः ॥१९६॥

Satyam jñānam anantaṁ ceti upakra myopa saṁhṛtam
Yato vāco nivartanta itya saṅgatva nirṇayaḥ (196)

सत्यम् ज्ञानम् अनन्तम् च = *Brahman* is existence, knowledge, infinite इति = in this way; उपक्रम्य = beginning the topic; यतः = from where; वाचः = speech; निवर्तन्ते = returns back; इति = thus; उपसंहृतम् = concluding; असङ्गत्व = *Brahman* being non-attached; निर्णयः = is proved.

Beginning the topic of *Brahman* to be *satyam*, *jñānam* and *anantaṁ* and concluding that, from where the speech returns

along with the mind, the unattached nature of *Brahman* is established. (196)

The first rule (*līṅga*) viz. *upakrama* is taken, quoting *Taittirīya upaniṣad* (2.1.1)

Satyam jñānam anantaṁ ca iti upakramya: So, the enquiry started with a statement of the *upaniṣad* leading to establish through step-by-step thought process. Therefore, *Brahman* is Existence, Knowledge and Bliss. These three things do not require any external certification: I know I am, I know I am conscious, I love myself the most; therefore, I am *ānanda svarūpa*.

Thus the *upaniṣad* begins.

What is the conclusion? *Yato vāco nivartante iti upasaṁhṛtam*: Speech cannot comprehend it. This was the conclusion. The knowledge and ignorance are both supported by me, the Pure Consciousness and I am not opposed to either.

Asaṅgatva nirṇayaḥ: I, the substratum is not touched by anything that is superimposed---speech and the mind being supported by it, cannot possibly grasp it (objectify it).

On I, the *Parabrahma*, the Absolute, *Īśvaratva* is superimposed. With reference to the individuality it is called *ānandamāya kośa* and with reference to the totality it is called *Īśvara*.

The thought continues ---

मायी सृजति विश्वं सन्निरुद्धस्तत्र मायया ।
अन्य इत्यपरा ब्रूते श्रुतिस्तेनेश्वरः सृजेत् ॥१९७॥

Māyī sṛjati viśvaṁ san niruddhas tatra māyayā
Anyā ityaparā brūte śruti stene śvaraḥ sṛjet (197)

मायी = *Īśvara* weilding *māyā*; विश्वम् = world; सृजति = creates; तत्र = in that world; मायया = by *māyā*;

निरुद्धः = bound; सन् = being; अन्यः = other (is *jīva*); इति = thus; श्रुतिः = scripture; अपरा = other; ब्रूते = declares; तेन = therefore; ईश्वरः = *Īśvara*; सृजेत् = creates.

Another scriptural declaration tells - 'the weilder of *māyā* creates the world, wherein the *jīva* is bound by *māyā*'. From this, it is evident that the *Īśvara* alone creates the world. (197)

Aparā śrutiḥ iti brūte: Similar statement from another *śruti* (S.U. 4.9) says: *māyī viśvaṁ sṛjati*: *Īśvara* i.e. *Paramātmā* with reference to the conditioning of *māyā*, (therefore *māyī*) is the creator of the world.

Tatra māyayā anyañ niruddhaḥ san: By this *māyā*, in this world, the other i.e. the *jīva* is kept under its clutches.

Tena Īśvaraḥ sṛjet: *Satyam, jñānam, ānantam* *Brahma* ---with reference to the conditioning of *māyā*, is called *Īśvara*; *Īśvara* is the creator and controller of *jagat* and the *jīvā-s* ---which suffer and enjoy in the *jagat*.

The main point that is being made is that *Īśvara* is the creator and not the *Paramātmā*.

How is the world created by *Īśvara*? In one big bang simultaneously? or sequentially? ---

आनन्दमय ईशोऽयं बहु स्यामित्यवैक्षत ।

हिरण्यगर्भरूपोऽभूत्सुप्तिः स्वप्नो यथा भवेत् ॥१९८॥

Ānanda maya īśo'yaṁ bahu syāmi tyavai kṣata
Hiranyagarbha rūpo'bhūt suptiḥ svapno yathā bhavet (198)

अयम् = this; आनन्दमयः = all blissful; ईशः = *Īśvara*; बहु स्याम् = may I be many; इति = thus; अवैक्षत = contemplating; हिरण्यगर्भ रूपः = the status of *Hiranyagarbha*; अभूत् = attained; यथा = just as; सुप्तिः = as the deep sleep; स्वप्नः = dream; भवेत् = becomes.

This *ānandamaya Īśvara* contemplated to be many and thus manifested as *Hiranyagarbhaḥ*, just as the deep sleep manifestes as dream. (198)

Ayaṁ ānandamayaḥ īśaḥ: *Īśvara* is *ānandamaya*. The *jīva* is just opposite. In deep sleep, when the *jīva* is in the *ānandamaya kośa*, it is one with *Īśvara* (not the *Paramātmā* with which we are one all the time, being our essential nature, even if we do not know it.). As a *jīva* vis-a-vis, *Īśvara*, when the four *kośa-s* are dropped, the *jīva* becomes one with the *Īśvara* as in deep sleep, and is happy.

Avaikṣata bahu syām iti: This *ānandamaya Īśvara* started making his own *sankalpa*, namely, 'let me become many'! (ref: T.U.).

Hiranyagarbha rūpaḥ abhūtā: Because of this *sankalpa* he became of the nature of *Hiranyagarbha*.

Yathā suptiḥ svapna bhavet: As the deep sleep state passes into the dream state, *Īśvara* became the *Hiranyagarbha*, like the seed sown in the earth, absorbs water and is all ready to burst into manifestation (*āṅkuronmukha*). *Hiranyagarbha* has all the potentiality but in dormant form (*asphuṭa*) when it manifests fully as the *jagat* (like the tree from the seed) it is *sthūla jagat* or *virāṭ*. Before this manifestation (comparable to the waking state) *Īśvara* is present in the dream state of *Hiranyagarbha* neither fully asleep nor fully awake, but in the hazy state of consciousness.

The two types of views of creations --- sequential (*krama*) or instantaneous (*yugapat*) are now described ---

क्रमेण युगपद्वैषा सृष्टिर्ज्ञेया यथाश्रुति ।

द्विविधश्रुतिसद्भावाद्विविधस्वप्नदर्शनात्

॥१९९॥

*Krameṇa yuga padvaiṣā sṛṣṭir jñeyā yathā śruti
Dvividha śruti sadbhāvat dvividha svapna darśanāt* (199)

एषा = this; सृष्टिः = creation of world; द्विविध = by two ways; श्रुति सद्भावात् = because both ways are explained in scriptures; क्रमेण = in sequence; युगपत् = simultaneously; वा = or; यथा = as; श्रुति ज्ञेया = should be understood as per scriptures; द्विविध = two ways; स्वप्न दर्शनात् = dream creation.

The process of creation of the world is indicated in the scriptures in two ways i.e. (i) as a sequence in creation through evolution stages and (ii) instantaneous. This is to be accepted as no contradiction for even the dreams are seen to be of these two types. (199)

Eṣā sṛṣṭiḥ dvividha śruti sad bhāvat: About this world's creation, there are two types of explanations given in the *śruti-s* [(T.U.-2.1.1. & 2.6.1); (B.U.-1.2.5)].

Krameṇa yugapat vā: They are called sequential and simultaneous or instantaneous. Which out of these two should be accepted?

Yathā śruti jñeyā dvividha svapna darśanāt: It should be understood according to the *śruti*. And that is --- like coming out of the dream state --- it can be directly from the dream state to the waking world or it can be from deep sleep to dream state and then to waking state. Whichever view we accept, in fact there is no real difference.

What is the nature of *Hiranyagarbha*? ---

सूत्रात्मा सूक्ष्मदेहाख्यः सर्वजीवघनात्मकः ।

सर्वाहंमानधारित्वात्क्रियाज्ञानादिशक्तिमान् ॥२००॥

*Sūtrātmā sūkṣma dehākhyah sarva jīva ghanāt makah
Sarvāhaṁ māna dhāritvāt kriyā jñānādi śaktimān* (200)

सूत्रात्मा = *Hiranyagarbha* or *sūtrātmā*; सूक्ष्म देह आख्यः = known as subtle body; सर्व जीव घन आत्मकः = is sum total of all *jīvā-s*; सर्व अहम् मान धारित्वात् = being identified with total individual subtle bodies; ज्ञान क्रियादि शक्तिमान् = is endowed with powers of knowledge, activities and desire.

The *Hiranyagarbha*, weilder of all the subtle bodies of all the *jīva-s*, in an undifferentiated form is called as *sūtrātmā*. He is identified with the total subtle bodies and associated with powers of action, knowledge etc. (200)

Sūtrātmā sūkṣma dehākhyah sarva jīva ghanātmakah: The *Hiranyagarbha*, also called *sūtrātmā* is the supporter of all the subtle bodies of the *jīvā-s* as if they are in undifferentiated form (*samaṣṭi rūpam*).

Sarva ahaṁ māna dhāritvāt kriyā jñānādi śaktimān: It is the holder of the total *abhīmān*, the acceptance of the limitations of all the *jīvā-s*.

Sūtrātmā is the stage in creations where the total creation, the *jīva-s* their *jñāna*, *karma*, *ahamkāra*, ignorance from the totality point of view, is stored in seed form or dormant potency.

How the entire creation is contained in the *Hiranyagarbha* is explained with examples in the next three *śloka-s* ---

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम् ।

लोको भाति यथा तद्वदस्पष्टं जगदीक्ष्यते ॥२०१॥

*Pratyūṣe vā pradoṣe vā magno mande tamasyayam
Loko bhāti yathā tadvad aspaṣṭam jaga dīkṣyate* (201)

प्रत्यूषे = early morning before sunrise; वा = or; प्रदोषे = at dusk; वा = or; अयम् = this; लोकः = world; मन्दे तमसि = in dull darkness; मग्नः = submerged; यथा

= as; भाति = is seen non-distinct; तद्वत् = in the same way; जगत् = world; अस्पष्टम् = (in *Hiranyagarbha* state) is non-distinct; ईक्ष्यते = is seen.

As we see the world less-defined in the little darkness of early morning or late evening; so too, the world is less distinct in the *Hiranyagarbha*. (201)

Ayam lokaḥ mande tamasi pratyūṣe vā pradoṣe vā magnaḥ yathā bhāti: As this world looks indistinct and hazy during the dim light of early dawn or late dusk; *Tadvat jagat aspaṣṭam īkṣyate*: similarly, in the *Hiranyagarbha* stage, the world appears to be indistinct and undifferentiated.

As for example ---

सर्वतो लाञ्छितो मध्या यथा स्याद्घटितः पटः ।
सूक्ष्माकारैस्तथेशस्य वपुः सर्वत्र लाञ्छितम् ॥२०२॥

Sarvato lāñchito maṣyā yathā syāt ghaṭṭitaḥ paṭaḥ
Sūkṣmā kārai stathe śasya vapuḥ sarvatra lāñchitam (202)

यथा = as; घटितः पटः = starched canvas; मध्या = by inking lines; सर्वतः = in all places; लाञ्छितः स्यात् = is covered by the outlines; तथा = in the same way; ईशस्य वपुः = body of *Īśvara*; सूक्ष्म आकारैः = by subtle bodies; सर्वत्र = totally; लाञ्छितम् = is permeated.

As the stiffened canvas has different picture sketches and outlines, (before colouring) so also the *Īśvara* (*Hiranyagarbha*) contains the subtle bodies made of ungrossified elements. (202)

Yathā ghaṭṭitaḥ paṭaḥ maṣyā sarvataḥ lāñchitaḥ syāt: As was stated in the beginning of this chapter on the cloth (canvas) which has been prepared for painting, various forms and figures are already outlined in pencil by the artist, but not yet given their final distinct forms. The painting is still in an incipient stage.

Tathā śasya vapuḥ sūkṣmākāraiḥ sarvatra lāñchitam: In the same way, the total world, the total subtle body of *Īśvara* is in a very indistinct form in the *Hiranyagarbha* or *sūtrātmā* stage.

Another example follows ---

सस्यं वा शाकजातं वा सर्वतोऽङ्कुरितं यथा ।
कोमलं तद्वदेवैष पेलवो जगदङ्कुरः ॥२०३॥

Sasyam vā śākajātam vā sarvato'ṅkuritam yathā
Komalam tadvade vaiṣa pelavo jagadaṅkuraḥ (203)

यथा वा = or as in case of; सस्यम् = wheat; शाकजातम् = seeds of vegetables; वा = or; सर्वतः = from all sides; अङ्कुरितम् = being germinated; कोमलम् = is tender; तद्वत् = in the same way; एव = also; एष = this (*Hiranyagarbha*); जगत् अङ्कुरः = the sprout of world; पेलवः = is seen to be tender.

The *Hiranyagarbha* is comparable to the tender germinating seed of wheat or any other plant, which contains the unmanifest world in yet unmanifest state. (203)

Yathā sasyam vā śākajātam vā ānkuritam komalam: Just as the seed of germinating corn or a vegetable plant becomes soft and tender by absorbing water, *Tadvat eva eṣa jagadaṅkuraḥ pelavaḥ*: in the same way, when the world starts manifesting from *Īśvara*, it is at the stage of swollen plump of softness, where the world exists in the most hazy indistinct form.

The next step in creation is now taken up ---

आतपाभातलोको वा पटो वा वर्णपूरितः ।
सस्यं वा फलितं यद्वत्तथा स्पष्टवपुर्विराट् ॥२०४॥

Ātapā bhāta loko vā paṭo vā varṇa pūritaḥ
Sasyaṁ vā phalitaṁ yadvat tathā spaṣṭa vapur virāt (204)

यद्वत् = just as; आतपाभात लोकः = world illumined by bright sunlight; वा = or; वर्ण पूरितः पटः = fully painted picture on the canvas; वा = or; फलितम् सस्यम् = fructified cereal plants; वा = or; तथा = in this manner; विराट् = *virāt*; स्पष्ट = distinct; वपुः = body.

As the world manifests distinctly, in the bright sunlight, or the picture after the colouring of various sketches etc., or the germinated seeds have clear forms etc.; so is the gross expression of *virāt*, clear and well differentiated. (204)

Yadvat ātapa ābhāta lokaḥ: Just as the world is seen very clearly once the sun has risen; *Vā paṭo vā varṇa pūritaḥ*: Or just as the fully completed painting on the canvas is clearly cognized, *sasyaṁ vā phalitaṁ yadvat*: or just the corn, or the vegetable plant is clearly identifiable once it has grown fully, *Tathā virāt spaṣṭa vapuḥ*: in the same way, in the *virāt*, the total manifested gross world is clearly seen.

In this way the two perceptions of creation have been described. One is the sequential view point beginning from *ākāśa* and culminating in the *Puruṣa*. The other is the instantaneous stand point where *Īśvara* desires to be many and becomes *Hiranyagarbha* which manifests directly as the entire world.

The description of *virāt* is given based on the scriptures ---

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे ।

धात्रादिस्तम्बपर्यन्तानेतस्यावयवान्विदुः ॥२०५॥

Viśvarūpā dhyāya eṣa uktaḥ sūkte'pi pauruṣe
Dhātrādī stamba paryantān etasyā vayavān viduḥ (205)

एषः = this *virāt*; विश्व रूप अध्याये = in the *viśvarūpa* chapter of *Gītā*; पौरुषे सूक्ते = in the *Puruṣa sūktam*; अपि = also; उक्तः = is described; धात्रादि स्तम्ब पर्यन्तान् = from *Brahmāji* to small insects etc.; एतस्य = this *virāt*; अवयवान् = parts; विदुः = are known in the scriptures.

The *viśvarūpa darśana* chapter of *Gītā* and *Puruṣa sūktam* describes this *virāt* clearly. Everything in the world, starting from the grass blade to the *Brahmāji* - the creator, are his parts. (205)

Viśvarūpa adhyāya pauruṣe sūkte api: In the *viśva-rūpa* chapter of *Bhagavad Gītā* (Ch XI) and in the *Puruṣa Sūktam Eṣa uktaḥ*: This *virāta Puruṣa* is fully described, in detail, *Dhātrādī stamba paryantān etasya vayavān viduḥ*: from *Brahmāji* upto the smallest thing and being, even upto a blade of grass, they are all nothing but the expressions of the *virāt Puruṣa*.

Now the author concludes this explanation by stating the purpose of this knowledge, which is to understand that whatever be the expression in this universe from the most powerful to the most insignificant, there is only *Īśvara* in them, and whatever is worshipped with this attitude, that worship is fruitful. This is said in *śloka-s* 206 - 209. ---

ईशसूत्रविराड्वेधोविष्णुरुद्रेन्द्रवह्नयः ।

विघ्नभैरवमैरालमारिकायक्षराक्षसाः ॥२०६॥

Īśa sūtra virāḍ vedhaḥ viṣṇu rudendra vahnayah
Vighna bhairava mairāla mārīkā yakṣa rākṣasāḥ (206)

ईश = inner controller *Īśvara*; सूत्र = *Hiranyagarbha*; विराट् = *virāt*; वेधः = *Brahmāji*; विष्णु = *Viṣṇu*; रुद्र = *Rudra (Śiva)*; इन्द्र = *Indra*; वह्निः = fire; विघ्न = *Ganeśa*; भैरव = *Bhairava*; मैराल = *Yama* - Lord of death;

मारिका = Goddess of disease; यक्ष = *Yakṣa* (semi-Gods);
राक्षसाः = (*rākṣasāḥ*) - devil.

विप्रक्षत्रियविट्शूद्रा गवाश्चमृगपक्षिणः ।
अश्वत्थवटचूताद्या यवव्रीहितृणादयः ॥२०७॥

Vipra kṣatriya viṭ śūdrā gavaśva mṛga pakṣiṇaḥ
Aśvattha vaṭ cūṭadyā yava vṛihi tṛṇādayaḥ (207)

विप्र = *Brāhmaṇa-s*; क्षत्रिय = *kṣatriya*; विट् = *vaiśya*;
शूद्राः = and *śūdrāḥ*; गौ = cow; अश्व = horse; मृग
= animals; पक्षिणः = birds; अश्वत्थ = fig (*pīpal*) tree;
वट = banyan (*barh*); चूत = mango; आद्याः = etc.;
यव = wheat; व्रीहि = rice; तृण = grass; आदयः = etc.

जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः ।
ईश्वराः सर्व एवैते पूजिताः फलदायिनः ॥२०८॥

Jala pāṣaṇa mṛt kāṣṭha vāsyā kuddā lakā dayāḥ
Īśvarāḥ sarva evaite pūjitāḥ phala dāyinaḥ (208)

जल = water; पाषाण = stone; मृत् = clay; काष्ठ = wood;
वास्य = chisels; कुद्दालक = axe; आदयः = etc.; एते सर्वे
= all these; ईश्वराः एव = are the forms of *Īśvara*; पूजिताः
= when worshipped; फलदायिनः = grant fulfilment of desires.

Īśvaraḥ Hiranyagarbhaḥ, virāt, brahmā, viṣṇu, rudraḥ indra,
fire, gaṇeśa, bhairava, other aspects of śiva, controlling diseases,
controller of plagues etc., yakṣā-s, rākṣasā-s, brāhmaṇa-s,
kṣatriyā-s, vaiśyā-s, śūdrā-s, cows, horses, other animals and
birds, trees like pīpal, banyan, mango, wheat, rice, other cereals,
all types of grass, water, stones, earth, wood, hammer, spanner,
spade etc., are all manifestations of Īśvara. All are able to
bless those who propitiate them by proper worship
etc. (206-207-208)

Īśa sūtra virāt: Starting from *Īśvara*, *Hiranyagarbha*,
the *Virāt Puruṣa*; *Vedhaḥ viṣṇuḥ rudra, indra vahnayaḥ*:
Brahmā, viṣṇu, śiva, fire, gaṇeśa, mairāla,
bhairava another aspect of *śiva*, controlling diseases;
Mārikā yakṣa rākṣasāḥ: mārikā, controller of plagues
etc., *yakṣā-s, rākṣasā-s*; *Vipra kṣatriya viṭ śūdraḥ*:
Brāhmaṇa, kṣatriya, vaiśya, śūdra;

Gava aśva mṛga pakṣiṇaḥ: Cow, horse deer, other
animals birds; *Aśvattha vaṭ cūṭadyāḥ*: Pipal tree, banyan
tree, mango tree etc.; *Yava vṛihi tṛṇādayaḥ*: Wheat, rice
and other cereals, all types of grass etc.; *Jala pāṣaṇa*
mṛt kāṣṭhaḥ: Water, stones earth, wood *Vasyākuddā*
lakādayaḥ: various instruments used by the people, such
as hammer, spanner, spade etc--- *Ete sarva eva Īśvaraḥ*:
these all are manifestations of *Īśvara* and *Īśvara* alone.

Pūjitā phaladāyinaḥ: Seeing the presence of the Divine
in every inert and sentient thing and being, where these
manifestations are worshipped as *Īśvara*, with faith and
sincerity, they do grant the fulfilment of desires. *Paramātmā*
can manifest anywhere on the strength of one's faith.
Either it has to be unquestioning unconditional faith like
the so-called unlettered simple people, or it has to be
consciously strengthened with the help of *vedāntik*
knowledge.

As is the quality of the worship, so is the quality of
the reward ---

यथा यथोपासते तं फलमीयुस्तथा तथा ।
फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारतः ॥२०९॥

Yathā yatho pāsate taṁ phala miyu stathā tathā
Phalot karṣāpa karṣau tu pūjya pūjānu sārataḥ (209)

तम् = to that (*Īśvara*); यथा यथा = as in different
forms; उपासते = are propitiated; तथा तथा = in the same

way; फलम् ईयुः = desires are fulfilled; तु = and however; फल उत्कर्ष अपकर्षौ = superiority or inferiority of fruits of worship; पूज्य पूजा अनुसारतः = according to the aspect of the divine propitiated.

As one worships the Supreme, so is the result of that worship. The degrees and qualities of the results of worship depends upon the aspects of the Lord invoked and the type of worship done. (209)

Tam yathā yathā upāsate tathā tathā phalam īyuh:
As an individual does *upāsana* of any of these manifestations of *Īśvara*, according to that, he gets the appropriate result (*phala*) of that *upāsana*. That the Lord appears before a devotee in the form which he has intensely worshipped, is seen in the lives of many *Mahātmā-s*, and is not to be taken as a hallucination.

Phala utkarṣa apakarṣau tu pūjya pūjānu sārataḥ:
Whether fruits of the *upāsana* is of the higher or lower nature, depends on whether the Divine is invoked for a good or bad purpose. Those who desire to invoke evil spirits for harmful purpose do that type of *upāsana*.

What is relevant is, that divine or absolute power is present in and through every manifestation in creation, big and small, inert things and sentient beings. How that power is invoked depends upon the method of invocation.

All this is, however, in the realm of relative existence. True liberation --- total independence --- is obtained only through knowledge of the Self ---

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।

स्वप्नबोधं विना नैव स्वस्वप्नो हीयते यथा ॥२१०॥

Muktistu brahma tattvasya jñānādeva na cānyathā
Svapnabodham vinā naiva svasvapno hīyate yathā (210)

यथा = as; स्वप्नबोधं विना = without awakening to waking plane; स्वस्वप्नः = one's own dream; न एव = never; हीयते = ends; मुक्तिः = liberation; तु = similarly; ब्रह्म-तत्त्वस्य = of the essence that *Brahman* is; ज्ञानात् = from knowledge; एव = alone; न च = and not; अन्यथा = by any other means. '

However, the liberation from the world of relative existence is attained only through the knowledge of the *Brahman* --- the Reality and not by any other means, just as the dream is dropped on waking up from sleep, and not by any other means. (210)

So long as we remain in the entanglement of *jīva-jagat-Īśvara*, we are still living in the world of relativity, of mutual dependence.

Muktiḥ tu brahma tattvasyā jñānāt eva na ca anyathā:
Therefore, liberation from relative existence is possible only by realising one's own real nature which is called *Brahma tattva jñāna*.

When I come to realise that 'I' is the absolute supporter of *jīva-jagat-Īśvara*, then alone am I beyond the influence of the three mutually dependent relative variables.

As for example, *Svapna-bodham vinā na eva sva svapnaḥ hīyate yathā*: The suffering that I undergo in my dream cannot be solved by someone else waking up, but only when I come out of my dream state. In the same way, realisation of Self cannot be obtained by proxy. It is completely solo process with no one to hold on to. The non-understanding or mis-understanding of one's own nature can be removed only by the right understanding.

The comparison with the dream state takes us to the next possibility i.e. that the duality in relative experience is unlike the dream experience! It is answered ---

अद्वितीयब्रह्मतत्त्वे स्वप्नोऽयमखिलं जगत् ।
ईशजीवादिरूपेण चेतनाचेतनात्मकम् ॥२११॥

Advitīya brahma tattve svapno'yam akhilam jagat
Īśa jīvādi rūpeṇa cetanā cetanāt makam (211)

अयम् अद्वितीय ब्रह्म तत्त्वे = in this non-dual *Brahman*;
ईश जीव आदि रूपेण = in the form of *Īśvara*, *jīva*
etc.; चेतन अचेतन आत्मकम् = the sentient and inert; अखिलम्
= total; जगत् = world; स्वप्नः = is a dream.

This whole world of sentient beings and inert things and the *Īśvara* (the controller), and the *jīva* (the controlled), is like a dream in the non-dual principle called *Brahman*. (211)

The waking and the dream states are defined. The two seem to be different but from the *vedānta* point of view these are the same. In both, there is an erroneous perception of "otherness and others".

From the Absolute point of view, the waking state is as much a dream as the dream state---the former is a waking dream, the latter a sleeping dream. Both have equal validity or lack of validity.

Advitīya brahma-tattve ayam svapnaḥ: In the *Brahma tattva*, which is our real nature, there is no trace of otherness. The 'otherness' is only imagined in the Absolute.

The whole world is like a dream. In the dream, the dreamer, the dream world and the dream experience are three separate entities; so also in the waking state, the waker, the waking world and the waking experience are separate but mutually dependent entities.

Īśa jīvādi rūpeṇa cetanā cetanātmakam akhilam jagat: What is the dream element? *Īśvara* is one dream element, *jīva* is another dream along with all the names and forms. This constitutes the *jagat* comprising of animate and

inanimate things and beings. On 'I' the Absolute, these three components are superimposed. To come out of this 'waking dream state' and see the Reality, different paths are recommended.

The *Bhakti śāstra* suggests *ānanda-anānanda viveka* by which the entire *bhoga* that one gets is offered to God (*tena tyaktena bhuñjithāḥ*).

The *Yoga* and *Sāṅkhya śāstra* recommend *cit-acit viveka* (*draṣṭā-dṛśya viveka*), by which knower-known discrimination is carried out.

The *vedānta śāstra* advises *sat-asat viveka*, existence-non-existence discrimination. It is not really possible to discriminate between something that exists and something that does not. Therefore, pure Existence alone is meant. *Asat* cannot exist and is only *mithyā*. This Absolute Existence 'I am'. This is the *prakriyā* of the *Vedānta śāstra* which, therefore, requires that everything which is other than 'I' is denied, so that one can reach the substratum.

Continuing this thought ---

आनन्दमयविज्ञानमयावीश्वरजीवकौ ।
मायया कल्पितावेतौ ताभ्यां सर्वं प्रकल्पितम् ॥२१२॥

Ānandamaya vijñāna mayā vīśvara jīvakau
Māyayā kalpitā vetau tābhyāṁ sarvaṁ prakalpitam (212)

आनन्दमय = bliss sheath; विज्ञानमयः = intellectual sheath;
ईश्वर जीवकौ = are *Īśvara* and *jīva* respectively; एतौ
= these two; मायया = by *māyā*; कल्पितौ = are imagined;
ताभ्याम् = by these two; सर्वम् = total world; प्रकल्पितम्
= is imagined.

Īśvaraḥ with reference to the *ānandamaya kośa* and *jīvaḥ* with reference to the *viññānamayaḥ kośa*, are both projected and imagined by *māyā*. The whole world is further projected by the *Īśvara* and *jīva*. (212)

Ānandamaya viññānamayau Īśvara-jīvakau: The two conditionings of the *śuddha caitanya* called the *ānandamaya kośa* and *viññānamayaḥ kośa* are, respectively *Īśvara* and *jīva*.

Ētau māyayā kalpitau: Both of them are only imagined in the *māyā*. In the Absolute, the relative is imagined, like one imagines a daughter-in-law in every girl one sees, when the imaginations clicks, it is taken as reality. But no relationship is reality, it is only imagined. So also, the individuality and totality are only in relationship with each other, and both are supported by something which is neither. It is the infinitude that gives reality to the finitude.

Tābhyāṁ sarvaṁ prakalpitam: By these two --- *Īśvara* and *jīva*, are created two types of worlds --- the *Īśvara sṛṣṭi* and *jīva sṛṣṭi* (ref: ibid Ch. IV).

Which are these two worlds attributed to *Īśvara* and *jīva* respectively? ---

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।

जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥२१३॥

Īkṣaṇādi praveśāntā sṛṣṭi rīśena kalpitā
Jāgradādi vimokṣāntaḥ saṁsāro jīva kalpitaḥ (213)

ईक्षण आदि = from the contemplation by *Īśvara* about creation; प्रवेशान्ता = upto entry of *Īśvara* in *jīva* form; सृष्टिः = world; ईशेन = by *Īśvara*; कल्पिता = is imagined; जाग्रद आदि = from waking state etc.; विमोक्षान्तः = upto liberation; संसारः = the world of change; जीव कल्पितः = is projected by *jīva*.

The world that includes the first thought of creation of the world upto entrance of *Īśvara* in the world, is the creation of *Īśvara*. The world that includes the waking plane of consciousness upto the liberation is projected by *jīvaḥ*. (213)

Īkṣaṇādi praveśāntā sṛṣṭiḥ īśena kalpitā: From the time *Īśvara* desired to become many and created the world of multiplicity upto the point that he entered his own creation as an enjoyer, is the creation by *Īśvara*.

Jāgradādi vimokṣāntaḥ saṁsāraḥ jīva kalpitaḥ: Thereafter, from the waking state onwards and including the problems relating to it, till liberation (a necessary corollary of bondage), falls in the purview of *jīva's* creation.

In *Īśvara's* creation, there is neither bondage nor liberation, but both are present in the *jīva's* creation.

If *Paramātmā tattva* is everywhere, why does not everyone perceive it? ---

अद्वितीयं ब्रह्मतत्त्वमसङ्गं तन्न जानते ।

जीवेशयोर्मायिकयोर्वृथैव कलहं ययुः ॥२१४॥

Advitīyaṁ brahma tattvam asaṅgaṁ tanna jānate
Jīveśayor māyikayor vṛthaiva kalahaṁ yayuḥ (214)

अद्वितीयम् = one without a second; असङ्गम् = unattached; ब्रह्म तत्त्वम् = that Principle *Brahman*; तत् = that; न = not; जानते = know; मायिकयोः = projected by *māyā*; जीव ईशयोः = (the essential nature) of *jīva* and *Īśvara*; वृथा = uncalled for; एव = indeed; कलहम् = arguments; ययुः = end up.

Those (ignorant) people who do not know the non-dual, unattached reality --- the *Brahman*, argue vainly about the *Īśvara* and *jīva* --- who are the creation of *māyā*. (214)

Advitīyam asaṅgam brahmatattvam tat na jānate: People are not able to understand that *Brahma tattvam*, the absolute principle, which is one-without-a-second, which is the non-attached substratum supports the total relative world.

Māyikayoḥ jīveṣayoḥ vṛthā eva kalaham yayuḥ: Therefore, because of this ignorance, they go on fighting purposelessly over differing opinions about *jīva* and *Īśvara* --- the creation of *māyā*.

If these differences are only because of ignorance, why do you not correct them? The teacher replies: it is not worthwhile entering into controversy with those who are deluded. ---

ज्ञात्वा सदा तत्त्वनिष्ठाननुमोदामहे वयम् ।
अनुशोचाम एवान्यान् भ्रान्तैर्विवदामहे ॥२१५॥

Jñātvā sadā tattva niṣṭhān anumodā mahe vayam
Anuśocāma evā nyān na bhrāntair vivadāmahe (215)

वयम् = we; सदा = always; तत्त्व निष्ठान् = to those established in Self; ज्ञात्वा = knowing them; अनुमोदामहे = rejoice; अन्यान् = to other (ignorant); अनुशोचाम् = feel sorry; एव = indeed; भ्रान्तैः = with the deluded; न = don't; विवदामहे = argue.

Seeing the wise ever established in this reality, we rejoice while we feel pity seeing those ignorant ones and we do not get involved in arguments with the deluded. (215)

Sadā tattva niṣṭhāḥ jñātvā vayam anumodā-mahe: Wherever we come across *mahātmā-s* who are established in this knowledge, we feel very pleased and we respect them; *Anyān anuśocāma eva*: whereas for those others who only argue for arguments, sake and who want to assert their own standpoint, we feel pity (that they are wasting their lives so unfruitfully). *Bhrāntaiḥ na vivadāmahe*:

With such deluded persons, we do not waste time in arguments.

This is a basic principle that every serious spiritual seeker should keep in mind---that on no account should one allow oneself to be drawn into arguments on any point, because one always ends up to be a loser.

Who are the deluded persons? ---

तृणार्चकादियोगान्ता ईश्वरेभ्रान्तिमाश्रिताः ।
लोकायतादिसांख्यानता जीवे विभ्रान्तिमाश्रिताः ॥२१६॥

Tṛṇārcakādi yogāntā īśvare bhrānti māśritāḥ
Lokāyatādi sāṅkhyāntā jīve vibhrānti māśritāḥ (216)

तृणा आर्चक आदि = from the worshippers of grass; योगान्ताः = upto the believers of *yoga śāstra*; ईश्वरे = in respect of *Īśvara*; भ्रान्तिम् = misunderstanding; आश्रिताः = have got; लोकायत आदि = starting from *cārvākā-s*; सांख्यानताः = upto followers of *sāṅkhya philosophy*; जीवे = about *jīva*; विभ्रान्तिम् = misunderstanding; आश्रिताः = have.

Starting from the grass worshippers upto the followers of *yoga* are deluded with reference to *Īśvara*; and the followers of the *Cārvākā-s* upto the *Sāṅkhya* philosophers are deluded with reference to *jīva*. (216)

Tṛṇa arcakādi yogāntāḥ īśvare bhrāntim āśritāḥ: From those who worship grass, trees etc., upto those who are *aṣṭāṅga yogī* *Īśvare bhrāntim āśritāḥ*: they have confused ideas about who is *Īśvara*. Each one justifies his own affiliation to his concept of *Īśvara* and denies the others beliefs. This is with reference to *Īśvara*

As regards *jīva* --- *Lokāyatādi sāṅkhyāntāḥ jīve vibhrāntim āśritāḥ*: From the *Cārvākā-s*, who believe that there is nothing like life after death, so enjoy life while

it lasts, to the *Sāṅkhyā-s*, all of them have deluded ideas about the *jīva*.

Continuing the thought on the deluded individuals ---

अद्वितीयब्रह्मतत्त्वं न जानन्ति यदा तदा ।

भ्रान्ता एवाखिलास्तेषां क मुक्तिः केह वा सुखम् ॥२१७॥

*Advitīya brahma tattvaṁ na jānanti yadā tadā
Bhrāntā evākhilā steṣāṁ kva muktiḥ keha vā sukham* (217)

यदा = so long; अद्वितीय = non-dual; ब्रह्मतत्त्वम् = the *Brahman*; न = not; जानन्ति = know; तदा = till then; अखिलाः = all people; भ्रान्ताः = deluded; एव = certainly; तेषाम् = for them; मुक्तिः = liberation; क = where; इह = in this world; वा = or; क = where; सुखम् = happiness.

As long as they do not realise the non-dual reality---the *Brahman*, they continue to be deluded ones. How can they be liberated and have peace or joy in this world? (217)

Advitīya brahma-tattvaṁ yadā na jānanti tadā akhilāḥ eva bhrāntāḥ: So long as these persons do not know the non-dual *Parabrahma Paramātmā*, which is our essential nature, till then all such persons can only be categorised as deluded.

Teṣāṁ muktiḥ kva: Where is the question of liberation for them? *Iha vā kva sukham*: or how can they be happy in this world or any where else? Because they are busy under the influence of their delusion.

Those who are without *Brahma jñānam*; but who are knowledgeable about worldly matters, seem to derive happiness from material things. Can that joy be denied? ---

उत्तमाधमभावश्चेतेषां स्यादस्तु तेन किम् ।

स्वप्नस्थराज्यभिक्षाभ्यां न बुद्धः स्पृश्यते खलु ॥२१८॥

*Uttamā dhama bhāva ścet teṣāṁ syādastu tena kim
Svapnastha rājya bhikṣābhyāṁ na buddhaḥ sprīyate khalu* (218)

तेषाम् = among them; उत्तम = superior; अधम = lower; भावः = status; चेत् = if; स्यात् = is considered to be; अस्तु = may it be so; तेन किम् = so what; स्वप्नस्थ = of the dream experience; राज्य भिक्षाभ्याम् = by the kingdom or beggary; बुद्धः = an awakened one; स्पृश्यते = touched; न = not; खलु = certainly.

If one argues that these deluded ones also do get some degrees of joy from the experiences of duality---the answer is---so what? The gains of a king or the loss of a beggar in the dream do not touch the awakened one. (218)

Teṣāṁ uttama adhama bhāvaḥ cet syāt: If someone says that it is possible to derive greater or less degrees of enjoyment from worldly knowledge, *Astu tena kim?*: What is the use of that enjoyment?

Svapnastha rājya bhikṣābhyāṁ buddhaḥ khalu na sprīyate: The plane of reality in the dream world is quite different from that in the waking world. Whether one is a king or a beggar in the dream world it makes no difference to one's affluence or poverty in the waking state. One plane of consciousness cannot influence the other.

In the same way, the worldly glitters and joys have no meaning in the Absolute. It is only *ānanda ābhāsa* (reflection or illusion of joy) because *viśaya ānanda* or *bhogānanda* is dependent on the objects of enjoyment. Whereas, the joy of one's own being is *svatantra*, dependent only on 'I' the Absolute and nothing else.

Therefore, unless one comes to realise the non-dual, non-attached Absolute Principle as one's own real nature, one can never experience the bliss of Being.

Therefore, those who aspire for understanding their real nature should conduct enquiry according to the scriptures and not waste time in trying to convince others ---

तस्मान्मुमुक्षुभिर्नैव मतिर्जीविशवादयोः ।
कार्या किन्तु ब्रह्मतत्त्वं विचार्य बुध्यतां च तत् ॥२१९॥

*Tasmāt mumukṣu bhiraiva matir-jīveśa vādayoḥ
Kārya kintu brahma tattvaṁ vicāryaṁ budhyatāṁ ca tat* (219)

तस्मात् = therefore; मुमुक्षुभिः = by the seeker of liberation; जीव-ईश-वादयोः = in the arguments of *jīva* and *Īśvara*; मतिः = intellect; न = not; एव = certainly; कार्या = should be engaged; किन्तु = but; ब्रह्मतत्त्वम् = the nature of *Brahman*; विचार्यम् = should be enquired into; तत् = that; च = and; बुध्यताम् = should be realised.

Therefore, the seekers of liberation should not engage themselves in the logic and arguments on these topics of *Īśvara* and *jīva* (according to various schools of thoughts). But they should enquire about the reality---the *Brahman*, and come to discover it to be their own real nature. (219)

Tasmāt mumukṣubhiḥ jīveśavādayoḥ matiḥ na eva kāryā: Therefore, the seekers of the Truth should not waste their ability to think and enquire, in trying to establish who is right and who is wrong.

Kintu brahma tattvaṁ vicāryaṁ tat ca budhyatām: On the other hand, a seeker should focus his attention only on two things: (a) employ his enquiring-faculty in knowing the nature of *Parabrahma Paramātmā*, and of his own true nature; and (b) experience that he is *sat-cit-ānanda svarūpa*.

Nārada Bhakti Sūtra (74-75) firmly advises: do not take refuge in arguments. Not only are arguments not conclusive, but are also liable to shift ground.

Are not arguments necessary and useful to clear the doubts in the way of understanding *Brahman*? ---

पूर्वपक्षतया तौ चेत्तत्त्वनिश्चयहेतुताम् ।
प्राप्नुतोऽस्तु निमज्जस्व तयोर्नैतावताऽवशः ॥२२०॥

*Pūrva pakṣa tayā tau cet tattva niścaya hetu tām
Prāpnuto'stu nimajjasva tayor naitā vatā 'vaśaḥ* (220)

तौ = these two (*jīva* and *Īśvara*); पूर्वपक्षतया = are taken for logical arguments and enquiry; चेत् = if considered; तत्त्व निश्चय = knowing the Truth firmly; हेतुताम् = cause; प्राप्नुतः = can be; अस्तु = it may be so; एतावता = even then; तयोः = of that argument; अवशः = coming under; न = not; निमज्जस्व = get lost.

If an enquiry about *Īśvara* and *jīva* according to the different schools of thoughts is undertaken for arriving at the right conclusion about them, be it so. However, do not get lost in the enquiry about them (and forget the Self). (220)

Pūrvapakṣatayā tau cet tattva niścaya hetutām prāpnutaḥ: If you think that argument is not necessary to fight but as a means of enquiry, and that it will be a help in arriving at a right conclusion *Astu etāvatā*: then it is very good. Please continue. However, there is one word of caution to take note of: *Tayoḥ avaśaḥ na nimajjasva*: Do not get lost only in arguing; engage in it only up to the point that it serves your purpose, not a moment longer.

A doubt is raised on the *Sāṅkhya* and *Yoga* philosophy view-point on *jīva* and *Īśvara* ---

असङ्गचिद्विभुर्जीवः सांख्योक्तस्तादृगीश्वरः ।
योगोक्तस्तत्त्वमोरर्थौ शुद्धौ ताविति चेच्छृणु ॥२२१॥

Asaṅga cid vibhur jīvaḥ sāṅkhyokta tādr̥gīśvaraḥ
Yogoktas tatvamor arthau śuddhau tāviti cet śṛṇu (221)

सांख्योक्तः = according to *Sāṅkhya* philosophy; जीवः = *jīva*; असङ्ग = unattached; चित् = consciousness; विभुः = all pervading; तादृग् = in the same way; योगोक्तः = according to *yoga śāstra*; ईश्वरः = is also *Īśvara*; तौ अर्थौ = these two meanings; शुद्धौ = real; तत्त्वमोः = of the *tat* and *tvam*; इति = thus; चेत् = is the objection; शृणु = listen the reply.

Sāṅkhya-s declare *jīva* to be unattached, all pervading and conscious; so is *Īśvara* declared to be, by the *yoga śāstra*. These two are, therefore, the implied meaning of *tvam* and *tat*, (thus should be acceptable to the *vedānta*) if this is the suggestion offered --- then listen. (221)

The doubt is: *Asaṅga cit vibhuḥ jīvaḥ sāṅkhyoktaḥ*: The *Sāṅkhya* philosophy defines *jīva* as (a) *asaṅga* - non-attached, therefore, the *jīva* goes from one body to another, (b) being of the nature of consciousness (*cit*) and (c) it is all pervading.

Tādr̥k yogoktaḥ Īśvaraḥ: *Īśvara* also is of the similar nature according to the *Yoga śāstra*.

Tau tattvamoḥ śuddhau arthau iti cet: The *jīva* and *Īśvara* referred to as *tat* and *tvam* in *Tat Tvam Asi mahāvākya* are of pure nature i.e. of the nature of consciousness alone.

So there seems to be an acceptability of difference between the *jīva* and *Īśvara*, as two.

Śṛṇu: If this is your conclusion, please listen:

The teacher proceeds to explain ---

न तत्त्वमोरुभावर्थावस्मत्सिद्धान्ततां गतौ ।
अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ॥२२२॥

Na tattvamo rubhā varthau asmat siddhāntatām gatau
Advaita bodhanā yaiva sā kakṣā kācidi syate (222)

तत्त्वमोः = of the *tat* and *tvam*; उभौ = both; अर्थौ = implied meaning; अस्मत् = in our *vedānta*; सिद्धान्तताम् = as principle; न = not; गतौ = are acceptable; अद्वैत बोधनाय = for establishing their identity; एव = only; सा = that; काचित् = some; कक्षा इष्यते = are considered helpful.

These both meanings of *tat* and *tvam* are not accepted in our *vedānta siddhānta*-s as a principle. Yes, they are accepted only to illustrate and demonstrate the non-dual Self to be one's essential nature. (222)

Tattvamoḥ ubhau arthau asmat siddhāntatām na gatau: The meanings of these two words '*tat*' and '*tvam*' and *Īśvara* and *jīva*, are not according to the *vedānta* philosophy.

Advaita bodhanāya eva sā kācit kakṣā iṣyate: It is only for the purpose of drawing our attention to the substratum which supports the relative, namely, *Īśvara* in relation to *jīva*, that these two conditionings are accepted, not to establish their existence but to deny them.

In the *Sāṅkhya* and *Yoga śāstrā*-s, *Īśvara* and *jīva* are taken as eternal realities, whereas in *vedānta* philosophy, the two aspects are accepted only so far as they help in establishing the *advaita tattva* knowledge.

This kind of inquiry into the inner and deeper meaning of words in *mahāvākya*-s and other scriptural texts is called *padārtha śodhanam*.

Explaining this thought further ---

अनादिमायया भ्रान्ता जीवेशौ सुविलक्षणौ ।

मन्यन्ते तद्व्युदासाय केवलं शोधनं तयोः ॥२२३॥

Anādi māyayā bhrāntā jīveśau suvilakṣaṇau
Manyante tad vyudāsāya kevalam śodhanam tayoh (223)

अनादि = beginning-less; मायया = by the *māyā*; भ्रान्ताः = deluded people; जीवेशौ = of the *jīva* and *Īśvara*; सुविलक्षणौ = of opposite nature; मन्यन्ते = consider; तद् = that wrong understanding about *jīva* and *Īśvara*; व्युदासाय = for the removal of; तयोः = of *jīva* and *Īśvara*; केवलम् = only; शोधनम् = enquiry and analysis.

The ignorant people under the delusion of *māyā* have imagined *jīva* and *Īśvara* to be of opposite nature. To remove this delusory understanding of these people, the enquiry into the *tat* --- the *Īśvara* and *tvam* --- *jīva* is made (and not to establish their separate-ness). (223)

Anādi māyayā bhrāntāḥ jīveśau suvilakṣaṇau manyante: To the deluded ones, under the influence of *māyā* which is without beginning, *jīva* and *Īśvara* are believed to be totally different from each other: *jīva* is controlled, *Īśvara* is the controller; *jīva* is *alpajña*, *Īśvara* is *sarvajña*; *jīva* is *alpa śaktimān*, *Īśvara* is *sarva śaktimān* etc. Thus they seem to be completely opposite of each other, in every way.

Tad vyudā sāya tayoh kevalam śodhanam: To remove this erroneous understanding (*bhrānti*), that is to remove that *jīva* and *Īśvara* are of opposite nature, the essential meaning of what is '*tat*' and what is '*tvam*' is enquired into.

When the conditioning of *jīva* and *Īśvara* is rejected, it is realised that both the conditionings of individuality and totality are supported by that which can be called as neither individual nor total. That is the purpose of

the enquiry of the *śodhanam*. This enquiry is not undertaken after accepting the *Īśvara* and *jīva* as a part of *vedāntik* principle.

How this enquiry is to be done is explained further ---

अत एवात्र दृष्टान्तो योग्यः प्राक् सम्यगीरितः ।

घटाकाशमहाकाशजलाकाशाभ्रखात्मकः ॥२२४॥

Ata evātra dṛṣṭāntaḥ yogyaḥ prāk samyagīritaḥ
Ghaṭākāśa mahākāśa jalākāśābhra khātmakaḥ (224)

अतः एव = therefore; अत्र = in this chapter; घटाकाश = the pot space; महाकाश = the total space; जलाकाश = the water space; अभ्र = and the cloud space; आत्मकः = like; योग्यः = proper; दृष्टान्तः = example; प्राक् = earlier; सम्यक् = in detail; ईरितः = is given.

For the purpose of enquiry into the correct meaning of *tvam* and *tat* words of the *mahāvākya*, suitable examples of *ghaṭākāśa*, *mahākāśa*, *jalākāśa* and *meghākāśa* were given in this chapter earlier. (224)

Ataḥ atra eva yogyaḥ dṛṣṭāntaḥ prāk samyak īritaḥ: Earlier in this chapter (ref: *śloka*-s 18;155-156) this point that the *jīva* and *Īśvara* are not the reality and are only conditionings on the Absolute was explained by the examples of *meghākāśa* or *abhrākāśa*, (*Īśvara*) and *jalākāśa* (the *jīva*).

Ghaṭākāśa mahākāśa jalākāśa abhrakha ātmakaḥ: *Mahākāśa* is the total space. *Ghaṭākāśa* is the space in the pot. *Jalākāśa* is the reflected space in the water (*jīva*) in the container. *Abhrākāśa* is the total reflected space in rain drops in the cloud.

If there is no *ghaṭākāśa*, there can be no *jalākāśa*, if there is no *mahākāśa*, there can be no *abhrākāśa*. All these four *ākāśa*-s are only conditioned aspects, but

in Absolute space none of them exist. Space alone is the reality.

In the Absolute, *jīva* and *Īśvara* are imagined. They are not in reality. In *śuddha caitanya Brahman*, relative qualities like *asaṅga*, *nirguṇa*, *nirākāra* etc., do not exist. They are only imagined. 'I' alone is the reality.

The illustration of the *ākāśa-s* is continued ---

जलाभ्रोपाध्यधीने ते जलाकाशाभ्रखे तयोः ।
आधारौ तु घटाकाशमहाकाशौ सुनिर्मलौ ॥२२५॥

Jalābhro pādhyā dhīne te jalākāśābhra khe tayoh
Ādhārau tu ghaṭākāśa mahākāśau sunirmalau (225)

जलाकाश अभ्रखे = the water space and cloud space;
ते = these two; जल अभ्र उपाधि = conditionings of
water and cloud; अधीने = are controlled by; तु = and;
तयोः = their; आधारौ = supports; घटाकाश महाकाशौ =
the pot space and total space, respectively; सुनिर्मलौ =
are pure.

The *jalākāśa* and the *megākāśa* are dependent on the conditioning of the water and clouds respectively. Their support or substratum viz. - *ghaṭākāśa* and *mahākāśa* are immaculate. (225)

Te jalākāśa abhrakhe jala abra upādhi adhīne: The *jalākāśa* is possible only because of the presence of the *jala* --- the water. The *Abhrākāśa* is possible only because of the conditioning of clouds.

Tayoh ādhārau ghaṭākāśa mahākāśasau tu sunirmalau: The substratum (support) for the *jalākāśa* and *abhrākāśa* are the *ghaṭākāśa* and *mahākāśa* respectively. Nevertheless, the *ghaṭākāśa* and *mahākāśa* do not become impure, by the addition of water in the pot or the presence of clouds in the space.

So also in the Absolute - *Kūṭastha Caitanya*, the *jīvātma bhāva* is imagined. It is only an impurity. It is to be rejected in this knowledge. Similarly, it is because of the impurity of the cloud or *māyā* that *Īśvara* is born.

The example of the four *ākāśa-s* is applied in the *jīva*, *Īśvara* and *Kūṭastha - Brahman*. ---

एवमानन्दविज्ञानमयौ मायाधियोर्वशौ ।
तदधिष्ठानकूटस्थब्रह्मणी तु सुनिर्मले ॥२२६॥

Evamānanda vijñāna mayau māyādhiyor vaśau
Tada dhiṣṭhāna kūṭastha brahmaṇī tu sunirmale (226)

एवम् = in the same way; आनन्द विज्ञानमयौ = of the nature of bliss (i.e. *Īśvara*) and knowledge (i.e. *jīva*); माया धियोः = of the *māyā* and intellect; वशौ = are conditioned by; तद् = their; अधिष्ठान = substratum; कूटस्थ ब्रह्मणी = the *Kūṭastha* and *Brahma caitanya*; तु = indeed; सुनिर्मले = are immaculate.

In the same way the *ānandamaya (Īśvara)* and *vijñānamaya (jīva)* are due to the conditionings of *māyā* and intellect, respectively. Their substratum the *Brahman* and the *Kūṭastha* are absolutely pure. (226)

Evam ānanda vijñānamayau māyādhiyoh vaśau: In this way, *ānandamaya kośaḥ* is *Īśvara* and *vijñānamaya kośaḥ* is the *jīva*. They are limited by the *māyā*, and the intellect, respectively.

Tad adhiṣṭhāna Kūṭastha brahmaṇī tu sunirmale: The support for the *jīva* and *Īśvara* viz. --- the *Kūṭastha Caitanya*, for the *jīva* and *Parabrahma Paramātmā* for *Īśvara*, are indeed one --- the pure non-dual principle, on which the *jīvatva* and *Īśvatva* are imagined.

This knowledge constitutes what is called enquiry into the nature of *jīva* and *Īśvara*.

Continuing further ---

एतत्कक्षोपयोगेन सांख्ययोगौ मतौ यदि ।
देहोऽन्नमयकक्षत्वादात्मत्वेनाभ्युपेयताम् ॥२२७॥

*Etat kakṣopa yogena sāṅkhya yogau matau yadi
Deho'nnamaya kakṣatvāt ātmatvenā bhyu peyatām* (227)

सांख्य योगौ = the *Sāṅkhya* and *yoga śāstra*; एतत् = of this; कक्षः उपयोगेन = being useful for enquiry about *tat* and *tvam*; मतौ = are acceptable; यदि = if you object this (then listen); देहः = the gross body; अन्नमय कक्षत्वात् = being helpful to consider as the food sheath; आत्मत्वेन = being Self; अभ्युपेयताम् = should be acceptable.

If one concludes that, because the approach of the *Sāṅkhya* and *Yoga śāstra* is accepted by the *Vedānta* as suitable approach in enquiry, it does not mean that their philosophy is accepted. Or else, the body being the *annamaya kośa*, should also be accepted as *Ātmā* (as other two *kośa-s* are accepted as *Ātmā* etc.). (227)

A doubt is raised: *Etat kakṣopayogena sāṅkhya yogau matau yadi*: It looks as if the *vedāntin-s* are in reality accepting the *dvaitik* approach of the *Sāṅkhya-s* and *Yoga* philosophers to *jīva* and *Īśvara* ?

The *vedāntin* replies in a lighter vein: *Dehaḥ annamaya kakṣatvāt ātmatvena abhyupeyatām*: (If that is the way you see it) we know that the *Annamaya kośa* is accepted as a gross body. Can the gross body, therefore, be called *Ātmā*? Why not accept the *Annamaya kośa* as *Ātmā* and live like a *Cārvāka* ?

The point made is that *Vedānta* accepts the *prakriyā* of the *Sāṅkhya* and *Yoga* philosophies only up to a particular point, but beyond that limit, both have to be denied. Otherwise, one will be lost in the *dvaita* and will not be able to progress further.

The fallacies in the *Sāṅkhya* and *Yoga* philosophies are explained ---

आत्मभेदो जगत्सत्यमीशोऽन्य इति चेत्त्रयम् ।
त्यज्यते तैस्तदा सांख्ययोगवेदान्तसम्मतिः ॥२२८॥

*Ātma bhedo jagat satyam īśo'nya iti cet trayam
Tyajyate taistadā sāṅkhya yoga vedānta sammatih* (228)

आत्मभेदः = differences in *Ātmā*; जगत् सत्यम् = the world is real; ईशः अन्यः = the *Īśvara* and *jīva* difference; इति त्रयम् = these three; तैः = by *Sāṅkhya* and *Yoga* followers; चेत् तदा = then; सांख्य योगः = *Sāṅkhya Yoga*; त्यज्यते = renounce; वेदान्त सम्मतिः = then they are acceptable to *Vedānta śāstra*.

If the *Sāṅkhya* and *yoga* philosophers give up the three points of their philosophy viz. (i) differences among *jīvātma-s* (ii) the world as reality and (iii) the *jīva* is different from *Īśvaraḥ*, then the *vedānta* and *sāṅkhya Yoga* philosophies can be said to be identical. (228)

There are three fallacies in the thinking of *Sāṅkhya* and *Yoga* philosophers. If those are removed, then there will be basic agreement of these two philosophies with *vedānta*. These fallacies are:

- (a) *Ātmā bhedaḥ*: There is a different *Ātmā* from body to body i.e. the *jīva-s* are different from each other;
- (b) *Jagat satyam*: The world is *anādi* (beginningless) *ananta* (eternal).
- (c) *Īśaḥ anyāḥ*: The *Īśvara* is other than *jīva* and the *jagat* and yet controls them by being away from these two.

Iti trayam yadā taiḥ tyajyate cet: If these three fallacies are rejected from thinking in *Sāṅkhya* and *Yoga* philosophies,

Tadā sāṅkhyā yoga vedānta sammatih: then they will be the same as *Vedānta śāstra*.

Can liberation be obtained just by knowing that the *jīva* is *asaṅga*, as the *Sāṅkhyā-s* hold? ---

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्तदा ।
स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ॥२२९॥

Jīva'saṅgatva mātrena kṛtārtha iti cet tadā
Srak candanādi nityatva mātrenaṇapi kṛtārthatā (229)

जीवः = *jīva*; असङ्गत्वमात्रेण = by only knowing itself to be unattached; कृतार्थः = is fulfilled; इति चेत् = if you argue this way; तदा = in that case; स्रक् = garlands; चन्दन = sandalwood; आदि = etc; नित्यत्वमात्रेण = if being ever present; अपि = alone; कृतार्थता = fulfilment.

If liberation can be considered to have been attained by the *jīva* by merely saying it to be unattached, then garlands, sandalwood etc., can attain fulfilment just by calling them unattached. (229)

Jīva asaṅgatva mātrena kṛtārtha iti cet: If only by saying or knowing that *jīva* is *asaṅga*, one is liberated, then, in that case --- *Tadā srak candanādi nityatva mātrenaṇapi kṛtārthatā:* All worldly things like garlands, sandalwood etc., which are all as eternal as *jagat* itself, should also be liberated. There is, then, no need to make any effort for liberation?

This doubt is explained ---

यथा स्रगादिनित्यत्वं दुःसंपाद्यं तथात्मनः ।
असङ्गत्वं न संभाव्यं जीवतोर्जगदीशयोः ॥२३०॥

Yathā sragādi nityatvaṁ duḥ sampādyam tathātmanaḥ
Asaṅgatvaṁ na sambhāvyaṁ jīvator jagadīśayoḥ (230)

यथा = just as; स्रगादि नित्यत्वम् = the ever presence of garlands etc; दुःसंपाद्यम् = is very difficult; तथा = in the same way; जगदीशयोः = of the world and *Īśvara*; जीवतोः = so long they exist in mutual dependence; आत्मनः = of the *Ātmā*; असङ्गत्वम् = being unattached; न = not; संभाव्यम् = is possible.

As it is impossible to accept the garlands etc., to be eternal, it is impossible to realise that the Self is unattached so long as the *Īśvara* and the *jagat* (world) exist (as mutually dependent entities). (230)

Yathā sragādi nityatvaṁ duḥ-sampādyam: Just as things like flowers, garlands and similar other objects cannot be accepted as eternal, as they keep changing, *Tathā jagat īśayoḥ jīvataḥ:* similarly, as long as *jagat*, *Īśvara* are accepted as created and the creator, and they exist in mutual dependence, so long, *Ātmanaḥ asaṅgataṁ na sambhāvyaṁ:* the *Ātmā* cannot be considered *asaṅga*. To accept *jīva-jagat-Īśvara* as eternal and also to accept the *Ātmā* to be *asaṅga* is not possible.

How *jīva-jagat-Īśvara* cannot be independent of each other and therefore *Ātmā* cannot be considered *asaṅga*, because ---

अवश्यं प्रकृतिः सङ्गं पुरेवापादयेत्तथा ।
नियच्छत्येतमीशोऽपि कोऽस्य मोक्षस्तथा सति ॥२३१॥

Avaśyaṁ prakṛtiḥ saṅgaṁ pure vāpādayet tathā
Niyaccha tyeta mīśo'pi ko'sya mokṣas tathā sati (231)

पुरा इव = just as before; प्रकृतिः = the world matter (made up of three *guṇā-s*); सङ्गम् = attachment; अवश्यम् = certainly; आपादयेत् = should associate; तथा = and; ईशः = *Īśvara*; अपि = also; एतम् = to this (*jīva*); नियच्छति = controls; तथा सति = it being so; अस्य = of the *jīva*; कः मोक्षः = how liberation is possible?

If the *prakṛti* is considered as eternal, as we did before discrimination and enquiry, the association of the Self with the *prakṛti* is inevitable. The resultant *Īśvara* will naturally also control the *jīva*. How can there be any liberation thereafter, for the *jīva*? (231)

Purā eva prakṛtiḥ saṅgaṁ avāśyaṁ āpādayet: As was enquired earlier through discrimination, it is necessary that in the Absolute, *prakṛti* is imagined for without that association, *Īśvara* cannot exist.

Tathā īśaḥ api etam niyacchati: Also, *Īśvara* will continue to be the controller of *jīva*. *Tathā sati asya kaḥ mokṣaḥ*: Therefore, how can the *jīva* be ever liberated? There cannot be independence of existence for the *jīva-jagat* and *Īśvara*. They exist only in relation to each other.

A doubt is raised and refuted ---

अविवेककृतः सङ्गो नियमश्चेति चेत्तदा ।
बलादापतितो मायावादः सांख्यस्य दुर्मतेः ॥२३२॥

Aviveka kṛtaḥ saṅgaḥ niyama śceti cettadā
Balādā patito māyā vādaḥ sāṅkhyasya durmateḥ (232)

सङ्गः = the attachment of the *jīva*; नियमः = controlled one; च = and; अविवेक कृतः = is due to lack of discrimination; इति चेत् = if it is considered like this; तदा = then; दुर्मतेः = dull witted; सांख्यस्य = of the *Sāṅkhya*; मायावादः = the theory of *māyā*; बलात् = under compulsion; आपतितः = will have to be accepted.

If one attributes (i) the attachment of *jīva* and (ii) *Īśvara* to be the controller, to the erroneous discrimination, in that case, the *Sāṅkhya*-s, who are expert in incomplete thinking, are compelled to accept the *māyāvāda* which is not accepted in *Sāṅkhya* philosophy. (232)

Saṅgaḥ niyamaḥ ca avivekakṛtaḥ iti cet tadā: The doubt expressed is, that the association of *Īśvara* with *jīva* and *jagat*; and the association of *Īśvara* as controller are only due to improper discrimination. The teacher replies derisively --- If this is your view, ---

Durmateḥ sāṅkhyasya māyāvādaḥ balāt āpatitaḥ: In that case for the *Sāṅkhya*-s who cannot think straight, have allowed themselves to be caught in *māyā vāda*, in contradiction of their own principles, which do not accept the existence of *māyā*. Then they will be compelled to accept *māyā* as the superimposition on the Absolute. If *aviveka* means (a) absence of discrimination --- how can the absence of something create attachment? (b) or if *aviveka* means other than *viveka* i.e. knowledge --- then does it mean that inert objects like pot etc., which cannot create attachment. (c) alternatively, one has to accept *aviveka* means --- "absence of knowledge which exists" i.e. *māyā* --- which is although absent creates the problems of attachment. Thus the *Sāṅkhya*-s will have accepted *māyā vāda* of their own.

Another doubt is raised ---

बन्धमोक्षव्यवस्थार्थमात्मनानात्वमिष्यताम् ।
इति चेन्न यतो माया व्यवस्थापयितुं क्षमा ॥२३३॥

Bandha mokṣa vyavasthārtarṇ ātma nānātva miṣyatām
Iti cenna yato māyā vyavasthā payitum kṣamā (233)

बन्ध मोक्ष व्यवस्था अर्थम् = for establishing the possibility of bondage and liberation; आत्म नानात्वम् = multitude of *Ātmā*; इष्यताम् = should be acceptable (to a *vedāntī*); इति चेत् = if this is expected; न = it is not possible; यतः = because; माया = *māyā*; व्यवस्थापयितुम् = to establish; क्षमा = is able.

One has to accept the multitude of *Ātmā* for solving the impasse of bondage and liberation, if this is argued the reply is---it is not required, because *māyā* is able to take care of this problem. (233)

Bandha mokṣa vyavasthārtham Ātma nānātvam iṣyatām : *Paramātmā* alone is the reality, nothing else is, what happens to bondage and liberation? Who gets liberated, and who is under bondage? To solve this impasse, let us accept that *jīva*, *jagat* and *Īśvara* are separate and eternal!

(Reply) *Iti cet na* : If this is your suggestion; no, it is not possible. *Yataḥ māyā vyavasthāpayitum kṣamā* : Because *māyā* can create both bondage and liberation, which are only with reference to *jīva* and *Īśvara*. If *māyā* can create the illusion of *jīva* and *Īśvara*, the governed and the governor, the limited and the unlimited, surely the same *māyā* can take care of another illusion called bondage and liberation. Just for the sake of explaining bondage and liberation, it is not necessary to accept the separate existence of *jīva*, *jagat* and *Īśvara*.

The thought is continued further ---

दुर्घटं घटयामीति विरुद्धं किन्न पश्यसि ।
वास्तवौ बन्धमोक्षौ तु श्रुतिर्न सहतेतराम् ॥२३४॥

Durghaṭam ghaṭayāmīti viruddham kim na paśyasi
Vāstavau bandha mokṣau tu śrutir na sahate tarām (234)

दुर्घटम् = impossible; घटयामि = doing; इति = in this way; विरुद्धम् = a contrary nature; किम् न = don't you; पश्यसि = see; श्रुतिः = the scripture; तु = indeed; वास्तवौ = real; बन्ध मोक्षौ = bondage and liberation; न = not; सहतेतराम् = tolerates.

The *māyā* can make impossible happen, don't you know? In fact the scripture (*śruti*) does not accept both bondage and liberation, in reality. (234)

Durghaṭam ghaṭayami iti viruddham kim na paśyasi : That *māyā* which can make the impossible possible, can it not create *jīva*, *jagat*, *Īśvara* as well and take care of bondage and liberation?

Śruti tu vāstavau bandha mokṣau na sahatetarām : The purpose of *vedā-s* and *upaniṣad-s* is not to establish *dvaita*, creation, bondage, liberation, *jīvatva bhāva*, *Īśvara* etc., and therefore cannot support the thought of duality.

So what is the purpose? The famous declaration of *Gauḍapādācārya* in *Māṇḍūkya kārīkā* is cited ---

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥२३५॥

Na nirodho na utpattir na baddho na ca sādhaḥ
Na mumukṣur na vai muktaḥ ityeṣā paramārthatā (235)

न = neither; निरोधः = destruction; न = nor; उत्पत्तिः = creation; न = nor; बद्धः = someone in bondage; च = and; न = not; च = and; साधकः = a seeker; न = nor; मुमुक्षुः = desirer of freedom; वै = and; न = nor; मुक्तः = is there a liberated one; इति = this; एषा = this; परमार्थता = is the reality.

Neither is there any dissolution nor creation. Neither is there anyone bound nor engaged in spiritual practices. Neither is there any seeker of liberation nor a liberated one. This is the supreme ultimate Truth. (235)

Na nirodho na ca utpattiḥ baddhaḥ na ca sādhanā
na mumukṣu na vai muktaḥ : There is neither real dissolution, nor creation, neither real bondage nor any *sādhana* for liberation, no seeker for liberation: nor is there one who is liberated.

Iti eṣā paramārthatā : From the standpoint of the Absolute, this is the ultimate Truth.

The teacher now concludes the theme he has been developing so far, to state that the difference between the *jīva* and *Īśvara* is only because attention is given to the conditioning, and not to the conditioned --

मायाख्यायाः कामधेनोर्वत्सौ जीवेश्वरावुभौ ।
यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ॥२३६॥

Māyākhyāyāḥ kāmā dhenor vatsau jīveśvarāvubhau
Yatheccham pibatām dvaitam tattvaṁ tvadvaita meva hi (236)

मायाख्यायाः = known as *māyā*; कामधेनोः = of the cow that fulfils all desires; उभौ = both; जीव ईश्वरौ = *jīva* and *Īśvara*; वत्सौ = are calves; द्वैतम् = the duality of world; यथा इच्छम् = as much as they desire; पिबताम् = may they drink; तु = indeed; तत्त्वम् = the Truth; अद्वैतम् = non-dual; एव हि = is certainly.

Īśvara and *jīva* are the two calves of *kāma-dhenu* (a desire fulfilling cow). Let them enjoy the milk of duality. However, the ultimate reality is, one without a second, indeed. (236)

Māyākhyāyāḥ kāmā dhenor ubhau jīveśvarau vatsau: *Māyā* is called *kāmādhenu*, the cow of *Indira lokā*, which fulfils all desires; she has two calves --- one is *jīva*, the other is *Īśvara*.

Dvaitam yathā iccham pibatām: Let them drink the milk of *dvaita* as much as they want, from this cow of *māyā*.

Tattvaṁ tu advaitam eva hi: But the essential principle which is supporting the illusory difference of *jīva* and *Īśvara*, is one without a second.

The *jīva* is the individuality. Through the *upādhi* or conditioning, he functions in the field called *jagat*. So the otherness, *dvaita* between *jīva* and *jagat* is born. Similarly in the case of *Īśvara*, *Īśvara* is the controller,

and *jīva - jagat* are the controlled and *dvaita* is again created.

In the *advaita vastu*, the trio of knower - known - knowing, or experiencer - experienced and experiencing are totally absent. That means 'tat' is 'Īśvara', 'tvam' is *jīva*, so from the 'tat-tvam' point of view, the essence is *advaita*, not the difference between the two.

If the difference between *Īśvara* and *jīva*, between 'tat' and 'tvam' is only on account of *māyā upādhi*, then is not the meaning of 'tat' and 'tvam' also illusory or 'mayikā'?

Further more, since the *jīva* is the superimposition on *Kūṭastha*, and *Īśvara* on *Brahman* which are the supporters and therefore is not the difference between the *Kūṭastha* and *Brahman* real? --

कूटस्थब्रह्मणोर्भेदो नाममात्रादृते न हि ।
घटाकाशमहाकाशौ वियुज्येते न हि क्वचित् ॥२३७॥

Kūṭastha brahmaṇor bhedaḥ nāma mātrāt ṛte na hi
Ghaṭākāśa mahākāśau viyujyete nahi kvacit (237)

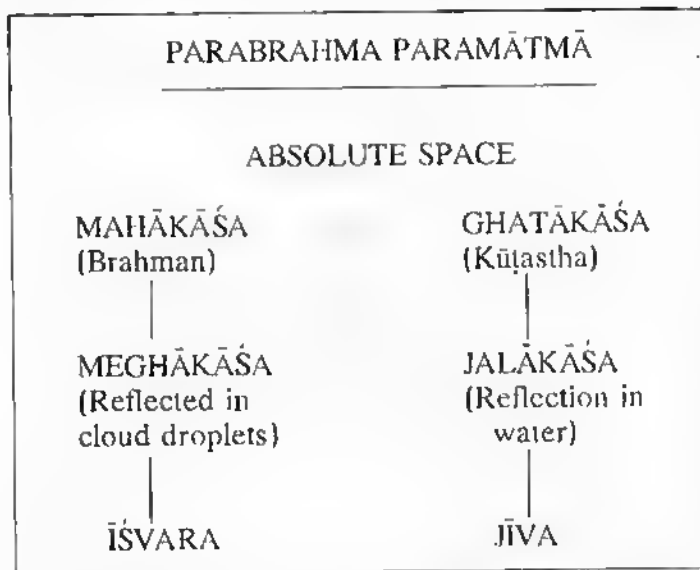
कूटस्थ ब्रह्मणोः = of the *Kūṭastha* and *Brahma caitanya*; भेदः = difference; नाम मात्रात् = for name sake; ऋते = other than; न = not; हि = indeed; घटाकाश महाकाशौ = the pot space and total space; क्वचित् = anywhere; न हि = never; वियुज्येते = are seen to be separate.

The difference between *Kūṭastha* and *Brahman* is for name-sake only and not in reality. The *ghaṭākāśa* (pot space) and the *mahākāśa* (total space) never exist separately (for they are in reality one). (237)

Kūṭastha brahmaṇor bhedaḥ nāmamātrāt ṛte na hi: The difference between *Kūṭastha* and *Brahman* is only in name. *Kūṭastha* is *Brahman* and *Brahman* is *Kūṭastha*.

Ghaṭākāśa mahākāśau kvacit na hi viyujyete: The simile of the four *ākāśa*-s is recalled (ref: *śloka*-s 224-225 ante). The *Mahākāśa* was the reality in which the *abhrākāśa* (*Īśvara*) was the conditioning. Similarly the *ghaṭākāśa* was the *Kūṭastha* in which the *jalākāśa* (the *jīva*) was the conditioning.

The *ghaṭākāśa* and the *mahākāśa* are not two. In the same way, the *Kūṭastha* and the *Brahman* are in reality one and the same. The same *Parabrahma Paramātmā* when referred to with reference to the *jīva* is called *Kūṭastha*, and with reference to the *Īśvara* is called *Brahman*.



The conditioning of *māyā* or ignorance creates the illusion of *dvaita*, but *dvaita* is not the reality.

Two lessons are to be drawn from the above by a seeker:

- (a) that the world in which one is operating is *mithyā* i.e. there is no reality in the world, but the world is in the reality.

- (b) this has to be practised again and again until it becomes a part of one's way of life to participate actively in one's allotted tasks but watch it all like a play on a stage.

The non-dual reality is asserted:

यद्वैतं श्रुतं सृष्टेः प्राक्तदेवाद्य चोपरि ।

मुक्तावपि वृथा माया भ्रामयत्यखिलान् जनान् ॥२३८॥

*Yada dvaitam śrutam sṛṣṭeḥ prāk tadevādyā copari
Muktā vapi vṛthā māyā bhrāmayatya khilān janān* (238)

सृष्टेः प्राक् = before creation; यद् = that; अद्वैतम् = non-dual *Brahman*; श्रुतम् = is declared by scriptures; अद्य = now in the creation; तद् = that; एव = alone is; उपरि = after dissolution; च = and; मुक्तौ = in liberation; अपि = also (is the same); माया = *māyā*; अखिलान् = all; जनान् = people (*jīvā-s*); वृथा = in vain; भ्रामयति = creates delusions.

The non-dual *Brahman* which is referred by the *śruti* to exist before creation, continues to be non-dual now during the creation and even thereafter in deluge and so too in liberation. The *māyā* deludes all the people unnecessarily. (238)

Sṛṣṭeḥ prāk yat advaitam śrutam: Before creation, that non-dual principle called *Parabrahma* was [(before this world Pure-Existence alone was). (Ref: C.U.; VI.2.1)].

Tad'eva adya upari ca: It is so even today. Even after the dissolution of the world, the Truth will continue to be, totally untouched.

Muktau api: Even when the individual realises his identity with the *Parabrahma Paramātmā*, this *advitīya* principle continues to be after liberation.

Māyā akhilān janān vṛthā bhrāmayati: Nevertheless, under the influence of *māyā*, people get lost for no reason, for no purpose.

He who has understood this has come out of the clutches of *māyā*. He has understood the wholeness of *Paramātmā* and the *dvaita* play of *māyā*. *Māyā* by itself has neither validity nor stability.

Those who say that the world is *mithyā*, and that the *Paramātmā* is the only reality, they also seem to get involved in *saṁsāra* and struggle? This apparent contradiction is explained ---

ये वदन्तीत्यमेतेऽपि भ्राम्यन्ते विद्ययात्र किम् ।
न यथा पूर्वमेतेषामत्र भ्रान्तेरदर्शनात् ॥२३९॥

Ye vadantīti tamete 'pi bhrāmyante vidyayātra kim
Na yathā pūrva metēṣām atra bhrāntera darśanāt (239)

ये = those; इत्यम् = in this way (i.e. world is due to *māyā* and *Brahman* is non-dual); वदन्ति = say; एते = they; अपि = also; भ्राम्यन्ते = one seen to be deluded; अत्र = in that case; विद्यया किम् = what is the purpose of knowledge?; न = don't argue in this way; एतेषाम् = of these wise ones; अत्र = in their dealings; यथा पूर्वम् = before the dawn of wisdom; भ्रान्तेः = of the delusion; अदर्शनात् = is not seen to operate.

A doubt is raised---those who say in this way i.e. the world is an illusion and *Brahman* is the reality, they are also seen to be involved in the world. In that case, what is achieved through Self-knowledge? The answer is-no. It is not so. There is total absence of delusion associated with their worldly involvement, as used to be earlier, (before the dawn of the Self-knowledge). [239]

The question raised is: *Ye ittham vadanti ete api bhrāmyante*: Those who say like this, i.e. that the world is an illusion and *Brahma tattva* is the reality, they also seem to get entangled in the world of *saṁsāra*.

Atra vidyayā kim: Then, what have they gained after all that study, *sādhana* and knowledge?

The teacher replies: *Na eteṣām atra yathā pūrvam bhrānteḥ adarśanāt*: It is not like that. Those who have the knowledge and are engaged in *vyavahāra* of this world, their reaction to the world, before the dawn of knowledge and after, are definitely different. They are not deluded as they were before.

Those who, by the grace of the Lord, come into the spiritual fold, learn to observe their mind, delay or slow down reactions to events around and discover new joys in the Lord's creation as it is presented, not as they would wish it to be.

How this knowledge does not touch the ignorant and they continue to be buffeted by the duality is said in the next *śloka* ---

ऐहिकामुष्मिकः सर्वः संसारो वास्तवस्ततः ।
न भाति नास्ति चाद्वैतमित्यज्ञानिविनिश्चयः ॥२४०॥

Aihikā muṣmikaḥ sarvaḥ saṁsāro vāstavas tataḥ
Na bhāti nāsti cādvaitam itya jñāni viniścayaḥ (240)

ऐहिक आमुष्मिकः = here and hereafter; सर्वः = all; संसारः = world; वास्तवः = is real; ततः = therefore; अद्वैतम् = the non-dual *Brahman*; न = neither; भाति = illumines; च = and; न = nor; अस्ति = does exist; इति = thus; अज्ञानि विनिश्चयः = is firm conviction of the ignorant.

The ignorant people are fully convinced that this world, the world hereafter and the worldly experiences are a reality and the non-dual *Brahman* is neither seen nor does it ever exist. (240)

Aihikaḥ āmuṣmikaḥ sarvaḥ saṁsāraḥ vāstavaḥ: This world, and the world after death, the whole world is

a reality. This is the knowledge of the ignorant people, and therefore with such an idea --- *Tataḥ advaitam na bhāti na ca asti iti ajñāni viniścayaḥ*: they do not see the *advaita tattva* in and through the world of plurality nor do they believe that such a *tattva* exists.

In this way an ignorant person is established in his ignorance, because he is firmly convinced about the correctness of his viewpoint.

When the world is not *mithyā*, it has to be real, when the snake is taken to be real, the rope will not be cognised; when mirage water is taken to be real, one will run towards it to quench one's thirst. So also the *ajñāni puruṣaḥ* (an ignorant) is so convinced about the reality of the world, that he is unable to see the *advaita tattva*.

Lord Kṛṣṇa in *Bh.Gītā* (IX-2) says '*Brahma vidyā* is *Rāja vidyā*, *Rāja guhya*'. The secrecy of its nature is that even if it is given freely, no one wants to take it, because no one appreciates it. They hold on to the world of illusion lest they lose their identity, their individuality!

Opposite to this is the experience of the man of realisation ---

ज्ञानिनो विपरीतोऽस्मान्निश्चयः सम्यगीक्ष्यते ।

स्वस्वनिश्चयतो बद्धो मुक्तोऽहं चेति मन्यते ॥२४१॥

Jñānino viparīto'smāt niścayaḥ samyagī kṣyate
Svasva niścayato baddho mukto'ham ceti manyate (241)

ज्ञानिनः = of the wise; अस्मात् = from this conviction; विपरीतः = opposite; निश्चयः = is the conviction; सम्यक् = clearly; ईक्ष्यते = is seen; स्वस्वनिश्चयतः = according to one's own conviction; अहम् = I am; बद्धः = in bondage; च = and; मुक्तः = liberated; इति = in this way; मन्यते = consider.

The conviction of the wise people is exactly opposite to that of the ignorants, i.e. the world is an illusion and *Brahman* is the reality. Depending upon one's own conviction they consider themselves to be 'I am bound' or 'I am liberated'. (241)

Jñāninaḥ asmāt viparītaḥ niścayaḥ samyak īkṣyate: In contrast to the man of ignorance, the man of wisdom is absolutely certain that their experience is just the opposite. They are totally convinced that the world is *mithyā* and 'I' the *Parabrahman*, the *sat-cit-ānanda Paramātmā*, is the reality.

Sva sva niścayataḥ aham baddhaḥ muktaḥ ca iti manyate: Depending on each one's conviction, one's knowledge, man of ignorance will say 'I am bound', and the man of wisdom will say 'I am liberated'.

But the non-dual reality cannot be directly experienced? - This objection is answered ---

नाद्वैतमपरोक्षं चेन्न चिद्रूपेण भासनात् ।

अशेषेण न भातं चेद्वैतं किं भासतेऽखिलम् ॥२४२॥

Nādvaitam aparokṣam cet na cidrūpeṇa bhāsanāt
Aśeṣeṇa na bhātam cet dvaitam kiṁ bhāstate 'khilam (242)

अद्वैतम् = the non-dual *Brahman*; अपरोक्षम् = immediate and direct experience; न = is not; चेत् = if doubted; न = it is not so; चिद्रूपेण = as consciousness; भासनात् = being experienced; अशेषेण = experienced in its fullness; न = not; भातम् = is experienced; चेत् = if argued then; किम् = does; द्वैतम् = the world of duality; अखिलम् = in totality; भासते = is seen?

One cannot object that the non-dual Self cannot be experienced immediately (*aparokṣeṇa*) because being conscious is the experience of all. If one further objects that it is not

fully or completely experienced, the answer is---is the duality experienced completely? (242)

(Question) *Advaitam na aparokṣaṁ cet*: This *advaita tattva* which you say is convincingly known by the wise (*jñāninaḥ niścayaḥ*) cannot be direct personal experience? It can only be a book knowledge.

The teacher replies: *Na cidrūpeṇa bhāsanāt*: No, that is not so. If you think so, then, do we not experience our conscious existence of 'I am'? That itself is the *advaita tattva*. For knowing and experiencing that, one does not require the mediation of *dvaita*.

This 'I' does not-become the object of sense organs or of speech, or of the mind or of the intellect (*Ke.U. I.3*). This 'I' cannot be communicated to anyone. 'I' can only be, it cannot become.

But the student is not fully convinced and asks further, *Aśeṣeṇa na bhātaṁ cet*: I understand that I am consciousness, but one does not have the complete experience, that I am the consciousness everywhere, all the time? The teacher counters this question by another question in reply -

Kim dvaitam akhilam bhāsatē: If that be the case, do you know *dvaitam* completely?

Even in the objective world of *dvaita*, the vision is never complete, there are many aspects which the faculties do not perceive.

Having pointed out the fallacy in the *dvaita* and *advaita* knowledge, the similarity between the two is brought out ---

दिङ्मात्रेण विभानं तु द्वयोरपि समं खलु ।

द्वैतसिद्धिवद्वैतसिद्धिस्ते तावता न किम् ॥२४३॥

Diṁmātreṇa vibhānaṁ tu dvayorapi samam khalu
Dvaita siddhi vada dvaita siddhistē tāvatā na kim (243)

दिङ्मात्रेण = localised; विभानम् = experience; तु = indeed; द्वयोः अपि = for both; समम् = is similar; खलु = certainly; ते = your; द्वैत सिद्धिवत् = like the conviction about duality; अद्वैत सिद्धिः = the conviction of non-dual *Brahman*; तावता = on the strength of similarity; किम् न = why can not be accepted?

The incompleteness of knowledge is common in both *dvaita* (duality) and *advaita* (non-duality). However, you are ready to accept the duality, although incomplete-ness of knowledge is seen, why don't you accept the non-duality for the same reason, because of which you accept the duality? (243)

Diṁmātreṇa vibhānaṁ tu dvayorapi khalu samam: The incompleteness of knowledge is common to both the dual and non-dual experiences. This was the second objection raised by the student in the above *śloka-s* while accepting the non-dual experience. Therefore, the teacher brings out a correct vision for the student, by pointing out the similarity in dual and non-dual experiences. Further the teacher argues ---

Dvaita siddhivat advaita siddhiḥ te tāvatā kim na?: If the situation of incompleteness in perception is common in both cases, you are ready to accept the duality in one case, why can't you accept non-dual Truth, which also has similarity in experience?

The space is seen by the ignorant man as well as a man of wisdom i.e. the perception of space is the same for him who has *advaitik* vision as well as for one who has *dvaitik* perception. That which is established through *dvaita siddhi* can also be established through *advaita siddhi*.

Both the man of ignorance and the man of wisdom see the space as blue, but one who knows that the blueness is only an optical illusion, continues to see the blueness

although his perception is different from that of the man of ignorance.

In the same manner, just as one infers the true knowledge in *dvaita*, why cannot the *advaita* also be deduced like-wise? The *advaita bhāva* (experience of non-duality) is possible.

The student persists in his doubt of denial of non-dual existence ---

द्वैतेन हीनमद्वैतं द्वैतज्ञाने कथं त्विदम् ।
चिद्भानं त्वविरोध्यस्य द्वैतस्यातोऽसमे उभे ॥२४४॥

Dvaitena hīna madvaitam dvaita jñāne katham tvidam
Cid bhānam tva virodhyasya dvaita syāto'same ubhe (244)

द्वैतेन हीनम् = absence of duality; अद्वैतम् = is non-dual;
द्वैत ज्ञाने = in the experience of duality; इदम् = this
non-dual; तु = indeed; कथम् = is possible; तु = and the
non-dual cannot be established during experience of duality;
चिद् भानम् = the experience of non-dual consciousness;
अस्य द्वैतस्य = of this duality; अविरोधि = is not against;
अतः = therefore; उभे = both; असमे = are not of
a similar kind.

Advaita (non-dual) is defined as absence of duality. This being so, how can the experience of *advaita* (non-dual) take place during the perception of duality? The consciousness that is considered to be non-dual (by the teacher) is not opposed to *dvaitam* (duality). Hence the *advaita*---non-duality and consciousness cannot be the same! (244)

Advaitam dvaiten hīnam: *Advaitam* can be defined as that where *dvaitam* is absent. That being so, *Dvaita jñāne idam tu katham*: When there is clear perception of *dvaitam* how can one perceive *advaita*? It contradicts

the definition of *advaitam* as '*dvaita hīnam*'? Therefore, *advaita* experience is not possible. The student argues further that---

Cidbhānam tu asya dvaitasya avīrodhi ataḥ ubhe asme: The consciousness (*cit bhānam*) is not opposed to *dvaita*, and you have said earlier that consciousness is *advaita*. But in reality consciousness does not contradict *dvaita*. Therefore, *advaita* cannot be consciousness, is established.

The above question and objection is replied in the following *śloka* ---

एवं तर्हि शृणु द्वैतमसन्मायामयत्वतः ।
तेन वास्तवमद्वैतं परिशेषाद्विभासते ॥२४५॥

Evam tarhi śṛṇu dvaitam asan māyā mayatvataḥ
Tena vāstava madvaitam pariśeṣāt vibhāstate (245)

एवम् तर्हि = this being your argument; शृणु = listen (the reply); द्वैतम् = duality; मायामयत्वतः = being an effect of *māyā*; असत् = is not real; तेन = therefore; वास्तवम् = in reality; अद्वैतम् = non-dual *Brahman*; परिशेषात् = is left (to be real); विभासते = is clearly experienced.

To the above argument, our reply is--- *dvaita* (duality) being the result of *māyā* is not real, hence it does not exist at all. Therefore, non-duality (*advaitam*) is the reality, as there is nothing like duality. (245)

Evam tarhi śṛṇu: If this is your doubt then listen - *Dvaitam māyā mayatvataḥ asat*: When one comes to know that duality is only an illusion, a child of *māyā* or delusion, (then it becomes clear, that the *dvaitam* is not real).

Tena advaitam vāstavam: Therefore, the reality underlying the illusion is the Truth, the substratum. 'I' is that Truth.

Parīṣeṣāt vibhāsate: What remains is the *advaita tattva*. In the knowledge of this Truth there cannot be any impact of *dvaita* whether it is perceived or not. That *advaita tattva* is the only reality asserted thus.

To explain the words '*parīṣeṣāt vibhāsate*' ---

अचिन्त्यरचनारूपं मायैव सकलं जगत् ।

इति निश्चित्य वस्तुत्वमद्वैते परिशेष्यताम् ॥२४६॥

*Acintya racanā rūpaṁ māyaiva sakalaṁ jagat
Iti niścītya vastutvam advaite pari śeṣyatām* (246)

अचिन्त्य = non-comprehensible; रचना = creation; रूपम् = nature; सकलम् = total; जगत् = world; माया = an illusion; एव = is; इति = in this way; निश्चित्य = having known firmly; अद्वैते = in the non-dual *Brahman*; वस्तुत्वम् = Reality; परिशेष्यताम् = is to be understood and accepted.

The whole world is inexplicable and cannot be comprehended by the mind, being the effect of *māyā*. Thus concluding the unreality of the world (duality), what remains is the non-duality as the Reality. (246)

Acintya racanā rūpaṁ sakalaṁ jagat māyā eva: The whole world is nothing but a creation out of *māyā*, and *māyā* is that which cannot be comprehended, It is inscrutable, because *māyā* is that which makes impossible happen (*aghaṭita ghaṭanā paṭīyasi*).

Iti niścītya: Thus having concluded decisively that the world is of the nature of an illusion which includes *dvaita* as well.

Advaita vastutvam parīṣeṣyatām: One comes to realise that the Truth, the *advaita tattva* is the reality.

This knowledge must get firmly rooted in an unshakable way. Otherwise *māyā* being *māyā*, one can again get dragged back into the illusion of duality without our knowledge.

How important it is to be ever watchful that one does not get sucked back into worldly entanglement is stressed ---

पुनर्द्वैतस्य वस्तुत्वं भाति चेत्त्वं तथा पुनः ।

परिशीलय को वात्र प्रयासस्तेन ते वद ॥२४७॥

*Punar dvaitasya vastutvaṁ bhāti cettvaṁ tathā punaḥ
Pariśīlaya ko vātra prayāsa stena te vada* (247)

द्वैतस्य = of the duality; वस्तुत्वम् = being real; पुनः = again; भाति चेत् = if one comes to experience again, in that case; त्वम् = you; तथा = as earlier; पुनः = again; परिशीलय = contemplate and reflect; अत्र = in this case; तेन = by repeated reflection; ते = for you; कः = what; वा = is; प्रयासः = effort; वद = say!

In spite of this fact, if one, again and again, comes to take the duality to be real, then you should reflect and contemplate on the fact that the world is an illusion. What is the difficulty to practice this knowledge again and again? (247)

Dvaitasya vastutvaṁ punaḥ bhāti cet: The doubt is raised: what should one do if the duality overpowers one, in spite of all the efforts? In spite of all the knowledge, all the *sādhana*, the individuality i.e. 'I and mine', 'you and yours' --- *dvaita bhāva* creeps in, on an individual so stealthily and without warning that *advaita jñāna* gets over-powered by *dvaitam*.

The teacher reassures: *Tvaṁ tathā punaḥ pariśīlaya*: You just have to go on practising again and again and assert to yourself 'The world, and the duality are not real, 'I' the substratum is real'. Such *abhyāsa* is the only way to get rid of the erroneous idea of duality.

Atra tena te kaḥ vā prayāsaḥ vada: What is the difficulty in doing so, since you already have the knowledge that all this 'sense of otherness' is only because of the

upādhi through which one functions. This is what Lord *Kṛṣṇa* exhorts *Arjuna* to do, constant practice and detachment, in order to curb the fickle run-away mind. (B.G. VI.35)

How long should one do this *abhyāsa* ? ---

कियन्तं कालमिति चेत्खेदोऽयं द्वैत इष्यताम् ।

अद्वैते तु न युक्तोऽयं सर्वानर्थनिवारणात् ॥२४८॥

Kiyantaṁ kāla miti cet khedo'yaṁ dvaita iṣyatām
Advaita tu na yukto'yaṁ sarvā nartha nivāraṇāt (248)

कियन्तम् कालम् = how long (should we reflect); इति चेत् = if enquired; अयम् = this; खेदः = sorrow (of reflection); द्वैते = in case of duality; इष्यताम् = should be thought of; अद्वैते = in case of non-dual *Brahma vicāra*; तु = indeed; अयम् = this sorrow; युक्तः = proper; न = is not; सर्व अनर्थ निवारणात् = being the remover of all miseries.

'How long should we reflect and contemplate on these lines?' This problem is valid in the world of duality. This thought of trouble does not hold good in regards to non-duality that leads to the removal of all the miseries of life. (248)

Kiyantaṁ kālam iti cet: 'How long should this *abhyāsa* be done?',--- you ask such a question, do not get discouraged. *Ayam khedaḥ dvaita iṣyatām*: Dejection is allowed only in *dvaita*, because in *dvaita*, there is only misery.

Advaita tu ayaṁ yuktaḥ na: Depression and frustration have no place in *advaita*. *Sarva anartha nivāraṇāt*: Because *advaita vicāra* is the one which takes one out of the problems and tragedies of life, whereas, in *dvaita vicāra*, there is nothing except *anartha*.

If *vedānta vicāra* makes one tired of and frustrated, then it indicates that it is not *advaita vicāra*. It is the

objectification inherent in *dvaita* that brings out fear, anxiety, dejection etc. In the subjective enquiry of the non-dual Self which is pure *Sat-cit-ānanda*, there cannot be any experience but joy. Even repeated *abhyāsa* should only be a joyful experience.

A peculiar question is asked: How is it that even after realisation, a person feels hungry and thirsty? ---

क्षुत्पिपासादयो दृष्टा यथापूर्वं मयीति चेत् ।

मच्छब्दवाच्येऽहंकारे दृश्यतां नेति को वदेत् ॥२४९॥

Kṣut pipāsā dayo dṛṣṭā yathā pūrvaṁ mayīti cet
Macchabda vācye 'haṅkāre dṛśyatām neti ko vadet (249)

मयि = in me (the knower of non-dual Self); क्षुत् पिपास आदयः = the hunger, thirst etc.; यथा पूर्वम् = as ever; दृष्टा = are seen; इति चेत् = if argued; मत् शब्द वाच्ये = the word meaning of word 'I'; अहंकारे = in the identification with not-self; दृश्यतम् = is seen; न = not; इति = thus; कः = who; वदेत् = says.

Even after Self-realisation, if I continue to feel the pangs of hunger and thirst, (how can we call the non-duality to be free from problems), to such a doubt the reply is---who denies it? These are certainly for the ego---the word meaning of *tvam*. (249)

Mayi kṣut pipāsā ādayaḥ yathā pūrvaṁ dṛṣṭā iti cet: Even after gaining the knowledge that 'I am the Reality', if one continues to feel hunger, thirst etc., what is the use of that knowledge? Hunger thirst are in the realm of *dvaita*?

The teacher replies: *Na iti kaḥ vadet*: What you say is a fact, no one denies it. *Mat śabda vācye ahaṅkāre dṛśyatām*: Hunger, thirst etc., become a suffering only when one identifies oneself with the *prāṇamaya kośa*. When one is absorbed in somework, or some deep thought,

one forgets about hunger and thirst. Therefore, it is the *ahaṅkāra* that feels the hunger and thirst, not the Absolute.

Great *mahātmā-s* like *Rāmakṛṣṇa Paramahansa* or *Rama Maharṣi* suffered from grave illnesses, they were very clear that it is the body that goes through the modifications and suffers, not the 'I', the illuminator of the body.

The hunger, thirst etc., are only an illusion in *śuddha caitanya* and this illusion born out of identification with *prāṇamaya kośa* should be removed by *viveka* ---

चिद्रूपेऽपि प्रसज्येरंस्तादात्म्याध्यासतो यदि ।

माऽध्यासं कुरु किन्तु त्वं विवेकं कुरु सर्वदा ॥२५०॥

Cidrūpe'pi prasa jyeran tādātmyā dhyāsato yadi
Mā'dhyāsaṁ kuru kintu tvam vivekaṁ kuru sarvadā (250)

यदि = if; तादात्म्य अध्यासतः = due to identification with the superimposed; चिद्रूपे अपि = in pure conscious Self also; प्रसज्येरन् = there is a possibility of miseries; अध्यासम् = identification with the superimposed; मा = do not; कुरु = practice; किन्तु = but; त्वम् = you; सर्वदा = always; विवेकम् = discrimination; कुरु = practice.

The problems may arise even in the pure consciousness due to its wrong identification with the body. In this situation, the only solution is dis-identify from the body and keep yourself busy in discriminative enquiry. (250)

Cidrūpe api tādātmya adhyāsataḥ prasajyeran yadi: Even in the *śuddha caitanya*, in the pure being, problems of hunger, thirst etc., arise only because of the conditioning of the *śuddha caitanya* with the conditioning called the body, through body identification.

If this is so, *Adhyāsaṁ mā kuru*, then, (the solution is obvious) do not identify yourself with the body, with

the misery. The freedom of choice is yours. Whether to become miserable or not, with the arrival of misery. Break the chain of identification that binds you to the suffering, to the *prāṇamaya kośa*, *vijñānamayaḥ kośa* etc.

Kintu tvam sarvadā vivekaṁ kuru: The antidote for this *adhyāsa* is only *viveka*, constant discrimination. This *viveka* is done by watching the condition of one's own minds its modifications and reactions. The *idam vṛtti* has no value if the *aham vṛtti* is not alive. This *aham vṛtti* creates the identification with one's own conviction (*tadātmyam*). The separation of *idam* and *aham* creates the *dvaita bhāva*. This kind of *abhyāsa* of self analysis will take one beyond the *aham* and the *idam*, and gradually the identification will weaken. Then one will realise that both the knower (*aham*) and the known (*idam*) are objects of 'I'.

This is the *viveka* that should be practised to counteract and replace and eliminate the identification of *adhyāsa*.

The question again arises: one carries the burden of long habit not only of this life, but also the impressions (*vāsanā-s*) from times unknown. How does one get out of the clutches of this earlier *vāsanā-s*? :---

झटित्यध्यास आयाति दृढवासनयेति चेत् ।

आवर्तयेद्विवेकं च दृढं वासयितुं सदा ॥२५१॥

Jhaṭitya dhyāsa āyāti dṛḍha vāsana yeti cet
Āvartayet vivekaṁ ca dṛḍhaṁ vāsayitum sadā (251)

अध्यासः = the identification with the superimposed; दृढ वासनया = due to the strong past impressions; झटिति = suddenly; आयाति = takes place; इति चेत् = if this is the problem; विवेकम् = the discrimination; दृढम् च = for firm; वासयितुम् = counter impression formation; सदा = always; आवर्तयेत् = may be practiced.

If the wrong identification takes place unaware and suddenly due to firm *vāsanā-s* (earlier impressions), in such a situation practice discrimination and assert to be non-dual Self, for creating these non-dual impressions. (251)

Two qualities are essential in a seeker:

- (a) the ability to understand, and
- (b) the readiness to change in accordance with the new understanding.

On the spiritual path, when new understanding dawns, one must have the dexterity and ability to give up the earlier ways which were on the strength of earlier *vāsanā-s*.

Dr̥ḍha vāsanayā adhyāsaḥ jhaṭiti āyāti: However, these earlier *vāsanā-s* and the effect of *adhyāsa* is very difficult to guard against, because, they come suddenly and catch us unaware.

Iti cet: This being the nature of *adhyāsa*, what is to be done to go forward?

Vivekaṁ ca dr̥ḍhaṁ vāsayitum sadā āvartayet: To replace the earlier *vāsanā-s* with the new wisdom, *adhyāsa* should be conquered by *abhyāsa*. By again and again doing *śravaṇam* and *mananam* the study becomes deeper, the contemplation more subtle and the discrimination more firm. One must get firmly rooted in this contemplative state of mind, naturally and effortlessly. This will, in due course, reinforce the vision of non-duality.

Now another doubt is taken up for analysis viz.-by discrimination and logical thinking a doubtless person can reach the understanding that the world is *mithyā* and an effect of *māyā*. Nevertheless, one does experience the presence of the objective world? ---

विवेके द्वैतमिथ्यात्वं युक्त्यैवेति न भण्यताम् ।
अचिन्त्यरचनात्वस्यानुभूतिर्हि स्वसाक्षिकी ॥२५२॥

Viveke dvaita mithyātvam yuktyai veti na bhanyatām
Acintya racanātvasya anubhūtiḥ hi sva sāksikī (252)

विवेके = by discrimination; द्वैत मिथ्यात्वम् = the duality to be an illusion; युक्त्या = by logic; एव = only; इति = in this way; न = not; भण्यताम् = argue; हि = indeed; अचिन्त्य रचनात्वस्य = inexplicable nature of illusion; अनुभूतिः = experience; स्वसाक्षिकी = is confirmed by its witness.

Don't insist that the duality is an illusion only by the strength of logical arguments (not by experience), the experience of this inexplicable illusion is determined by the witnessing Self (which is non-dual). (252)

Viveke dvaita mithyātvam yuktyā eva: The student says: It is possible to arrive at an intellectual understanding that the *dvaitam* is only an illusion, by the strength of discrimination and logical analysis; but it is not our direct experience.

The teacher retorts: *Iti na bhanyatām hi*: Do not talk in this way. *Acintyaracanā tvasya anubhūtiḥ svasāksikī*: Do we not have direct experience of the illusoriness of the worldly phenomena? We know that sun-set and sun rise are not the reality, they are only appearances created by the earth's rotation, but that does not prevent us from seeing the sun 'rising' out of the horizon or disappearing behind it.

In this way we are all witnessing the inexplicable mystery of the illusion that is creation, but we do not seem to be aware of it.

But there is an equal element of inexplicability and mystery about the *Ātmā* also. Is this *acintya racanā* in relation to *Ātmā* and *māyā* similar? This is explained ---

चिदप्यचिन्त्यरचना यदि तर्ह्यस्तु नो वयम् ।
चितिं सुचिन्त्यरचनां ब्रूमो नित्यत्वकारणात् ॥२५३॥

*Cidapya cintya racanā yadi tarhyastu no vayam
Citim sucintya racanām brūmo nityatva kāraṇāt* (253)

चिद् अपि = the conscious Self also; अचिन्त्य रचना = is of inexplicable nature; यदि = if argued; तर्हि = to be of inexplicable nature; अस्तु = be it so i.e. we agree; वयम् = we; चितिम् = to conscious *Ātmā*; सुचिन्त्य रचनाम् = possible to think and about it; नो = not; ब्रूमः = say; नित्यत्व कारणात् = it being ever present.

The consciousness is also inexplicable and mysterious, (therefore an illusion), if this is your argument, our reply is let the consciousness be mysterious but it is unlike the illusion, because it is ever eternal. (253)

Cit api acintya racanā yadi tarhi: The consciousness is also of mysterious nature, it also cannot be defined. If you think thus ---

Astu vayam citim sucintya racanām no brūmaḥ: We agree, it is not denied that the *Ātmā* is also of an unimaginable nature. But the 'mysteriousness' is of a different kind from the mystery of the creativity of *māyā*. How?

Nityatva kāraṇāt: The world created by *māyā* is *anitya*, non-permanent. An illusion can remain only so long as the delusion lasts (like the silver coin on the oyster shell or the snake on the rope).

On the other hand, the *Ātmā* --- the consciousness which is supporting the illusion created by *māyā* remains even after that creation of illusion is denied. The *nitya vastu* cannot be denied ever.

That same *vicāra* which enquires into the mysterious nature of *māyā*'s creation (the world of *dvaita*) establishes

its *mīthyātva* (illusory) nature and denies it. It also enquires into the mysterious nature of the *Ātmā* (*Ātma vicāra*), and established its *nityatva* nature and abides in it.

The eternal nature, of consciousness is further explained ---

प्रागभावो नानुभूतश्चितेर्नित्या ततश्चितिः ।
द्वैतस्य प्रागभावस्तु चैतन्येनानुभूयते ॥२५४॥

*Prāgabhāvo nānubhūtaḥ cīter nityā tataś citiḥ
Dvaitasya prāga bhāvastu caitanyenānubhūyate* (254)

चितेः = of the consciousness; प्राग्-अभावः = prior absence; न = not; अनुभूतः = is experienced; ततः = therefore; चितिः = conscious Self; नित्या = is ever present; तु = and; द्वैतस्य = of the duality; प्राग्-अभावः = prior non-existence; चैतन्येन = by the consciousness; अनुभूयते = is experienced.

There is no experience of prior absence of Consciousness. Therefore, the consciousness is eternal. Contrary to this, the prior absence of the duality is certainly experienced by the consciousness. (254)

Cīteḥ prāg abhāvaḥ na anubhūtaḥ: It is not possible to experience the non-existence of consciousness at any time, just as no one can experience one's own absence. Illusion is born in time and dies in time, but consciousness has always been and will always be.

Tataś citiḥ nityā: Therefore, consciousness is eternal. *Dvaitasya tu prāg abhāvaḥ caitanyena anubhūyate*: On the other hand, the earlier non-existence of *dvaita* (i.e. before its manifestation) is experienced by the consciousness.

The *dvaita* is of the nature of knower-known difference which is an illusion. If there is nothing to be known, the knower is not born at all. Therefore, the *citi* --- the

Pure Self does not need the relative existence of knower and known relationship for its existence, It always is!

Therefore, the earlier non-existence of the world which was associated with *acintya rūpatva* (which is *mithyā pratyaya*) is not possible in the case of one's own being. Because one can never have the experience of one's own non-existence.

The thought is explained through a simile ---

प्रागभावयुतं द्वैतं रच्यते हि घटादिवत् ।
तथापि रचनाऽचिन्त्या मिथ्या तेनेन्द्रजालवत् ॥२५५॥

Prāg-abhāva yutam dvaitam racyate hi ghaṭādivat
Tathāpi racanā'cintyā mithyā tenendra jālavat (255)

प्राक्-अभावयुतम् = being associated with prior absence;
द्वैतम् = the world of duality; घट-आदिवत् = like that of a pot etc.; रच्यते = is created; हि = indeed; तथापि = however; रचना = the creation of world; अचिन्त्या = is unimaginable; तेन = therefore; इन्द्रजालवत् = like magical creation; मिथ्या = is an illusion.

The world of duality (*dvaitam*) is created being non-existent before its creation, just like a non-existent pot is created. However, the creation (duality) is inexplicable, hence it is an illusion like a magical creation. (255)

Prāk abhāva yutam dvaitam ghaṭādivat racyate hi: The duality that is experienced in the world is always characterised by earlier non-existence like the mud pot which was not manifest in the soil, but which was created at a certain point of time, remains for some time and goes back to the same earth after some time.

Tathāpi racanā acintyā: In the same way, this *dvaita* and the creation of which is inexplicable, is able to exist only in a limited span of time --- neither before, nor after.

Jena indrajālavat mithyā: It is an illusion like a magic show. There are different types of illusions:

One is *sopādhika bhrāntiḥ*: It is like the snake on the rope, or silver coin on the shell. When the substratum is perceived, the superimposition disappears.

Second is *Nirupādhika bhrāntiḥ*: Where even after the perception of the reality, the illusion continues to be, like the blueness of the sky or the mirage water.

Third is the *indrajālam*, where nothing is created nor exists nor is destroyed.

The mystery of *dvaita* is like the last mentioned category --- It is *mithyā*. There is no reality in it.

The thought that began in *śloka* 252 that the *mithyātvā* (illusory nature) of the world can only be understood intellectually and cannot be experienced, is now concluded ---

चित्प्रत्यक्षा ततोऽन्यस्य मिथ्यात्वं चानुभूयते ।
नाऽद्वैतमपरोक्षं चेत्येतन्न व्याहतं कथम् ॥२५६॥

Cit pratyakṣā tato'nyasya mithyātvam cānu bhūyate
Nā'dvaita maparokṣam ceti etanna vyāhataṁ katham (256)

चित् = the conscious Self; प्रत्यक्षा = being Self illumined is directly known; ततः अन्यस्य = other than the Self i.e. that of the world; मिथ्यात्वम् = the illusory nature; च = and; अनुभूयते = is experienced; अद्वैतम् = non-dual *Brahman*; अपरोक्षम् = direct experience; न च = is not; इति = thus; एतत् = this; कथम् = why; न = not; व्याहतम् = is contradiction.

Thus, the consciousness which is direct and immediate experience and the illusory nature of the world is also experienced. In spite of this, how can you make a self-contradictory statement that *advaita* (consciousness) is not experienced? (256)

Cit pratyakṣā anubhūyate: This *cit*, the *Ātmā* being of the nature of *svayam prakāśa* or self-illuminated, it cannot but be known directly (*aparokṣa*). Of course it cannot be known as an object, but no one can experience one's own being inert!

Tataḥ anyasya mithyātvam ca (anubhūyate): And (we have seen just now through all this analysis), *dvaita* is also experienced by all of us as *mithyā pratyaya*.

Therefore, *Advaitam aparokṣam ca nā iti etat katham na vyāhataḥ*: You can no longer say that *advaita tattva* cannot be experienced. By doing so, will you not be denying your own experience?

Then the doubt arises: If it is such an obvious self-experience that the self, the *Ātmā*, the *advaita tattva* is nothing but *sat-cit-ānanda svarūpa*, and not *mithyā*, why do even those who have studied *vedānta*, get frustrated? ---

इत्थं ज्ञात्वाऽप्यसन्तुष्टाः केचित्कुत इतीर्यताम् ।

चार्वाकादेः प्रबुद्धस्याप्यात्मा देहः कुतो वद ॥२५७॥

Itthaṁ jñātvā'pya santuṣṭāḥ kecit kuta itīryatām
Cārvākādeḥ prabuddhasyāpi ātmā dehaḥ kuto vada (257)

इत्थम् = in this way; ज्ञात्वा अपि = although known; केचित् = some *vedāntin-s*; कुतः = why; असन्तुष्टाः = are not content; इति = this; इर्यताम् = please reply; प्रबुद्धस्य अपि = although known through enquiry; चार्वाक आदेः = of the *Cārvākā-s* i.e. who consider body to be *Ātmā*; देहः = gross body; आत्मा = *Ātmā*; कुतः वद = why do they say?

Why do we come across frustrated and dissatisfied people even after knowing *vedānta*? (It for the same reason as...) why do we see very intelligent thinkers in the material field (and who have the ability to enquire deeply) when they assert the body to be *Ātmā*. (257)

Itthaṁ jñātvā api kecit kutaḥ asantuṣṭāḥ: Even after coming to know in this way that the *Ātmā* --- the pure Self, is the Reality, why are some people frustrated and dissatisfied? That those who, out of ignorance, take *dvaita* as the reality are unhappy can be understood. But those who have studied the scriptures should know better? How does this happen?

Prabuddhasya cārvākādeḥ api dehaḥ ātmā kutaḥ vada: Why do those who are thinkers, carrying on research etc., who are materialists are *dehātma vādin* (who are convinced that the body is *Ātmā*)? In spite of all their wealth and intelligence, why are they unable to go beyond the body-oriented thinking?

The reply follows ---

सम्यग्विचारो नास्त्यस्य धीदोषादिति चेत्तथा ।

असन्तुष्टास्तु शास्त्रार्थं न त्वैक्षन्त विशेषतः ॥२५८॥

Samyak vicāro nāstyasya dhīdoṣa diti cettathā
Asantuṣṭāstu śāstrārthaṁ na tvaikṣanta viśeṣataḥ (258)

धीदोषात् = due to fallacy in enquiry; अस्य = of the *Cārvākā-s*; सम्यक् = clear and proper; विचारः = enquiry; न = not; अस्ति = is; इति चेत् = if you think on these lines; तथा = in that case; असन्तुष्टाः = the erudite scholars with discontentment; तु = also; शास्त्रार्थम् = the meaning of scriptures; विशेषतः = in a right way; न तु = don't; ऐक्षन्त = come to realise.

The materialists (*Cārvākā-s*) owing to defective thinking are unable to think properly---if this is your logic about the intelligent materialists, in the same way, the dissatisfied *vedāntin-s* are also unable to grasp the correct import of the scriptures for the same reason. (258)

Dhīdoṣāt asya samyak vicāraḥ na asti: It is because of some defect in their understanding, this shortcoming

is because their thinking is not in line with the scriptures or with proper logic. The materialist values and he has a strong conviction that 'I am the body'. This hardens their individuality and blocks their vision, so that they do not do any *vicāra* into anything beyond the gross body.

Iti cet: If it is like this with the materialists, what about the well read ones?

Tathā asantuṣṭāḥ tu śāstrārtham viśeṣataḥ na tu aikṣanta: In the same way, those who have studied the scriptures and still are dissatisfied, it is because they have not studied the *vedānta* in depth but only superficially. Their comprehension is, therefore, only partial. They do not live that knowledge which they have gained from the scriptures.

He who has understood, what the scriptures say correctly and who sincerely lives that knowledge, what is the culmination of his efforts? ...

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

इति श्रौतं फलं दृष्टं नेति चेददृष्टमेव तत् ॥२५९॥

Yadā sarve pramu cyante kāmā ye'sya hṛdi śritāḥ
Iti śrautarṁ phalaṁ dṛṣṭam neti cet dṛṣṭa meva tat (259)

अस्य = of such a seeker; हृदि श्रिताः = in his heart; ये कामाः = those desires; सर्वे = all these; यदा = when; प्रमुच्यन्ते = are done away with; इति = in this; श्रौतम् = declared in scriptures; फलम् = result; दृष्टम् = seen; न = not; इति चेत् = if; तद् = that result; दृष्टम् एव = is certainly seen.

The declaration of the scriptures---'when all the desires in the heart of the seeker are fully eliminated (he attains immortality)', if it is not experienced, one must contemplate and live that life to experience the same indeed! (259)

The author quotes from the *Kāthopanīṣad* (2.3.14) *Asya hṛdi śritāḥ sarve ye kāmāḥ yadā pramucyante*: He, from whose heart all desires and *saṅkalpā-s* (thoughts that give values to the worldly things) and *vikalpā-s* (doubts) are absolutely gone, comes to realise that he is beyond the impact of illusion of the world.

Thoughts are of two types: Those born out of desires, and those born out of habit. When both desires and habitual thinking are suspended totally, then worldly objects no more attract the mind, and the mind is no more divided into knower and known. Such an individual loses his individuality as a knower and becomes the substratum of all, that is known and unknown.

Iti śrautarṁ phalaṁ na dṛṣṭam iti cet: If one argues that this claim of *śruti* is not seen, then *dṛṣṭam eva tat*: one has to study more and reflect again and again, until one is established in the Truth.

What is the meaning of '*kāma*' (desire) is explained in the next *śloka*:

यदा सर्वे प्रभिद्यन्ते हृदयग्रन्थयस्त्विति ।

कामाग्रन्थिस्वरूपेण व्याख्याता वाक्यशेषतः ॥२६०॥

Yadā sarve prabhidyante hṛdaya granthaya stviti
Kāmā granthī svarūpeṇa vyākhyātā vākya śeṣataḥ (260)

यदा = when; तु = indeed; सर्वे = all; हृदय ग्रन्थयः = knots of the heart; प्रभिद्यन्ते = are cut asunder; इति = thus; वाक्यशेषतः = from the sentence clearly; कामाः = desires; ग्रन्थि स्वरूपेण = in the form of knots; व्याख्याताः = are described.

When all the knots of the heart are cut asunder (one attains immortality), thus in the remaining statement of the above mentioned *śrutiḥ* (K.U. 2.3.14-15) the desires are defined as knots of the heart. (260)

Yadā tu sarve hṛdaya granthayaḥ prabhidante: When all the knots of the heart are totally undone or destroyed --- in the previous *śloka* it was said 'he who has banished all desires from his heart', indicating that *kāma* is itself the *hṛdaya granthi*.

Iti vākyaśeṣataḥ kāmāḥ granthi svarūpeṇa vyākhyātā: Therefore, the *veda-s* and the *upaniṣad-s* define *kāma* as the knot of the heart. (K.U. 2.3.15).

What is this knot of the heart? Why is this knot called desire? ---

अहङ्कारचिदात्मानावेकीकृत्याविवेकतः ।

इदं मे स्यादिदं मे स्यादितीच्छाः कामशब्दिताः ॥२६१॥

Ahaṅkāra cidātmā nāu ekī kṛtyā vivekataḥ
Idaṁ me syād idaṁ me syāt itīcchāḥ kāma śabdītāḥ (261)

अहंकार = the ego; चिदात्मानौ = the conscious Self, अविवेकतः = due to lack of discrimination; एकीकृत्य = considering to be one; इदम् मे स्यात् = I should have this; इदम् मे स्यात् = I must have this; इति इच्छाः = this type of desire; काम शब्दिताः = are referred by the word *kāma*.

The mutual superimposition between the individual Self and the pure Self, born out of lack of discrimination leading to their identity and thereafter 'I should have this', 'I should have that', such a longing is referred by the word *kāmā-s* (desires). (261)

The mind is nothing but thoughts '*vṛttayaḥ manaḥ*' (*Ramaṇa Maḥarṣi's Upadeśa sāram: śloka* 18). The thoughts fall under two categories - the 'I thought' -- *aham vṛtti*, and the 'this thought', -- '*idaṁ vṛtti*'. The former is the knower of the object of thought, the latter is the object of thought, the known. In deep sleep neither the knower (*ahaṅkāra*) nor the known-thought is present. But the consciousness,

the substratum for the both the types of thoughts is --- for their birth as well as their dissolution to take place.

Therefore, *Ahaṅkāra cidātmanau ekikṛtya*: The *aham vṛtti* which is illuminated in the light of pure Consciousness by itself has no existence. It borrows the brightness of its existence from the substratum of consciousness, and then veils that consciousness, thereby gaining the existence of reality (as in the example of the silver coin --- illusory and non-existing appearing on the substratum of the ever-present shell). This is called *anyonya adhyāsa*. It is an imaginary amalgam of the two incongruous and impartable partners --- the illusion and the reality, the *ahaṅkāra* and the *cidātmā*.

In this way, these two most unimaginable partners become one. The reason being, *Avivekataḥ*: lack of discrimination to separate illusion from reality.

The result of wrong identification of reality with illusion born out of *aviveka* is: *Idaṁ me syāt idaṁ me syāt*: the birth of desire is a panting 'I want this, I want this...'. In this way an incomplete relative existence comes into being 'desiring' to become complete. The desire for completeness is only because that is the real nature of *cidātmā*.

Iti icchāḥ kāma śabdītāḥ: This seeking of completeness is called *icchā* or desire. This desire is indicated by the word '*kāma*'.

If the process of *anyonyādhyāsa*, the identification of the *cidātmā* with the *ahaṅkāra*, could be reversed, this separation of the two is called absence of desire. It is only a fictitious personality who considers himself as limited and incomplete and, therefore, has desires.

Continuing the thought further ---

अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहङ्कृतिम् ।
इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥२६२॥

*Apraveśya cidātmānaṁ pṛthak paśyanna haṅkṛtiṁ
Icchamstu koṭi vastūni na bādho granthi bhedataḥ* (262)

चिदात्मानम् = of the pure Consciousness; अप्रवेश्य = *kāma* without being identified with *ahaṅkāra*; अहङ्कृतिम् = the ego; पृथक् पश्यन् = knowing to be separate; कोटि = innumerable; वस्तूनि = objects; इच्छन् = desiring; तु = although; न = not; बाधः = impact of sorrows etc.; ग्रन्थि भेदतः = due to destruction of knots.

Without getting identified with the individual Self, when the seeker is able to experience the separateness between the pure Self and the individual Self, although desiring millions of objects, he is no more affected by these desires, due to the destruction of knots of the heart. (262)

Cidātmānaṁ apraveśya: When the *ahaṅkāra* and the *cidātmā* are not mixed together, i.e. when there is no identification with the desirer, the desire will create no problem.

Ahaṅkṛtiṁ pṛthak paśyan: When thus the *ahaṅkāra* is kept separate from the consciousness, then the *idam vṛtti* is given no value.

Granthi bhedataḥ koṭi vastūni icchan tu na bādhaḥ: No agitation has the power to overpower such an individual once he has achieved this dis-identification with the *ahaṅkāra*, once this knot binding the *cidātmā* and *ahaṅkāra* has been cut, let any number of desires come and go. They will be totally impotent to enslave him.

Once this *granthi bhedana*, knot of the *cidātmā* with the *ahaṅkāra* has been severed, will there be any more desires? ---

ग्रन्थिभेदेऽपि संभाव्या इच्छाः प्रारब्धदोषतः ।
बुद्ध्वापि पापबाहुल्यादसन्तोषो यथा तव ॥२६३॥

*Granthi bhede'pi sambhāvyā icchāḥ prārabdha doṣataḥ
Buddhvāpi pāpa bāhulyāt asantoṣo yathā tava* (263)

ग्रन्थि = knot; भेदे अपि = although cut; इच्छाः = desires; प्रारब्ध दोषतः = due to impurity of *prārabdha*; संभाव्याः = are possible; यथा = just as; बुद्ध्वा अपि = although knowing the Truth; तव = to you; पाप बाहुल्यात् = excess of impurities of sins; असन्तोषः = lack of contentment and peace.

An impact of the *prārabdha karma-phala* (the results of earlier actions) does create desires, even after the destruction of knots of the heart; just as one is not satisfied even after knowing the Truth, due to earlier sinful life i.e. habitual thinking. (263)

Granthi bhede api prārabdha doṣataḥ icchāḥ sambhāvyāḥ: Even after the disidentification of the consciousness with the *ahaṅkāra*, has taken place, there may still be some desires left on account of earlier life style and because of the momentum of the earlier *prārabdha*.

Yathā buddhvā api pāpa bāhulyāt tava asantoṣaḥ: In spite of knowing the truth about what is real and what is not, because of the earlier wrong ways of thinking, this *pāpa* comes again and again in the form of desire, insistence, frustration etc., and you are not able to get satisfied.

Now the author takes another stand, as to how the rising of desires does not influence him --- who has understood how to delink the consciousness from the *ahaṅkāra* : ---

अहङ्कारगतेच्छाद्यैर्देहव्याध्यादिभिस्तथा ।
वृक्षादिजन्मनाशैर्वा चिद्रूपात्मनि किं भवेत् ॥२६४॥

Ahaṅkāra gate cchādyaiḥ deha vyādhyaḍibhi stathā
Vṛkṣādi janma naśairvā cidrūpāt mani kiṁ bhavet (264)

देह व्याधि आदिभिः = by the diseases of the body etc.;
वा = or; वृक्षादि जन्म नाशैः = by the birth or death
of trees etc.; तथा = in the same way; अहङ्कारगत = in
the *ahaṅkāra*; इच्छा आद्यैः = by the desires etc; चिद्रूपात्मनि
= in the pure conscious Self; किम् भवेत् = what will
happen?

Just as one is not affected by the birth and death of
a tree, being not identified with it, so also the man of realisation
is not affected by the desires and the body modifications, which
is the lot of the ego, having realised himself to be pure conscious
being (and not the gross or subtle body). (264)

Desire is given so much value only so long as importance
is given to the individuality called ego. (*Yathā*) *dehavyā*
dhyāḍibhiḥ tathā ahaṅkāra gata icchādyaiḥ vṛkṣādi janma
naśaiḥ vā: But when a man has realised the Truth, it
does not stop the body from suffering from diseases;
that is the *dharma* of the body. The death of the body
has nothing to do with the dawn of knowledge. So also
desires, anger etc., might continue to arise, but do not
affect him, just as when a tree is born or dies, does
not touch the individual i.e. the pure consciousness.

Cidrūpātmani kiṁ bhavet: So also the *ahaṅkāra* is
as much an object of knowledge as the tree or any
other object, or the body is. Therefore, when the *ahaṅkāra*
gets swayed by desires or other agitations, it does not
touch the pure Self.

Now another line of thought is taken up: The *Ātmā*
is always *asaṅga*, before the dawn of knowledge, during delusion

and after the Truth is known. If so, where is the need of
so much of a struggle? Will not just staying quiet achieve
the same purpose? ---

ग्रन्थिभेदात्पुराप्येवमिति चेत्तन्न विस्मर ।
अयमेव ग्रन्थिभेदस्तव तेन कृती भवान् ॥२६५॥

Granthi bhedāt purā pyevam iti cettanna vismara
Ayameva granthi bhedaḥ tava tena kṛtī bhavān (265)

ग्रन्थिभेदात् पुरा = before the destruction of knots; अपि
= also; एवम् = in this way the Self is immaculate;
इति चेत् = if you say; तत् = this knowledge about
Self; न = not; विस्मर = forget; अयम् एव = this alone;
तव = your; ग्रन्थि भेदः = cutting asunder the knot;
तेन = by this; भवान् = your good Self; कृती = may
be fulfilled.

The pure consciousness is so, (unaffected by the modifications
of the body and mind) even before the destruction of the
knots of the heart, (therefore, what is great about it) if this
is your intentions, well do not forget this truth. This itself
is called as destruction of your knots of the heart. May you
thus be fulfilled in life. (265)

Granthi bhedāt purā api evam iti cet: Even before
the identification of the *ahaṅkāra* with the *cidātmā*, the
consciousness was untouched by the presence or absence
of desire. There was never any modification in the
consciousness at any time.

The shell was always there, even before the silveriness
appeared on it; the desert was, is and will always be
dry inspite of the creation of the mirage. Such being
the case, why struggle so much?

The teacher replies, if this is your doubt, *Tat na*
vismara ayameva tava granthi bhedaḥ: Do not forget this.

This is what has been discussed all along. This is the ultimate conclusion to be reached, namely that 'I, the pure consciousness is *asaṅga*'. This knowledge is meant when we say 'cutting the knot of wrong identification' (*anyonyādhyaśa*). The body, the mind, the intellect, they are in me, I am not in them. This knowledge itself is *granthi bheda*.

Tena bhavān kṛtī: If you have grasped this point you have understood everything. You have realised the purpose of life! Your *granthi bheda* has already taken place. Be happy!

Other than the *granthi bheda*, there is no difference between the man of ignorance and the man of wisdom. ---

नैवं जानन्ति मूढाश्चेत्सोऽयं ग्रन्थिर्न चापरः ।
ग्रन्थितद्भेदमात्रेण वैषम्यं मूढबुद्ध्योः ॥२६६॥

Naivam jānanti mūḍhāś cet so'yaṁ granthir na cāparaḥ
Granthi tad bheda mātreṇa vaiṣamyaṁ mūḍha buddhayoḥ (266)

मूढाः = ignorant; एवम् = in this way; न = not; जानन्ति = know; चेत् = if one says; सः = this ignorance of Self; अयम् = this; ग्रन्थि = is the knot; न च = and not; अपरः = the other; ग्रन्थि तद् भेद मात्रेण = only because of the destruction of the knot; मूढ बुद्ध्योः = between the ignorant and wise; वैषम्यम् = is the difference.

If your doubt is 'the ignorant people do not know this', - this itself is the knot of the heart and nothing else! The difference between the wise and otherwise is only due to the absence and presence of this knot of the heart! (266)

Mūḍhāḥ evaṁ na jānanti cet: The *aviveki* (the man who is unable to discriminate) is not able to separate the *Ātmā* from the *jīva bhāva*. This is the problem of the ignorant. The *Kūṭastha Caitanya*, because of the *anyonya*

ādhyaśa (mutual superimposition) with the *cidābhāsa* or the *jīva*, imagines itself to be limited, and therefore, seeks the fulfilment of that limitation. So different types of imaginations are superimposed on different kinds of objects which are expected to bring that fulfilment. All these imaginations are because of the erroneous identity with the *cidābhāsa* (*ābhāsa* is not the reality). All that one gets is *sukhābhāsa*, an illusion of happiness, all because of the inability to separate the illusion of happiness from the true bliss, that I am!

If this is the problem of the ignorant, what can he do?

Saḥ ayaṁ granthiḥ na ca aparāḥ: This is what is called the 'knot'. Just as the waking and the dream states belong to two different degrees of reality, similarly the *Kūṭastha Caitanya* and the *jīvātmā* belong to different degrees of reality.

This erroneous identification between two things which belong to totally different degrees of reality is what is meant by the 'knot'. There is nothing other than this.

Tad granthi bheda mātreṇa mūḍha buddhayoḥ vaiṣamyaṁ: The only difference between a man of ignorance and the man of wisdom is the knot and its cutting asunder. The *bheda* has two meanings in this context: destruction, and a secret. He who is able to understand the secret underlying the desire of the *jīvātmā*, namely, that the limited *jīvātmā* and the unlimited *Kūṭastha* coming together has created this fictitious personality of a limited being. So long as one accepts this conditioning, one is in the 'knot'. The knot is not something tangible, it exists only in the erroneous understanding called *avidyā* (not knowing what is one's real nature), *āvaraṇa* or veiling of one's real being and *vikṣepa*, the superimposition on the Reality. These three together constitute the *granthi*.

The wise man is able to solve the riddle of the *granthi* whereas a man of ignorance is not.

Is there any other difference between the two? ---

प्रवृत्तौ वा निवृत्तौ वा देहेन्द्रियमनोधियाम् ।

न किञ्चिदपि वैषम्यमस्त्यज्ञानिविबुद्धयोः ॥२६७॥

*Pravṛttau vā nivṛttau vā dehendriya manodhiyām
Na kiñcidapi vaiṣamyam astya jñāni vibuddhayoḥ* (267)

देह-इन्द्रिय मनः धियाम् = of the body, senses, mind, intellect;
प्रवृत्तौ = during activity; वा = or; निवृत्तौ = during withdrawal;
वा = or; अज्ञानि विबुद्धयोः = between ignorant and wise;
किञ्चित् अपि = even a little; वैषम्यम् = different; न अस्ति
= is not.

There is no difference, whatsoever, between the ignorant and the wise with regard to the participation or withdrawal of their body, senses, mind and intellect (in and from the world). (267)

Deha indriya mano dhiyām pravṛttau vā nivṛttau vā:
From the point of view of the body, senses, mind and intellect, whether participating in the world or withdrawn from it, *Ajñāni vibuddhayoḥ kiñcit api vaiṣamyam na asti:* there is absolutely no difference between man of ignorance and man of wisdom. From the externalities, one cannot differentiate between one from the other. That an individual has accomplished *granthi bheda* and he has discovered his identity with the *Kūṭastha Caitanya* and not with the *cidābhāsa*, is a very subjective understanding and cannot be known by others. It is personal *aparokṣa anubhūti*.

An example follows, to illustrate this point ---

ब्राह्म्यश्रोत्रिययोर्वेदपाठापाठकृता भिदा ।

नाहारादावस्तिभेदः सोऽयं न्यायोऽत्र योज्यताम् ॥२६८॥

*Vrātya śrotriyaḥ veda pāṭhā pāṭha kṛtā bhidā
Nāhārā dāvasti bhedaḥ so'yaṁ nyāyo'tra yojyatām* (268)

ब्राह्म्य श्रोत्रिययोः = between the uninitiated and initiated in *vedik* chantings; वेद = the *veda-s*; पाठ अपाठ कृता = one account of chanting or not chanting; भिदा = differences are; आहार आदौ = with respect to eating etc.; भेदः = difference; न = not; अस्ति = is; सः अयम् न्यायः = the very principle of logical deductions; अत्र = in case of ignorant and wise difference; योज्यताम् = one must apply.

The difference in the chanting or study of the *veda-s* is obvious between the un-initiated and the properly initiated. However, there is no difference in them as regards eating etc. The same logic is applicable in case of the ignorant and the wise with reference to other difference and similarity between them. (268)

Vrātya śrotriyaḥ veda pāṭha apāṭha kṛtā bhidā: The difference between the one who has the *saṁskāra* of *vedapāṭha* and one, who does not have, is that the one knows how to chant the *vedā-s* and the other does not.

Āhārādaḥ bhedaḥ na asti: However, there is no difference with regard to their food etc. Both have hunger, thirst etc. *Saḥ ayaṁ nyāya atra yojyatām:* In the same way, the wise man and the ignorant man will both continue to undergo the same *upādhi* or conditioning of the body, senses etc., in spite of the difference in their vision and understanding.

Śrīmad Bhagavad Gītā (XIV 22,23) is quoted in this context. ---

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।

उदासीनवदासीन इति ग्रन्थिभिदोच्यते ॥२६९॥

Na dveṣṭi saṁpra vṛttāni na nivṛttāni kāṅkṣati
Udāsīna vadāsīna iti granthi bhido cyate (269)

(यः = he who); सम्प्रवृत्तानि = when the miseries arrives;
 न = not; द्वेष्टि = hate; निवृत्तानि = for those joys that
 are fading away; न = not; काङ्क्षति = desires; उदासीनवत्
 = like an indifferent; आसीनः = established; इति =
 this; ग्रन्थि भिदा = the cutting asunder of knots; उच्यते =
 is meant (by Lord Kṛṣṇa).

The wise man neither hates the unconducive things or
 experiences nor does he insist for anything of his choice. He
 is indifferent to either. This is known as the destruction of
 the knots of the heart, in *Śrīmad Bhagavat Gītā*. (269)

Iti granthi bhidā ucyate: This is called the destruction
 of the 'knots of the heart', namely: *Sampravṛttāni na*
dveṣṭi: the wise man does not get disturbed if thoughts
 arise in the mind. He has no hatred towards his mind
 due to the presence of thoughts, because he knows, that
 is the nature of the mind, and that thoughts will come
 and go like every other *upādhi*.

Nivṛttāni na kāṅkṣati: He does not expect everything
 to happen according to his choice. In short he neither
 seeks nor does he shun.

Udāsīnavat āsīnaḥ: He sits like one who is totally
 untouched by the conditionings of the *jīvātmā*. In him
 the *granthi bheda* has taken place, he is one with the
Kūṭastha. Whether there is upsurge of *sattva guṇa*
 (*prakāśam*), or *rajo guṇa* (*pravṛtti*) or *tamo guṇa* (*moham*),
 he is undisturbed, because he knows that all the three
guṇā-s are playing because of him and cannot influence
 him. This state of knowledge in which he knows that
 he is neither the conditionings of the five *kośā-s* and
 the three bodies, nor the conditioned *jīvātmā* or *cidābhāsa*,
 is called *granthi bheda* or cutting or destroying the 'knot'.

A peculiar doubt is expressed that what *Bhagavān Kṛṣṇa*
 said was only meant to be *vidhi niṣedha*, a set of do's and
 don'ts. The teacher demolished these arguments in a sarcastic
 vein ---

औदासीन्यं विधेयं चेद्वच्छब्दव्यर्थता तदा ।

न शक्ता अस्य देहाद्या इति चेद्रोग एव सः ॥२७०॥

Audāsīnyam vidheyam cet vacchabda vyarthatā tadā
Na śaktā asya dehādyā iti cedroga eva saḥ (270)

औदासीन्यम् = the indifference referred in above *śloka*;
 विधेयम् = is meant for assertion; चेत् = if you object
 our meaning; तदा = in that case; वत्-शब्द = the word
vat i.e. like; व्यर्थता = meaningless; अस्य = of the wise;
 देह आद्याः = the body etc.; न = not; शक्ता = are
 unable to function; इति चेत् = if one thinks in this way;
 सः = that inability of body etc; रोगः एव = is a
 disease in that case and not cutting the knots.

If you take this statement 'indifference by the Lord' as
 an injunction, in that case the word *vat* i.e. as thought would
 be meaningless. If one interprets that the faculties of the man
 of wisdom are not capable to participate in the world (therefore,
 he is indifferent), then it is a disease. (In this way the destruction
 of knots is a disease and not liberation!). (270)

Audāsīnyam vidheyam cet: If you think that the *Gītā*
 advises this disinterested-ness only in the spirit of what
 to do and what not to do. *Tadā 'vat' śabda vyarthatā*:
 In that case the term '*vat*' (like) should not have been
 used in '*udāsīnavat*'. This suffix *vat* (like) signifies that
 the man is as if unconcerned, that means, he functions
 in the world without getting involved in the *cidābhāsa*.
 Therefore, it is not a case of *vidhi niṣedha*. Another
 doubt:

Asya dehādyā na śaktāḥ iti cet: Or, he may be disinterested because, due to *granthi bhedaṁ* he has killed all his desires and potency to function in the world?

The teacher replies: *Roga eva saḥ:* If you think in this way, then *granthi bhedaṁ* will be a disease!!

The teacher continues his sarcastic comment on those who make such ill-informed comments on the man of wisdom ---

तत्त्वबोधं क्षयं व्याधिं मन्यन्ते ये महाधियः ।

तेषां प्रज्ञातिविशदा किं तेषां दुःशकं वद ॥२७१॥

Tattva bodhaṁ kṣayaṁ vyādhim manyante ye mahādhiyaḥ
Teṣāṁ prajāñā tiśadā kiṁ teṣāṁ duḥśakaṁ vada (271)

ये = those; महाधियः = with great understanding; तत्त्वबोधम् = Self-realisation; क्षयम् व्याधिम् = wasting diseases; मन्यन्ते = consider; तेषाम् = their; प्रज्ञा = knowledge; अति विशदा = is great indeed; तेषाम् = for such wise; किम् = what; दुःशकम् = impossible; वद = say!

Those awfully wise persons, who consider the self-realisation as a wasting disease (like tuberculosis, leprosy etc.), their understanding is indeed great! What is impossible for such great persons? (The whole thought is a sarcasm against the arrogant intellectuals). (271)

Ye mahādhiyaḥ tattva-bodhaṁ kṣayaṁ vyādhim manyante: These intelligent giants who think that the knowledge of the Truth is a disease like tuberculosis---the man of knowledge is emaciated---mentally and physically---too exhausted to function actively in the world.

Teṣāṁ prajāñā ati viśadā: Their wisdom knows no limits. *Teṣāṁ kiṁ duḥśakaṁ vada:* For such persons, what is there that is impossible to do? This is what Lord Kṛṣṇasays: Those who are unintelligent (*abuddhayaḥ*),

those who do not want to understand (*ajānantaḥ*), do not get to know the Truth and only suffer.

But then, the *Purāṇā-s* also talk of such persons who were totally withdrawn from the world? ---

भरतादेरप्रवृत्तिः पुराणोक्तेति चेत्तदा ।

जक्षन्क्रीडनरतिं विन्दन्नित्यश्रौषीर्न किं श्रुतिम् ॥२७२॥

Bharatādera pravṛttiḥ purāṇokteti cettadā
Jakṣan kṛīḍan ratim vindan nitya śrauṣīr kim śrutim (272)

भरत आदेः = of Jaḍa Bharata etc.; अप्रवृत्तिः = withdrawal; पुराण उक्ता = is declared in *Purāṇā-s*; इति चेत् = if argued; तदा = in that case; जक्षन् = while eating; क्रीडन् = while playing; रतिम् विन्दन् = in company of woman; इति = these type; श्रुतिम् = scriptural words; किम् न = didn't you; अश्रौषीः = hear.

If one insists that the withdrawal from the wordly things, is wisdom---citing the example of Jaḍa Bharata etc., from the *Purāṇā-s*, our reply is, haven't you heard from the scriptures that the wise men also live eating, sporting etc., (where withdrawal was absent). (272)

Question: *Bharatādeḥ apravṛttiḥ purāṇoktā iti cet:* The *Bhāgavata mahāpurāṇam* tells the story of the great ṛṣi called Jaḍa Bharata who had all the knowledge and had neither *pravṛtti* nor *nivṛtti* (i.e. involvement or withdrawal) and was totally like an inert object (*jaḍa*). Does this not support my contention, that the *audāsīnya* of the man of knowledge makes him incapable of participating in the world?

• *Tadā jakṣan kṛīḍan ratim vindan iti śrutim:* The teacher replies: No, it is not like that. The man of wisdom also eats, plays, enjoys, desires things, etc. His *pravṛtti* and *nivṛtti* is not disturbed. The change lies in his attitude.

If it is that of a *cidābhāsa*, it is bondage, if it is one of acceptance of whatever happens as natural, it is freedom. When the impact of *avidyā* is removed, then the abidance in the *Kūṭastha* is not disturbed.

Kim na aśrauṣī: Have you not read the scriptures fully and thoroughly to understand this? (C.U. 8.12.3).

Why do men of knowledge behave as if they are totally disinterested (*jaḍa*)? ---

न ह्याहारादि संत्यज्य भरताद्यः स्थिताः क्वचित् ।

काष्ठपाषाणवत्किन्तु सङ्गभीता उदासते ॥२७३॥

Na hyāhārādi santyajya bharatādyāḥ sthitāḥ kvacit
Kāṣṭha pāṣāṇavat kintu saṅgabhitā udāsate (273)

भरत आद्याः = *Jaḍa Bharata* etc.; आहार आदि = eating etc.; संत्यज्य = renouncing; क्वचित् = any time; काष्ठ पाषाण वत् = like wood or stone; न हि = never; स्थिताः = lived; किन्तु = but; सङ्गभीता = being afraid of company; उदासते = were indifferent.

The great wise men like *Jaḍa Bharata* etc., did not live like a wooden log or a stone etc., but certainly ate (walked, slept) etc. They were indifferent to the world due to fear of the attachment. (273)

Bharatādyāḥ āhārādi santyajya kvacit kāṣṭha pāṣāṇavat na hi sthitāḥ: Great men like *Jaḍa Bharata* did not stop eating or other normal activities of the human body, nor were they living like wood or stone.

Kintu saṅga bhītā udāsate: Because they wanted to protect themselves from forming attachment to anything or anyone at any time or any place. This appearance of indifference and dis-intrested-ness was only a defence mechanism; because what starts as only a simple attachment can lead to one's fall, as it happened in the life of

Jaḍa Bharata himself. Once this attachment is allowed in the mind, then it is well nigh impossible to come out of it. However, since the mind cannot remain without attachment, the solution lies in getting attached to that, after which no attachment will remain. Attachment to the limited (small things of this world) is bondage; attachment to the unlimited, which is bigger than the biggest, the *Paramātmā*, is freedom.

This absolute non-attachment is not a result of any practice, because that is our real nature, like the sky is unattached to the blue colour or the shell to the silvery appearance. The whole world of plurality dances in me, because of me, but I do not have to dance because of the world. Therefore, this *audāsīnyatā* is only because of this fear of attachment. (*Bhāgavat* 5.9.10).

Continuing the thought ---

सङ्गी हि बाध्यते लोके निःसङ्गः सुखमश्नुते ।

तेन सङ्गः परित्याज्यः सर्वदा सुखमिच्छता ॥२७४॥

Saṅgī hi bādhyate loka niḥ-saṅgaḥ sukha maśnute
Tena saṅgaḥ parityājyaḥ sarvadā sukha micchatā (274)

हि = because; सङ्गी = a man of attachment or company; लोके = in this world; बाध्यते = is influenced by sorrows; निःसङ्गः = a man of detachment; सुखम् = happiness; अश्नुते = attains; तेन = therefore; सुखम् = happiness; इच्छता = one desiring; सङ्गः = attachment; सर्वदा = always; परित्याज्यः = should be renounced.

In this world, a man with attachment is miserable indeed. Therefore, those who desire happiness should give up all attachments once for all. (274)

Saṅgī hi loke bādhyate: It is an invariable principle that he who is attached to any object or person or situation will have to face problems in his life (B.G. II.62,63). Anything to which one gives more than a passing thought initiates attachment. That is why *jñāni puruṣā-s* set example by their own spiritual life style that, never allow to let anything in the world, to hold on to you.

Niḥsaṅgaḥ sukham aśnute: Such a person who is totally unattached is always happy everywhere with everyone and in every situation. He has no liking or disliking (B.G. VII-27), accepting everything as presented by the Lord.

In fact, the same degree of attachment is not possible all the time either at the level of the body, or the mind or the intellect. Every attachment keeps changing over a period of time.

Tena sukham icchatā saṅgaḥ sarvadā parityājyaḥ: Therefore, if you want to be happy all the time, do not develop any attachment to any person, thing, place, time, whim or fancy, to anything other than the pure Self for the simple reason that 'I' cannot be detached from 'I' (myself).

This is what Lord *Kṛṣṇa* advises: "Whatever you have to do, do it without a sense of attachment, perform the best. (B.G. III-9).

If this is clear, why do some individuals behave foolishly and argue in different ways? ---

अज्ञात्वा शास्त्रहृदयं मूढो वक्त्यन्यथान्यथा ।

मूर्खाणां निर्णयस्त्वास्तामस्मत्सिद्धान्त उच्यते ॥२७५॥

Ajñātvā śāstra hrdayam mūḍho vaktya nyathā nyathā
Mūrkhāṇāṁ nirṇaya stvāstām asmat siddhānta ucyate (275)

मूढः = ignorant; शास्त्रहृदयम् = the essence and meaning of scriptures; अज्ञात्वा = not knowing; अन्यथा अन्यथा = in

different ways; वक्ति = declare; मूर्खाणाम् = of the ignorant; निर्णयः तु = conclusions indeed; आस्ताम् = let it be; अस्मत् = our *vedāntik*; सिद्धान्त = doctrine; उच्यते = tell.

Without knowing the purport of the scriptural statements, the ignorant give their own interpretations. Let the interpretations of the ignorant be as they are! Now we shall explain our *advaita vedāntik* principles! (275)

Śāstra hrdayam ajñātvā mūḍhaḥ anyathā anyathā vakti: Those who are ignorant and unable to understand the purpose underlying the scriptural statements, keep pronouncing many different opinions based on their ill-digested study.

Mūrkhāṇāṁ nirṇayaḥ tu āstām: Let us not get concerned about the opinions expressed by such *mūḍhāḥ*, the deluded ones. We are not interested in their conclusions.

Asmat siddhānta ucyāte: We are only interested in the principles (the *siddhānta*) of the *vedānta śāstra*, which is expounded below.

What is this *siddhānta* - the doctrine of *vedānta śāstra*? ---

वैराग्यबोधोपरमाः सहायास्ते परस्परम् ।

प्रायेण सह वर्तन्ते वियुज्यन्ते कचित्कचित् ॥२७६॥

Vairāgya bodho paramāḥ sahāyāste parasparam
Prāyeṇa saha vartante viyujyante kvacit kvacit (276)

वैराग्यः = dispassion; बोधः = discrimination; उपरमः = withdrawal; ते = these; परस्परम् = among themselves; सहायाः = are supporting; प्रायेण = normally; सह = together; वर्तन्ते = exist (in a person); कचित् कचित् = in some seekers; वियुज्यन्ते = they are seen separately.

Dispassion for the worldly things etc., knowledge of the Self and withdrawal from the world are usually seen to manifest in the same seeker. Each is helpful to the other. At times they do manifest separately in the seeker. (276)

Vairāgya bodha uparamāḥ te parasparam sahāyāḥ: The *siddhānta* of arriving at our own real nature consists of dispassion, knowledge and effortless withdrawal from the world. These three qualities are mutually supportive when they are present in the seeker.

Prāyeṇa saha vartante: Normally, wherever there is *vairāgya*, the other two are seen.

Kvacit kvacit viyujyante: However in some seekers, now and again, all three of them are not together. For example, in spite of dispassion and knowledge, some seekers may not be able to withdraw from the world.

The nature of the three qualities is explained ---

हेतुस्वरूपकार्याणि भिन्नान्येषामसङ्करः ।
यथावदवगन्तव्यः शास्त्रार्थं प्रविविच्यता ॥२७७॥

Hetu svarūpa kāryāṇi bhinnā nyeṣāma saṅkaraḥ
Yathā vada vagantavyaḥ śāstrārthaṁ pravivicyatā (277)

एषम् = of these; हेतु स्वरूप कार्याणि = cause, nature and effect; भिन्नानि = are different; शास्त्र अर्थम् = the meaning of scriptures; प्रविविच्यता = those who are analysing; असङ्करः = their difference; यथावत् = correctly; अवगन्तव्यः = should know.

The cause, nature and the effect of these three (i.e. dispassion, knowledge and withdrawal) are different. Those desiring to understand the correct purport of the scriptures should understand this (cause etc., of the dispassion etc.) clearly. (277)

~Eṣām hetu svarūpa kāryāṇi bhinnāni: The cause of these three qualities, their nature, and their effects in one's life, are different from each other.

Śāstrārthaṁ pravivicyatā asaṅkaraḥ yathāvat avagantavyaḥ: One should understand the essential features distinguishing one from the other for a careful study of the *śāstra-s*.

The distinct features of these three are explained ---

दोषदृष्टिर्जिहासा च पुनर्भोगेष्वदीनता ।
असाधारणहेत्वाद्या वैराग्यस्य त्रयोऽप्यमी ॥२७८॥

Doṣa drṣṭir jihāsā ca punar bhogeṣva dīnatā
Asādhāraṇa hetvādyā vairāgyasya trayo'pyamī (278)

दोष दृष्टिः = vision of defects in objects; जिहासा = desire to reject; च पुनः = and again; भोगेषु = in the indulgence; अदीनता = independence; अमी = these; त्रयः अपि = three also; वैराग्यस्य = of the dispassion; असाधारण = specific; हेत्वाद्याः = cause etc. (i.e. nature and effect).

(i) The cause of dispassion is --- seeing the limitations in the objects of the world, (ii) The nature of dispassion is --- the desire to give up things etc., and (iii) the effect of the dispassion - is not being dependent on the objects of enjoyment etc. These three are specific to dispassion. (278)

Taking *vairāgya* first --- what is its cause? There are two causes for dispassion: one is called *śmaśāna vairāgya*, born out of ignorance, very fleeting --- as when one sees death, leaving no lasting dispassion.

The other type of dispassion is born out of enquiry. This is the result of (i) *doṣa drṣṭi*, where one is able to establish the negative, unattractive points, in the objects of attachment, so that one develops disgust towards it. Such an analysis of the short comings in the objects,

in an objective, unbiased manner leads to dispassion in a natural and effortless way.

The classic example of *doṣa dṛṣṭi* is that of *Naciketas*, who was offered every type of comfort and worldly happiness, he had the steadfast dispassion to tell *Yamarāja* 'whatever is seen as the object of knowledge is subject to change. How can such a thing give unchanging happiness? Secondly, all the sense organs used for the enjoyment of the worldly objects lose their potency, if they are over-used'. (*K.U.I.26*).

Thus, by this *doṣa dṛṣṭi*, dispassion automatically follows. This cause itself determines the second aspect of dispassion viz. *jihāsā* the desire and readiness to reject what the *doṣa dṛṣṭi* has revealed to be full of warts and not worth running after. This is the *svarūpa* of dispassion.

Doṣa dṛṣṭi results in rejection and out of these both follows the third aspect, the effect (*phala*) of dispassion-

Doṣa-dṛṣṭiḥ jihāsā ca punaḥ bhogeṣu adīnatā: His dependence on worldly objects of enjoyments ends. Only such an individual will cease to be a beggar, he will be fearless. He lives in the world with dignity, with *tejas* on his face and divine courage in his heart.

Ami trayāḥ api vairāgyasya asādhāraṇa hetvādya: These three qualities are the special characteristics of dispassion.

Now the teacher takes up the second quality in the man of wisdom - '*tattva bodha*' ---

श्रवणादित्रयं तद्वत्तत्त्वमिथ्याविवेचनम् ।
पुनर्ग्रन्थेऽनुदयो बोधस्यैते त्रयो मताः ॥२७९॥

Śravaṇādi trayāṁ tadvat tattva mithyā vivecanam
Punar grantha anudayo bodhasyaite trayo mataḥ (279)

श्रवण आदि त्रयम् = the three viz. listening, reflection and contemplation; तद्वत् = so also; तत्त्व मिथ्या विवेचनम् = discrimination between real and unreal; पुनः = again; ग्रन्थेः = of the knots; अनुदयः = non-identification; एते त्रये = these three; बोधस्य = of the knowledge; मताः = are considered (as cause, nature and effect, respectively) by the wise.

The three specific qualities leading to Self-Knowledge are: (i) The knowledge of the Self results from listening, reflecting and contemplating on the scriptures. (ii) The nature of knowledge is discrimination between the reality and the illusion and (iii) The effect of the Self knowledge is non-reappearance of the mutual superimposition i.e. knots of the heart. (279)

Śravaṇādi trayāṁ: The cause of origin of the knowledge of the Truth is the three fold inner modifications viz. - *Śravaṇam* --- study of scriptures, *mananam* --- reflection on what is studied, *nididhyāsanam* --- meditation and practice of knowledge. Only an hour of intense study or *śravaṇam* can sustain a practically day-long *mananam* or reflection.

The type of reflection that is referred to here is that which examines what has been studied from all possible angles, so that no doubt is left in one's mind and correct understanding in line with the scriptures, takes place.

Such reflection will make contemplation easy and with a joy. In this way these three initiate the *tattva bodha*.

Tadvat tattva mithyā vivecanam: The nature of *tattva bodha* is the ability to discriminate between the Truth and the illusion, between the substratum and the superimposition. This leads to the *svarūpa* of knowledge of the Self. A mind which has reached this point of discrimination, will be able to perceive the divine message through any situation like *Dattātreya* was able to discern the *guru tattva* in twenty four most unlikely situations.

The result of this discrimination leads to the effect of self knowledge.

Punaḥ grantheḥ anudayaḥ: He will never again have wrong identification with the *cidābhāsa*. He never has any more confusion about the identity --- whether he is the limited *jīva* or the unlimited *Kūṭastha*.

Ete trayāḥ bodhasya matāḥ: These are the three characteristics of knowledge with reference to (i) cause, (ii) nature and (iii) effect.

The third quality of *uparati* (*pratyāhāra* according to *yoga śāstra*) is now dealt with ---

यमादिधीनिरोधश्च व्यवहारस्य संक्षयः ।
स्युर्हेत्वाद्या उपरतेरित्यसङ्कर ईरितः ॥२८०॥

Yamādir dhī nirodhaśca vyavahārasya saṅkṣayaḥ
Syur hetvādyā uparateḥ itya saṅkara īritāḥ (280)

यम आदि = *yama* etc.; धी निरोधः = thoughtlessness of intellect; च = and; व्यवहारस्य = of the participation in the world; संक्षयः = reduction; उपरतेः = of the withdrawal; हेत्वाद्या = cause, nature and effect; स्युः = are; इति = thus; असङ्करः = clearly; ईरितः = is declared.

The three specific qualities of *uparati* are: (i) The *uparati* i.e. withdrawal results from *yama*, *niyama* etc. (ii) The nature of withdrawal is suspension of mentation and gaining single-pointedness of the intellect and (iii), non-involvement in the worldly matters is the effect of *uparati*. Thus everything is explained clearly. (280)

Yamādi nirodhaḥ ca yama and niyama etc.

Yama is of five kinds:

- (a) *Ahiṃsā* --- non-injury to others by mind, speech or body.

(b) *Satya* --- truthfulness, unselfish love.

(c) *Asteya* --- non-stealing.

(d) *Brahmacarya* --- non-indulgence in worldly things and experiences.

(e) *Aparigraha* --- non-accumulation of things.

In short, *yama* lays down a code of conduct for the seeker's contact with the world.

Niyamaḥ - deals with how one behaves with oneself.

Niyama includes :-

(a) *śauca* - cleanliness and purity.

(b) *Santoṣa* --- contentment (joyful even in the absence of worldly things).

(c) *Tapas* --- the ability to deny worldly enjoyments willingly.

(d) *svādhyāya* --- everyday study of the scriptures, and every moment observing the mind in every encounter, so that the mind becomes obedient and does not create turmoil.

(e) *Īśvara praṇidhāna* --- remembering and surrendering to the Lord all the time.

These five constitute the framework within which one should conduct oneself in relation to oneself.

The third, after *yama* and *niyama*, is *āsana siddhi* --- maintenance of the body in a steady, (*sthira*) posture without movement (*niścala*).

Fourth is *prāṇāyāma* or control of the breath and hence control over our reactions in the world. The ability to suspend habitual reactions to the world leads one to higher stage called *draṣṭā* or *sākṣi bhāva* (ref: *Tej.U*).

These four disciplines viz., *yama*, *niyama*, *āsana* and *prāṇāyāma* help to develop *uparati*. *Dhī-nirodhaḥ ca*: The mind observes but does not react, it reflects but does not retain, it does not sleep. When *dhī nirodhaḥ* is attained it is called *uparati* or *uparama*.

Vyavahārasya saṁkṣayaḥ: (As a result) He is totally withdrawn from the world, although outwardly fully involved, in the world. His mind is always empty.

Thus the cause for *uparati* is *yama* etc., its *svārūpa* is the emptied mind and result is the withdrawal from the world.

Uparateḥ hetvādyaḥ syuḥ iti asaṅkaraḥ īritaḥ: In this way, the different aspects of *uparati* are described separately.

Of these three, *vairāgya*, *bodha* and *uparama*, which is the most essential for the seeker? ---

तत्त्वबोधः प्रधानं स्यात्साक्षान्मोक्षप्रदत्वतः ।

बोधोपकारिणावेतौ वैराग्योपरमावुभौ ॥२८१॥

Tattva bodhaḥ pradhānaḥ syāt sāṅkṣāt mokṣa pradatvataḥ
Bodhopa kāriṇā vetau vairāgyo paramā ubhau (281)

तत्त्वबोधः = (among the three) Self-knowledge; प्रधानम् = main; स्यात् = is; साक्षात् = directly; मोक्ष प्रदत्वतः = giver of direct liberation; एतौ = both; वैराग्य उपरमौ = dispassion and withdrawal; उभौ = both; बोधः उपकारिणौ = are supplanting knowledge.

The knowledge of the Self is the primary and ultimate, being directly responsible for liberation. The dispassion and withdrawal are secondary and necessary for knowledge. (281)

Tattva bodhaḥ pradhānaḥ syāt sāṅkṣāt mokṣaḥ pradatvataḥ: Of the three qualities, *tattva bodhaḥ* is the most essential as it is the direct cause for liberation --- for knowing the Truth, --- for *aparokṣa anubhūti*.

Etav vairāgya uparamau ubhau bodhopakāriṇau: The other two viz. *vairāgya* and *uparama* are the supporters, because of which the *tattva bodha* takes place. If the *bodhaḥ* does not take place, it only means that *vairāgya*

or *uparama* or both are lacking or are insufficient.

At times these three qualities are developed in a seeker or they are not. The reason for this situation is explained:

त्रयोऽप्यत्यन्तपक्वाश्चेन्महतस्तपसः फलम् ।
दूरितेन कचित्किञ्चित्कदाचित्प्रतिबध्यते ॥२८२॥

Trayo'pyatyanta pakvā ścet mahatas tapasaḥ phalam
Dūritena kvacit kiñcit kadācit prati badhyate (282)

त्रयः अपि = all the three; चेत् = if; अत्यन्त = fully; पक्वाः = are matured; महतः तपसः = of great austerities; फलम् = result of; कचित् = in some persons; किञ्चित् = any one; कदाचित् = sometimes; दूरितेन = due to earlier actions; प्रतिबध्यते = is unmanifest.

Presence of all these three in full maturity is due to the great austerities (*sādhana* done in the past lives). Sometimes, in some persons some of them are not manifest due to earlier sinful actions. (282)

Trayaḥ api atyanta pakvāḥ cet: If all the three qualities are seen in an individual in full measure ... *Mahataḥ tapasaḥ phalam*: it is the result of great spiritual *sādhana* during the past several lives (ref: *B.G. VII.19*).

Furthermore, *kvacit kiñcit kadācit dūritena prātibadhyate*: If one or the other is less developed in an individual, it is because of results of some sins committed in the past.

What will be the result when one or the other of these three is inadequately cultivated? ---

वैराग्योपरती पूर्णे बोधस्तु प्रतिबध्यते ।
यस्य तस्य न मोक्षोऽस्ति पुण्यलोकस्तपोबलात् ॥२८३॥

*Vairāgyo paratī pūrṇe bodhastu prati badhyate
Yasya tasya na mokṣo'sti puṇya loka stapo balāt* (283)

वैराग्यः उपरति पूर्ण = when dispassion and withdrawal are mature; यस्य = he whose; बोधः तु = the knowledge indeed; प्रतिबध्यते = is held up due to obstacle; तस्य = for him; मोक्षः = liberation; न = not; अस्ति = is; तपोबलात् = on the strength of austerities; पुण्यलोकः = the heavens etc.

He who has dispassion and withdrawal, but lacks self-knowledge, he does not attain liberation. However, he does attain i.e. he is reborn in higher worlds (such as heaven etc.). (283)

Vairāgya uparati pūrṇe yasya bodhaḥ tu pratibadhyate: He who may have developed *vairāgya* and *uparati* in full measure, but his knowledge may be incomplete...

Tasya mokṣaḥ na asti: He will not be able to get liberated from this relative existence. *Tapobalāt puṇya lokaḥ:* However, because of the strength of this *tapsayā*, he will go to superior worlds. Thereafter, this *yogabhraṣṭa* gets reborn in the house of rich and pure families or of a *yogi* so that he can continue his *sādhana* (B.G. VI.40-42).

What does the man of fully developed knowledge get when he lacks detachment and withdrawal in equally full measure? ---

पूर्ण बोधे तदन्यौ द्वौ प्रतिबद्धौ यदा तदा ।

मोक्षो विनिश्चितः किन्तु दृष्टदुःखं न नश्यति ॥२८४॥

*Pūrṇe bodhe tadanyau dvau pratibaddhau yadā tadā
Mokṣo viniścitaḥ kintu dr̥ṣṭa duḥkhaṁ na naśyati* (284)

बोधे पूर्ण = when Self-knowledge is mature; तद् अन्यौ द्वौ = the other two; यदा = if; प्रतिबद्धौ = are not

mature; तदा = in that case; मोक्षः = liberation; विनिश्चितः = is certain; किन्तु = but; दृष्ट = the presently seen; दुःखम् = sorrows; न = not; नश्यति = destroyed.

One established in Self-knowledge certainly gets liberated. However, when the other two i.e. dispassion and withdrawal are not fully developed, the worldly inflictions do not leave him. (284)

Pūrṇe bodhe tadanau dvau yadā pratibaddhau tadā: When one has got clear knowledge about his real being but he is not established in the other two to the same degree...

Mokṣa viniścitaḥ: He is sure to get liberation when he drops the body.

Kintu dr̥ṣṭa duḥkhaṁ na naśyati: However, he will continue to undergo sufferings. He is not able to get rid of attachment, bitterness, urge-to improve others. Because of this continued involvement, he suffers disappointment and frustration.

What is the acme of perfection in the development of these three qualities? This, is explained in the next two *śloka-s* ---

ब्रह्मलोक तृणीकारो वैराग्यस्यावधिर्मतः ।

देहात्मवत्परात्मत्वदाढ्ये बोधः समाप्यते ॥२८५॥

*Brahmaloka tṛṇīkāro vairāgyasyā vadhīr mataḥ
Dehātmanavāt parātmatva dāḍhye bodhaḥ samāpyate* (285)

ब्रह्मलोकः = abode of *Brahmājī*; तृणीकारः = are considered like grass; वैराग्यस्य = of dispassion; अवधिः = limit; मतः = is considered; देहात्मवत् = as one considers one's own body; परात्मत्व दाढ्ये = firmly identified with supreme Self; बोधः = Self-knowledge; समाप्यते = is fully attained.

The acme of dispassion is to consider even the *Brahmaloka* as insignificant as a blade of grass. The firm conviction about being the pure Self, as one has about his body, is the perfection in Self-knowledge. (285)

Brahmalokaḥ tṛṇikāraḥ vairāgyasya avadhiḥ mataḥ: Regarding even *Brahmaloka* as equivalent to a blade of grass is called the acme of dispassion.

A *mahātmā* gives no importance to anything relating to the world. Nor should the world enquire into a *mahātmā's* *pūrva āśrama* (background, because his spiritual strength lies only in his realisation of the Truth and on nothing else.

Dehātmavat parātmatva dārḍhye bodhah samāpyate: The acme of knowledge is reached when there is firm conviction that 'I am the substratum of the total world of names and forms'. This identity with the self is as strong as an ordinary individual's identity with the gross body leading to the equally strong conviction that 'I am the body'. This state of unshakeable, doubtless conviction is supreme Knowledge, the highest goal.

The highest point of achievement is *uparama*, is now explained ---

सुप्तिवद्विस्मृतिः सीमा भवेदुपरमस्य हि ।
दिशानया विनिश्चेयं तारतम्यमवान्तरम् ॥२८६॥

Supti vad vismṛtiḥ sīmā bhavedupa ramasya hi
Diśānayaṁ viniśceyaṁ tāratamya mavāntaram (286)

सुप्तिवत् = like in deep sleep; विस्मृतिः = forgetting the not-self; उपरमस्य = of the withdrawal; सीमा = limit; भवेत् = is; हि = indeed; अनया = by this; दिशा = way; अवान्तरम् = other type; तारतम्यम् = degrees of difference; विनिश्चेयम् = should be understood.

Total forgetfulness of the waking world while awake, to the same extent as when one enters deep sleep is the culmination of *uparati*. The various degrees of these three qualities in a seeker should be understood as per above guidelines. (286)

Suptivat vismṛtiḥ uparamasya sīmā bhavet: The total forgetfulness of the waking world even while being in the waking state, in the same way and to the same degree as one forgets the waking world totally in deep sleep, is called the acme of withdrawal of *uparama*.

Samādhi is that state where one is 'asleep'. Yet not in sleep! 'What is night for all beings, therein the man of wisdom is awake. Wherein all beings are awake, that is night for him who sees' (B.G. II.69). He has known the Truth.

Anayā diśā avāntaram tāratamyam viniśceyaṁ: With the help of the guidelines, (as stated in above *śloka*), one will be able to determine one's progress in these three qualities of dispassion, knowledge and *uparama* (not for labelling others, but for measuring one's own spiritual development, and accordingly accelerate or modify one's *sādhana*).

A last topic is taken up, as to how one should not be misled by the outward behaviour of the man of realisation. A well known *śloka* says: *Kṛṣṇa Bhagvān* reached the *avadhi*, acme of *bhoga*, *Śuka Brahma ṛṣi* reached the highest peak of *vairagya*. *Janaka* and *Rāma* became the best among kings. *Vasiṣṭha* reached the highest level in the *karma niṣṭhā*, but in spite of the differences in external expressions, there is no difference in the level of knowledge that they all had reached. - This is said in the next *śloka* ---

आरब्धकर्मनानात्वादबुद्धानामन्यथाऽन्यथा ।
वर्तनं तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥२८७॥

*Ārabdha karma nānātvāt buddhānā manyathā'nyathā
Vartanam tena śāstrārthe bhramitavyam na paṇḍitaiḥ* (287)

आरब्ध कर्म = the *prārabdha karma*; नानात्वात् = being of varied nature; बुद्धानाम् = of the wise; वर्तनम् = behaviour; अन्यथा अन्यथा = is of different nature; तेन = because of this; पण्डितैः = by the wise; शास्त्रार्थे = about the meaning of scriptures; न = not; भ्रमितव्यम् = should get deluded.

Owing to the differences in their *prārabdha karma* (fructifying past actions) the expressions of the men of realisation may seem to vary. This should not lead the students of scriptures to confusion about the meaning of the scriptures. (287)

Ārabdha karma nānātvāt: Because of the differences in the *prārabdha karma* of each individual, *Buddhānām anyathā anyatha vartanam*: the expressions are widely different even amongst the wise persons.

Tena paṇḍitaiḥ śāstrārthe na bhramitavyam: Because of these outward differences one should not get confused and jump at the conclusion that what the *śāstrā-s* say is correct or not correct. Therefore, what is said in the scriptures about *aparokṣa anubhūti* should not be hastily interpreted in the light of the variety of expressions of the different masters.

Why is this so? ---

स्वस्वकर्मानुसारेण वर्तन्तां ते यथा तथा ।

अविशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः ॥२८८॥

*Svasva karmā nusāreṇa vartantām te yathā tathā
Aviśiṣṭaḥ sarvabodhaḥ samā mukti riti sthitiḥ* (288)

ते = these wise men; स्वस्वकर्म अनुसारेण = according to their respective past actions; यथा तथा = the way they want; वर्तन्ताम् = may behave; सर्वबोधः = self-realisation in

all; अविशिष्टः = is same; मुक्तिः = liberation; समा = is similar; इति = this; स्थितिः = is a fact.

Let the men of wisdom behave in this world according to their individual *prārabdha karmā-s*, however their knowledge is not different from each other and their liberation is also identical. (288)

Sva sva karma anusāreṇa te yathā tathā vartantām: In accordance with the *prārabdha karma* from earlier life, are their different expressions in this life.

Sarva bodhaḥ aviśiṣṭaḥ: However, (whatever these differences are) their basic *sarvātma bodha* (I am all knowledge) remains the same.

Muktiḥ samā iti sthitiḥ: This state is called *mukti*, it is the same in all. There is no difference in this knowledge and in their state of liberation.

The author concludes the chapter, recalling the simile with which it started, the painting on the canvas ---

जगच्चित्रं स्वचैतन्ये पटे चित्रमिवार्पितम् ।

मायया तदुपेक्ष्यैव चैतन्यं परिशेष्यताम् ॥२८९॥

*Jagac-citraṁ sva-caitanye paṭe citra mivār pītam
Māyayā tadupekṣāiva caitanyam pari śeṣyatām* (289)

पटे = on the canvas; चित्रम् इव = like the painting; स्वचैतन्ये = on one's own consciousness; जगत् चित्रम् = the painting of world; मायया = by *māyā*; अर्पितम् = is projected; तत् = that; उपेक्ष्य = having ignored; चैतन्यम् एव = Pure Consciousness only; परिशेष्यताम् = one should get established.

This world is projected on the conscious Self by *māyā* just as a picture on a canvas. Ignoring them, one should discover the supporting consciousness, (i.e. when one ignores the *māyā*

and her effects upon the world---what remains is the pure Consciousness. (289)

Sva-caitanya jagat citraṁ paṭe citraṁ iva māyayā arpitaṁ: In this way, the picture of the universe is painted on the *Kūṭastha Caitanya*. How? In the same way as an ordinary painting is totally surrendered on the canvas. The picture cannot exist if the canvas is removed. The 'existence' of the painting on the canvas is borrowed from the canvas, although the latter is not seen. In the same way, 'I' the Supreme, the *Kūṭastha* is the very substratum which is supporting the plurality of *jīva*, *jagat*, *Īśvara*. It is a mere play of *māyā*.

Tad upekṣa caitanyaṁ eva pariśeṣyatām: Thus, it should be rejected. Thereafter one comes to realise the pure Self which is of the nature of pure undivided unconditioned consciousness that I am.

With the *phala śruti* i.e. result of the study concludes the chapter --

चित्रदीपमिमं नित्यं येऽनुसन्दधते बुधाः ।

पश्यन्तोऽपि जगच्चित्रं ते मुह्यन्ति न पूर्ववत् ॥२९०॥

Citra dīpa mimaṁ nityaṁ ye'nu sandadhate budhāḥ
Paśyanto'pi jagac-citraṁ te muhyanti na pūrva-vat (290)

ये = those; बुधाः = wise seekers; इमम् = this; चित्र दीपम् = chapter called *citra dīpa*; नित्यम् = regularly; अनुसन्दधते = study and contemplate; ते = they; जगत् चित्रम् = the world painting; पश्यन्तः अपि = although seeing; पूर्ववत् = like before realisation; न = not; मुह्यन्ति = get deluded.

Those sincere intelligent seekers of Truth, who study and reflect on this chapter called *citrādīpa* regularly, do not get

deluded as before, inspite of seeing this very world picture thereafter. (290)

Ye budhāḥ imaṁ citradīpa nityaṁ anusaṇadhate: This chapter called 'The Lamp of the Painting' when regularly contemplated upon, and when that knowledge is lived every moment, as sincerely as possible... *Te jagat citraṁ paśyantaḥ api pūrvavat na muhyanti*: it gives the seeker an understanding of the world's true nature and he does not suffer from the world as before. Once he discovers the illusory nature of the world, he is no more deluded by its glitter. He is established in his own being.

Brahma-bhūtaḥ prasann-ātmā na śocati na kāṅkṣati

Samāḥ sarveṣu bhūteṣu mad bhaktiṁ labhate parām.

(B.G. XVIII.54).

Becoming *Brahman*, serene is the Self, he neither grieves nor desires; the same to all beings, he obtain a supreme devotion towards Me.

OM TAT SAT.

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