

A HAND-BOOK  
OF  
HINDU PANTHEISM.  
THE PANCHADASI  
OF  
SREEMUT VIDYARANYA SWAMI

*TRANSLATED WITH COPIOUS ANNOTATIONS.*

BY  
NANDA LAL DHOLE, L.M.S.,  
*Translator, "Vedantasara," &c.*

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# THE PANCHADASI.

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## SECTION VII.

### *On the Discovery of Felicity.*

IN beginning this treatise, the author BHARATITIRTHA GURU, opens with a recital of the main subject of the *Brihadaranyaka Upanishad*:—"A person who knows self,—his individual self to be one with Brahma,—has no more desire left in him, for whose enjoyment he is to hunt after."

2. The purport of the above *Sruti* text will be fully declared in the present chapter, and by that means the acquisition of felicity by one liberated in life will be thoroughly set forth.

3. With the view of explaining the signification of the word 'person' in the aforesaid passage, the mode of creation is now being determined. It is said "*Maya*\* through the reflection of intelligence creates (Jiva) individual and Iswara" (*Sruti*).

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\* Here the word *Maya* refers to the reflected shadow of Brahma, which is intelligence and bliss. The material cause of phenomena with its three attributes *satwa*, *raja* and *tama* is called *Prakriti*; from a difference in composition *viz.*, a preponderance of the pure good, and impure good *Prakriti* is respectively transformed into *Maya* and *Avidya*. Now the reflected shadow of intelligence of (Brahma) in *Maya* is Iswara, while the same reflection in *Avidya* is called Jiva. Thus then we find reflected

Hence it is natural to infer that by Jiva and Iswara the whole universe has been contrived or fabricated.

4. The question naturally arises how much of the world is created by Jiva and Iswara respectively? From determination to entrance belongs to Iswara; and from waking to emancipation, Jiva. That is to say, "Iswara for the desire that he should multiply and manifest himself in diverse forms" (*Sruti*) constitutes the beginning of the creative process indicated by the word determination; and, his entrance in the form of the Spirit or self (*Atma*) in all beings indicated by the word 'entrance' is the finality of that process. In regard to Jiva's creation the explanation is, one whose origin is the condition of wakefulness, that is to say the world, and emancipation, the final destination, for his conceit in them, they are said to be his contrivance. Now Jiva for the conceit about his body, etc., and constant occupation in works, and enjoyment of happiness, with wife, food and drink while awake, enjoys felicity in profound slumber; and in dreaming slumber, he is an agent for experiencing felicity or its reverse, and when he realizes self to be the discoverer of all the three above named conditions, and no other than Brahma, he is emancipated and has no more re-births in store for him.

5. The signification of the word 'person' is now being set forth. [He is] "that changeless, unrelated intelligence,

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shadow of Brahma with the three attributes good, active and bad forms *Prakriti*, which for a preponderance of pure good or impure good is differentiated into illusion and ignorance or nescience. Iswara is the reflection of intelligence in *Maya*, which is entirely subservient to him, and he is called all-knowing; while Jiva is subject of ignorance (*Avidya*) it forms his cause-body, and for his conceit in it he is called Jiva; *Prajna*, etc.; and as this ignorance is varied, so are beings of diverse kinds; this is the reason why Jiva and Iswara are said to be made by reflection. *Maya* and *Avidya* are formed from *Prakriti*.

the supreme self,—subject of error and illusion which attribute the physical body, sensory and active organs, etc., to him (in short through mistake these are confounded with self). He is unrelated naturally, yet from mutual illusory attribution is said to be present in (*Bodhi*) spiritual soul, though that has no connection with him; and this (the attribute of the word 'Jiva'), is here meant by the word "person."

6. Jiva who is only a reflection of intelligence is qualified for emancipation with the uniform intelligence and not alone, because that uniform intelligence is the abiding place or seat [of reflex], and without the actuality of such site no one can be the seer of an illusion [as for instance in the case of a snake in rope, the rope is the abiding place or site of the snake but without it that illusion cannot possibly occur].

7. "That reflex with its abiding seat, the uniform intelligence is subject to bondage, etc." This is now being pointed out in the two following paragraphs. When combined with the abiding uniform intelligence, the reflex intelligence of the Jiva takes shelter of the particle of error, (the reflected shadow of intelligence is called a particle of error, for all reflections are false,) and acknowledges self to be the body, etc., and says "I am worldly."

8. And when freeing himself from error, conceives self to be no other than the uniform intelligence then he says "I am the unrelated intelligence," and is gratified with that knowledge.

9. If it be said, to attribute individuality, *i.e.*, connect the first personal pronoun 'I' with that unrelated intelligence [Supreme Self] is not possible, so as to make one exclaim "I am the unrelated intelligence," and it cannot be perceived so. The reply is, egoism or individuality has three different significations of which one is primary and two secondary.

10. Mistaken attribution of an identity of the uniform and reflex intelligences on one another is said to be the primary

indication of the word (*aham*) "I am;" for ordinarily people use it in that sense.

11. Now then for the two subordinate or secondary significations. The reflex and uniform intelligences are both of them separately looked upon as *aham*. Both in common parlance and *Vedic* illustration, all wise persons have ever been in the habit of using it in that sense.\*

12. In the ordinary phrase "I do go" a wise person disconnects the uniform from the reflex intelligence, and acknowledges the former to be the literal signification of the personal pronoun 'I.'

13. In the *Vedic* expression used by way of illustration as for instance "I am the unrelated intelligence," 'I' refer to the uniform intelligence according to the light of the *Shastras*.

14. If it be alleged, knowledge and its reverse are only the attributes of the reflex intelligence, and never that of the

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\* The primary import of 'I am' is the predicated intelligence of the internal organ with reflection of intelligence, and it does not indicate intelligence pure *et* simple, hence its subject neither; but then by the indication of abandoning a part from the reflex of the internal organ and intelligence according to the usual practice amongst men and in the Vedas, the remaining unabandoned part implies (*Aham*) 'I am' or the principle of individuality, and this is its 'indicative indication,' but that is also its secondary or subordinate import. From the function of that indicative indication, the pure intelligence is a subject of egoism ('I am'), and as the subject of function is dependent or subject of this world, necessarily therefore from indication, intelligence is also called subject of function. Now the subject of function signifies the disappearance of envelopment from intelligence which then produces an aversion for the world; and that indifference when strengthened leads a person to discard it altogether as an unreality but existing apparently from illusion, and seek the company of a Guru for acquiring knowledge of Self.

uniform, hence how it is possible, for the reflex intelligence of the individual to perceive and acknowledge "I am the uniform intelligence?"

15. The reply is:—such a declaration is not at all faulty; for both the intelligences are identical in nature, and reflex is merely a false name; with its removal or disappearance the uniform alone remains.

16. If you say the perception "I am the eternal uniform intelligence" to be false too, I do not deny it. Just as the illusion of snake in a rope is false, and that snake has no more the power of moving or holding its head up, so the connection of egoism with either the reflex or uniform intelligence can alike be admitted to be unreal.

17. Though the perception "I am the eternal uniform intelligence" be false, and from that it is quite natural to expect the destruction of the world, for it is well-known that the offering given to a Deva is according to his dignity: therefore according to the nature of the ignorance which determines the reality of phenomena, is its destruction possible by the light of knowledge proportionately.

18. In the aforesaid manner, by regarding the reflex intelligence (Jiva) to be identical with the uniform intelligence, there follows the perception "I am the uniform intelligence," for without this knowledge of their oneness, cognition of non-duality can never accrue, as is over and over said in the *Sruti*.

19. As in the instance of the body considered to be self, men generally fix their belief without any reserve or doubt, so in the case of the finite intelligence of the Jiva regarded one with the uniform and all-knowing intelligence [of Brahma] one should alike consider it without doubt and reservation.\*

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\* When a person says "I am a Brahmana" he has no more doubts nor any conflicting ideas about his being one belonging to

20. Sankaracharya in his *Upadesha Sahasri* expresses also the same opinion that such a perception is a means to emancipation: "Like the knowledge of the physical body being self, one who gets that refuting knowledge which hinders the conception or perception of the body being self, is released though he may desire it not."

21. If any one were to say that the word 'this' has reference to the visibility of self [as for instance "This jar," "This book," "This cloth." Here 'this' is used to identify the several articles in connection with which it is used; so in the phrase "This am I" the visibility of self indicated by the first personal pronoun is established by 'this'] and that visibility is full well-apprehended by us [Vedantins], for he is self-manifested intelligence, and as such, always visible.\*

22. And as in the case of the visible "tenth person," ignorance can be attributed, so with regard to intelligence (self) visibility and invisibility, knowledge and imperception are alike attributable in spite of his visibility.

23. The ignorance of the tenth person, is now being declared. Ten persons collected in a certain spot to cross a river; on alighting at the opposite bank they count them-

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the Brahman caste, and the connecting of 'I' with that caste connects Self with it; in the same way, similar knowledge in respect to each individual self is fit to be used as a means for attaining emancipation, for as in the next verse, by transplanting self from the physical body, caste, etc., on account of contradiction they imply when he comes to exclaim "I am Brahma" his emancipation is an accomplished fact, for the ignorance and the materials for future re-birth are all destroyed by knowledge. And for such a purpose the *Sruti* has used the word 'this' (*ayam*.)

\* Intelligence stands in no need of discovery by any extraneous means, hence always manifested. Then again, the instrument of 'envelopment' is also wanting for which it is always visible. If intelligence were to have 'envelopment' [ignorance has it only] it will be reduced to the condition of insentiency.



selves, but strange to say, whoever counts, forgets always to include himself, and comes to stop at number nine, though the tenth (himself) is visibly present to all. Thus bewildered,

24. They exclaim that their 'tenth' is missing, and virtually he must have perished by drowning. This force of ignorance is called its 'envelopment' (*avarana*).

25. Fully believing that their "tenth person" has perished in the river, and is now no more, they bewail his loss, and vent to tears. This is due to the creating or superimposition (*Vikshep*) of ignorance.

26. At this juncture, a stranger came up—he had not been similarly affected by ignorance—and said, your tenth person has not perished; on hearing his word they got invisible knowledge of the tenth, resembling men's knowledge of *Swarga* and the several abodes.

27. Then when he shewed them their tenth by counting over, and pointed out the mistake and how it did occur, they left off crying and were very glad to find their missing number.

28. As in the previous illustration, we have the several conditions of ignorance, to wit:—envelopment, creation, invisible knowledge, visible knowledge, joy and dissipation of grief, so how self, is to be considered by attaching these seven conditions consecutively to him is shewn in the following manner.

29. Engrossed in their usual avocations and worldly concerns, when men are unable to know the real nature of self, it is called ignorance;

30. And the absence or want of manifestibility of self in that condition is called envelopment; as to regard him as an agent and instrument is akin to the creating power of the same ignorance. And they exclaim "There is no 'uniform intelligence.'" "It is not manifested," etc. [The attribution of the reflected shadow of intelligence together with the subtle and gross bodies to self, *i.e.*, to mistake them with him has for its cause the same (*Vikshep*) projecting force of ignorance.]

31. When there follows an invisible knowledge of the uniform intelligence as for instance, "It exists," from the self-evident postulates of the *Shastras*, and subsequently by due consideration, profound thinking and discrimination, an individual perceives that he is no other than the same uniform intelligence, it is called visible knowledge.

32. Then again, when by casting aside the ideas of agent and instrument with regard to that intelligence, a person is freed from experiencing delight or pain, and finally as a successful result of that knowledge experiences blissfulness, that is called dissipation of pain and satiety.

33. These conditions of 'ignorance,' 'concealment,' 'creation,' 'invisible' and 'visible knowledge,' 'dissipation of grief,' and 'delight in the form of satiety' are conditions of the individual only, and not of the uniform intelligence.

34. They are the ordinary cause of bondage and emancipation. Of them, ignorance with its powers of envelopment and creation, super-imposition, or projection are the cause of bondage; while the rest are the source of emancipation.

35. With the view of determining the nature of ignorance and its two powers, ignorance is now being declared. Wise persons\* in their prior conditions had always comported themselves like persons quite indifferent; for instance they would say "we know nothing,"—which is another name for ignorance.

36. The nature of envelopment and its actions is thus set forth:—To throw aside the method of the *Shastras* and depending entirely upon arguments to say "There is no uniform intelligence and it is never manifested"—in short to act in opposition to what conduces to its knowledge or perception is a result of 'envelopment.'

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\* '*Vikshep*' signifies projection, superimposition, creation, or want of apprehension.

37 Creation or projection (*Vikshep*) is thus illustrated. To attribute the physical and subtle bodies, with the reflex intelligence (*Jiva*), to the abiding uniform intelligence is a result of this force of ignorance. It is the source of bondage; and belief concerning self as an agent or instrument (a doer of action) is its result.

38. But as prior to its arising, the force of creation or projection was absent, it may be said to speak of ignorance and envelopment as conditions of that projection is improper; it is therefore cleared:—Though it may be wanting in that prior state yet as its impress (*sanskara*) is present, therefore to look upon ignorance and its envelopment as conditions of *Vikshep* [reflex intelligence] imply no contradiction.

39. Ignorance and envelopment for their priority of continuance to *Vikshep* cannot be regarded as a condition of self [because he is unrelated and is therefore subject to no condition (unconditioned), hence ultimately it comes to this, that ignorance and envelopment are simply conditions of the reflex intelligence.

40. If it be said, instead of admitting the impress of projection (which is uncertain and not well-known) for regarding ignorance and envelopment as its condition, they can be attributed to the Supreme Brahma, and looked in the light of Its condition; the reply is, such an admission is clearly untenable for all objects are merely raised on the Parabrahma—hence their source—and they are conditions of the Jiva.

41. If it be said, the conditions which follow subsequent to the origin of 'projection' as for instance, "I am a doer," "I am a theosophist," "I am free from grief," "I am content," are found to belong to the individual and are not dependent on Brahma.

42. To that I do not disagree; for "I am ignorant, and the presence, being and manifestibility of the Supreme Brahma are not conceivable to me." In this way, the two prior

conditions of ignorance and envelopment are clearly rendered apparent to belong to the individual; hence they are his conditions.

43. Ignorance is not a condition of the Supreme Brahma and what previous professors have said regarding It, as the source or refuge of ignorance, has been only for the purpose of describing the abiding seat of Brahma. And for the conceit of all men in ignorance, it has been admitted as the condition of the Individual; this is particularly declared here.

44. Thus then having done with a description of the three conditions, ignorance, envelopment and projection—the source of bondage—it is proposed now to enter into a consideration of the sources of ‘emancipation,’ *viz.*, invisible and visible knowledge. By these two varieties of knowledge when ignorance is dispelled, the two varieties of envelopment which enshroud the perception and existence of Parabrahma, “It is not manifested,” “There is no Parabrahma,” are also destroyed.

45. The nature of that knowledge which destroys each particular kind of envelopment is now being defined. By the invisible knowledge is removed the envelopment of non-existence [of the Parabrahma] with its cause ignorance; and by the visible is destroyed want of perception together with its cause ignorance. (Invisible knowledge produces the perception “Brahma is” and this affirmation destroys the negation “There is no Brahma.” Visible knowledge, on the other hand, brings in the perception “I am Brahma,” consequently as no one can say that he sees not himself, therefore the want of manifestibility is removed too].

46. With the destruction of want of manifestibility,—the first form of envelopment—illusory attribution of the conditions of a Jiva to the supreme self—He<sup>3</sup> is an agent, a doer of action, etc.,—are all destroyed and grief and infatuation cease altogether to affect [the theosophist].

47. With the destruction of the bonds which hurl an

individual to re-incarnation, all grief and enchantment lose their hold, and the theosophist then enjoys contentment and supreme felicity.

48. The *Sruti* likewise says concerning the realisation of content both from a removal of grief and from visible knowledge as a condition of the individual—"He who knows Self to be eternal, free, and no other than the Supreme Brahma has no more desire left in him, which to accomplish, he must wish to inherit a fresh body.—He acquires supreme contentment."

49. It has been previously mentioned that visible knowledge is divided into two varieties, of which the self-manifestibility of the subject [of that knowledge] is the first, and the visible perception by intellect, the second variety.

50. As in that first variety—self-manifestibility of the subject—so during invisible knowledge too, the self-manifestibility is equal, therefore in both of them, the existence of the self-manifested Parabrahma is established.

51. Instead of declaring "I am the Supreme Brahma," to say "Brahma is" signifies invisible knowledge; from an absence of contradiction it cannot be regarded as an error.

52. If the subject of the undisputable nature of visible knowledge be proved untrue, "There is no Brahma," then the visible knowledge is refuted or made to disappear; but since there are no forcible proofs to that end, hence visible knowledge is never subjected to refutation.

53. But there are others who raise objections to the reliability [of visible knowledge]. They deny its freedom from error; for say they, from an absence of form in Brahma, visible knowledge is a modification of error. But this may equally apply to knowledge pertaining to the blissful abode of heaven. [Hence it is said] if for an absence of bringing in particular knowledge, the 'visible' be regarded to be a form of error, then since no particular knowledge can be produced of *Swarga*, but only its existence can ordinarily be made

known, that should also be erroneous. That is to say, it cannot be pointed out definitely as "This is the Heaven," but there is a perception of its existence as "Heaven is," therefore this ordinary knowledge or perception of the existence of Heaven will alike be fallacious.

54. A third form of error takes this shape. "Brahma is properly to be known by the invisible knowledge, hence the application of visible knowledge is fallacious." But that is not the case. That is to say, the subject of Brahma and Its non-difference with each individual self which is fit to form the subject of visible knowledge, stands not in the least chance of error like the 'invisible.' And why is visible knowledge of Brahma free from error or mistake? Because "Brahma is invisible." In this way, for a want of Its adequacy for being visible, the invisible knowledge of Brahma is free from fallacy. But why is that knowledge invisible? Because there is a want of that definite perception as "This is Brahma."

55. A fourth form of error may arise, and one may say, "From a want of accepting a part of the visible is fallacious. In other words, notwithstanding the accepting of the parts of Brahma, the non-accepting of each witnessing part, from the visible knowledge is erroneous. It amounts to this then, that the presence of ignorance in any part of knowledge concerning an object is a source of error. If this were to hold true, knowledge of a jar, a piece of cloth, [formed bodies,] etc., must alike be erroneous, inasmuch as that knowledge cannot occupy all the parts of the jar, etc., [its interior for instance]. Thus then bodies with form are necessarily revealed partly, while another part remains unknown; but in the case of Brahma which is formless, how can it be said that Its parts are not discovered? [The reply is] to impute parts to Brahma and reduce it to a personality is not fit for consideration. From distinction or difference in the parts which are fit for being interdicted and are unfit for being entertained,

Brahma though formless will be reduced to the condition of one with parts.

56. What are the two parts fit for interdiction? They are non-existence and want of manifestibility [imperceptibility]. The first is removed by the invisible and the last by visible knowledge.

57. That the invisible knowledge of a subject that is fit to be known visibly is not erroneous [the third form of error] is established from the following example. As in the instance of the "tenth person." "Tenth is," can be called clear invisible knowledge. Similarly "Brahma is," an instance of clear invisible knowledge, and in both, the envelopment of ignorance is alike. (It need hardly be said that as in the case of the missing 'tenth person' the assertion of a trustworthy person who comes to the spot and says the tenth is [living] produces invisible knowledge to his comrades (invisible, because he has not pointed out the person yet, and said "This is the tenth," or "here is your tenth,") and as that is clear or free from error—similarly the knowledge produced by the expression 'Brahma is [existent]' is clear and free from error; because the envelopment of non-being removed by ignorance is equal in both of them.

58. If words bring forth invisible knowledge what produces the visible? From the same source with proper discrimination; as "Self is Brahma." A person who full well understands the signification of the phrase has a visible perception of Brahma. Just as in the case of the tenth person "you are the tenth" brings him the visible perception of the tenth.\*

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\* According to the deductions of works treating on Non-duality 'means' for the acquisition of the knowledge differ according to the *status* of the qualified individual; that is to say, if he has advanced a good way and belongs to the first class of qualified persons, hearing, consideration and profound contemplation are the means of his knowledge. In the case of a person tolerably

59. Or as in reply to the question who is the tenth person? if you say "you are the tenth," and subsequently counting over the number and reckoning yourself you come to recollect it, similarly by analysing the phrase, "Self is Brahma," Parabrahma becomes visibly perceptible to the mind.

60. Knowledge produced from due analysis and argument is subject neither to inconsistent idea nor doubts. This is now being shewn. In regard to the "tenth person" the knowledge that "I am the tenth" is to be admitted as free from conflicting ideas or doubts; for if a new person were to come and place himself in their middle he will never get confounded and fail to recognise himself as the tenth, leaving aside the stranger. [Similarly in regard to self, knowledge produced by the phrase "Self is Brahma" brings in the clear perception that his *Atma* is Brahma, and when this is firmly seated in his intellect, he is said to perceive it visibly.

61. In the first place then the phrase "Brahma is" helps knowledge of Its existence, and that is 'the invisible.' Subsequently the expression "you are the Supreme Brahma," the introduction of person\* tends to produce the visible perception of Brahma as non-distinct from him.

62. In this manner, knowledge of Parabrahma can never be confounded, when it is once visibly perceived or seated in the intellect, either with the five sheaths, foodful and the rest, or any thing else.

63. From the indication of birth, etc., the sage Vrigu first obtained an insight of the invisible Brahma; and

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qualified, worship of the Impersonal Brahma without any attributes is the means of knowledge. In both instances, keeping up a continuous current of the mental function is an uncommon cause for knowledge.

\* 'Vyakti' literally means a person; and as non-duality holds every one to be non-distinct from Brahma, hence each non-distinct Brahma refers to the individual.



subsequently by discrimination and direct reference, a clear perception, in the following manner. "From Whom these elements have been derived, to whom all things owe their life, etc, is Brahma." Now then, hearing brought forth invisible perception of Brahma as the cause of the origin and destruction of the universe; subsequently by analysis he discriminated It to be distinct from the foodful and the rest of the sacs, so that each individual self is Brahma, and accordingly came to realize it clearly.

64. He had received instruction from his father on the invisible knowledge of the Supreme Brahma only, and though Its visible perception in the form of "Thou art Brahma" was never given him, yet by the first method he had been taught to hold It to be distinct from the foodful sac, etc.;

65. So that, by ascertaining the unreality of these sacs over and over, he was led to conclude self to be non-distinct from Brahma by Its indications of blissfulness, and realized It accordingly.

66. "Brahma is truth, knowledge and infinite." In this manner, after having spoken of the indications, It is further described as present in each individual (in the form of Self); for It is situate inside the five sacs (and he who knows that, has no more duality in him).

67. The two last verses quoted from the *Taitirya Upanishad* render it clear, how in the case of the sage Vrigu, knowledge marked by invisibility ultimately led to the visible perception of Brahma. It is further corroborated by the evidence of the *Chhandogya Upanihad* "Indra derived this invisible knowledge by the indications of self, in the following manner:—What is unrelated to the body and action, undecaying, eternal, and devoid of grief is Self. Actuated with the desire of obtaining visible perception, or clear insight of the Supreme Brahma, he repaired to *Guru* four mes with

the usual bundle of fire-wood as a present." (*Chhandogya Upanishad*, Chapter VIII).

68. The *Aitariya Upanishad* is also to the same purpose. "In the beginning, there was the secondless Parabrahma." Now this is an indication of the invisible, for it simply establishes the existence, and does not particularize It either with one thing or another. Hence the subsequent attribution of illusion and its withdrawal helps to bring forth the visible perception by the indications of that visibility, *viz.*, truth, knowledge and infinite.

69. Other *Sruti* utterances help the visible knowledge of Brahma, as the transcendental phrase does the 'visible.'\*

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\* It is worth enquiring whether our sense, perception or the non-distinction of the intelligence of a subject, and that of function of the internal organ is visible knowledge? Or whether the knowledge of a subject having a present relation with one who gives evidence [*pramata*] is so called? Carrying the enquiry further we may multiply instances :—it may be asked whether knowledge produced by proper proofs concerning an adequate subject having a present relation with the demonstration (*pramata*) or the uncaused knowledge of improper and worthless proofs of a proper subject with a present relation, of the demonstrating intelligence (*pramana chaitanya*) is 'visible'? Or whether that visible knowledge has for its indication that which is conformable to the practise of self, non-different from the subject of uncovered intelligence [wanting in envelopment]? That clever Vedantin Nischal Dass Swami, the author of *Vritti Parvakar*, has entered into an examination of this indication, but this is hardly the place to introduce his metaphysical disquisitions; suffice it to say, that visible knowledge is of two sorts, (a) ascertaining (*avijna*) and (b) recognition (*pratyavijna*). When from prior impressions and connection of sense, a thing is known, it is called recognition (*pratyavijna*). It is of this form "That is this." Here even, modification [of the mental function produced by the relation] of sensory organ pervades the subject, for which non-distinction is produced between the two intelligences, *viz.*,—of the mental

70. Therefore, for a knowledge of the visibility of Brahma, one should always ascertain the significations of the transcendental phrase ; and there can be no contention about it.

71. The indication of the transcendental phrase ' That art Thou ' is now being set forth :—Intelligence associated with the internal organ sustaining\* the perception of Self or

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modification and of the subject. Knowledge proceeding from the sensory organ takes the form " This is " it is called (*avijna pratkshya*) known before. But in the principal *Siddhanta*, prior impression of a thing known before as for instance, the knowledge conveyed by the expression " That is this," " That," the portion represented by ' that ' is in the form of recollection, hence invisible, and ' this ' visible ; for which ' that is this ' is a mixture of invisible with visible perception and not the latter only. For its being external and internal, each variety of visible knowledge is either external or internal. Now the former has five more sub-divisions from the organ through which that knowledge is brought about :—aural, cuticular, ocular, palatal, and olfactory. The internal, on the other hand, has two sub-divisions, *atmogochara* and *anatmogochara*. The first for its being predicate of self is sub-divided into two and the last is into three varieties, on account of indicating the perception of Thou, and That, and their non-difference.

\* We have seen it mentioned three different forms of indications implied by a word. They require a passing notice, for instance, " A jar." Here the jar is said to be the subject of both its function (a water carrying vessel, etc.,) and the word itself. Now the function is situated in the internal organ and the word is situated in the tongue and the jar itself rests on the ground, so that the three are different ; similarly the function of self (*aham*) and the subject of the word, is intelligence of the internal organ Jiva, and here " self " (function) is situated in the internal organ, the word has for its site the tongue, and the subject—the endowed intelligence of the internal organ rests on its own dignity, so that, the function is distinct from the word self. Though for that function being subordinate to the mind, it is non-distinct from Jiva, yet as there is difference between a jar and its ether,

individuality and manifested by becoming the subject of that word ['Self'] is indicated by the word 'Thou.' In other words, consciousness manifested in the form of "I am I"—the intellectual soul associated with the internal organ—and forming the subject of that word [*aham* or egoity] is the predicate of 'Thou.'

72. The literal signification of 'That' is now being defined. The associated intelligence of Maya which is the cause of the Universe, the indication of omniscience, the property of invisibility—which is existent, intelligence, and bliss is the predicate of the word 'That.'

73. When the same Parabrahma is said to be visible and invisible, finite and infinite, limited and whole, that is to say with properties naturally opposed to each other, it therefore can be ascertained by recourse to Indication [of abandoning the conflicting portion].

74. As in the phrase "That Devadatta is this," 'that' refers to past time and 'this' to the present time, both have reference to the same person, but by omitting the conflicting element according to the canons of the indication of abandoning a part, Devadatta alone is meant. Similarly by abandoning the conflicting part from the signification of the transcendental phrase "That art Thou" there remains the non-conflicting Intelligence which is meant\* hence the indication of abandoning a part is easily admissible.

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on account of distinction in their nature and properties, similarly for the qualification of the mind and the property of its intelligence being distinct, for all practical purposes a difference between Jiva and the mind or internal organ is maintained, consequently there is distinction between the function of self and the word. Then again the indicative indication of the word self is the illumination of function, *viz.*, the uniform intelligence, which is entirely different from that function. This is what is meant.

\* 'That' and 'Thou' are marked by the qualities of invisibility and visibility, a result of associate, so if from intelligence,

75. It is not possible to include the relative and predicated signification in the meaning of the phrase 'That art Thou' but as to their referring to one Impartite, there can be no question and that has been admitted by all learned men. [For instance, in the ordinary phrase "Bring the cow." It is said that the verb 'to bring' reminds a person of the desire\* of the speaker ; in short the servant is asked to obey

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which is common to them both, the conflicting element of invisibility and visibility be abandoned, there remains only intelligence.

That is to say :—

Intelligence+Invisibility=Intelligence+Visibility ; striking off invisibility and visibility we have Intelligence=Intelligence.

\* In Logic the source of the sense of a word depends either upon the property of its force or that of its indication. But there are four other varieties of sense (1) desire ; (2) fitness ; (3) purport ; and (4) proximity, connection or relation between two proximate terms and the sense they convey ; for instance, "Bring the cow." Here a desire is expressed ; when there is a relation between the sense of one word with another, it is called fitness, as the relation of 'cow' with the verb 'bring,' here the relation is that of a subject and predicate ; for the person who has been asked to bring the cow is the subject of the verb 'bring' which is the predicate of that person. Desire of a speaker is called purport, when the speaker addressing another orders him to bring the *Gam*, it expresses that desire, in a variety of ways according to the time of the day : for example, if it be the time of cooking, it should signify fire ; if during bathing it should convey the sense of water, and during milking time it would signify a cow, etc. Thus then, as ordinary words are construed according to the time and other incidents connected with the speaker, so is the purport of *Vedic* phrases to be ascertained from the commentaries in the form of 'the commencement' and 'termination' 'result,' novelty, etc. ; and as in human speech the desire of the speaker is ascertained, so in the *Vedic* utterances the purport is Iswara's desire. The contiguity of words is called proximity. Strength of a fit term and the relation of the property of indication, creat-

his master's wish by bringing the cow, consequently a relation is acknowledged between the words 'bring' and 'cow,' and this is the relative signification. Now for the predicate "A blue and fragrant lotus." Here the lotus is marked by the qualities 'blue' and 'fragrant.' The transcendental phrase 'That art Thou'\* is not to be construed like the 'Blue lotus' and that is not allowable; but as one Impartite and pervad-

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ing no impediment to remember its sense, is also likewise called proximity. In the illustration the two terms 'cow' and 'bring' are contiguously placed, likewise the strength creates no impediment in recollecting the sense to bring the cow, hence it is proximate. Thus then, we find the source or cause of ascertaining the purport of a term, depends upon desire, fitness, purport and contiguity which are so many causes, and no term can be construed without them. This stands true in the case of all words.

\* As for instance, "you bring the cow." Here there is a close connection or say relation between the subject 'you,' the object, 'cow' and the predicate 'bring'; and the sense is plain enough, as it asks another to fulfil the speaker's desire; and this sense with the relative connection is the purport. It is an example of proximity. So in the construction of a transcendental phrase, it is quite inapplicable, for if it be said let the word 'That' indicate the meaning of the word 'Thou' and *vice versa* by relation and proximity, then it will tell against other *Sruti* texts where it has been laid down. "That is unassociated, unconditioned." 'That' is marked by invisibility and 'Thou' refers to intelligence marked by visibility, hence the one is incompatible with the other.

Neither can the sentence be construed literally as 'the lotus is blue,' for here the literal sense suits, inasmuch as between the words 'blue' and 'lotus' there is the relation of subject and predicate, as blue excludes other colors as white, green, red, etc., and lotus, such other substances as cloth, jar, etc. Thus then, we see the necessity, why in construing the necessity, why in construing the sentence 'That art Thou' the use of a subject and relation does not apply, and therefore it is to be construed after the canons of Indication.

ing everywhere in all things is the purport admitted by all learned men, hence to have recourse to indication is proper.

76. The meaning of Impartite is thus set forth. Who is discovered in the form of each individual intelligence, is secondless and blissful; and who is secondless and blissful and discovered in the form of individuated intellect. In other words the intellectual soul present in each individual and manifested in the form of Witnessing Intelligence is the Secondless Supreme Self and full of bliss. And that Supreme Self is non-different from, but one with, the individuated Self, Intelligence, Intellect, or Perception (*Bodha*).

77. When the identity or oneness of Brahma and Individuated Self is thoroughly ascertained [without any lingering trace of doubt], then only the meaning of the word 'Thou' referring to individuated Self ceases to impart the idea that it does not signify Brahma.

78. And there is likewise a similar cessation of invisibility in the signification of 'That.' That is to say, mistake lands the individual into the disbelief of his oneness with Brahma, and Brahma is the subject of invisible knowledge. Both of them cease when non-duality has been firmly established as a result of ascertaining the meaning of Impartite. And if it be asked of what use are they? To make the individuated Self occupied in the fullness of bliss.

79. Thus then, the visibility of the Supreme Brahma follows as a result of knowledge of 'That art Thou' and this has been clearly established in the aforesaid manner; if any one were to say it is otherwise, and no visible knowledge follows, he surely is ignorant of the purport of the inferences derived from the *Shastras*.

80. If it be said, let the *Shastras* draw their conclusions and build upon them the visible knowledge from the indication of 'That art Thou,' but the fact is otherwise and it is possible for obtaining invisible knowledge in the same way as one knows the blissful abode of heaven, but to say so

is unjust, as already mentioned in the case of the "tenth person."

81. If you attribute invisible knowledge to result from 'That art Thou,' it will do away with your visibility and you who are engaged in ascertaining the nature of Brahma will be invisible. What a fallacy, and how very unnatural your inferences are.

82. As in ordinary usage, it is said, "For increasing it one loses his capital," that exactly applies in your case, and we have an instance of its truth exemplified in your reasoning.

83. If you say, intelligence of Jiva for its associate of the internal organ may properly be regarded as visible, but as Brahma is unassociated It cannot be so regarded (visible):

84. But Brahma is not so unassociated, because without the associated condition, it is impossible to form a conception of Its principle or nature, and so long as a person does not merge into the Non-dual after death, the associated cannot be done away with.

85. But this need not necessarily indicate there is difference in the associates of Jiva and Brahma. The presence or absence of the internal organ constitutes that difference in associate.\*

86. Just as the presence of the internal organ, [its conditional relationship] forms the associate why is the absence or want of that organ to prevent a similar associate? Now here we have an 'admission' and 'exclusion.' The first associated existence [the conditional relationship of the internal organ] comes under admission, while its want is exclusion; and though both of them are associates, yet there is a difference between them of being and not being, existence and non-existence, and for this difference they are fit to be

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\* Says Madhusudan Swami. So long as actions continue the associate creates the difference in the condition of [Jiva and Brahma] and this is said to be the indication of an associate.



disregarded ; in the same way, as a chain made of gold or iron though different so far as the metals are concerned but in the matter of inflicting punishment and confining a person's motion, they have no difference whatever and therefore no attention paid to it.

87. Professors of Self-knowledge have ascertained both 'admission' and 'exclusion' as means to that end. For instance, by the exclusion of phenomena [material Universe which is non-real and non-existent except in our senses—illusion] and admission of noumena, [Brahma which alone is real hence 'being,'] the *Vedanta* seeks to expound Brahma with a view of obtaining self-knowledge.\*

88. But objection may be taken to this view, for it may be asked since the *Vedanta* seeks to expound 'That' (Brahma) by the exclusion of 'Not-That' [phenomena]; similarly for a community of reference between the words '*aham*' indicating the Uniform Intelligence, and Brahma, introduction of the Indication of abandoning a part, will fail to establish the perception "I am Brahma." And the reply is,—The indication of abandoning in regard to individuality applies only to the part marked by insentiency, as for instance the physical

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\* 'That' refers to Brahma. 'Not-That' signifies the objective world. Therefore 'That' is not 'Not-that,' and 'Not-that' is not 'That.' This is the method used in expounding the Reality of Brahma, and Its eternity, knowledge, and infinity. In other words, what is not Brahma, is this vast material expanse, therefore this vast expanse is not Brahma. And this is non-existent, it exists relatively to our senses, which is an illusion. For in sleep, we have no more relation with it, and it apparently ceases to exist; so in *pralaya* it exists not, hence it naturally follows, that as it does not exist in all time, it is impermanent, but this does not apply to Brahma, for it is 'Not-That' and the properties of 'Not-that' cannot be attributed to 'That' which is its extreme reverse. Hence Brahma is eternal, etc. In this manner, the Vedantin seeks to expound Brahma.

body, etc., and not to the Uniform Intelligence. [That is to say, if the gross body, organs, sensory and active, vital airs, mind, and thinking, be excluded from 'I am I' the remaining Intelligence is one with Brahma, hence the perception 'I am Brahma' is a natural result.

89. By abandoning the internal organ from the signification of the word (*Aham*) egoism or individuality, the remaining Witness Intelligence is rendered visible by the expression "I am Brahma."

90. Though this witness Intelligence is self-illuminated, yet it is a subject of pervasion by intellect like other insentient subjects, a jar, etc., but the authors of the *Shastras* have interdicted the employment of the pervasion of result to determine it. [For, the result refers to the reflected shadow of intelligence, and that cannot be required in the case of perceiving what is self-illuminated].

91. In the case of an insentient object, both the intellect and reflected shadow of intelligence situated there, pervade that 'jar'; and the necessity consists in this, that ignorance which envelops a jar is removed by intellect, and reflection of intelligence renders its visible.

92. With regard to Brahma the pervasion of intellect—function of the internal organ—is admitted for the destruction of ignorance which rests there, and as it is self-illuminated, it manifests without the pervasion of the reflected shadow of intelligence, a resulting product of intellect.

93. As for finding out a jar in a dark room, the eyes and light of a lamp are both needed, and for that lamp, eyes simply are enough; similarly for the destruction of ignorance which envelops it, and for rendering it visible, both the pervasion of function and its reflection of intelligence are requisite; but for the cognition or discovery of Brahma, the pervasion of function is alone necessary.

94. Though this 'reflex' is situated in function, yet it is one with Brahma, and does not produce any increased results

in it, like what happens in the case of a jar, etc. To be more explicit:—If, as in function moulded after the shape of a jar, there is a reflection of intelligence too in the function moulded after Brahma, yet that reflex is not manifested as distinct from Brahma, but like the light of lamp overpowered by the mid-day sun, it is one with It, hence not a source of increasing Its manifestibility.\*

95. In support of the pervasion of function and absence of pervasion of the result the evidence of the *Vedas* is now being adduced. "Undemonstrable and unborn." "Brahma is only to be perceived by the mind." "An Intelligent person, knows Brahma to be changeless, infinite, uncaused, and undemonstrable (*i. e.*, not capable of being cognised by the sensory organs), unexampled, and unborn, is freed from re-births." (*Sruti*). Regarding it, the *Amritabindu Upanishad* says the word undemonstrable is meant to convey the exclusion of the pervasion of result.†

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\* Subsequent to knowledge, the individual Intelligence merges into the Supreme Brahma and becomes one, but that does not produce any increase of results like what follows in the case of an insentient object after ignorance has been removed from it by that function, and we come to view its several parts both in and out, by the reflex intelligence.

† "Brahma is only to be perceived by the mind." And "Which the mind cannot conceive" imply no contradiction. Because the mental function can only destroy the Ignorance concerning the Brahma, it cannot discover the absolute; [thus fulfilling the first condition] and because the reflected Intelligence is powerless to discover It (this has already been explained) [necessarily, therefore, the mind in such a case cannot conceive of it]. On this subject the authors of the Shastras "have interdicted the use of the reflected Intelligence, but have advised to dispel the ignorance which rests on It, by the agency of the mental function, for discovering the Supreme Brahma," because "It is light itself and therefore for any other object to illuminate

96. In the opening verse of the present treatise it has already been said :—" He who knows his individuated self to be one with Brahma, has no more desire left in him, to gratify which, he is to follow a physical body and grow old." Now this perception is called visible knowledge.

97. 'Visible knowledge' is produced by a right understanding of the transcendental phrase 'That art Thou.' But to make it firm, it is necessary again to have recourse to 'hearing' 'consideration' and 'profound contemplation.' This is the firm conviction of all professors of Self-knowledge.

98. As for instance, "Till the knowledge of 'I am Brahma' is firmly fixed in the perception of an individual, he should practise passivity, self-control, and the rest along with hearing, consideration, and profound contemplation."

99. In that firmness of visible knowledge there are obstacles such as 'impossible ideas' and 'inconsistent or antagonistic ideas.'

or discover It, is impossible," [what is light cannot be discovered by another object].

"Between the cognition of an inanimate object, as a jar, a cloth, etc., and the cognition of Brahma there is this difference. In the first instance (this jar, etc., the mental function assumes the shape of, or pervades through, the unknown jar and dispels the Ignorance which rests there; by its reflected Intelligence, it then discovers or renders it visible. As is mentioned in the *Shastras* :—"The mental perception and its indwelling reflex Intelligence both occupy the jar, the first dispels the ignorance about it, the second brings it out to view, *i.e.*, renders it visible." As the light of a lamp taking possession of such articles, 'a jar,' 'a cloth,' etc., as occupy a dark corner, dispels the surrounding darkness and brings them out to view by its own brilliance, so the mental function after dispelling the Ignorance which occupies an unknown jar, brings it out or renders it cognisable to the senses by its indwelling reflex Intelligence."—DHOLE'S *Vedantasara*, p. 43.

100. If from a difference of desire, and difference in the branches\* of the *Vedas*, works and sacrifices enjoined in several varieties should cause any embarrassment or obstruction to the firmness of visible knowledge, it is therefore necessary that one should repeatedly, over and over, have recourse to the means, 'hearing' and the 'rest.'

101. But what is hearing? The purport of the *Vedanta* in the beginning, middle and end, deals exclusively on the oneness of individual self and Brahma; to know this for certain is called 'hearing.'†

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\* The Sanskrit word '*shakha*' has been converted into 'branch'; of it *Rig Veda* has 21, *Sam* 1,000, *Yajur* 109, and *Atharva* 50 branches. Vyas divided one Veda into four parts and subdivided them into branches as above; each branch has had its representative or follower, then it is difficult to say if it is yet so. But this much is certain that the practices enjoined in the several branches are not indiscriminately adopted by all alike, but by the particular sect who is a follower of that branch, and each branch has one *Upanishad*: generally the names of the branch and its corresponding *Upanishad* are identical, and we have altogether 1180 Branches and *Upanishads*, of which 840 *Upanishads* deal on works and are called *Karmakanda*, and 232 treat on the worship of Brahma for which they are called *Upasanakanda*. But authors include devotional exercise in works therefore all the above are classed under the *Karmakānda* leaving 108 which help the cognition of Brahma; and as these are the concluding portions of the Vedas, or contain the essence of their doctrines, they are called *Vedanta* or *Jnana-kanda*.

† The means for ascertaining Brahma are:—

1. In the beginning and the end.
2. Repetition.
3. Novelty.
4. Result.
5. Illustration by praise.
6. Illustrating by supporting arguments.

102. In the first chapter of the *Shariraka Sutras*, Vyas defines 'hearing' in the manner just mentioned. What prevents to stem away impossible ideas concerning the oneness of individual self and Brahma, that is to be demonstrated, is termed consideration in the second chapter of the same work.

103. The method by which uncomformable ideas regarding non-duality are removed or destroyed is now being declared:—from settled convictions [impressions] of several prior births, and from a consciousness of the physical and subtle bodies being none other but self, the reality of objective world is apt to arise in the perception over and over.

104. This is called an uncomformable, inconsistent or antagonistic idea, and is removed by an earnestness of the mind, *i.e.*, profound contemplation which is produced by devotional exercises on the Brahma with attributes [Personal] from the precepts of a professor concerning It.

105. Since from the worship of the Supreme Brahma is produced 'earnestness' therefore the *Vedanta* insists on the propriety of that worship as a means to the practice of earnestness of mind. But if on the other hand, a person receives instruction on the worship of the Impersonal Brahma, without his having practised earnestness, his devotional exercises will help him to that end and there is no doubt about it.

106. Now the practice of the Impersonal worship is being set forth. To think on the light of Brahma, to study the utterances on the subject, to fix it in the perception by argument and analysis, and constantly to meditate on It are called the practice of the Impersonal worship.

107. "A qualified person possessed of the four means for the acquisition of self-knowledge and actuated with a desire for release, regards each individuated self as the Supreme self, and without any trace of doubt left concerning their oneness and non-duality, devotes himself earnestly to assimilate this solemn truth into knowledge and leaves off speaking, dwelling upon, or thinking on things that are no-t

self: for, speaking entails labor on the tongue, as thinking does on the mind."

108. To the same end, the *Sruti* says [*Gita* Chap. ix., v. 22.] "He who contemplates self to be one with, and non-different from Brahma and always worships me [Krishna] in that way, for him I bring about the accomplishment of the several varieties of *Yoga*, called acquisition of the unattained, and preservation of what has already been attained."

The *Sruti* and *Smriti* are cited by way of illustration:— For the purpose of keeping away antagonistic ideas, in regard to self they insist upon creating an earnestness of the intellect; and that always.

110. The mistaken notions of the body, organs, etc., being identical with self and the reality of phenomena, are called antagonistic ideas. It may be asked why? To account for it, the indications of antagonistic ideas are being cited. To perceive a thing in a way different from its actual condition is called antagonistic idea. As for instance, when nacre is perceived as silver, its original condition of shell is left out of consideration and it is perceived in a different light. In the same way, to perceive self to be one with the physical body and the rest is to leave out of consideration his actual condition and introduce something quite foreign to his nature. Similarly, the belief or perception of a disobedient son, that his father is his enemy, is an antagonistic idea.

111. Now self is distinct from the physical body etc., and phenomena are unreal, yet to believe in an opposite direction and confound him with the body and the rest, and to believe in the permanence of the objective world is nothing else but an antagonistic idea.

112. But it has been said, that an antagonistic idea is removed by earnestness of the mind. This is now being particularly set forth. By constant dwelling on the actual condition of self, and considering his difference from the body and the rest, as also by regarding the impermanence of all

material objects and constantly fixing it in the mind, the intellect is cleared of all antagonistic ideas. Hence it is said, a person desirous of release should never cease to think on the impermanence and unreality of phenomena and the distinction of self from the body, organs of sense, mind, etc.

113. A dissenter stops to enquire whether there are any rules required, like the performance of devotional exercise, for bringing about the perception of distinction of self with the body, etc., and the unreality of material phenomena. Whether like the recanting of sacred texts, or meditating on the image of Vishnu, etc., it is necessary that one should adopt certain rules in bringing about the perception of distinction of self from the body, etc., and the unreality of the universe, or it follows as a matter of course, without the observance of any rules like the ordinary practices in vogue amongst men.

114. The reply is. To dwell upon the actual condition of self and the material universe constantly, requires no other rules, because of its result being visibly perceptible. As for instance, a person desirous of satisfying the cravings of hunger, observes no rules like the performance of a devotional exercise to appease it while sitting at dinner, on the other hand, eats till he is satiated.

115. A hungry person whether at his dinner, or without it, or by any other means, out of his own desire appeases it. That is to say, when his dinner is ready he eats, when it is not, he engages his mind in play or something else, so as to spend the time and divert his attention from the pangs of hunger, or in conversation or sleep; anyhow, he eats his dinner out of his desire. Therefore the visible result of eating is to appease or remove the pangs of hunger, but so far as the *Sruti* and *Smriti* are concerned, the rules laid down there refer to an hereafter (after death) and not for a destruction of the pangs attendant on hunger.

116. The difference between devotional exercise and



hunger is thus being declared :—There are rules to be observed because if left undone, sin or de-merit is produced, and if performed indifferently, *i.e.*, the sacred texts pronounced without attending to the long and short accents, or incorrectly, they fail to produce the desired result ; but on the other hand, prove injurious or harmful to the worshipper, as happened to Vretrasur from incorrect pronounciation. Thus then, the propriety of observing rules in the performance of worship or devotion is plainly established.

117. Antagonistic ideas are a source of perceptible grief, like the pangs of hunger, and it is proper, therefore, by some means or other, to conquer them. But for that conquest, there is no consecutive beginning. In other words, the grief brought about by antagonistic ideas is easily experienced, therefore self-evident, and meditation removes it, so that for the destruction of that visible grief—its result is visible too—there is no necessity for any rules, but it is proper that one should begin to meditate without them.

118. Now the means for the prevention of antagonistic ideas—to dwell on Brahma constantly, etc.,—have already been mentioned. There are no such rules as are enjoined in worship to sit with the face towards the east ; but as in worshipping the Saligram one dwells mentally on Vishnu, so one may apprehend the rule here is to produce an unswerving earnestness of the mind and to fix it on Brahma. But on that concentrating of the mind on Brahma, like contemplation, there is no rule nor restraint.

119. Casting aside thoughts of other objects, to dwell constantly with the mind on some particular form of Deva, with undivided attention is called Contemplation (*Dhyana*). And there are injunctions for practising it, for it removes the fickleness or unstability of the mind and steadies it.

120. As for instance in the *Gita* (Chapter VI., v. 34.) “Oh Krishna ! I confess the mind to be naturally fickle, causing want of steadiness ; strong, so as to be unrestrainable ; and

firm in being led away by good and bad objects as to be well nigh impracticable to control it, yet like restraining the air, it is with some pain and inconvenience capable of being subjugated."

122. Vashista says in regard to the difficulty with which it is subjected :—"It is more difficult than draining away a sea, or uprooting the Golden Mountain (*Sumeru*), or eating fire, and such other feats of tradition."

122. Like a body restrained from movement by a chain, there is no restraint for speaking and thinking on Brahma; on the contrary, history and biography, recording, as they do, the lives of great men, create mental enjoyment just as the sight of a dance is enlivening.

123. But that study of history and biography, or hearing them read, does not do away with profound contemplation; for self is intelligence only, and is neither the physical body nor the sensory organs, etc., which are like the objective world material and prone to destruction; and as the purport of historical works and biography go the same way, their literal signification, therefore, does not tell against 'profound contemplation.'

124. Agriculture, commerce, service, etc., together with a study of poetical works, fiction, and the *Nyaya Shastra* produce distraction of the intellect, inasmuch as it is impossible for them to bring in a recollection of the Real Brahma.

125—126. But it may be asked, eating is also alike incapable of creating a remembrance of Reality, and it should be therefore abandoned? The reply is, there can be no extreme mental distraction from eating, and as after it is over, a person comes to remember the Real Brahma, it is therefore not to be abandoned. Thus then, since eating creates only for the time being, a break of the mental flow of recollection which can never be disastrous in its effects, and after it is over, the Reality is all at once recollected, it creates no anta-

gonistic ideas which alone are ruinous, hence not necessary to do away with it.

127. Proofs are now adduced in support of what has been said against Poetry, *Nyaya Shastra*, etc., and their inutility to produce a desire of enquiring after self or creating Self-knowledge. A person engaged in studying *Nyaya* has no leisure to recollect the Supreme Self. But this does not hold exclusively true with regard to it alone; for Poetry and Logic, inasmuch as they are opposed to self-knowledge, make those who study them, forget him altogether.

128. For which, it is necessary that they should be abandoned. To this end the *Sruti* says:—"Know that One-Self and leave other discussions [and studies] aside. He is the bridge gulphing over eternity and leading to emancipation." And "Leave off other words, for they are a source of error;" but constantly abide in him.

129. If it be contended, since there is no interdiction for food, though there is a likelihood of its causing a person forget the Supreme Self while in the act of eating, so to do away with the other *Shastras*, Logic, Poetry, and the rest is not needed. The reply is, since no one can live without food, consequently it is impossible to abandon it, though it may be opposed to the remembrance of self, very slightly; but no harm to life occurs to a person if he abandons studying the other *Shastras*, save and beyond the *Vedanta*. Why then show such eagerness for their study? Since without it, the mind is freed from the shackles of contending doctrines and it comes to realise the perception of the secondless Reality.

130. If it be asked, how could Janak maintain his sovereignty, since the administration of state is against self-knowledge. The reply is, the king had such a firm knowledge of self, that it could not be affected by the duties of his exalted position, though naturally they are conflicting and opposed to one another; if your knowledge, be as firm as his, there is

no restriction for your study or following the occupation of an agriculturist, etc., as you may fix your choice upon.

131. Because, after the world has once been known to be unreal and that knowledge has been confirmed, there is no more experience of misery ; a desire of consummation of fructescent works alone remains in a theosophist, and from the force of them springs his inclination for present actions.

132. But that does not necessarily imply a theosophist has any inclination for bad or sinful actions. Do not think his dependence on fructescent works leads him to sin, they simply lead him to perform other works ; even assuming such harmful works being actually done by the overwhelming force of fructescent works, there is no resisting them.\*

133. Thus then so far as the consummation of fructescent works go, an ignorant person as well as a theosophist are

\* Two opposite doctrines prevail in regard to restraint or immunity of restraint. There are texts in the *Upanishad* which clearly maintain, a theosophist is no longer bound by any consideration, he may act as best he likes without having anything to dread for their consequence. Because gnosis once arisen destroys the seeds of future re-birth and he is freed in life, only waiting for his emancipation to become an accomplished fact after he parts with his body. Our author is against it, and he contends, in that case what is the difference between a theosophist and a dog that lives on impure food ? Nrisinha Sarasawati says, in the face of the texts of Revelation and tradition it is impossible to deny the immunity of a theosophist from all restraints, but it is never intended that he should act thus. They are simply eulogistic of knowledge. In this connection it remains to be observed that there are three sorts of actions mentioned in the Systems, *vis.*, Accumulated (*Sanchita*), Fructescent (*Prarabdha*), and Current (*Kriyamana*). The first and last are destroyed by knowledge, leaving unaffected the second which can only be exhausted by enjoying happiness or suffering misery according to the merit or demerit of a prior birth.

equally circumstanced. If this be contended, their difference is now being declared, to remove it. Though equally placed in that respect, yet a theosophist is patient in his suffering, while an ignorant person is impatient and always clamours for the grief he is subjected to suffer, as a retribution for past actions which have already commenced to bear fruit in the present life.

134. For example, two persons travelling on a road miss their way, their destinations are different, but one of them who knows that he cannot be very far from the village he is bound for, with patience continues to walk, and arrives soon, while the other ignorant of how much distance, he has yet to cover sits by the road-side to rest.

135. One who has a tangible perception of self, and done away with the usual mistake of connecting him with this or that, (the physical body, organs of sense, etc.,) has no more desire left in him for enjoyment. He therefore feels no grief for whatever happens to his body.

136. After knowledge has arisen, when the objective world and its contents are reduced to impermanence, and regarded unreal, a theosophist has no desire for anything left, and in the absence of a desired object, his desire is said to cease; consequently for him there can be no grief or misery [from unfulfilled gratifications]. Just as a lamp is extinguished from want of oil, so are his desires extinguished from want of objects of desire, and with their destruction his grief too is extinguished.

137. But it may be asked, how can want of desired objects produce want of desire? Things produced in a magical performance, from illusion, are never desired by any one, on the other hand, they are discarded and thrown away simply because they are known to be false.\*

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\* Juggler's art flourished to perfection in India, centuries hence; they would create a Mango tree in your presence with

138. Similarly a man of discrimination and judgment is never led away by the fascination of sandal, garland and other sensuous enjoyments, though at first they appear to be very pleasant; but on the contrary, shews an aversion, by considering the impermanence of such pleasures, and he desires them not. [In this way, to attribute the usual defects which all pleasures have naturally in them, is a potent cause of creating supreme indifference for them, which is the key to knowledge].

139. These defects are now being pointed out. For the acquisition of wealth a person has to suffer many hardships, he must go abroad, serve somebody, flatter his vanity or caprice, etc., its accumulation is also attended with several disasters, it excites the envy of some, and cupidity of others, it is to be protected from thieves and robbers, then again when it is lost, a person's grief knows no bounds.

140. Where is the beauty in a woman? She is made of flesh and tendons, fickle in nature; and in her wonderful organ, there is nothing very exquisite.

141. What have thus been mentioned in connection with wealth and women, apply with equal force to all objects, and in the *Shastras* these defects have been declared, so that men constantly dwelling on, or considering them, may shew an aversion for material enjoyment and beget indifference.

142. A person may be extremely pressed by hunger, yet that would not make him desirous of eating poison for satisfying his cravings of food; how then can a person of discrimination who has quenched his thirst with sweets, ever shew the least inclination to take a dish of poisoned food, knowing poison to be there? [In other words, a man of discrimination knows all sensuous enjoyments to be poisonous, and his

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blossom and fruit, and present them to you pressing you to taste, but no one shews any inclination, because he knows the fruit to be no mango at all.

thirst for them having already been satiated with a full knowledge of their impermanence and defects, he has no more desire for them.]

143. From a predominating influence of fructescent works though a theosophist may be actuated with a desire of enjoying material comforts, yet such enjoyments bring him pain, instead of pleasure, just as in the case of a forced and unpaid working man, he finishes his allotted task with difficulty experiencing pain instead of pleasure.

144. And in the midst of that consummation of the fructescent, a theosophist with faith in knowledge of Brahma but a family man too, always repeats mentally that his fructescent has not even exhausted then, and longs for the day when it will be so.

145. Now this grief of a theosophist is no indication for a longing for the good things of life and regret for the sorrows which his fructescent works are bringing forth, on the contrary it is his supreme indifference for the good and unpleasant, and utter disregard of happiness or its reverse; because he is devoid of illusion and hence free from longing.

146. Then again, in the midst of consummation of the fructescent he suffers pain and therefore he is satisfied with a small share of enjoyment for his discrimination of its transitory duration, unlike the ignorant who are never satiated, though they may have it infinitely [without end].

147. To clear away the misapprehension of an ignorant person being satiated with enjoyment and the inutility of discrimination which makes a theosophist satisfied with little, it is said in the *Sruti*, "Desire of enjoyment can never cease from the acquisition of the object desired, but like butter poured in fire, the more a person enjoys, the more he is desirous of fresh objects of enjoyment to acquire."

148. If the desired object be known to be temporary in duration and the happiness it yields will be short-lived, then only will it produce satiety; just as serving a thief, knowing

him to be so, makes him a friend and he is no more a thief to his accomplice.

149. To a person whose mind has been duly subjugated, and senses restrained or kept away from sensuous objects, little enjoyment is enough, for he knows to a certainty the defects attending it, which are a source of misery. Therefore with a fear of avoiding such inconvenience and pain which all enjoyments have in them, he is satisfied with little, as his share of pain will also be thus minimised :

150. Like a king attacked by a combined force of some of his brother chiefs, despoiled of territories and satisfied with the little that remains, which he considers to be ample, but till he was so attacked and despoiled, his kingdom he regarded to be small and insufficient.

151. If it be alleged how can the fructescent works produce in a theosophist a desire of enjoyment, since he knows clearly from discrimination the usual defects inherent in it?

152. There is no inconsistency whatever in it; for actually we find a variety of fructescent works caused by desire, absence of desire, and at the instance of a second person's desire.

153. These are now being particularly declared. As an instance of the first variety, who may mention the desire of a patient or invalid to eat what is unwholesome; of a thief to steal; of a profligate to enjoy the king's daughter. They know the gratification of such desires will bring forth evil consequences, yet from a force of fructescent they are engaged in them: hence they are called fructescent works caused by desire.

154. Even Iswara is incapable of preventing them from taking effect as pointed out by Sree Krishna in his discourse with Arjuna (Vide *Gita*, Chapt., VI. v. 35).

155. Since therefore a theosophist is subject to the fructescent, what more is to be said of others; all beings are equally affected by them. But then it may be asked, if every



one of us be entirely dependent upon our fructescent works, Of what avail is mental restraint and subjugation of the senses by the practice of *Yoga*?

156. If there would have been the slightest chance of influencing the future course of the fructescent, neither Ramachandra; Yudhisthira, nor Nala of *Purana* celebrity; would then have suffered such extreme and unbroken miseries for several years in succession, as they did.

157. And the impotency of Iswara to influence or control them, does not create any discord in his sovereignty or universal control, for it was his wish that fructescent works would continue to bear fruit, and know of no interruption or modification from any extraneous influence.

158. The second variety of fructescent works caused by an absence of desire, is mentioned in Krishna's discourse with Arjuna, in the third chapter of the *Gita*, commencing with verse 36th. Hear what he says:—

159. Asks Arjuna: When a virtuous man is forced to do a sinful act, like a thief compelled to work in prison, who or what compels him?

160. Krishna. Desire produced by the active quality of the individual, is the cause of destroying meritorious actions and bringing forth injury or de-merit. Anger is another modification of desire, the two incite a person to sinful actions:

161. Therefore Arjuna, when you desire not to do a thing, your fructescent will make you entirely subservient to your desire and anger, and induce you to do that; there is no doubt about it.

162. When there is neither desire nor absence of it, to do a thing, but simply for benefiting a third person, one is induced to do it, and thus made to experience either happiness or its reverse, it is called fructescent works created by a desire of [benefiting] another.

163. Thus then, as from force of fructescent works even the wise are not free from desire, it may be contended, how

can it tally with the *Sruti*, where its absence is maintained thus, "What more he is to desire?" But this is conceived in error, for the utterance of the *Sruti* goes to establish not want of desire, but simply its want of potency to create any inclination for further enjoyments, just as parched grains are deprived of fruit-bearing powers or germination.

164. That is to say, as parched grains are incapable of germinating and producing any crop, so a theosophist's desire, though present, is incapable of producing any inclination for frail works,\* inasmuch as knowledge has established the impermanence or unreality of all objects, and thus stands in collision of its fructifying.

165. It is impossible to maintain an opposite doctrine, and to say, since a theosophist is never desirous of enjoying any fruits, he has virtually no desire: for as in the case of parched grains, though incapable of producing a crop yet are they capable of being eaten and are fit food for men, so does a theosophist's desire produce little enjoyment and bring forth no calamity.

166. His fructescent works are exhausted (from consummation) by enjoying their fruits, therefore they produce no calamity, which follows only, when from ignorance, a person is deluded into the belief of reality of all objects which he is desirous of enjoying, and there is no end of such desire,—virtually he is never satiated.

167. And that calamity assumes pretty often this shape. "Let my enjoyments never come to an end, but let them gradually increase, and there be no impediment to them. I consider myself blessed in having so many things to enjoy."

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\* Frailty arising from desire or anger includes ten vices coming under calamity, as:—hunting, gambling, day-sleeping, calumny, whoring, dancing, singing, playing, idle-roaming, drinking. Fate comprehends eight:—depravity, violence, injury, envy, malice, abuse and assault.

Mistakes like these, occurring in the ignorant, are a fruitful source of calamity, misfortune and frailty.

168. Its means of destruction are now being declared. To ponder in mind and unceasingly to confirm the belief that fructescent cannot by any power be prevented, and what is to happen, cannot be anyhow avoided, and what is not to be, can never come to pass, causes the destruction of the poison of constant thoughts as to when shall my troubles cease, and better days dawn.

169. From an absence of particular distinction, between the wise and ignorant, so far as present enjoyments brought about from the fructescent are concerned, how can calamity be said to befall the ignorant and not affect the wise? What is the cause of this difference? Enjoyments though equal, yet an ignorant person is subject to the illusion of reality of all objects of enjoyment to which the wise is not, therefore calamity affects the former and not the latter, who is devoid of ignorance, and determination, for the acquisition of material well-being—riches, property and the rest.

170. A theosophist knows the unreality and impermanence of all objects of enjoyment, for they are material and liable to destruction, he therefore minimises his desire, and begets no inclination for an extensive sphere of enjoyment, nor is he bent after its pursuit; under such circumstances how can evil befall him?

171. But it may be alleged, how can a false object produce perception of happiness which follows during its enjoyment? Therefore it is said, his desire of enjoyment can never be reduced. To this contention the reply is: How can a theosophist have any regard for the objective world which is material and impermanent, as unreal as objects seen in a dream or in a performance of magic?

172—173. With the experience of dreaming and waking in his own person, and constant study of the unreality of the universe, though it appears as a living reality while awake,

he has ceased to be convinced of its reality, and takes it all for a dream, consequently he heeds it not, and pays very little regard.

174. This indescribable universe, made of matter, is but an illusion, like objects seen in a magical performance; from a firm conviction of the unreality of phenomena, in this way, he keeps off all illusions as to their reality, and as a result, whatever enjoyments he may have from his fructescent works, produce no calamity to him.

175. For, the knowledge of unreality of phenomena is a helping cause for Self-knowledge: while fructescent works are only a source of enjoyment or suffering for an individual.

176. Thus from a natural difference in the effects they produce, self-knowledge and fructescent works are not opposed to each other; for, we find a person deriving pleasure and amusement from the sight of a magical performance, though he knows the things produced are all unreal. Thus for a difference of subjects, fructescent works do not stand in the way of Self-knowledge.

177. When an ignorant person enjoys the fruits of actions already commenced to bear fruit, with a firm conviction of the reality of the world in spite of its impermanence, such knowledge is destructive of Self-knowledge. And his conviction of reality cannot make it real when it is naturally unreal.

178. As dream-objects though naturally unreal, are enjoyed, so are unreal objects of the waking condition to be regarded as capable of being enjoyed.

179. If knowledge of Supreme Self could destroy all enjoyable objects it would then cause destruction of fructescent works and be regarded in that light: virtually it does no such thing, it simply establishes their impermanence and unreality, and does not cause their destruction, therefore Self-knowledge is no antagonist or destroyer of the fructescent.

180. As without the destruction of a thing produced in a magic show, its very sight causes mirth to a spectator though he knows it to be unreal; so without the destruction of all objects of enjoyment, self-knowledge offers no impediment to their enjoyment, with a simple knowledge of their unreality from the force of fructescent works.

181. If it be said, repeated mention is made in the *Sruti*, of a man of discrimination reaching that stage when he regards everything non-different from self; in such a state who is then to see, hear, or smell, and what is he to speak?

182. Therefore, when there is no possibility for gnosis to arise without destruction of phenomena, how can a knower of the Secondless Brahma, non-distinct from self, be said to enjoy objectively?

183. Listen to the reply that is being given. The above *Sruti* text has no reference to the period when a person is engaged in the acquirement of knowledge, for it is distinctly mentioned in the *Shariraka Sutras* (Chapt. iv., *Sutra* 16,) as an illustration of profound slumber and emancipation; of them, the dependence of either one, as subject of that condition when he regards everything to be self, is maintained in the *Sruti*.

184. If that is not admitted, Yajnavalkya will cease to be a professor, because when he sees the external world, his knowledge of non-duality is virtually at an end, and when he sees it not, no words can flow. [In other words, if no regard be paid to the explanation just given about profound slumber or emancipation, there would be no professor of self-knowledge, for in the waking condition he is practically related to the external world, his knowledge of its illusion is then at an end; and when he sees it not, from want of adequate words to help the perception of his pupils, his words would cease to instil into their minds knowledge of non-duality, so that the traditional doctrine of the efficacy of knowledge will be nullified.]

185. If you regard that variety of 'profound unconscious meditation' when there is no distinction kept up between knower, knowledge, and the subject to be known, for this want of perception, as visible knowledge\* of self, why is not profound slumber to be equally regarded?

186. If you contend, there is want of knowledge of self in profound slumber, and hence it is not admitted as knowledge, that is to say, the external world then ceases to exist relatively to the individual, and for want of a subject to cover or take possession of self, profound slumber cannot be looked upon as knowledge, it virtually amounts to an exclusion of phe-

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\* There are two varieties of knowledge, the invisible and visible. "Brahma is" is an instance of the first, "I am Brahma," of the second kind: the 'invisible' destroys the non-being of Brahma, visibility destroys ignorance with its trammels.

"The non-being of Brahma, due to 'envelopment,' is destroyed by the knowledge of the 'invisible kind,' which clearly defines Its existence by the expression "There is Brahma." For the two are antagonistic to each other, and cannot co-exist; hence the admission of the existence of Brahma, must do away with Its non-existence or non-being; and as such a perception is dim and vague, (nothing definite) it is called invisible. "I am Brahma" is a definite perception, hence it is called 'visible knowledge [or knowledge marked by visibility]'; and it causes the destruction of ignorance with its trammels. For this knowledge is antagonistic of that ignorance which says "I know not Brahma," and of that other kind, which declares "There is no Brahma." "It cannot be cognized"—varieties of concealment or envelopment as have just been remarked;—and to the declaration "I am not a Brahma," but an agent of virtue and vice, and an instrument for enjoying weal or suffering woe, *i.e.*, the same as Jiva, which is a mistake; and these are the trammels or nets of ignorance which cannot exist with the real, definite, and visible perception of Brahma, which is expressed by "I am Brahma."—DHOLE'S *Vicharsagar*, p. 117.

nomena and perception of "I am I" as knowledge. And such is fit to be considered so, for I have a similar purport too.

187. If you say, knowledge of non-duality and total forgetfulness of phenomena, the two combined, constitute Self-knowledge; all insentient objects, a jar, a cloth, etc., would in that case form half subjects of knowledge, for though virtually they cannot claim any knowledge of non-duality, yet it is quite natural to credit them with the forgetfulness of the external world.

188. Thus then, as in the case of jar and other insentient objects, there is total frightfulness of the external world [they have no cognition to take hold of it] so you can never have a similar forgetfulness of phenomena in profound meditation, for there are thousand and one cause for distracting your mind, as for instance, buzzing of mosquitoes, etc.

189. If you abandon the position you seek to maintain of knowledge of non-duality and forgetfulness of phenomena, the two together, constituting Self-knowledge and admit knowledge of self to be supreme, may you live long, for that amounts to an admission of what I have been contending for: and as I hold earnestness of the mind necessary to that supreme knowledge of self, may you be successful in it.

190. Since visible perception of phenomena is an illusion, a theosophist's desire of enjoyment is therefore not firm, for he knows it to be impermanent, and it is consequently unlike that of ignorant persons, who are firm in their desire.

191. Two distinct doctrines prevail in the *Shastras*, for instance, "Desire is characteristic of the ignorant,"\* and "Passions and desires are found even in a theosophist," but they are not meant to imply any contradiction. For, desire is the play-ground of the internal organ, and as the cavern of a tree

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\* As from the sight of smoke in a mountain the natural inference is the presence of fire in it, so is the presence of fond attachment a sign or indication of the ignorant.

containing fire\* kills it, by destroying its sap, and its greenness is gone; so do the sacred writings interdict passions and desires in the wise, for they are detrimental to emancipation. Hence it is said, when their purport is gathered, and cognition of the Secondless Reality firmly established, a person is no longer affected by his desires, because they are simply the attributes of the internal organ. But then, as a theosophist's desires are not firm, consequently their want is established, hence admission and interdiction of a theosophist's desire in the sacred writings, as they refer to firmness or firm attachment (which he has not) and its want, does not signify any opposite condition, but simply want of fond attachment.

192. As the unreality of phenomena is firmly established in the wise, so is his knowledge of self, being unconditioned

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\* If from some cause or other, there be fire in the cavern of a tree, its sap is destroyed: so is tranquility of mind destroyed by desire produced from ignorance of the Supreme Self and his distinction with the individual spirit or *Atma*, therefore it is said to be his sign. A theosophist's desire is not firm, that is to say, from a relation of its proximate cause, the internal organ, and a similar relation with the material cause, its friendly object, an exclusive want of desire is called 'unfirm desire.' An ignorant person has also his relation with the internal organ but no want of desire; we feel no desire in sound sleep, but there is no relation of the internal organ too; impressions only continue then. In the ignorant, notwithstanding a relation of the internal organ, a desire is absent when trying for the accomplishment of an object, but there is no recollection of objects conformable or friendly and adjacent or near. A similar relation with the internal organ and conformable objects are found to be present along with a theosophist's desire when he is not in the discriminating mood, but that is not constant or exclusively so. In the *Gita* (Chap. II., v. 59.) is mentioned, "Desires cease in an individual after the cognition of Brahma." Hence unfirm desires of a theosophist are faultless.



and unrelated, he has no more desire for any object ; therefore it is said : "What more is he to desire and continue attached to the body?" It is not to be supposed, want of objects produce cessation of desire ; on the other hand, from an absence of agent or instrument of enjoyment, desire is destroyed : and that does not signify the death or destruction of the agent, but only his instrumentality of enjoyment.

193. "A husband and wife are not desired for their gratification, but for enjoyment of Self." *Sruti*. In other words, affection for wife or son does not proceed from any other motive but self-interest ; a person has his own desires to serve, therefore the above passage from the *Sruti*, like similar others, are intended to show desire for wife and children, husband, and other objects proceed not for making them enjoy happiness, but for the happiness of one's own self. But it may be objected, as self is not an instrument or agent, it is futile, to do away with the idea of his enjoyment ; though this is a fact, yet prior to gnosis has arisen, he is apt to be taken for an instrument, and individual experience likewise establishes it. This is again corroborated by the above *Sruti* text.

194. Who is the agent? Whether the Uniform Intelligence or its reflected shadow is so, or the two together combined? Now as regards the first, it is clearly untenable, because Uniform Intelligence is unassociated and unrelated :

195. Because enjoyment is a modification of conceit in happiness and its reverse ; and as the Uniform Intelligence is subject to no modification (it is unchangeable) therefore if it were to be an instrument of enjoyment, its uniformity will be destroyed and it will then be subject to change, and change cannot abide in uniformity—the two are opposed to one another. To be more explicit :—Enjoyment of happiness and misery assumes this shape "I am happy," "I am miserable," etc., for which it is called a changed condition of conceit, in the form of happiness or its reverse. Now intelligence that is uniform, and knows no change, cannot be con-

nected with that conceit, inasmuch as change does not reside in the same place with uniformity, for they are naturally opposed.

196. Neither can reflex intelligence be regarded as an instrument. Because though dependent on Intellect which is always undergoing change, and for that, it is possible to attribute changeability to it, yet as a reflected shadow, it cannot abide independently of the Uniform Intelligence; but as this one is no instrument, its shadow, the reflex intelligence can neither be so. Then again, as there can be no mistake of snake without a rope being present,—here rope is the abiding substance on which the snake is attributed through illusion—so without Uniform Intelligence being present, there can be no reflex, and this one cannot be mistaken for that other.

197. Thus then, if neither the Uniform Intelligence nor its reflected shadow be an instrument, the two together are practically regarded so, though in point of truth they are not. "This one is unassociated." "The cognitional sheath is a subject of the vital airs, etc." From these texts, self is established as one unconditioned, and Intellect is a manner of witness. Therefore, one may object to the view taken, and apprehend truly also, about the two Intelligences together, as instrument, and not a mere matter of popular belief. The *Sruti* never intended to establish the truth of such instrumentality or agency, therefore to say, the nature of such agent is true, is improper. In the same manner, has the *Sruti* done away with the agency beginning with self and ending in the Uniform Intelligence. [As will appear in the sequel.]

198. King Janak enquired of Yajnavalkya who is self? The sage pointed out one after the other, beginning with the 'cognitional sheath'\* and ending in the unassociated, for help-

\* There are five sheaths each of which is regarded as Self, Yajnavalka refuted them by demonstrating arguments and proofs, one by one, thus helping to instil in the mind of his pupil a correct knowledge of self ultimately, by the passage quoted "This one etc."

ing him to comprehend, finally resting on the text, "This one is unassociated;" and that unassociated Uniform Intelligence is Self. [*Brihadaranyak Upanishad.*]

199. There are other *Sruti* texts in the *Aitareya Upanishad* and elsewhere to the same purpose. "Who is Self that is to be worshipped?" Beginning with the associate of the internal organ, and ending in the Uniform Intelligence, this one has been declared to be self, after thorough analysis, in the *Upanishad* above named. Therefore, if the method used there be followed closely, it would appear, the Uniform Intelligence and its reflected shadow—the two—are not agents: and in point of truth, the former is unassociated, hence neither an instrument nor an agent.

200. If the attribution of an enjoyer to self be false, how and why does an individual experience it to be a fact? From want of discrimination of self, the truth of the Uniform Intelligence is attributed to the two, and from illusion actually regarded as an enjoyer with hardly a desire for abandoning enjoyment, knowing such enjoyment to be real—a mistake.

201. For his self-enjoyment, an enjoyer desires to have a wife and *vice versa*; even in the *Sruti* we find a confirmation of this popular belief.

202. All enjoyable things are dependent on him, therefore to shew any attachment for them is vain; on the other hand, it is advisable, there should be no desire for them but only for self, who is the principal enjoyer, true and free.

203. On this subject the evidence of the *Purana* is as follows:—

"The attachment which ignorant persons have for material objects, which are not eternal, Lord, do out of thine grace I beseech thee, impart me a similar firm attachment for thee, so that I may never forget thee from my heart."

204. In this manner, by discrimination, after all fond desires for non-eternal objects have been abandoned, one is

indelibly to fix his love on the true nature of the real enjoyer and thus know him.

205. As from forgetfulness of self, the ignorant fix their attachment firmly on objects of senses, garland, sandal, wife, clothing, and gold, so is a theosophist to fix and concentrate it on the real nature of the enjoyer (self); and he forgets him not.

206. As one desirous of victory over his rivals, is always engaged in the study of Dramatic works, Logic, etc., so does a person desirous of release study discrimination of Self.

207. As a man of faith is engaged in devotional exercise and sacrificial works, enjoined in the *Shastras*, with a desire of acquiring the blissful abode of heaven, so does the emancipated show his faith in self.

208. As a Yogi with much perseverance and labour acquires the power of concentrating his mind on one object, so does an emancipated person fix his attention on the Real Brahma, with the object of acquiring lightness and heaviness, etc.

209. As repetition of practice leads to skilfulness in those desirous of victory, men of faith, and *Yogis*; so does discrimination of self, by repetition, clear him of all mistakes and purify self-knowledge in the emancipated.

210. Then a person of discrimination by analysing the real nature of the enjoyer inferentially and differentially, knows the witnessing Uniform Intelligence to be unassociated and unconditioned, in waking, dreaming and profound slumbering conditions.

211. For example. Whatever objects are experienced in the three conditions of waking, dreaming and profound slumber (be they gross, subtle or in the form of felicity), for the purpose of enjoyment, that experience is present only in that particular condition where they are seen or felt, though the witness who is to cognise, is present in all conditions.

And against this, there is no dissentient voice for it is the universal experience.

212. Now in reference to inferential and differential analysis for the discrimination of self, the *Vedas* are proofs too. With this purpose the *Sruti* testimony is being cited. "That self when he cognises the enjoyable objects of any of the three conditions is not transferred by them from one state to another; they continue where they are, but he passes over to another state, without taking hold of virtue and sin, and their results, happiness and misery."

213. "Brahma, which is ever-lasting intelligence and bliss, and witness, discovers all objects in the three conditions of time,—waking, dreaming and dreamless slumber; and That am I." "I am neither intellect nor reflection of intelligence nor any thing else besides." He who has come to identify self in this manner, is freed from the usual mistake of confounding him with an agent and instrument.

214. Self is one in all the three conditions, and with discrimination one who has come to realize him as distinct and separate from them, is no more subjected to birth and death.

215. Whatever enjoyable things are to be found in those conditions and whatever enjoyments may proceed from them to their enjoyers,\* self is over and above, that is to say, quite distinct from them, he is intelligence and supreme felicity, and That am I.

216. Who then is the enjoyer?

From what has been said in regard to the discrimination of self, it would appear that the literal signification of the word "cognitional" referring as it does to the reflex intelligence, for its being subject to change is the enjoyer.

217. "This reflex intelligence is illusory or material."

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\* Viswa, Taijas and Prajna are the enjoyers. Enjoyments are gross, subtle and felicity.

(*Sruti*.) Experience confirms it too. Because the objective world is material and reflex intelligence (*Jiva*) is included in it. Like things produced in a magical performance both are unreal.

218. In trance and profound slumber, the reflex intelligence is destroyed, and that is experienced by the Witnessing Uniform Intelligence. If it be asked, What benefit can the experience of its destruction bring forth? It is therefore said, a person is led over and over to consider what his self really is. In other words, the remnant of consciousness abiding in profound slumber experienced by a person on rising "I was sleeping soundly and knew nothing then" proves self to be no other than the Uniform Intelligence, unchangeable and indestructible: but this reflected shadow is subject to change and liable to destruction, for it is unreal,—because material.

219. Thus then, having ascertained the unreality of the enjoyer [reflex intelligence] a person no more desires for any enjoyments; just as a person on his death-bed never desires to marry.

220. And as prior to knowledge he was accustomed to say "I am the enjoyer," but like a person with a split nose he is now ashamed and says, "Even now my fructescent works are bearing fruit." Thus he suffers them to have their course with patience.

221. When therefore the reflex intelligence [*Jiva*] is ashamed to be reckoned as an enjoyer, he attributes it to the witnessing intelligence abiding in him. Therefore it is futile to ask who is the enjoyer?

222. Thus then, it would appear from the preceding verses that the *Sruti* text "for what desire etc.," has its purpose in interdicting the belief of an enjoyer. Both the Uniform and Reflex Intelligences are truly, no enjoyers; ignorance attributes enjoyment to them, so that when gnosis has arisen, a person has no more desire of enjoyment left in him: hence it is said, subsequent to knowledge, what desires would attach a person

to his body and make him follow the bent of its inclinations? None.

223. That a theosophist is never attached to his body, nor is affected by its pains is now being declared by a passing reference to the three varieties of body and their pains. Every individual has three varieties of bodies, physical, subtle and cause; and each of them has its separate ailments.

224. The diseases of the physical body are apparent enough, they are innumerable, and produced from wind, bile and mucus; among the symptoms are to be found bad smell, disfiguration, burning of the body, huskiness of the voice, and several others, which every one has experience of.

225. Those of the subtle body are desire, anger, covetousness, bewilderment or distraction, pride, and passivity, self-control, abstinence, endurance, intensity of thought and faith; they are called diseases, inasmuch as the presence of the former and want of the latter (passivity and the rest) are equally productive of pain.

226. The diseases of the cause-body are now being cited from the *Chhandogya Upanishad*. When Ignorance, the material cause of the universe is destroyed in profound slumber, a person can no longer know either himself or another, but the seed for future misery which continues to abide even then, is called disease of the subtle body; so Indra said to Brahma.

227. Now these varieties of diseases are naturally connected with the three different bodies, inasmuch as in their absence, the bodies cannot last.

228. Just as with the separation of its yarn, a cloth cannot continue, and with that of earth, a jar is destroyed; so with the separation of diseases, the body is destroyed.

229. Neither the reflex intelligence, which is Jiva, nor the Witnessing Intelligence, which is ISWARA, has got any disease, as will appear immediately.

230. It is impossible for any disease to affect the intelli-

gence of the individual; for no discrepancy can effect its natural illumination. Since therefore, the reflected shadow of intelligence is devoid of disease, its counterpart, the Witness or Uniform is likewise free from it. And whatever disease is experienced by the individual and said to affect him, is an illusion created by ignorance [for that belongs to the body and not to intelligence].

231. The truth of the witnessing intelligence is an illusion created by ignorance. From illusory attribution, the three bodies,—physical, subtle, and cause,—are regarded as semblance of the reflex intelligence, and real.

232. During that illusion, a person affected with diseases of those bodies exclaims “I am unwell,” “I am suffering from fever,” etc. In point of truth, this experience is unreal: just as illusion attributes bondage to the Intelligence which is free and not subject to birth and death.

233. As in the case of illness affecting a wife, or child, a person is affected with painful thoughts and considers himself to be so affected; so out of ignorance, diseases of the three bodies are attributed to self, experienced in that connection, and expressed in this manner: “I am ill.”

234. But subsequent to knowledge, when the nature of self has been ascertained, all divisions are at an end, and he no longer connects the Witnessing Intelligence with those diseases, so that by discriminating the real nature of self, he ceases to express any regret for whatever happens to his body.

235. For example. As in the illusion of snake in a rope, the sight of that false snake makes a person run away from it, and when with the discovery of the rope, that false snake is destroyed, he is ashamed at his cowardice; similarly, subsequent to knowledge of self, his previous conception about his being a subject of disease is destroyed, and he is ashamed at his ignorance.

236. Just as a person asks forgiveness of another, who has been offended by his false calumny, for pacifying him; so in



the mistaken attribution of birth and death to self, a person is to pacify by taking protection of the Witnessing Intelligence.

237. Just as for repeated destruction of sin, penances are performed over and over, so for the destruction of illusory attribution, an individual is always to meditate on Self as the Uniform Witnessing Intelligence.

238. As a woman with cancer of the uterus feels ashamed when in the act of being co-habited, so a theosophist is ashamed at the mistaken notions, which he entertained, prior to gnosis of self.

239. As a Brahman accidentally coming in contact with an unclean person, has recourse to usual penance and never afterwards found associating with him, so a theosophist subsequent to knowledge, ceases to have a concept for his three bodies and connects them not with self: As "I am, etc."

240. As a prince regent governing the kingdom of his father, is bent after the happiness of his subjects, with the view of being duly installed; so with the view of being one with Brahma, a theosophist meditates on the Witnessing Intelligence and its resemblance with self.

241. "A knower of Brahma is himself a Brahma." Here is *Sruti* evidence, having for its purport destruction of misery and disregard for what a theosophist used to practice prior to knowledge. In other words, he should concentrate his desire to know Brahma and leave off everything else.

242. As a person with the desire of acquiring the condition of Deva, seeks self-destruction in fire, or by falling from the summit of a mountain, or submerging in the Ganges, or at the confluence of the three sacred rivers at Allahabad; so for the results abiding in the discovery of the Witnessing Intelligence being no other than self, a theosophist seeks the destruction of the reflex intelligence (Jiva)—the more so, as his inclination for knowledge of Brahma may be intensified.

243. But in the above instance, so long as the body lasts he continues to be a man, and with its destruction (when it is

reduced into ashes) he becomes a Deva ; so till the consummation of fructescent works, practically a person cannot do away with the reflex intelligence, but continues as Jiva [to be one with Brahma after the separation of the present body].

244. As the sight of snake in a rope, at once strikes a person with fright, which does not go away immediately with the discovery of his mistake, but subsides gradually, and as a repetition of the snake-illusion is apt to recur when he comes across a bit of string in the dark—stretching in his path :

245—246. So with the rising of knowledge, his fructescent do not abruptly come to an end, but are gradually exhausted with consummation of their results, and during a subsequent period of enjoyment he is apt to conceive “ I am a man”.

247. As in the instance of the “tenth person” the person counting the rest forgetting to count himself, invariably comes to stop at number nine, and the party thinking their ‘tenth’ to have met with a watery grave, while in the act of crossing the river, give vent to their grief and strike their forehead, till pointed out by another, when discovering their mistake, their grief is replaced by happiness ; but that pain in the forehead takes a little time to subside, and not at once :

248. So a theosophist even after attaining to the condition of one delivered in life, has yet to exhaust his fructescent and enjoy or suffer according to their merit or de-merit ; and they cannot abruptly come to a close ; and his emancipation destroys the miseries of the fructescent.

249. Now this condition of delivered in life is not an observance of religious ceremony or any particular practice,\* but a mere resting on the Impartite Brahma, so that, if from a preponderance of the fructescent, there follows any illusion, to cause mental distraction, it should be guided by repeated discrimination of self, just as one having taken mercury, or

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\* Like the fasting observed in the 11th phase of moon.

salphuret of arsenic cannot stand the pangs of hunger for a single day, but eats over and over.

250. As in the aforesaid instance of the missing 'tenth,' when in the height of their grief, the rest of the company beat their foreheads forcibly to cause pain, but perceive it not, till their mistake is pointed out and the missing tenth is visibly produced, when in the midst of happiness, they feel pain which subsides after the application of medicines; so a theosophist exhausts his fructescent by enjoying their results and subsequently attains to that Brahma, whose sole essence is joy, *i.e.*, experiences the supreme felicity of emancipation.

251. Whatever mention has been made in the present treatise from the first verse, for the destruction of misery and 'desire of release,' that constitutes the 6th condition of an individual, a reflected shadow of the Uniform or Witnessing Intelligence; the seventh is that supreme felicity in the form of satiety called *Nirvan*, which is now being determined.

252. Satiety proceeding from the enjoyment of material prosperity, riches, position, rank, wife and children, etc., is called excessive, but this seventh form is supreme; because with the attainment of the attainable [Brahma], one considers himself successful in achieving his end, and is supremely satiated.

253. Prior to his knowledge, whatever avocation a person follows for the acquisition of felicity, or sacrificial offerings undertaken for the acquirement of the blissful abode of heaven, which is non-eternal, or whether practising the usual means\* for the acquisition of knowledge to help his emancipation, all these, were a part of his duty, it was proper for

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\* The four 'means' for attaining self-knowledge are:—

- (1). Discrimination of things eternal and transient.
- (2). Disregard of reaping any benefits here or hereafter.
- (3). Passivity, self-control, abstinence, endurance, etc.
- (4). Desire of deliverance [from future re-births].

him, that they should be done ; but subsequent to knowledge, in the absence of a desire for enjoying any results relating to earth-life, and for an experience of the felicity of Brahma, all that he had done cease to produce any more fruits to a theosophist: they are dead and abortive so to speak, and as he has nothing proper for him to do, he is therefore said to be successful in having done what was proper. [Just as a candidate for examination is said to be successful when he has answered the questions set and satisfied his examiners, so that nothing remains for him to do, so far as the examination is concerned ; so a theosophist is said to be successful when he has a visible cognition of Brahma and he has nothing proper for him to do, or be engaged in.—Because the usual means,—devotional exercises, etc.,—have brought forth their results in paving the way to knowledge, which has produced emancipation in turn, and that is the goal.]

254. In this manner, having done what was proper for him to do, and finding nothing left that was proper to be done, he recollects it and is supremely satisfied (with his success).

255. Miserable persons steeped in ignorance of Self-knowledge are absorbed in their desire for a wife, children and material prosperity : let them continue so. [But as] “I am full of supreme bliss” what desire can I possibly have to continue attached to earth-life ?

256. Let them who desire the blissful abode of heaven practise sacrificial offerings, but “I am a knower of self” what occasion have I for practising any more action ?

257. Let those who are qualified for studying the *Shastras* read them, or let them study the *Vedas* : my knowledge of self is ripe, hence “I am actionless” and not qualified for any thing else.

258. Really I do not sleep, nor go out for begging, neither do I bathe, nor conform to any previous habits ; and if any one were to attribute them to me, that cannot cause any harm to my self.

259. As a heap of *Abrus precatorius* appears from distance to be fire, and in spite of that appearance it has no burning property, so the attribution of others about my being a worldly man, will not make my-self so.

260. Let an enquirer of self-knowledge who has not succeeded in the cognition of his oneness with the Impartite Brahma, continue to be engaged in the usual Brahma means for its acquisition; "I am a knower of the Supreme Brahma," therefore have no more a necessity for them. Let them that are affected with doubts practise 'consideration,' "I am free from doubt;" and have therefore no occasion for it.

261. Let him who has antagonistic ideas concerning the Supreme Brahma, have recourse to 'contemplation,' but "I am free from conflicting ideas." Why then am I to undertake its practices?

262. Even in spite of conflicting ideas from a force of confirmed habit and as a result of fructescent works, a theosophist is apt to exclaim "I am a man." [That is, not Brahma.]

263. But with the exhaustion of the fructescent, by enjoying their results, the above practice ceases: otherwise a thousand contemplations over and over, are quite powerless to destroy it so long as the fructescent continue.

264. If the practical use of the above expression "I am a man" appears conflicting to knowledge and for seeking its destruction you think it desirable to be engaged in contemplation, that may be necessary for you; but seeing that practice to be opposed to knowledge why "am I" to contemplate?

265. For I am free from mental distraction, and therefore there is no occasion for me to have recourse to profound meditation. Both distraction and profound meditation are the attributes of an unrestrained and changeable [fickle] mind.

266. I am not an agent, neither a beggar, nor a student of the sacred scriptures; I am no doer of sacrifice, or devotional exercise, from the force of the fructescent; no practice,

either popular or religious, or anything else, can cause me injury.

267. Or, if after having done all that was proper to be done, for the sake of securing popular favor I follow the practice enjoined in the *Shastras*, even that does not cause me any harm.

268. Whether my body is engaged in devotion and worship, bathing, and cleanliness, or begging for food, and my words, in recanting the mystic 'Om,' or hearing the *Upnishads*;

269. Whether my intellect be engaged in contemplating Vishnu, or absorbed in the felicity of Brahma; "I am the eternal, pure, Witnessing Intelligence," and have neither any inclination for works, nor create it in any.

270. For this difference between a theosophist and doer of works, there is hardly any ground of contention or dispute between them, just as two seas situated apart cannot mix their waters or form a junction.

271. Because a doer of works and worship has for his pursuit body, speech and intellect, which a theosophist has not, (his is the Witnessing Intelligence). Thus for a difference of subjects, there is no common ground of contention. [In other words, not-self, and self are situated quite apart from one another, not-self is the subject of a doer of works, and self that of a theosophist, hence for a difference of pursuit, of not-self by the former and self by the latter, there is no apprehension of any quarrel between them.]

272. In spite of this difference, if they would quarrel, from an ignorance of each other, that can only create mirth to a person of intellect, just as to deaf persons quarrelling from an incapacity of hearing what one says to the other, excites laughter.

273. A doer of works and worship has no cognition of the Witnessing Intelligence, but a theosophist knows it to be

Brahma, and how can that knowledge of the latter be injurious to the former ?

274. A theosophist has discovered self, and he mistakes him not with the physical body and the rest, which are non-eternal, therefore they engage not his attention ; but for a doer of works to be engaged quite in the contrary direction, cannot be harmful to the former.

275. If it be contended, for a theosophist to be engaged in works and worship is not proper, but where is the propriety of their cessation ? And if cessation of works, be the extraordinary cause of knowledge, in that case, there can be no inclination for the acquisition of Self-knowledge.

276. If it be said, subsequent to knowledge, there is no necessity for inclination to cause it, the inference naturally will be : What is the necessity for cessation of works to bring forth knowledge, inasmuch as they cannot cause any obstruction to, or destroy it ?

277. Neither ignorance, nor conceit, (egoism) can cause any obstruction to it, for they have been destroyed in the first stage of knowledge, by discrimination of self.

278. Therefore ignorance, already destroyed, can create no obstruction to, or cause destruction of knowledge. When a live rat flies at the sight or approach of a cat, how can a dead rat injure him.

279. When a person stands uninjured after receiving the thrust of *Pashupat* weapon, how will a lighter one without steel points cause his destruction ?

280. When from performance of works and worship in an infinite variety of ways, a person has come out victorious in his fight with the fructescent works, and landed in full knowledge of self, he can never be affected in a manner so as to have it destroyed.

281. Though destruction of ignorance and its product, caused by knowledge, allow that ignorance to continue like a

dead body, yet such appearance is not injurious to him, on the other hand, it proclaims his glory.

282. He who does not alienate himself from this all-powerful knowledge in any way, has nothing to fear either from inclination or its reverse—they cause him no injury.

283. It is always proper for the ignorant to be engaged in works and worship, for they help the attainment of heaven : or by rendering the internal organ faultless, pave the way to the acquisition of knowledge, whereby to be emancipated.

284. When a theosophist lives in the company of such an ignorant person, no harm can befall him, if he be engaged in similar works at his intercession.

285. But in the company of the wise, he should discard all works, increase his stock of knowledge by attributing defects to them.

286. And for a theosophist to be engaged in works, in the company of the ignorant, in the manner aforesaid, implies no fault.

287. Just as a father when thrown to the ground by his child, or scolded and made bad use of, feels neither pain nor is angry with him, but caresses all the same ;

288. So a theosophist either caluminated, or praised by the ignorant, returns it not, but tries to create knowledge in them. And thus he uses them.

289. Now the result of this practice of a theosophist among the ignorant is being declared. That which helps the cognition of self in the ignorant, a theosophist should do ; he has nothing else proper for him.

290. And satisfied with the accomplishment of what was proper for him to do, he mentally reflects in the following manner.

291. I have a tangible perception of the eternal Self, therefore I am blessed. The supreme felicity of Brahma is plainly manifested to me, therefore I am blessed.



292. The miseries of earth-life touch me not, therefore I am blessed. The darkness of ignorance has left me, therefore I am blessed.

293. I have nothing proper left to be done, therefore I am blessed. My desires have all been now accomplished, hence I am blessed.

94. Verily I am blessed, I am blessed, my satisfaction is unrivalled ; I am blessed, and blessed and blessed, and twice more blessed.

295. My merit is producing fruit " I am supreme good," my merit is extremely wonderful, and for that, " I am wonderful too."

296. How very wonderful are the *Sacred Writings*, Guru and knowledge ; and how incomparably exquisite is the felicity which I am now master of.

297. Now the result of studying this treatise is set forth :— He who studies it always, is immersed in the felicity of Brahma and experiences supreme felicity always.

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## SECTION VIII.

### *On the Discovery of the Uniform Intelligence.*

WITHOUT clearing the signification of 'That' and 'Thou' of the transcendental phrase "That art Thou," there can be no knowledge of oneness of individual self and the Parabrahma as a means of emancipation, therefore in the present treatise the literal and indicated signification of 'Thou' is to be first ascertained. Just as the ordinary light of sun discovers a wall and other objects, but by concentrating that light on a glass and reflecting it on them, they are emblazoned and strikingly illuminated, so is the Uniform Intelligence vivifying or illuminating our bodies, intensely manifested by the individual Intelligence centred in the Intellect or Spiritual Soul (*Bodhi*) and gains doubly in brilliancy.

2. As in the sun's light reflected through a lens on a wall, here and there a stray ray of light retains its ordinary luminosity and absence of that junction of the lens with sun-light makes no difference in it :

3. So the function of intellect, endowed with the reflected shadow of Intelligence, helping the cognition of external objects by forming a junction with them [in waking], or its want [in profound slumber], is discovered by the Uniform Intelligence. Know it to be distinct from the reflex intelligence with the function of intellect.

4. That reflection of intelligence seated in intellect, assumes the shape of an external object which it seeks to cognise, and discovers it so: "This is a jar." But knowledge of its properties, etc., is brought about by the Uniform Intelligence as "I know a jar."

5. Prior to the modification of intellect in the shape of a jar, "I know not a jar" arises from the Brahmaic Intelligence

[uniform] ; and subsequent to its perception in the modified intellect, a person discovers it and says, "I know a jar." This is the difference between the intelligences, Individual and Brahmaic, [uniform].

6. As in a steel knife, its sharp edge is confined to one side, so the modification or function of intellect resides in one part or province of reflex intelligence and ignorance—the two pervading a jar, are said to make it known or otherwise.

7. Like an unknown jar discovered by the Uniform (Brahmaic) Intelligence, known jar is also discovered by it. Why? Because reflex intelligence simply creates a knowledge of jar,\* and that known jar is discovered by Brahmaic Intelligence.

8. Intellect, without the reflex intelligence, can produce no cognition of an object, consequently, in the cognition of jar as a lump of clay, there can be no difference apprehended between the reflex intelligence and modification of intellect of clay.

9. As without knowing it, on one can say, that he knows a jar, so without reflex intelligence, simple pervasion of a jar by intellect cannot be admitted to cause it to be known.

10. From what has been said, it would appear mental

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\* Says The *Vedantasara* :—

In the cognition of "This is a jar" the mental function assumes the shape of, or pervades the unknown jar and dispels the ignorance which rests there. By its reflected intelligence, it then discovers or renders it visible. As is mentioned in the *Shastras*, "the mental perception and its indwelling Intelligence both occupy the jar, the first dispels the ignorance about it, the second brings it out to view, (*i. e.*, renders it visible." As the light of a lamp taking possession of such articles as 'a jar,' 'a cloth,' etc., which occupy a dark corner, dispels the surrounding darkness and bring them out to view by its own brilliance, so the mental function after dispelling the ignorance which occupies an unknown jar, brings it out or renders it cognizable to the senses by its indwelling reflex intelligence.—*Vide DHOLE'S Vedantasara*, pp. 43-44.

function (Intellect) with reflex intelligence assuming the modification of an object which they pervade are the source of its cognition; and that knowledge is not to be expected as capable of being brought about by the Uniform Intelligence, since it was existing prior to its being known [or discovered by the intellect with reflex intelligence].

11. This view is not opposed to what SURESWAR ACHARYA (*Bartikara*) holds, as maintained by the supporters of the discriminating view of intelligence known by the name of *Ava-cheda vadi*, Cognition of external objects, a jar etc., is caused by intelligence, therefore the cause of that knowledge is intelligence, for which, the result is the subject to be known or demonstrated:—and this intelligence is the subject that is to be known from Vedantic utterances, which are its proofs.

12. Therefore SURESWAR wants to establish the reflex intelligence, which resembles the Uniform or Brahma, to be a result of proof, and not the latter; for in the *Upadesha Sashri* of SANKARACHARYA (his preceptor) occurs the distinction between the two intelligences.

13. Since then, the distinction between the Uniform and Reflex Intelligences is an admitted fact, mental function, arising in the shape of Reflex Intelligence pervading a jar is the cause of its cognition, and the resulting knowledge, like ignorance, is fit for being discovered by the Uniform Intelligence. In other words, cognition or knowledge is discovered by Brahma [Uniform Intelligence] like an unknown jar, inasmuch as the modification of intellect, reflection of intelligence and external objects, jar etc., all are discovered by Brahma, while for its being a single subject, a jar is discovered by the reflex.

14. Thus then, mental function issuing through the sensory organs, reflex intelligence, and jar, all three, are manifested by the Brahmaic or Uniform Intelligence, and for the reflex being seated in the jar only in the form of result, which it pervades for cognizing it, that jar is discovered by the reflex intelligence.

15. Therefore, the knowledge of a known jar is discovered by both the Reflex and Uniform Intelligences, and this is called by a Naiyayika (*Anubhyābsaya*) knowledge of knowledge.

16. From the reflex intelligence proceeds particular knowledge, as "This is a jar;" while the Uniform creates an ordinary acquaintance with it, as a "known jar."

17. Just as in the cognition of external objects, both the Reflex and Uniform Intelligences are ascertained, so are they to be considered in reference to the physical body.

18. But it may be alleged in reference to external objects, the mental function pervades them, and as inside the body there is no subject to be pervaded by the modification of intellect, consequently there is no necessity for admitting reflex intelligence. Therefore it is said, Egoism is present and the pervasion of reflex intelligence is required to discover it. Just as in a ball of red hot iron, fire pervades it, and is present, intimately combined with the iron, so does reflex intelligence pervade Egoism, passions and desires, by mixing with them.

19. And as that ball of iron manifests itself and is incapable of discovering any other object, so do the modifications of Egoism, passions, etc., with the reflex intelligence discover themselves.

20. These aforesaid modifications, separated by the intervals of waking and dreaming, are apt to arise, as they disappear during profound slumber, trance, fainting and profound meditation.

21. That unchangeable Intelligence which discovers the junction or union of those modifications and their want, is the Uniform Brahmaic Intelligence.

22. As in the cognition of an external object, a jar, the reflex discovers only, "This is a jar," and the knowledge of that jar is discovered by Brahmaic Intelligence, we have therefore both the intelligences; so in regard to the internal modifications, Egoism, etc., we have a similar play of both intelligences. And that double display of intelligence in junction

with those modifications make them more strongly manifested than external objects.

23. Unlike external objects which are capable of being ascertained either known or unknown, internal objects of mental perception are not; because that perception cannot take hold of or cover itself, and ignorance is destroyed by it.

24. If it be asked, so far as intelligence goes, both the reflex and uniform are identical, why then is the former called changeable and the latter, uniform or unchangeable? Because that double intelligence is liable to birth and death, therefore it is Jiva, while the uniform distinct from it is unchangeable and eternal,—the Supreme Brahma.

25. Older professors have, in various places of their writings, mentioned the Uniform Intelligence as the witness of mental perception and its modifications.

26. As in the reflection of face in a mirror, all the three (face, its reflection and mirror) are visibly perceptible, so by the help of the sacred writings and their arguments are to be known, Self (Uniform Intelligence) his reflection (reflected shadow of Intelligence) and its site or receptacle (the internal organ). In the *Upadesha Sahashri*, Uniform Intelligence is described as distinct from the reflex in the following wise. "It is the witness of the mind and intellect." And in the *Sruti* "Like the associate of the internal organ the reflex is only a reflected shadow" [of Intelligence *i.e.*, self].

27. If it be alleged, since the Uniform Intelligence is everywhere equally present, let that Intelligence seated in the intellect, be the subject of transmigration (like the ether in a jar) and there will be no necessity for imagining the reflex intelligence to be Jiva?

28. The reply is;—That limiting of the Uniform Intelligence would not necessarily convert it into a Jiva, just as the uniform present in a jar and wall and limited by them, or discriminated in that way, are no longer a Jiva.

29. If it be said, from want of luminosity, the Uniform Intelligence present in a jar or wall, and bounded by them, cannot convert them into Jiva, but for the luminosity of intellect, the uniform intelligence seated in and bounded by it, is Jiva: the answer is, there is no occasion for introducing luminosity or its reverse, when you seek to discriminate the Uniform Intelligence by setting a limit to it :

30. Just as the use of a measure made either of brass or a lighter substance, can bring no profit to the seller in dealing out a specified quantity of grains to a purchaser.

31. If you reply, the metallic measure has a particular action, inasmuch as it is capable of reflecting an image, though as a measure it has no difference with one made of wood, then, What prevents a similar reflection of intelligence in Intellect ?

32. And though the manifestibility or luminosity of that reflection of intelligence [in intellect] is very slight, and distinct from the Uniform Intelligence which is luminous, light-like, yet it is endowed with powers of discovery. And the same cause that deprives a shadow of the signs of the light whose shadow it is, and makes it manifested, produces the reflection of that light.\*

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\* In the work *Vibarana*, Jiva is defined as a reflection and Iswara light [subject of reflection]. According to the doctrine of VIDYARANYA SWAMI, Iswara is the reflection of Intelligence in *Maya* abounding in pure goodness, and Jiva, a reflection of intelligence in *Avidya* abounding in pure goodness, which is a proximate cause of the internal organ. Though in the *Panchadasi*, VIDYARANYA SWAMI mentions Jiva to be a reflection in the internal organ, and as that internal organ is not present in the profound slumbering condition, consequently then, there should be no Jiva also; but as *Prajna*, almost ignorant—a form of Jiva—continues in dreamless profound slumber, therefore what the SWAMI purports to mean is, the particle of ignorance modified or changed into the form of internal organ, and intelligence re-

33. [To be more explicit]. Inasmuch as the Reflex is associated and changeable, while the light of Uniform intelligence is unassociated and unchangeable, therefore the former

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flected therein is called Jiva, and that ignorance is never wanting in profound slumber, consequently *Prajna* also is not wanting then. Moreover, reflection of intelligence alone does not constitute either a Jiva or Iswara, but intelligence abiding in Maya, and the reflex intelligence with Maya, constitute Iswara; and intelligence abiding in ignorance, and the reflex intelligence with the particle of ignorance, constitute Jiva. In the associate of Iswara, there is pure goodness, for which he is omnipotent, omniscient, etc.; while the associate of Jiva is composed of impure goodness, hence he is parviscient, parvipotent and the rest. This is said by the supporters of the Reflex Theory.

The associates of Jiva and Iswara are identical according to the view of the author of *Vibarana*, who connects them with Ignorance. In such a consideration, both Iswara and Jiva must be parviscient. But it is not so; because it is the nature of a thing in which there is a reflection, to impart its defects to the reflection, and not to the image: as for instance, when a face is reflected in a mirror (its associate) the defects belonging to the mirror will prevent a faithful reproduction of the face itself. Hence the defects, though present in the mirror, are not cognized or rendered visible till the face is reflected in a mirror, for which it is said, reflection determines defects. Similarly in the reflection of the Jiva, in the mirror of ignorance, are produced the defects caused by it, such as parviscience, etc., while Iswara (in the form of image of pure Intelligence) who is the visage, has none of them, for which He is omniscient. This is the cause of His omnipotence, omniscience etc., and the parvipotence and parviscience of a 'being.' Now between the respective doctrines set up by these supporters of reflection and reflected image, the difference is this—A reflection is false, but a reflected image is true, and not false. For, the expounders of reflected image conclude as a natural inference that the reflected image of the face in a mirror, is not a shadow of that face, inasmuch as a shadow is situated in the same site, where its original is placed; but in the case of a face reflected in a mirror, it



is said to be wanting in the indications of the latter, and hence distinct; but its luminosity is manifested like that of the Uniform.

34. As an earthen jar is non-different in its composition from earth, so is reflex intelligence non-different from (*Boodhi*) Intellect, for an identity of their condition. But it may be

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is always placed in front, or exactly opposite to the original, hence a reflected image is not a shadow in a looking-glass. But for making a subject of the mirror, the function of the internal organ, projected by the organ of sight, makes that mirror its subject, at the same time, it ceases or retreats from that mirror, and makes the face, situated on the neck, its subject. As quick playing (*Bunite*) makes the wheel of a fire-brand perceived, while actually it has no wheel, so the velocity of mental function for making a subject of the mirror and face, produces the perception of that face in the glass as situated in it; while actually it is placed on the region of the neck, and not in the glass, and is not a shadow: and, by the velocity of the mental function, the knowledge of a face in a glass, is reflection. In this manner, from the connection of the associated mirror, the face placed on the region of the neck appears both as a visage and its reflection. Moreover, on due reflection, it is to be found, there is no reflection. Similarly by the close connection of the associate formed by Ignorance, the site of visage in the unassociated Intelligence is known *Iswara*, and its reflection, *Jiva*. And there are no separate conditions of *Iswara* and *Jiva*.

The perception of a *Jiva* in Intelligence, from Ignorance is called its reflection in Ignorance; so that, both the considerations of visage and its reflection are unreal, while actually they are true; for the site of their actuality is the face and its reflection in a mirror; and in the subject of the illustration—Intelligence—that face and intelligence are true. According to this view, as a reflection proceeds from the original, it is consequently true; and a reflected shadow, for its being the shadow, is untrue. This then is the difference between the expressions 'reflection' and 'reflected shadow.'—DHOLE'S Edition of *Vicharsagar*, pp. 328-330.

apprehended : in that case, distinction of intellect from the physical body, will be done away with ; therefore to settle the question, it is said, what is maintained by a theosophist is very little to the purpose, because it is easy to admit intellect as not an additional entity distinct from the body.

35. If it be alleged, subsequent to death, when the physical body is absent, existence of intellect is established from the testimony of the *Sruti*; then as in the *Prabesha Sruti*, 'reflex' is described to be distinct from Intellect, it is but proper to regard it in that way.

36. If you say, it is possible for the associate of Intellect to enter a body : the reply is, self distinct from Intellect is said to enter according to the authority of the *Aiterya Upanishad* :— " Self distinct from Intellect with a desire of entering, enters the body."

37. " This body with its insentient sensory organs cannot exist without the intelligence of Self," having considered in this manner, he enters the body through the cavity of Brahma situated on the crown of the head, corresponding to the anterior fontanelle, and experiences waking, dreaming and profound slumber.

38. If it be contended, How can the unassociated Supreme Self enter a body? It may as well be said in reply, in that case it is impossible to attribute to him the instrumentality of creation. Thus then, both his entrance and instrumentality or causation equally are due to *Maya*, and with the destruction of that Illusion, they too are equally destroyed, therefore the cause of their destruction is alike.

39. YAJNAVALKYA in his discourse on Self-knowledge with his wife Maitreyi, cites passages from the *Sruti* to explain the destruction of associate as follows :— " The Supreme Intelligence Self, taking his birth with the physical body, organs sensory and active, etc., dies with the destruction of the body, and subsequent to its demise no knowledge abides in it." In other words, though distinct from the body and the

rest, which are material, self for keeping company with them, appears to be destroyed when the associates succumb to death.

40. "The Supreme Self is eternal, and unassociated, his associates are destroyed only," [and not he]. In this manner, *Sruti* explains the Uniform Intelligence (Self) devoid of associate, to be distinct from the associated reflex intelligence. "He is indestructible." And "unconnected with the body and the rest."

41. "When leaving the physical body, Jiva does not die; because he is without birth and death, the body alone dies." In this passage, the *Sruti* does not seek to expound that with death, he is emancipated and freed, but subjected to metempsychosis.

42. If then the associated Jiva is subjected to destruction, how can he have any identity of relation with, "I who am the Supreme Brahma and indestructible?" Therefore it is said, this knowledge is not of identity; it is community of reference and that is capable of existing even in the presence of obstacle or antagonism.\*

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\* Though the spiritual soul or intelligence (Boodhi) with the reflex is the seat of the perception 'I am Brahma,' and not the Uniform, yet such reflex knows that the Uniform Intelligence and its principle of individuality are the *Atma*, indicated by the first personal pronoun 'I,' which also is the same as '*Aham*.' Now '*Aham*' establishes the Uniform intelligence as always non-different from Brahma, as the space covered by jar is always one with the infinite space from which it cannot be in any way demarcated. Hence the Vedantin describes this mutual relationship of the Uniform with Brahma as '*Mukshya Samanadhikarana*' a main predicament or inference in which several things are included.

When a thing is always non-different from another thing, their association is called a *Mukshya Samanadhikarana*. As for instance the space engrossed by a jar is always non-different

43. As from mistake or illusion when the stump of a tree is taken for a man, not to know it as a stump does not affect the other knowledge that it is a man; so when the perception of egoism "I am an agent, and instrument" is destroyed by the knowledge "I am the Supreme Brahma," the objective world is destroyed.

44. SURESWAR ACHARYA has in this manner pointed out in his work *Niskarmya Siddhi*\* the antagonism of community of

from the infinite space which is ever present along with it, therefore the jar-space is the infinite space—and as such, the first has in relation to the last, the condition of a predicament in which it is included with it. In the same manner, the Uniform Intelligence has in connection with Brahma a similar 'main inclusive predicament,' because they are always non-different from one another.

Or, as in a person mistaking the stump of a tree for man, after the tree is known, the form of man disappears and the tree is rendered apparent. Here the person has a community of reference to the tree, of the second kind; similarly by the disappearance of the reflected Intelligence, it becomes one with Universal Intelligence, which is one with *Brahma*, hence its reference to 'I' is the same with *Brahma*, and not distinct from it. Such a 'community of reference' the reflex intelligence has with *Brahma* by merging or disappearing into it.

\* SURESWARA, the reputed disciple of SANKARACHARYA, is the author of *Niskarmya Siddhi*. He is opposed to the doctrine of a theosophist's acting with impunity. For him there is nothing proper to do; to this end says the *Vicharsagar*:—"If after hearing the utterances of *Vedanta*, any one has an inclination still left in him as to what is proper, he has not learnt the first principle, or primitive truth. For this reason, the constant removal of the useless, and which answers no purpose, and acquirement of felicity, that is constantly got as a result of hearing the *Vedanta*, is mentioned by the Deva Guru in *Niskarmya Siddhi*.—*Vicharsagar*, DHOLE'S Edition, pp. 120-121.

reference : for this reason, community of reference is destroyed in the expression "I am Brahma."

45. As in "All this is indeed Brahma" the Supreme Brahma has a community of reference with "all this"—the objective world—so in "I am Brahma" there is possible for the same reference with Jiva.

46. But objection may be taken to it, for in his work *Vivarana*, PRAKASHATMACHARAN SWAMI, speaks of the opposition of community of reference (*Vadh Samanadhikarana*). To explain this, it is said :—With a desire of declaring self to be identical with Uniform Intelligence, the author of *Vivarana* ascertains the incompatibility of community of reference and seeks to do away with it.\*

47. Both in the *Vivarana* and other works, professors have sought to establish the indication of 'Thou' in the Uniform Intelligence—the Supreme Brahma, and having ascertained the incompatible community of reference (*Vadh Samanadhikarana*) have spoken of the main inclusive predicament referring to the same subject.†

48. Intelligence abiding in, and mistaken for, Jiva—who is the reflected shadow of Intelligence combined in the gross and subtle body, is in the *Vedanta* declared to be the Uniform.

49. And Brahma is the substrate of Intelligence pervading everywhere, and completely in phenomena fabricated out of illusion.

\* *Vadha Samanadhikarana* means that condition of mutual relationship, when a thing establishes its non-difference with its companion by lapsing into it. Here the thing is a *Vadha samanadhikarana* to its companion. As for instance, the reflection of a face merges into the face (when the mirror is withdrawn) hence they are non-distinct; the reflection is the face itself and not something different, and this mutual relationship of the reflection with the face is called (*Vadha samanadhikarana*) 'community of reference by merging.'—*Vicharsagar*, DHOLE'S Edition p. 121.

† *Vide* note pp. 212—213.

50. Since therefore illusion attributes the unreal world, and mistakes it for the indestructible and unchangeable Intelligence, the substrate of all, it is not at all surprising that Jiva, who is the reflected shadow of Intelligence should be similarly attributed, as there, Jiva is a part of the material world.

51. For a difference in associate, the material world and Jiva included in it, 'That' and 'Thou' appear to be distinct; virtually they refer to one intelligence.

52. That reflex Intelligence (Jiva) assumes the attributes of the spiritual soul, intellect or *Bodhi*, viz., as an agent or instrument and demonstrator, and the illumination of self; for which, it is said to be an illusion [just as in nacre no silver is present, but illusion attributes or super-imposes on it. Here we have two conditions "This nacre" is the seat or abiding place of silver, and the other, attribution or superimposition of illusion: so in the superimposition of reflex on the Uniform Intelligence there ought to be the two conditions of abiding and superimposition; and in the absence of discerning their attributes how can illusion be established in them? This is what a dissenter objects to. Therefore, it is said, the reflex is only an illusion; for agency and instrumentality are properties of the Intellect, and illumination belongs to Self, who is the Uniform Intelligence. Barring them, what remains of Jiva? Nothing.

53. And the cause of that mistake or illusion is ignorance. What is Intellect? What is this reflex intelligence or Jiva? What is Self? And what is this material world? From want of discriminating them, is engendered error, which error or illusion is fit to be destroyed, for it is nothing less than the world we live in.

54. But it may be asked how is illusion to be destroyed? By proper discrimination when a person has come to know the nature of the several entities, intellect, reflex and Uniform Intelligences, etc., he is a real knower of Self and freed. So says the *Vedanta*.

55. Thus then, we find discrimination and its want are the cause of emancipation and consecutive re-births, and the Naiyayika's jeering taunts to his adversary about bondage and emancipation being uncertain, according to a non-dualist's standpoint, is easily refuted by the arguments employed in *Khandan*, by its author SRIHARSA.

56. Having ascertained the nature of Uniform Intelligence from *Sruti* texts and arguments based on analogy and reason, the testimony of the *Puranas* is now being declared. "That Uniform Intelligence is witness of the modification of intellect, and of its prior condition, when it has not arisen; of desire of enquiring and its prior condition of ignorance, when a person says "I am Ignorant;" and for its being so, it is said to be full of felicity.

57. For its being the resting place [substrate] of the unreal objective world, it is truth; for its being the discoverer of all insentient objects, it is Intelligence, as the site of affection always, blissfulness; and as the illuminator of all objects having connection with them, it is perfect.\*

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\* Various are the objections raised against what has been said of the felicity, intelligence, etc., of the Uniform Intelligence or self. Thus felicity is disputed:—a difference in the modification of intellect creates a difference in it, because it is the witness of modification, and where no such difference affects it, it is no more a witness of those modifications. Then again, it is contended how can the site of an unreal substance be real? As they are naturally opposed to each other. In the snake-illusion, the site of that snake is a real rope: there can be no snake-illusion without seeing a rope, a bit of straw, etc., in the dark, on which is super-imposed the form of snake through ignorance: we have therefore a trite instance which sets at rest the second contention. Similarly as it is said to be a discoverer of insentient objects only, it can lay no claim to intelligence, and if it is no intelligence, it can be no discoverer, but is virtually insentient like a jar. But without intelligence, there can follow no discovery; in short like rabbit's horns

58. In this manner, Uniform Intelligence is described in the *Siva Purana*, to be neither a Jiva nor Iswara, but self-illuminated Intelligence, full of blissfulness.

59. How? Because both Jiva and Iswara are declared in the *Sruti* to be "formed of *Maya* and reflex intelligence." It may be apprehended, if they are thus material, there will be no distinction between them, and the insentient physical body, etc. To clear this, it is said, just as there is distinction between a glass and earthen jar, though equally material, for the one is transparent, which the other is not, so are Jiva and Iswara distinct from the physical body and the rest.

60. Just as body and mind (modified products of food) are different from one another, inasmuch as the former is insentient which the latter is not; so Iswara and Jiva though material, are far more sentient than other objects of the universe.

61. Though Jiva and Iswara are thus material, yet for manifesting intelligence, it is possible to regard them as intelligence itself, and this is plausible enough, since there is nothing impossible for *Maya* to fabricate.

62. Since even in our slumber, consciousness present in dreams creates Jiva and Iswara: what objection can there be for the Primordial Cosmic Matter to contrive intelligence in Jiva and Iswara?

63. Though equally material with Jiva, yet Iswara is not parviscient like him, for the same *Maya* shows him to be om-

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which exist not, the phenomenal would have been similarly conditioned, and remained undiscovered. Without a connection of intelligence, insentient objects can never be known; to say, they are discovered of themselves, and intelligence plays no part is clearly absurd. What is subject of another's affection cannot be blissfulness itself. And for its being universally related, it can be no more an universal illuminator, neither the one nor the other.



niscient. Since it is capable of fabricating Iswara, what possible objection can there be for fabricating his omniscience?

64. It is improper to regard the Uniform Intelligence in the same light with Jiva and Iswara, and to say, it is unreal, and an illusion : for testimony to that effect is wanting.

65. On the other hand, its Reality is explained in all *Vedantic* treatises, and it has no similarity either with the elements or any other substance, for which it can be said to be material.

66. Hitherto for ascertaining the nature of Iswara and Uniform Intelligence—their unreality and reality—testimony of the *Sruti* has been made use of only, and if in the absence of the usual arguments to help that, any one be inclined to raise objections, it is therefore declared : our purpose is only to disclose the real meaning of *Sruti* texts and not to invite discussion so that a *Naiyayika*, fond of dispute, should have any cause of misapprehension.

67. Following the method adopted here, one should abstain from ill-matched arguments and disputes and depend entirely on what the *Sruti* says. And there we find it stated “*Maya* creates Jiva and Iswara.”

68. Beginning with creation till his entry in all objects is the work of Iswara, and that of Jiva ranges between the conditions of waking and emancipation.

69. From the *Sruti* we gather :—“The Uniform Intelligence is without decline and growth, always uniform.” And it is proper to discriminate it, in that manner.

70. Who is without birth and death, and not subjected to re-birth, can have no concern for practising the means of emancipation from metempsychosis ; who is neither desirous of such release, nor free is the Real, Indestructible, Uniform Intelligence.

71. As it is unspeakable and unthinkable, therefore the *Sruti*, for explaining and ascertaining its nature, has described

it by reference to Jiva and Iswara and the objective world, whose substrate it is.

72. There can be no objection in what manner soever a person begets an inclination to know self, and for a theosophist it is always proper so to do.

73. Because from failing to comprehend the drift of *Sruti* utterances, dull and ignorant persons are entranced, and made to wander in illusion; while a person of discrimination with his knowledge of self is immersed in his supreme felicity:

74. And he knows it for certain, that the cloud of illusion is constantly raining in the form of this material expanse, and the Uniform Intelligence is like ether, quite unconnected with it, and can suffer no injury from that mistake, or derive any profit, [for he is unassociated and blissful].

75. He who studies the present treatise and ascertains its drift, gets an insight of knowledge of Self and experiences supreme felicity by his unbroken presence in the luminosity of that Uniform Intelligence. Such is its result.

## SECTION IX.

### *On the Light of Meditation.*

IN beginning the present treatise, the emancipation which proceeds from the worship of Brahma (like that accruing from knowledge of Supreme Brahma) is being pointed out. An illusion is to know a thing different from what it is, and to mistake it for something else. It is of two sorts (*a*) Agreeable and (*b*) Disagreeable. They are defined as follows:—

(*a*). When a mistake of different substance helps the acquirement of the desired object by going to it, it is called agreeable or conformable mistake.

(*b*). When it does not help the accomplishment of the desired result it is called unconformable or disagreeable. Like the acquisition of desired results from a conformable mistake, worship of the Supreme Brahma is also productive of emancipation; for which, various are the forms of worship mentioned in the *Uttara Tapniya*.

2. If the ray of a gem be mistaken by one man for a gem; and the ray of a lamp mistaken for a gem by another man; though both of them are equally subject to mistake, yet there is difference; for if they are tempted to run after the objects of their illusion, the first person, in spite of his mistake, becomes the master of the gem, while the second for his mistaking a lamp for it, can never have the gem: hence the first is an instance of agreeable or conformable mistake, and the second; its reverse, *viz.*, unconformable or disagreeable.

3. If the light of a lamp inside a house issuing from a door falls outside; and elsewhere, the ray of a brilliant jewel is similarly projected:

4. Two persons viewing the two rays of light at a distance; run after them, knowing them to be jewels; both of them are similarly influenced by mistake caused by the ray:

5. But that one, who had mistaken the ray of lamp-light for a gem and had accordingly run in that direction to seize the prize, is disappointed, while the other, who for his knowledge of a jewel had mistaken it in its ray, is elated with the success attending his search.

6. Illustrations of the above two varieties of mistake are now again particularly set forth. Though the two mistakes are equal, yet for an absence of result in the second, namely lamp-light mistaken for a gem, it is called disagreeing or uncomfortable, and the mistake of gem in its light, is called agreeable or conformable—for it leads to the possession of the desired gem.

7. If the sight of vapory exhalations rising from a spot, induce a person to infer fire, and he goes in quest of it, mistaking vapor for smoke, and accidentally gets it, it can be called an instance of conformable mistake.

8. And if a person believing the waters of the Godavery to be Ganges water, bathes in it with a desire of being benefited, and that bath does produce good results, then it is a conformable mistake.

9. If a person suffering from typhoid fever, pronounces the name of Narayana mistaking it to be the name of a friend, or his son, whom he wants to summon; and subsequent to death, inherits the blissful abode of heaven [for that act], it is a conformable mistake.

10. The above are a few of the many instances of conformable mistake, either visible or inferred, mentioned in the *Shastras*.

11. If a conformable mistake be not regarded to be productive of result in the manner aforesaid, how then can images made of clay, wood, stone, etc., which are all material and subject to destruction, be regarded as *Devas*? And in Knowledge of the five mystic fires, how can woman be worshipped as fire?

12. Moreover it is visibly seen, that a different knowledge

accidentally produces a different result, as in the story of the fruit of palm falling from the flight of a crow; hence it is reasonable to expect conformable mistakes producing results.

13. As conformable mistake, though an error, is productive of results; so is the worship of Brahma, like the knowledge of Impersonal Brahma, is a cause of person's attaining emancipation.

14. With the help of the four means (passivity, self-control, and the rest) and the arguments used in the *Vedanta*, one is to ascertain the ordinarily invisible Parabrahma, establish his oneness with It and worship thus: "I am that Parabrahma."

15. On the subject of the worship of Parabrahma, the nature of invisible knowledge is thus set forth. Instead of internally contemplating on the Supreme Brahma as impartite bliss, like the worship of the invisible form of Vishnu, ordinarily to know "Brahma is," from the proofs mentioned in the sacred writings, is here meant for 'invisible knowledge.'

16. Though Vishnu is pointed out in the *Shastras* to have four hands, etc., yet during worship, instead of taking cognisance of that form by the eyes, the wise simply pronounce his name in the act of worshipping, and that is acknowledged as invisible knowledge.

17. Now this knowledge of theirs cannot be called untrue, inasmuch as from the testimony of the *Shastras*, knowledge of his true form shines there intensely.

18. In spite of knowing self as eternal intelligence, and bliss, according to the *Shastras*, if intelligence be not duly contemplated on as the Impartite, such knowledge does not constitute visible knowledge of Parabrahma.

19. Knowledge of self as eternal, intelligence and bliss from the testimony of the sacred writings, though invisible, is reckoned as knowledge of reality, for it is not erroneous.

20. Moreover, it is worth remarking, though invisible knowledge of Brahma is comparatively slight, since for Its

visible perception the transcendental phrase "That art Thou" has been explained in the *Shastras*, to help the cognition of each self as Brahma, yet as that knowledge can never accrue to the ignorant without due discrimination, therefore the 'invisible' is but another means of knowledge and properly regarded so.

21. Why is visible knowledge of Brahma so difficult of being obtained from want of discrimination in the ignorant? To men of ordinary calibre, self is mistaken for the body, senses, etc., and as that erroneous conception is ever present, they are prevented from grasping self as Brahma,—hence invisible.

22. In men having faith in the *Shastras*, and understanding them, invisible knowledge of Brahma is easily produced; for the visible perception of phenomena—a duality—is no bar to that non-duality;

23. As in the visible perception of stone, no antagonism is created of the invisible knowledge of a Deva, whose image that stone is, and in the well-known image of Vishnu there is never any dispute.

24. And regarding that invisible or visible knowledge, the examples of persons wanting in faith is not worth being taken into consideration, inasmuch as in the *Vedas*, only persons having faith are said to be qualified to undertake works.

25. After having once received instruction from a professor free from error, invisible knowledge is sure to follow, and no argument is necessary for it, as the instruction in regard to the form of Vishnu stands in no need of *Mimansa*.

26. Thus then, though there is no necessity for arguments or discussion to have an invisible knowledge of the Supreme Self in the manner aforesaid, yet the arguments used in the *Shastras* for discussion of works and devotional exercise are only for determining the inutility of practising works and

worship to that end :\* otherwise it is impossible for any one to deal with them as they are divided interminably.

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\* In other words, for knowledge of self, neither works nor worship is needed. Why? Because they are naturally antagonistic: knowledge produces emancipation which is eternal, works and worship enable a person to attain a better sphere hereafter, therefore their effects are non-eternal; knowledge destroys ignorance which is the material cause of re-birth, for which a theosophist is no more subjected to re-births; and that ignorance consists in regarding Self to be identical either with the physical body, sensory organs, mind, Intellect, etc. The wise are free from illusion, they have no belief in the agency or instrumentality of Self, he is neither a doer of works, nor an enjoyer of their results, consequently they abstain from works save the fructescent, which must be exhausted by actual consummation of their results. Caste, state of life and condition belong to the body, whose properties they are, and not of Self, who is distinct from it, and no other than Brahma. For this visible knowledge of Self, and the mistaken attribution of caste, and the rest, to Self, having been totally destroyed, they, the wise are not engaged in any action.

The same rule applies to worship; a difference between a Deva and one's Self is an error originating from the intellect; the wise are free from such error. They regard all phenomena to be unreal, just as objects created in a dream: the only Reality is Intelligence pervading everywhere and that intelligence is called severally Self, Brahma, Atma, and Paramatma. They are all one. If we pause to enquire into the nature of results produced by devotional exercise, we shall find it to be invisible. For, according to the *Shastras*, a worshipper expects to derive benefit by an abode in heaven, of which he has an invisible knowledge produced from the same source. But knowledge of Brahma produces visible results, inasmuch as the person who has acquired it, experiences felicity in life, and his miseries are all removed. Hence for this difference of products from worship and Self-knowledge, they are opposed to each other—that is to say, knowledge produces visible and worship invisible results: they are naturally opposed, hence

27. In the *Kalpa Sutra*, works and worship have been mentioned in a connected form, but when a person has no faith, it is impossible for him to practise without proper discrimination, as to what is proper to be done.

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a knower of Brahma has no need of worship. He has no faith in the common belief which sets up bondage in self; that has been destroyed by knowledge. Works and worship are not needed for it, just as in the destruction of snake-illusion, knowledge of the rope is enough and nothing more is needed. It would thus be evident, there is a difference in results between those of knowledge and works, etc., hence they are respectively called visible and invisible. The 'visible result' is exemplified in the illustrations of cloth produced by the weaving loom and brush, or thirst and hunger appeased by drink and food. Inasmuch as all illusions or mistakes are removed by knowledge of the abiding seat on which they are superimposed, therefore that destruction of mistake or error is a visible result of knowledge: similarly knowledge of self removes the mistaken notion of his bondage, and emancipation proceeds as a matter of course. But it may be contended why is self not subject to re-birth? Because, he is eternal, and naturally unrelated, *i.e.*, free. What is eternal can never be subject to birth and death; and what is free can never be an agent or instrument. If bondage were true, works and devotion would be required to cause its destruction, but as it is not, therefore that ignorance which creates it on self, is removed with his thorough knowledge; in the same way, as the snake created by ignorance in a bit of string, is destroyed when a light is brought to bear on it, thus helping its knowledge. Just as in the snake-illusion, no work can remove it, but knowledge of the rope [in all its parts] is enough to dispel it, so a thorough knowledge of the oneness of self with Brahma, destroys the illusion of bondage and the other mistakes as to his identity with the body and the rest. Emancipation has been spoken of as a 'visible result,' for the *Vedas* mention it in that way. If it were otherwise, it will be in opposition to them, for emancipation is either eternal release, or a temporary abode in heaven. Now of them, the



28. Worship has been described in several works written by *Rishis* in a practical form, but those who understand them not, nor are capable of discussing the comparative merits of a particular form, when they hear them read, repair to a professor for the necessary instruction and pay all reverence to him.

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latter is non-eternal, and therefore cannot be same with eternal release ; actions and worship procure heaven ; knowledge, emancipation ; actions are non-eternal, their results, equally so ; knowledge is eternal, and its product is eternal release. Enough has already been said to shew knowledge alone, and not works and devotion, or the three together, to be the source of emancipation, and to say that like watering the roots of a plant yielding fruit, is the fruit emancipation produced by works and devotion is improper. Because, watering a tree does not invariably make it bear fruits. It may be requisite for its growth and vitality, so far well ; but in the matter of seed-bearing, other causes are at work : for instance, the usual laws of male and female flowers, and carriage of the fertilizing pollen through the pistil into the ovary ; some trees have only male flowers, the pollen is conveyed either by the wind or the wings of the bee and butterfly unknowingly acting as a medium ; for as they come and sit in the flower cup to suck the honey, a little of the powder which has adhered to the wings or feet adhere into the pistil, thence to come in contact with the ovisac, and impregnation is complete : when so much is involved in the process, how can watering a plant would make it yield fruit ? On the other hand, this may be said of it, when a tree is deprived of its supply of water, it withers and dries. Plants suck the moisture by their roots and the food is conveyed in a soluble form, to be mixed up with the sap, afterwards elaborated into chlorophyle, carbon, and so forth ; hence it is said, just as stopping the water leads to premature decay and death, and it dries ; so if works and worship are done away with, knowledge already produced is destroyed, and the result emancipation follows not. But it is a mistake. Because, the example does not apply ; for, so far as the withering of a tree goes, it is to a certain extent true, especially

29. Then again, with a view of determining the signification of *Vedic* words, men analyse and solve them, but in the precepts of a trustworthy performer of practice, there is a chance of practices being enforced.

30. As without proper discussion, but simply from instruction, a person may be trained in devotional exercise, so from simple instruction no one can have visible knowledge of Brahma.

31. As want of faith is the one impediment for invisible

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in countries where the heat is intense and the usual rainfall very scanty, but to say, abandoning works and worship will bring the mind back into its original condition of unsteadiness and make it faulty, is far from correct; so that, like the withered tree of the dry land, knowledge will be destroyed, is an assertion not authenticated by proofs either personal or authoritative. In the first place, let it be ascertained what shape does the knowledge assume, to see if it be ever removed or replaced by anything else? Everywhere, in the *Vedanta*, the doctrine of non-duality has been established, and it is maintained: when a person has realized that oneness of self and Brahma, he exclaims, "I am Brahma." To say, that by ceasing to have recourse to actions and devotion a theosophist loses this knowledge, is clearly contraindicated: for, on appealing to experience, we find the reverse is true. A theosophist is never engaged in works and worship, but his perception of Brahma is clear enough. His natural love for all creatures is the best proof. For Self is the source of affection, and he pervades everywhere, hence, "All this is full of Self," consequently he loves them equally with Self. Then again, such knowledge is eternal, and, therefore, not liable to destruction; it stands in no need of protecting care, like that of water as in the case of tree; their discontinuance affects it not, one way or the other; for when the mind has once assumed the modification of the Impartite Brahma, all ignorance ceases, and after its destruction, that knowledge of oneness with Brahma requires no protection from anything injurious. Ignorance is the enemy to knowledge, and when it is destroyed, what can injure knowledge? Clearly nothing.

knowledge, so want of proper discussion and exercise of judgment is the obstacle to visible knowledge; therefore it is necessary to have recourse to arguments and analysis for visible knowledge of BRAHMA.

32. If after particular and attentive discussion, no visible knowledge follows, yet such is to be repeated over and over for that knowledge to set in.

33. And if discussion, and analysis continued till death, brings no cognition of self visibly, even that would not be in vain, for in the next re-incarnation it will be accomplished.

34. Because VYAS, the author of *Vedanta Sutras*, has ascertained it to be a fact, and persons of dull intellect hearing it, fail to comprehend its import, though it is certain for knowledge to yield fruits even in another re-incarnation.

35. As for instance, in the case of BAMDEVA: while in his mother's womb he had known BRAHMA, as a result of knowledge of a prior existence.

36. As in the case of study, where the meaning is not comprehended, for a part not committed to memory after repeated trials and if the subject be not taken up the next day or shortly after, yet from repeatedly remembering, it is confirmed.

37. As repeated tilling a piece of land makes it fertile and it yields abundant crops, so by gradual practice, even Self-knowledge will unmistakably bear fruits.

38. Owing to the presence of three obstacles, some are unable to know the Supreme Self, from repeated analysis and discussion: this has been fully mentioned by *Bartikara*.

39. How can those obstacles be removed? By searching after the cause of their destruction, the social bonds are torn, and they are destroyed of themselves. The obstacles are past, future, and present.

40. Even study of the *Vedanta* proves ineffectual owing to the above obstacles. This has been illustrated in the *Sruti* by the example of HIRANYANIDHI.

41. Of them, the past obstacle is as follows:—Owing to an attachment for a milch-buffalow, from the force of habit acquired previous to their retirement from society, some recluse fail to have a firm knowledge of self; this is known too well:

42. But when after receiving instruction from a *Guru*, by kind and sympathising words, the obstacles are destroyed then their Self-knowledge becomes firm,—it is confirmed.

43. Present obstacle is of this nature:—Firm attachment to property, riches and the rest, is called present obstacle. It spoils knowledge, creates illusion, raises ill assorted objections, and begets an inclination to dispute and wrangle.

44. But passivity, self-control, etc., and hearing, consideration, etc., requisite for the time being, destroy it with the rest, and pave the way for the fruits of knowledge to accrue easily.

45. Future obstacle is in this wise:—On the subject of the rising of knowledge in *BAMDEVA*, it has been said, the presence of fructescent works, for the next or another incarnation, is called future obstacle. It was exhausted in him by enjoying during his sojourn in one incarnation, but *BHARAT* had to enjoy them in three successive re-incarnations, before they were exhausted.

46. A person who has failed in Yoga, or been deprived of it, exhausts his obstacle by the practices of several incarnations, inasmuch as there can never be an undoing of the results of discussion and analysis. To this end *KRISHNA* says to *ARJUNA* (*Gita*, Chapt. 6., V. 41.) as follows:—

47. “From the meritorious actions of prior life, after having inherited the blissful abode of heaven, etc., he is born from the force of Self-knowledge, in a noble family, with wealth and rank, as best he wishes.

48. “Or, from the strength of that virtue, and discussion of *BRAHMA*, he is born in the family of an intellectual Yogi free from any desire, but this is extremely rare:

49. "Because, in that life, after having been re-possessed of his previous knowledge and connected with intellect, he again follows the path that leads to knowledge of BRAHMA.

50. "Attracted by the impression of former practices which have well nigh from disuse become deadened, his attachment to them grows strong; in this manner, after having passed through several re-incarnations and realised the fruits of knowledge, ultimately merges into the Absolute, and is freed."

51. Even with a desire of acquiring the abode of *Brahmā* being present, when a person restrains it, and enquires into the Supreme Self with due discrimination, he does not get a direct knowledge of the SUPREME BRAHMA, visibly, it is true :

52. But after having ascertained it, in the manner laid down in the *Vedānta*, he goes to the abode of *Brahmā*, to enjoy felicity for a time, ultimately in the end of *Kalpa*\* to be freed with *Brahmā*.

53. In some, knowledge of a previous life, acquired by the help of the arguments used in the *Vedānta*, is concluded by falling into the practice of works, inasmuch as some are unable even to hear the reality of Supreme Self being talked of or read; and some fail to comprehend its import even after having heard it.

54. But either from dullness of intellect or want of purity of mind, when a person is incapacitated from ascertaining self by the help of supporting arguments, it is proper for him to be constantly engaged in the worship of the SUPREME BRAHMA in the invisible manner. As "BRAHMA is."

55. To worship the Impersonal BRAHMA in the above manner [invisible form] is not inconsistent; as in the personal method, the flow of the mental function is directed towards him, so here also, there is a likelihood of his faith in the

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\* A day and night of *Brahmā*—a period of 4,320,000,000 solar sidereal years.

existence of BRAHMA being confirmed and thus invisible knowledge resulting [ultimately].

56. If it be asked since the form of BRAHMA is beyond the reach of word and mind, how then it is possible to worship Him invisibly? In that case, let there be no visible knowledge produced.

57. If you know Him to be beyond the reach of word and mind, why not admit his invisible worship in that manner?

58. If you say:—To acknowledge BRAHMA as an object of worship will reduce him to a Personal [God], possessing attributes? But then how can you do away with it in his visible knowledge? Therefore worship him invisibly by Indicative Indications.

59. In the *Sruti* occurs the passage "What is beyond the reach of word and mind, know that to be BRAHMA." And "Whom people worship is not BRAHMA.

60. If you admit the above, then as "BRAHMA is distinct from the known and unknown" (*Sruti*): this passage would necessarily make us refuse his visible knowledge;—for, as his worship is interdictible so is his knowableness equally.

61. If you regard BRAHMA to be unknowable, what prevents you from acknowledging BRAHMA to be not worshippable? inasmuch as knowledge and worship are equally functions of the internal organ and pervaded by it.

62. If you ask, why am I so fond of worship as to maintain its practice and explain it? I may stop to enquire, why are you so averse to it? to say proofs are wanting for impersonal worship is quite inconsistent.

63. For proofs to that effect abound in the *Uttar Tapniya, Prashna, Kotho* and *Mandukya Upanishads*.

64. The method of its practice has been mentioned in connection with quintuplication, if you admit it to be a means for the acquisition of knowledge, I have no objection.

65. If you say, no one has ever practised the invisible

worship of the SUPREME BRAHMA: the reply is that does not indicate any defect in the worship, but it is the fault of the person who does not practise it.

66. For, no matter whether an ignorant person be engaged in the recantation of the formulæ for making a person submissive, considering it to be easier than worship, or the stupid considering cultivation to be easier still, be engaged in it accordingly, that does not imply any fault in worship.

67. So far as the inclination of the dull and ignorant are concerned, though there may be other points of discussion, it is proper to judge becomingly as to the superiority of the Impersonal worship; owing to the unity of all the ordained knowledges in the *Vedanta*, the well-known attributes, over and over declared in all Branches of the *Vedas*, are in the end centred in the Invisibly to be worshipped PARABRAHMA.

68. Bliss, etc., are all centred in PARABRAHMA, in the end, by VYAS in the 11 *Sutra* of the 3rd Sect. Chapt., III., of the *Shariraka*.

69. In the 33rd *Sutra* of the same work, VYAS describes BRAHMA in the end as neither gross nor diminutive—qualities which are fit for being excluded.

70. If therefore any one were to contend:—to attribute qualities to the Impersonal BRAHMA is unreasonable and inconsistent, that remark applies to VYAS who wrote so, and not to us.

71. If you say, since there is no mention of *Hiranyakesha*, *Hiranyashashru*, Sun or other forms by way of illustration, I admit the above worship to be Impersonal. The reply is, be you content with that.

72. Then again, if to enquire into the attributes, you say to be purposeless though admitting the desirability of knowing BRAHMA by Indication, be you engaged in that form of Its worship.

73. That self who is indicated by blissfulness, or who is not gross (*i. e.*, subtle), is one Impartite with the Supreme

Self. And "That am I:" this is the way by which you should worship him.

74. If it be asked what is the distinction between knowledge and worship? The reply is:—There is particular distinction between them, knowledge is dependent on the substance that is to be known, while worship is dependent on individual desire.

75. From discrimination or exercise of judgment is produced knowledge; when that has once been confirmed, in spite of disinclination on the part of the person, it cannot be prevented. With knowledge, illusion of the reality of phenomena is at once destroyed.

76. Thus a theosophist is successful in accomplishing what he was about, and attains perfect contentment. He is "delivered in life" waiting only for the consummation of his fructescent works.

77. A person of faith believing on the Reality of instruction received from a preceptor, should always with due discrimination and judgment enquire after, and become one with it, by concentrating his mind with earnest attention.

78. So long as he knows not self to be non-distinct from PARABRAHMA, he should constantly give himself up to meditation; and when that non-duality has been firmly established, there is no more necessity for thinking: he will then be freed from death.

79. A *Brahmachari* worshipper of non-distinction from self with BRAHMA, keeps that non-duality constantly in mind and is engaged in begging for his daily bread.

80. To worship in this way, or not to worship, or to do it in any other manner, proceeds from a person's desire which is its extraordinary cause, so that to remove that want of desire will make the current of the internal organ constantly assume the modification of BRAHMA.

81. As a person studying the *Vedas*, from the habit of constant study bereft of all doubts and mistakes, in dream



also is engaged in that study ; or like one engaged in repeating the sacred texts from desire, a worshipper, from the force of practice is engaged in meditation while in dream.

82. When contending knowledge is cured, and a person is always engaged in thinking of self, in dream also he acquires the habit of meditation.

83. Even during the consummation of fructescent works, from a good deal of faith, one is able to meditate constantly, and no doubts remain on that subject :

84. Like a woman fond of associating with her lover, though engaged in the performance of her household duties, is ever thinking of tasting the sweets of that illicit intercourse.

85. And though her household works are not managed *quite* irregularly yet they are only done in a perfunctory manner.

86. Like a house-wife busy with her household work, that other woman desirous of courting her lover's embrace can never show a similar attention or order and regularity in performing her duties, for she is wanting in earnestness :

87. So is a person engaged in meditation able to keep up a trace of the ordinary popular practices, and a theosophist is quite able to keep up with them, as they cannot destroy or affect his knowledge in any way.

88. The world is illusory and self is intelligence : in this knowledge there is no antagonism to popular practice.

89. A theosophist knowing the unreality of the world, still uses it, and knowing self to be intelligence is yet engaged in the usual means of that knowledge as in use among men :

90. Because the means to that end, mind, word, body and external objects he cannot do away with, consequently it is very natural that he should be using them.

91. One who by thinking, has his mind freed from its ever changing function is not a theosophist, he is called a 'meditator' ; for in determining the nature of external objects

which are in daily use, as a jar, etc., there is no necessity for making the mind so firm.

92. With the manifestation of the mental function once, a jar is known, why is not *Atma* who is self-illuminated to be discovered without the destruction of the mind?

93. If it be said, though BRAHMA is self-illuminated, yet the flow of the mental function directed to It, is called knowledge of self, but that modification of the mental function is liable to destruction every moment, consequently it is necessary to rest it on BRAHMA over and over. The reply is:—It holds equally true in the cognition of a jar, etc.

94. If you reply, after the intellect has discovered a jar to a certainty, even with its destruction, it is quite easy to cognise it again; analogy will draw a similar conclusion with regard to Self.

95. After the intellect has been once fixed in self, whatever may a theosophist desire, he is enabled to consider or meditate; and to say, what another has in mind.

96. And if like a worshipper, a theosophist engaged in meditation forgets the usual practices, it is then said to be produced from meditation, because knowledge never creates such forgetfulness of popular practices.

97. To a theosophist meditation is optional,—dependent on his desire, because emancipation results from knowledge, as mentioned in the *Shastras* over and over. “Knowledge produces non-duality.”

98. If a theosophist does not betake to meditation, but is engaged in the external practices of men, let him go on with them; for there is no impediment to his being so engaged in the daily routine of practice.

99. If for a theosophist to be engaged with worldly practices, you say, imply excess of attachment, the question is what do you call excess of attachment? If you refer to the sanction and prohibition of *Shastras* that does not apply to him.

100. One who has a conceit for his caste, station in life, condition, etc., to him only does that sanction and prohibition laid down in the sacred writings apply; but to a theosophist free from conceit, it is inapplicable.

101. Caste, station and the rest are from illusion attributed to the physical body, but to self, who is eternal and intelligence they belong not; and this is the firm knowledge of a theosophist.

102. No matter whether they practise profound meditation, works, etc., or not, from want of faith in the reality of the universe in their internal organ, they are called pure Theosophists and "delivered in life."

103. Works or no works can produce no injury to them, and meditation or no meditation, or recanting of sacred formulæ or its reverse, can produce neither benefit nor injury; for their minds are free from desire.

104. Self is unassociated, eternal intelligence; saving him, everything else is due to *Maya* or illusion, as unreal as things produced in a magical performance: when such an impression has been confirmed, there is no room for any desire to remain in the mind.

105. If therefore, for a theosophist there is nothing proper and improper, in short the sanctioned and forbidden rites can bring him neither merit nor demerit where then is his excess of attachment? That can only hold good in a person who has attachment, but to speak of excess in connection with him who has no attachment whatever, is illogical.

106. As in the absence of sanction or law, that excess does not hold good with regard to boys, so there being neither any rule nor prohibition, so far as theosophists are concerned, it is impossible to apprehend any excess of attachment in them.

107. If it be alleged, boys have no knowledge of what is lawful and unlawful, consequently the rule of sanction and prohibition does not apply to them; it may as well be said in

regard to a theosophist, that as he knows the unreality of this material expanse and reality of self and his non-distinction from BRAHMA, he has nothing lawful and unlawful; for that sanction and prohibition has been mentioned in the *Shastras*, only for the guidance of the less knowing, and no rules have been laid down either for theosophists or the ignorant.

108. \* Any one possessing the power of cursing and blessing another [so as to make them actually come to pass] should not be regarded as a theosophist; for the ability to curse and bless effectually is a result of devout and rigid austerities (*Tapasya*).

109. Nor shall knowledge be credited with powers like those which the supremely wise VYAS and others had, for they are the result of devout austerities. And that (*Tapasya*) devotion, which causes knowledge, has no such result: knowledge is its [only] product.

110. One who has achieved success both in devout austerities and devotion (the cause of knowledge) gets both the ability of cursing, etc., as well as knowledge; otherwise there does not follow one set of results from one sort of practice, when he betakes to the other for acquiring Self-knowledge. One engaged in practising the means of knowledge gets only knowledge as a result.

111. If you say, men conforming to no sanctioned practice and without any ability are spoken ill of by ascetics (*Yati*). That is not so very grave a charge, inasmuch as men devoted to sensual pleasures speak disparagingly of ascetics, thus each in turn is equally a subject of reproach from the other.

112. And those sensualists revile in this wise:—If ascetics betake to begging for the sake of enjoyment, wear the usual clothing, etc., for the sake of happiness, how astonishingly exquisite is their asceticism? Indeed under weight of asceticism has their indifference to worldly enjoyments succumbed!

113. If you say, to be thus reviled by ignorant persons can bring forth no injury to them, it may as well be said of a

theosophist, that the treatment which he meets with, at the hands of persons who consider self to be their physical body, etc., is of little import.

114. In this way, without removing external objects, as a means of knowledge, a theosophist is yet able to carry on the ordinary duties of a king and administrator or the usual popular practices without suffering any detrimental effect.

115. If it be alleged, after having discovered all material objects to be unreal, a wise person can have no more desire for them; the reply is, certainly it is so far true, but fructescent actions engage him either in meditation, or practice [common amongst men, as eating, sleeping and the rest] as he likes.

116. A devout worshipper should always betake to meditation, for like attaining the abode of *Vishnu*, through meditation he has become BRAHMA [by his knowledge of non-duality].

117. What is caused by meditation, should naturally be undone by its want? Hence a worshipper should always meditate; but after a person has known self to be no other than BRAHMA, if he were to abandon the means of knowledge, that would not destroy it.

118. Knowledge is only for the attainment of BRAHMA (not its cause), and it assures a person that he is so; therefore, in the absence of knowledge, and non-existence of knower, firm persuasion of the identity of self with BRAHMA is never destroyed.

119. And if you regard a worshipper to have accomplished his identity with the eternal PARABRAHMA what prevents you from looking dull and ignorant persons as well the lower animals from an equal accomplishment of their identity with It?

120. For, in the absence of Self-knowledge both are equally placed, so far as emancipation goes. As to beg for bread is better than starvation, so it is better to have recourse to meditation instead of doing nothing.

121. Instead of following the course of practice in vogue among the ignorant, to have recourse to the usual actions [sanctioned in the sacred writings] is preferable, better than that is the form of Personal worship, and Impersonal worship is the best of all.

122. So long as a person reaches not the portal of knowledge, his progression gets gradually advanced; but Impersonal worship is afterwards developed into Self-knowledge and counted as such.

123. As during the time of reaping results, a conformable mistake can be looked upon as correct proof, so is matured Impersonal worship equal to Self-knowledge, during emancipation.

124. If you say, a person inclined to a conformable mistake accomplishes the desired result by other proofs, what harm is there for worship becoming a cause of Self-knowledge by any other proof, during emancipation?

125. If any sort of Personal worship or recanting sacred formulæ, etc., by clearing the mind of all blemishes leads indirectly, *i.e.*, secondhand, to visible knowledge, and they are therefore regarded as its cause, yet as a direct cause of knowledge, Impersonal worship has many points of particularity.

126. That Impersonal worship when matured, ultimately leads to profound meditation, hence by profound unconscious meditation it is easily attainable.

127. After that profound unconscious meditation,\* has been thoroughly practised and one has become proficient in it, there remains only the unassociated Intelligence in the inter-

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\* When the mind comes to centre all its thoughts on the Impartite (Universal) Consciousness, after having surmounted the four obstacles, like the unflickering light of a lamp, by devout and profound meditation, it is called the (*Nirvikalpa Samadhi*) Unconscious meditation.

nal organ, and when by repeated practice that has been removed, he discovers his oneness with the SUPREME BRAHMA as expounded in the signification of "That art Thou?"

128. And the unchangeable unassociated, eternal self-illuminated Intelligence of PARABRAHMA is easily fixed in the intellect.

129. This has been fully declared in the *Amritabindu Upanishad*. Thus then, for the sake of acquiring Self-knowledge by means of profound unconscious meditation, Impersonal worship is the best and superior to personal, etc.

130. Those who undertake the Personal form of worship, heeding not what has just been said about the superiority of the Impersonal leading to Self-knowledge by its direct means of profound unconscious meditation, are best compared with the popular illustration of refusing to take what is in the hand and getting satisfied with licking it by the tongue.

131. The above illustration applies equally to those who are engaged in Impersonal worship leaving off discrimination of self. For this reason, worship has been laid down authoritatively necessary to those, with whom exercise of judgment or analysis for discrimination of self is impossible.

132. A person whose mind is distracted with several things, say accumulation of riches, aggrandisement of others, etc., has no possibility of acquiring Self-knowledge by due discrimination; consequently worship is essentially necessary to him, for clearing the internal organ of all blemishes and making it faultless.

133. But those, who are desirous of release, have been cured of unsteadiness or fickleness of mind [hence worship is not needed for them]. Their internal organ is simply enveloped in fascination, and discrimination of self is very desirable, as it is superior to all other means—for it easily leads to emancipation.

134. In evidence of Self-knowledge, as a means of the particular forms of emancipation mentioned in *Yoga* and *Sankhya*,

the *Gita* says :—“Whatever result is obtainable from *Sankhya*, is equally produced by *Yoga* ; therefore, he who knows them to be non-distinct, is a real knower of the purport of the *Shastra*.” (Chap. V., v., 5)

135. Nor is the *Gita* the only authority, for we find proofs to that effect in the *Sruti* :—“Knowledge of self is expounded in *Yoga* and *Sankhya Philosophy* as a source of emancipation. Here both the *Sruti* and the two above-mentioned Systems agree, but in matters where they disagree from the *Sruti* they should not be considered as proofs.

136. A person unsuccessful in maturing worship in his present life, attains the abode of *Brahmā* after death, and in a subsequent, emancipation, \*from Self-knowledge.

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\* “*Om* is BRAHMA, and you should look upon its alphabets, representing the SUPREME BRAHMA, to be non-different from yourself, and have your mental function so moulded after it, that it may remain fixed or impressed there. No other meditation can equal this : and in his work on *Quintuplication*, SURESWAR has particularly dealt on it. Though many of the *Upanishads* treat on *Pranab*, yet the *Munduka* has particular reference to it : and from the annotations of the Commentator as well as those of ANANDAGIRI, the subject has been clearly explained. *Vartikara* [SURESWAR ACHARYA] has also adopted the same method in his work on *Quintuplication*.

Meditating on the mystic ‘*Om*’ can be done in two ways according to the *Upanishads* ; one is to identify it with the SUPREME BRAHMA, and thus to reflect and meditate profoundly on that abstract condition of impersonality which is devoid of qualities. The other is to meditate on BRAHMA with qualities (personal). Now the Impersonal BRAHMA is called the SUPREME BRAHMA, while that other is called the (Personal) BRAHMA with qualities ; and one engaged in the first sort of devotion obtains ‘release ;’ while to the follower of the second method can accrue the abode of *Brahmā*. Thus then, we find meditation of ‘*Om*,’ from a difference in the method and subject of worship, is divided into two sorts, of which the Impersonal alone will be considered here.



137. Whatever ideas take hold of a dying person's mind, after death he assumes that condition accordingly ; for concentration of mind invariably produces the result of similarity of condition.

138. The future life of the individual is determined by his good or bad thoughts during his last moments ; if that be certain, it is natural to infer that like a worshipper centering his east thoughts on this Personal worship, having his mind moulded after Him, the follower of Impersonal worship has his knowledge moulded after the Impersonal BRAHMA.

139. Emancipation and attainment of BRAHMA are only a difference in name ; otherwise both have for their signification deliverance, and like conformable mistake, are equally productive of result.

140. Though Impersonal worship is a variety of mental action, and not a direct cause of emancipation, yet it leads to knowledge by which ignorance is removed ; as meditation of Benares (which itself is not free) produces knowledge of BRAHMA.

141. In the *Tapaniya Upanishad* is thus mentioned emancipation produced as a result of Impersonal worship :—"With desire, without desire, without body, without senses, without

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For, the worshippers of the personal creator are actuated with a desire of enjoying the fruit of their devotion, and this they get by inheriting the blissful abode of BRAHMA ; and as that very desire stands an obstacle in the way of impersonal devotion, they are prevented from acquiring the necessary knowledge, and, therefore, subjected to bondage, and never freed. Now while enjoining the blissful abode of *Brahmā*, and sharing all enjoyments equally with *Hiranyagarbha*, if the individual acquires knowledge, he may yet be freed. But those who have no desire of inheriting the *Brahmaloka*, acquire knowledge here and are freed. Thus then, the results of the Personal worship are included in the Impersonal.—*Vicharsagar*, pp. 199-200.

any fear are the indications of emancipation in Impersonal worship.

142. According to the strength of worship is produced knowledge, the cause of emancipation. "Therefore, without knowledge there are no other means of emancipation," as mentioned in the *Upanishads*, implies no antagonism to worship.

143. For this purpose it is said "Worship without any desire of reaping its result produces emancipation" (*Tapaniya*). "And worship with desire leads to the abode of truth" (*Prashnopanishad*).

144. One who worships *Om* with a desire of being benefited, attains the abode of *Brahmā*, where after acquiring Self-knowledge he is released with its king, at the end of *Kalpa*.\*

145. The *Shariraka Sutras* (Chapt. IV., p. III., *Sutra* XV.,) mention the attainment of the abode of *Brahmā* as a result of Personal worship, according to the desire of the individual :

146. "From the force of Impersonal Worship after reaching there, he acquires Self-knowledge to be released with *Brahmā* when his time comes at the expiry of the *Kalpa*."

147. Worship of *Om* has everywhere been described as almost Impersonal. In some places, it is said to be Personal, and their results have thus been ascertained :—

148. *Om* is the proof on which rests both Personal and Impersonal forms of worship. This was the instruction given to MAHAKAM by PIPLADA in reply to his question.

149. Thus knowing *Om* to be the prop, whatever worship a person undertakes either of the Personal or Impersonal BRAHMA, he gets results according to his desire ; so said *Yama* to NACHIKETA (*Kathopanishad*).

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\* "A day and night of *Brahmā*, a period of 4,320,000,000 Solarsydereal-years of mortals, measuring the duration of the world, and as many, the interval of its annihilation."—WILSON.

150. To the worshipper of the Impersonal is produced visible knowledge of PARABRAHMA either in his present life or the next, or in the abode of *Brahma*; and the result of that worship can never remain unfructified :

151. Therefore one who is unable to weigh and make proper use of the arguments used, should constantly worship self, as clearly set forth in the *Atma Gita*.

152. For example :—“ He who is unable to know me manifestly, should depend on me without any fear and misapprehension, and when subsequently that has been confirmed, in due time, I shall appear unto him as the giver of result.”

153. “ As when a deep mine has been discovered, there is no other means save that of digging, for getting at the gem; so without reflection of self, there is no other means by which I can be manifestly known.”

154. How reflection of self produces visible knowledge of PARABRAHMA is thus being declared :—By removing the bit of stone in the shape of the physical body from the ground, and repeatedly turning the sod by the spade of intellect, mind is cleared of all-blemishes, and a person desirous of release is successful in discovering me—like the gem in a mine. And there is no doubt about it.

155. Advisableness of meditation for one not qualified to Self-knowledge is thus illustrated :—One who is not qualified in discovering PARABRAHMA should think and reflect “ I am PARABRAHMA.” Since unreal objects can be had from meditation, Why is the Real BRAHMA, who is eternal and free, should not be had in that way ?

156. From meditation, is gradually destroyed the usual knowledge of not-Self in self; and one who knows this and yet keeps himself off from meditation is a brute.

157. By abandoning conceit for the body, and cognising BRAHMA in self, *Jiva* becomes immortal, and enjoys the supreme felicity of BRAHMA in his present life.

158. Now for the result :—Having thoroughly understood the present treatise, who keeps it constantly present in his mind, is freed from all doubts and is delivered from metempsychosis, for his constant meditation and reflection of self.

## SECTION X.

### *Illustration by comparison to a Theatrical Performance.*

ILLUSORY attribution and its withdrawal, are now being introduced in opening the present treatise, with the view of helping the comprehension of self and enabling a pupil easily to acquire that knowledge. Prior to the evolution of the world there existed the one and secondless Supreme Self, full of bliss. Out of his desire, created He the world with *Maya*, and entered each individual in the form of *Jiva*.

2. Created He the superior bodies of *Devas*, and entering them, himself became *Deva*; in the same way, did he create the mean and worthless bodies of images and entering them, became their worshipper out of ignorance.

3. After having been engaged in several prior births till death, in worship, a person begets an inclination for Self-knowledge; subsequently by discrimination and exercise of judgment, when spiritual ignorance about the reality of phenomena and attachment to mundane enjoyments is destroyed, and associates removed, he knows self to be pure and eternal, and thus abides his time.

4. The Supreme Self is secondless and blissful, but to consider otherwise and to regard him as subject to grief and misery is called bondage; and to rest on his real nature is called emancipation.

5. Want of discrimination causing the bondage in self is removed by discrimination. Therefore it is imperatively necessary always to reflect on the points of resemblance and difference between *Jiva* and *Paramatma*.

6. Apart from the body and organs of sense and action, *Jiva* for his conceit of egoism is the literal signification of "I am I," the agent or instrument; and mind is his instrument of action. Actions produced by the internal or external functions are all his.

7. The internal function modified into "I am I" expresses the agent or instrument. And the external modification of 'this' discovers all phenomena.

8. Subjects of external knowledge are characterised with distinct properties: for instance, smell, form, taste, sound, and touch; and for perceiving each of them, we have five organs of external sense, which are called instruments of action accordingly.

9. Now the witnessing Intelligence or Supreme Self is the discoverer of *Jiva* as an agent, mental action, and of the five properties of objects abovementioned at one time.

10. As the light of a theatre discovers equally the proprietor, dancing girls, actors and spectators who have assembled to witness a performance; and when none of them are there, the light burns and illuminates itself:

11. So, sight, hearing, smell, taste and touch; and egoism, function of intellect, and phenomena are illuminated coetaneously by the light of Witnessing Intelligence;

12. And in their absence, it burns intensely and is as conspicuous as before.

13. From the incessant resplendency of the light of Uniform Intelligence, the individual intellect draws its powers of discovery, and assumes several modifications, just as dancing girls throw their figures in several attitudes to make it more attractive.

14. And the particular distinction is this:—Egoism is the householder; objects resemble the audience; intellect, *danseuse*; senses, musicians; witnessing intelligence, light. Such a theatre is fit for the intellect to dance in.

15. As the light in the theatre though confined in one spot illuminates the whole place equally, so the Witnessing Intelligence though resting quietly, discovers internally and externally at the same time.

16. ('Internal' and 'external' have reference to the

relation of the body: the first stands for egoism, etc.; and the second, objects situated external to the body).

17. Though Intellect is situated inside the body, yet in connection with the sensory organs it repeatedly pervades external objects which it seeks to cognise; and its fickle and unsteady nature discovered or illuminated by the Witnessing Intelligence is from illusion attributed to the Witness in vain,—for it is steady and tranquil and has no wavering fickleness.

18. As by moving the hand to and fro, in a few rays of fixed light entering a room through a crevice, makes that light appear to be moving, while virtually it is fixed:

19. Similarly the Witnessing Intelligence though situated in its own site, and neither gets in or out, is apt to be taken for the unsteadiness of intellect,—as going out and coming in—which virtually it never does.

20. That Intelligence has neither any locality external nor internal, which belongs to the Intellect. And when the interminable associates of intellect are destroyed, it rests in the resplendent effulgence of its own light.

21. Though after destruction of all associates, in the absence of a province, it is impossible for its manifestibility to continue everywhere, yet in the presence of a practical province its pervasion is admissible from that relation.

22. Like Its pervasion, PARABRAHMA is everywhere a witness. As Intellect is capable of going either internally or externally everywhere, whatever may be the time, and however distant a subject may be which it wishes to take cognition of, so does PARABRAHMA, for It is the witness that discovers all phenomena, and the intellect is a mere reflected shadow of Its intelligence.

23. Whatever objects with form, etc., are cognised by the intellect, they are all discovered by PARABRAHMA, as their witness; though virtually, He is beyond the reach of word and intellect.

24. It may be contended, since Self is beyond the reach of word and thought how is he then to be grasped? Cease doing it then. Discrimination of the Reality of Self and unreality of the material universe, removes the perception of its being something tangible; and when it has ceased to exist to all intents and purposes, then as the residue of its destruction, Self is manifested in the form of truth, and thus continues to subsist.

25. No proofs are necessary to make Self visible, for he is self-illuminated. And if proofs be needed to help the intellect, repair to a professor and receive instruction from him in the *Sruti*.

26. Having in the aforesaid manner taught the means of discriminating Self to a superiorly qualified person, another method is now being pointed out for the benefit of others who are incapable of practising it.—Those unable to cast away material perceptions, should take protection of their intellect. Because as through that intellect all objects, both external and internal, are known, and the Supreme Self as their witness is dependent on it, therefore is he to be inferred as such witness.

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## SECTION XI.

*Brahmananda.\**

(a) *Yogananda.*

[WITH the view of producing an inclination in the pupil to study the work, its importance is thus set forth]:—I shall now speak of BRAHMAIC felicity, which being known, a person abandons all works, as they are based on ignorance, and experiences happiness by becoming BRAHMA.

2. To demonstrate the truth of the assertion "knowledge of BRAHMA destroys ignorance together with its product the objective world, and procures emancipation," the author quotes two texts from the *Taittiriya Upanishad* "A knower of BRAHMA attains the Supreme BRAHMA." "A knower of Self surmounts all grief." And explains them in the following wise:—One who knows BRAHMA acquires the supreme blissfulness of BRAHMA; and one, who knows Self to be infinite, surmounts all grief, inasmuch as any ill befalling one connected to him fails to affect him. If it be contended, the word 'Supreme BRAHMA' in the first passage cannot have for its signification felicity, but that it expresses secondlessness: therefore to remove such a misapprehension it is said, BRAHMA as Self is the essence, and a theosophist knowing his oneness with It experiences happiness, and save this knowledge there are no other means capable of producing it.

3. When a theosophist rests on the Supreme Self knowing him to be non-distinct from his individual Self, his fears

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\* The five following treatises are all explanatory of BRAHMAIC felicity, for which they have been laid down as so many chapters of one book "Brahmananda." Now the felicity which arises from concentration of the mind (*Yoga*) is also included in it, and this is the subject of the present work. It is proper here to observe that instead of following the author's classification we would go on with the serial number of the Sections, otherwise the *Panchadasi* (composed of fifteen works) would be incomplete.

cease; and one who does not, but believes them to be distinct, is subject to fear.

4. "Notwithstanding the practice of religious observances and meritorious works in a prior state of existence, this knowledge of distinction (duality) has been the cause of fear; and for that fear of *Brahma*, Air, Sun, Fire and Death are engaged in their several spheres.

5. "After the cognition of the felicity of BRAHMA, a person is no more affected with any fears concerning the present or future. For a theosophist is never distressed with thoughts of good actions left undone and bad deeds done, like the common run of humanity; [inasmuch as he knows Self to be actionless, and no doer or enjoyer.]

6. "Abandoning works good and bad, such a theosophist, remembering his non-difference with BRAHMA is always engaged in meditating on Self, and actions (good and bad) done and looked upon as Self.\*

7. "Visible knowledge of the Supreme† Self destroys all maladies of the internal organ, clears away doubts, and extinguishes good and bad works.

8. "And for surmounting death, there is no other means save the knowledge that each individual Self is BRAHMA; it weakens the fetters—passions and desires—removes misery and prevents metempsychosis.

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\* How are actions regarded as self? When virtue and vice, or merit and demerit have equally been discarded, they can no more cause any pain; moreover, works are the result of the physical body, with its organs of action and sense, and a theosophist sees self everywhere. For "whatever is, is self," so that for want of distinction between him and works, they are regarded one with him.

† The word "Supreme" need not unnecessarily create an anthropomorphic deity, what it is very apt to signify. what is sought to be conveyed is the infinite superiority of self over *Hiranyagarbha*, etc.

9. "That knowledge enable men of tranquil mind to be above pleasure and pain even in the present life; and neither bad nor good works done or left undone bring forth any pain."

10. Are these the only proofs? No. Knowledge of Self as a source of destroying ignorance and removing worthless and harmful works is amply testified in the *Sruti*, *Puran*, and *Smriti*. As for instance, "When a person knows full well the physical body, he knows the truth, and when he mistakes it for Self, suffers pain." "A knower of BRAHMA is never subject to death; stupid and ignorant persons are re-incarnated to suffer in a subsequent sphere of objective existence." "Those among the *Devas*, who know BRAHMA, become one with the Supreme Self." "Those, who know their individual Self to be one with BRAHMA, enjoy all manner of temporal happiness" (*Sruti*). "Self is present everywhere in all material objects, as they are in him; and a person engaged in considering his oneness with BRAHMA, attains emancipation." "BRAHMA, the Universal Witness, when seen as Self, destroys ignorance together with its product, the source of all harm." So say the *Puran* and *Smriti*. [Therefore] knowledge of BRAHMA destroys all injurious and harmful works and produces felicity."

11. There are three distinct varieties of felicity, *viz.*, BRAHMANANDA, VIDYANANDA, and VISHAYANANDA. Of them, the first is now being considered.

12. BHRIGU, the son of VARUNA, hearing the indications of BRAHMA from his father, ceased regarding the foodful, vital, mental and cognitional sheaths as BRAHMA, and identified blissfulness with It. [The subject of the discourse between the father and son, who was being instructed in knowledge of BRAHMA, ran as follows; "From whom all living things have sprung into existence, continue to exist, and unto whom after death return, know that to be BRAHMA." This indication of BRAHMA does not apply to the several sheaths, foodful and the

rest, consequently after abandoning them, blissfulness was ascertained to be BRAHMA.

13. If it be asked, how did BHRIGU connect blissfulness with the indication of BRAHMA? The reply is, inasmuch as all creatures owe their existence to the gratification of sexual appetite, and after being born, continue to live by means of temporal enjoyments in the shape of food, etc., and in death enter into a condition of blissfulness resembling that of profound slumber, therefore blissfulness is BRAHMA.

14. [This is further corroborated by a passing reference to the conversation of SANATKUMAR and NARAD (*Vide Chhandogya Upanishad*, Chap. VIII)]. "Prior to the evolution of the elements, and their products,—viviparous, oviparous, etc., and the threefold entities,—knower, knowledge and the object to be known, there existed the Supreme Self, unlimited by time and place, *i.e.*, infinite." And in *Pralaya*, they—knower (internal organ) knowledge (modification of the mind) and the object of cognition (jar, etc.)—are absent.

15. The cognitional sheath is the knower; the mental, knowledge; and sound, form, etc., are subjects of cognition. They did not exist prior to the evolution of the universe. [That is to say, *Jiva* with his associate of intellect, forming the cognitional sheath, derived from the Supreme Self, is the knower; the mental sheath is knowledge; and sound, form, taste, smell and touch are the well-known properties by which objects are known—all these being products could not exist prior to the cause from which they are derived, and from that cause—the Supreme Self—they are not distinct.

16. Thus, in the absence of the three entities (knower, etc.) the secondless Supreme Self is perfect, [*i.e.*, unlimited by time and place,] and this is easy to understand. When is He experienced? In profound unconscious meditation, dreamless slumber, and in fainting swoon that Self is experienced as secondless. [To a theosophist accustomed to practise unconscious meditation, and to the generality of men

profound slumber and fainting fits are trite examples. For, after recovering consciousness, the common experience is absence of recollection of what passed in the interim; and that recollection of the total disappearance of phenomena proceeds from the abiding Intelligence or consciousness which is no other but BRAHMA, the Supreme Self. In the same way, in the twilight of creation—prior to the evolution of the elements and their products—as there was nothing to limit, It is therefore said to be perfect.]

17. [If it be contended, BRAHMA may be perfect and infinite, but that does not imply supreme felicity; to clear such a misapprehension it is said:—What is perfect is full of bliss and no happiness is to be found in what is finite and limited by the three distinctions of knower, knowledge and the object to be known; therefore, as BRAHMA is secondless, It is full of bliss. So spoke SANATKUMAR to NARAD when he came to enquire of Self-knowledge to remove his extreme unhappiness.

18. Though NARAD was well read in the *Puranas*, *Vedas* and the other *Shastras*, yet was he devoid of Self-knowledge, consequently felt very miserable. (*Chhandogya Upanishad*, Chapter VII.)

19. Previous to his studying the *Vedas*, he was worried with the three varieties of misery,—personal, accidental and elementary,—but subsequently in addition to them, the pain attending study, and the mortification of forgetfulness, besides censure from one superior in learning, and the feeling of pride towards his inferior—all these—come for his share.

20. Then he repaired to the sage SANATKUMAR and said. “*Bhagavan!* I am extremely miserable, do impart me the necessary instruction that I may surmount all grief.” And the sage replied, “Happiness is the only remedy.”

21. Inasmuch as worldly enjoyments are covered with thousand miseries, it is proper to regard them as such; there-

fore what has already been said about finite substances containing no happiness holds true.

22. If it be contended, material objects as they are finite may be devoid of happiness, but the secondless Reality is also similarly conditioned; if it were otherwise, one should have experienced that felicity, and since such experience is wanting, it cannot be present. Then again, the admission of its experience involves duality, for there must be a knower to experience felicity, and the subject of knowledge. Thus will duality be established, antagonistic to the secondless, non-dual BRAHMA and injurious to It.

23. [To this the *Siddhanti* replies.] The secondless is not the seat of, but happiness itself. The same cause which makes the secondless happiness, prevents it also from being its seat or receptacle. If proofs be wanted, they are not necessary, because BRAHMA is self-illuminated.

24. And regarding the selfmanifestibility of BRAHMA I admit your words as proof, inasmuch as you confess the secondlessness, but contend only for an absence of felicity.

25. If you say, you never intended to admit the secondless BRAHMA, but simply referred to our words, to advance objections against them; then say what existed prior to the evolution of this vast material expanse?

26. Whether in that prior condition, there existed the secondless BRAHMA, or the objective world, or something different from both? Now something different from duality and non-duality is inadmissible, for it exists nowhere. Duality could not exist prior to the secondless BRAHMA, as that had not yet been ushered into existence, consequently you are forced to fall back upon the secondless.

27. If you say, this only establishes the secondless BRAHMA analogically, and not by inference. May I then enquire of you whether you call that to be an argument based on reason and analogy which is with or without illustration? There does not exist a third form.

28. An argument without inference and example is worthless. Therefore in connection with the first variety (*i. e.*, with example) adduce an illustration that will be conformable to the sacred writings.

29. If you say, like the imperception of phenomena in profound slumber, cyclic periods of destruction are secondless, owing to similar imperception; then the question for you to answer is, whether in regard to profound slumber being secondless, you refer to your own slumber or that of another person for an example. If your own slumber be the example of secondlessness, what is the illustration of that slumber? Do reply.

30. If the profound slumber of another person be regarded as such example, how grand is your device? A person who knows not his profound slumber can have very little knowledge of it in another.

31. Just as in my own case, I do nothing while sleeping, so in the case of another, when he is actionless, that is his profound slumber; if you draw your inference in this way, that necessarily amounts to an inferential admission of the self-manifestibility of your own profound slumber.

32. And that self-manifestibility is such a condition where no sensory organ can go, and of which there is no example, yet it cannot but be admitted.

33. If you say, let profound slumber be secondless and self-manifested, but how can there be any felicity in it? The answer is, since there is no misery, you are constrained to admit the existence of felicity in profound slumber.

34. Where is the proof of absence of misery in profound slumber? Universal experience and the *Śruti* alike establish it. "A blind person forgets his blindness, one pierced in the ears forgets that he is so, and a sickman imagines in sleep that he is in health." And this is ratified by experience.

35. If it be contended, absence of misery does not amount to happiness, for in stones, etc., misery is absent yet

there is no happiness. Such a contention is untenable and extremely opposed to profound slumber—the subject of dispute.

36. Presence of happiness and absence of misery can be inferred from the appearance of a person. The usual marks by which one or the other, or both, are made out, are too well-known, so that the face may properly be regarded as the index of what a man has for his share; but so far as stones are concerned, from an absence of the usual signs by which happiness or its reverse can be traced, it is impossible to conclude that misery only is wanting in them.

37. Individual happiness and misery are a matter of personal experience, and they cannot be inferentially known; but like their presence known from experience, their absence is known too.

38. Thus then, like the perception of happiness, want of misery in profound slumber is likewise established from the same source (experience); and for such absence of misery, it must be admitted as a condition of uninterrupted felicity.

39. If that condition of profound slumber were not one of felicity, what necessity would there be to undergo trouble and expense for making the bed soft, neat and tidy to induce sleep?

40. If the bedding be looked upon as a means for the removal of pain, it is natural to believe its capability of producing happiness in a bed-ridden patient by removing his pain. And in health—in the absence of pain attending illness, the necessity for its removal is likewise wanting—that bedding and the rest are the means of procuring happiness.

41. But since such happiness of profound slumber is accomplished by the usual means—bedding, cot, and the rest, it must be material. To such a contention, the reply is, whether happiness preceding the advent of sleep, or during it, is considered material? The *Vedantin* inclines to the first view, and says happiness felt prior to the advent of sleep may



be declared material, *i.e.*, derived from material resources—bedding and posture.

42. Now for the second query. Happiness attending profound slumber is not due to any cause. Then, knowledge of the usual means, bedding, etc., is wanting, consequently the happiness felt cannot be ascribed to them as its source. But it may be argued, if the happiness of profound slumber be not material, *i.e.*, uncreate and eternal, why is it not experienced like material enjoyment? Because the sleeper who experiences that happiness in sleep, being immersed in happiness, it is not perceived like happiness proceeding from material enjoyment. Hence it is said, prior to sleep, the intellect of the sleeper approaches the felicity produced from bedding, etc., and subsequently during slumber, is immersed in exquisite felicity.

43. To be more explicit.—*Jiva*, engaged in work during the hours of wakefulness, gets tired, and repairs to his bed for sleep; the fatigue, produced from work, is removed, and with the return of mental quiet, brought about by rest, he feels the happiness caused by the bedding, etc.

44. What is the nature of material happiness? Pain following an ungratified desire in the shape of material acquisition (say wealth, etc.,) is experienced by the individual during the course of his daily labor, for destroying which he repairs to his bed; his intellect is now directed inwards where it meets with the reflection of natural felicity [ of Self ]; and this reflection of felicity is material happiness. Here too, after experiencing that material happiness, the individual who experiences it, as well as his experience and the subject of that experience, subject him to work and fatigue.

45. And for the removal of that labour and fatigue, *Jiva* runs at once into the blissfulness of BRAHMA to be one with It. As in the *Sruti* “Pupil! then (in profound slumber) *Jiva* merges into BRAHMA to be one with It.”

46. Five examples are adduced in the *Sruti* to illustrate

the blissfulness of profound slumber, *viz.*, of the eagle, hawk, infant, emperor, and *Mahabrahmana* (an eminent *Brahman* learned in the *Shastras*). These are:—

47. Just as an eagle, with its leg tied to a string round its keeper's wrist, tempted to fly hither and thither at the sight of prey, but unable to find any comfortable resting spot alights upon the hand where the other end of the string is attached:

48. So is the mind of the individual (his associate), for the sake of experiencing the fruit of actions, good and bad, *viz.*, happiness and misery, engaged between the hours of dreaming slumber and wakefulness, and after the consummation of fructescent works, merges into Ignorance, his formal cause. Then with the dissolution of the mind, *Jiva*, a form of its associate, becomes the Supreme Self.

49. Like the hawk tired with flying in the air in quest of food, vehemently bending its way towards its nest for the sake of rest; *Jiva* (reflection of intelligence with the associate of mind) desirous of the blissfulness of Self at once repairs to the region of the heart for profound slumber.

50. Just as an infant, suckling its mother's breast to the fill, lying in a soft bed, and having neither any discrimination of 'I' and 'mine,' nor any desire and passion, is the very picture of happiness;

51. Or like an emperor, satiated with all sorts of human enjoyments, feeling himself supremely blessed;

52. Or like an eminent *Brahman*, learned in self-knowledge, experiencing happiness after reaching the confines of blissfulness derived from knowledge of his oneness with BRAHMA; do all individuals attain the felicity of BRAHMA in profound slumber.

53. But it may be asked, why other examples are excluded, and allusion made only to the infant, emperor and an eminent *Brahman*? Because, the happiness of an infant, emperor and a *Brahman* devoted to BRAHMA is proverbial, while the

condition of other persons is only miserable. Persons wanting in discrimination are apt to conclude the condition of an infant to be happy, while those with an ordinary amount of discrimination consider a king to be happy; but the really discriminating person knows for certain that happiness belongs to him who has cognised Self to be no other than BRAHMA; and the rest are miserable, for they are affected with passions and desires which give them no rest. They are, therefore, not proper illustrations to explain the felicity of profound slumber.

54. Let infant and the rest be happy, but what connection is there between them and a person in profound slumber? "Like the happiness of an infant, emperor and a Brahman devoted to BRAHMA, a person in profound slumber attains the blissfulness of BRAHMA." And "like a fond husband embracing his dearly beloved wife, knowing neither out nor in, but experiencing happiness; a person in sleep, having merged into BRAHMA, knows neither out nor in, but is transformed into blissfulness."

55. As the word 'out' in the illustration includes all places from cross-ways to the narrowest lane, and 'in' has reference to household work and inside the house; so are subjects of the waking condition and dreams respectively called 'out' and 'in.' Because dream is the impression of objects seen during wakefulness, and manifested inside the vessels of the body.

56. In profound slumber "a father is no more a father." This and similar other *Sruti* texts, shew that the individual loses his ordinary condition, and the usual relation of father and son, brother and husband is no more perceived then; so that, there remains the condition of BRAHMA.

57. The conceit that "I am a father," etc., is the source of happiness and misery according as it fares well or ill with his relations, but when it is destroyed [and the illusory attri-

bution of Self to not-Self beginning with son to nothing is removed] a person surmounts all grief.

58. "During profound slumber when this material expanse has disappeared temporarily into its formal cause, Ignorance abounding in darkness, the individual for this envelopment of ignorance (*Prakriti*) enjoys felicity." So, says the *Kaivalya Sruti* (*Atharva Veda*).

59. And this is alike corroborated by universal experience. For a person on rising from sleep exclaims,—“I was happy in sleep and knew nothing then.” In this manner, the happiness felt during sleep and want of knowledge or ignorance of what happened then, is remembered by him.

60. Since there can be no recollection of substances which one has no experience of, it is natural to infer the presence of experience in connection with the recollection of happiness in profound slumber; hence it is said, experience of happiness and of ignorance are both present then. If it be contended, the mind is in a state of abeyance in sleep, consequently in the absence of its instrument, how can experience be possibly present? To such a contention it may be asked, whether the instrument of experiencing happiness, or the instrument of ignorance is meant to be absent? Both of them are untenable. Because, happiness is self-manifested intelligence and stands in no need of any instrument. And Self who is intelligence is manifested in the form of bliss; and from that self-manifested bliss is discovered ignorance which envelops it.

61. Nor can it be contended, that the admission of the self-manifested happiness of profound slumber does not necessarily amount to Self being the blissful BRAHMA: for in the *Bajsaneya Upanishad* we read “Intelligence is the blissful BRAHMA.” Therefore that self-manifested happiness is no other but BRAHMA.

62. Since experience and recollection have invariably the same seat, it may be argued that the usual experience of a person on rising from sleep “I was sleeping happily and

knew nothing then" being remembered by the sleeper (the predicate of the word cognitional) he is their experiencer. To avoid such a misapprehension, it is said, inasmuch as the internal organ (a product of his associated ignorance) merges into or disappears in ignorance, *Jiva* with the associate of the internal organ is not the experiencer of happiness or ignorance. In other words "I knew nothing then" is an inferential proof of the presence of ignorance in profound slumber experienced by the sleeper and recollected immediately on his waking; and in the absence of ignorance it is impossible for him to say so; then again, as both the demonstrator or witness of that ignorance (the cognitional sheath) and its proof (the mental sheath) are so transformed that they abandon their respective forms and rest in the shape of the cause-ignorance; therefore, intelligence, associated with the internal organ, can never be the instrument which experiences it. Why? Because sleep is said to be the condition of destruction of both (the cognitional and mental sheaths, and that sleep is ignorance.

63. If it be asked, since the cognitional sheath is literally wanting in profound slumber during the time when felicity and ignorance are both experienced, how can it be credited with the power of remembering them with the return of wakefulness? Just as butter liquifying with heat is restored to its original consistence by the action of cold; so from the exhaustion of fructescent works in the hours of wakefulness, the internal organ disappears in sleep to be again modified into the shape of the internal organ from the force of the fructescent during the next waking condition, and thus appears in the gross condition; for which self, the associate of the internal organ, is also converted into the consistence of the cognitional sheath; and that Self in the first condition of profound slumber when his associate has been destroyed is called by the name of 'blissful sheath.'

64. That is to say, immediately prior to profound slumber that modification of intellect which combined with the re-

reflection of happiness, subsequently disappears in sleep in connection with the (reflection of happiness) and is called the 'blissful.'

65. The blissful sheath, a product of the modification of intellect with the reflection of happiness directed internally, (an associate of ignorance together with its impression) experiences the felicity of BRAHMA in profound slumber by means of a subtle modification of ignorance combined with the reflection of intelligence.

66. If it be asked, like the expression "I feel happy," used by individuals in waking condition, why is not a similar conceit present in connection with the profound slumber? Because, modification of ignorance is subtle, and of intellect, apparent: as declared by persons well-read in the *Vedanta*.

67. For authority to prove what has already been said about the blissful sheath as the experiencer of the blissfulness of BRAHMA by a subtle modification of ignorance, the *Mandukya* and *Tapniya Upanishads* are cited:—"The blissful [sheath] is the agent and instrument, and respecting the felicity of BRAHMA it is the enjoyer." Self who has assumed one form, or blended with, ordinary intelligence in profound slumber is full of bliss; for he enjoys felicity by the modification of reflected intelligence.

69. To be more explicit.—In the waking condition Self who is regarded as BRAHMA, ("That art thou,") and one with the cognitional, vital and mental sheaths; who has eyes, ears, etc.; who is earthy, watery, aerial, fiery and ethereal, and not; full of desire and free from it; full of anger and without it, as cited in the *Sruti*, is separated from the associates of mind and intellect in profound slumber and assumes one form; like flour ground out of a handful of rice where the separate form of each grain is lost.

70. In the waking condition, the mental function assumes the modification of a jar to cognise it; but in sleep the jar is no more cognisable; it is then said to be non-existent as an

object of cognition, and the mental function or intellect blends into intelligence to be one with it: just as drops of rain falling from the clouds are solidified into hail-stones.

71. And this intelligence (in which the mental function has blended) is in common parlance said to be the witness and free from misery by the *Vaisheshikas* and others who are ignorant of the drift of the Sacred Scriptures for an absence of the usual modifications of misery in profound slumber.

72. For tasting the blissfulness of BRAHMA in profound slumber, intelligence reflected in the modification of ignorance is the principal means. But it may be asked, if *Jiva* enjoys such felicity in sleep why does he abandon it and get up from sleep to be a subject of misery produced from his connection with home, family and the rest? Because, bound as he is by the chain of actions—good and bad, he is constrained to abandon that BRAHMAIC felicity after having tasted it as a result of good *Karma*, to wake up for tasting the misery incidental to every human being\* [as a result of past misdeeds].

73. To this effect the *Kaibalya Sruti* says, "From the effect of works of prior births a person reverts from profound slumber to dreams and wakefulness."

74. Even after waking, a person experiences for a short

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\* Just as a child leaving its mother's lap is seen to go out in company with its playmates, and when tired with play returns to the mother to experience felicity; so is profound slumber the house; ignorance (cause-body) mother; its projection, lap; and the internal organ with reflection of intelligence projected, or evolved out of ignorance, the child, which is engaged in the province of wakefulness in play, in company with playmates in the form of fructescent works; and when these works are exhausted during waking hours and dreams, feeling tired retires to its mother's lap to experience felicity in profound slumber and thus forgets fatigue and toil; till roused by the call of its companions again to play and stir out of doors in wakefulness and dreams.

time the impression of BRAHMAIC felicity he had been enjoying while asleep. How is it known? Because, without conceiving of any subject, the mind remains unoccupied; and for this state of (mental) indifference,\* he feels happy.

75. Controlled by their actions—good and bad, all creatures are subsequently (while awake) subjected to a variety of grief; and thus forget the blissfulness they had enjoyed for a short time while sleeping profoundly.

76. Therefore, their need be no more contention about the presence of felicity in sleep. Each day, both in the beginning and termination of sleep, every individual has a partiality for it: under such circumstances where is the man of good intellect who will say nay? In other words, every man has a partiality for sleep, both prior to it and at its end; and as in the beginning the usual bed is laid, and after sleep is over, he is yet unwilling to part with the felicity he was enjoying, for which he remains silent, hence there can be no question about it.

77. If what has just been said about the experience of BRAHMAIC felicity after the close of sleep when the individual rests in silence and contentment be a fact, where then is the necessity for the Sacred Scriptures or instruction from a *Guru*? As even without them, idle persons will be successful in attaining that felicity.

78. And the *Siddhanti* replies:—If a person would know the felicity of profound slumber to be Self, and no other than

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\* A person on rising from sleep experiences neither pleasure nor pain; in short, both happiness and its reverse are then absent, for which, it is called the state of indifference. Similarly in wakefulness when both happiness and grief are absent, it is called 'indifference.' In happiness there arises passion or desire, and in grief envy or spite; therefore, absence of desire and envy caused by their respective instruments—happiness and grief is 'indifference' or resting in contentment.



BRAHMA, his emancipation is certain, inasmuch as that ignorance which would fix limits and enjoin him to practise sanctioned works will be destroyed; thus far you are correct. But it is impossible to know BRAHMA without the help of the Sacred Writings and instruction from a Professor.

79. Now I know BRAHMA from what has fallen from your lips; how then can my emancipation be prevented? Just as an ignorant person after having heard something from another considers himself to be learned [as in the following example]:—

80. A rich person once observed in reference to a Pandit, who had studied the four *Vedas*, that he was fit to be rewarded with wealth amply; an ignorant person, present then, hearing that the *Vedas* were four in number, stepped forward and exclaimed, "I know the *Vedas* are four from what you have just said, so please give me money too." And you resemble him.

81. If it be said, that the ignorant person knew nothing of the *Vedas* except their number, then inasmuch as your knowledge of BRAHMA is imperfect [your emancipation is not certain and resemblance with him is complete].

82. If you say, since the *Vedas* have their individual distinction apart from number, and none whatever between Self and BRAHMA, who is impartite bliss; and there is not a particle of ignorance left in you about this knowledge; the illustration which I have adduced is not an apt one; nor can your knowledge be imperfect inasmuch as in respect to the impartite blissfulness of BRAHMA (which is devoid of illusion and its product) neither imperfection nor its reverse is possible:

83. May I then enquire of you, whether you understand the signification of the words impartite, etc., or simply read them? If you read them without comprehending their meaning, your knowledge is necessarily imperfect.

84. Even if you understand what they signify from the

help of grammar, etc., there yet remains the visible knowledge of BRAHMA to be acquired; thus your imperfection is a fact, and it cannot be gainsaid. Till you know that you have nothing proper to do, nor any desired object to acquire, your knowledge of BRAHMA is imperfect.

85. Know then, whenever any happiness is felt apart from any subject, it is the impression BRAHMAIC felicity.

86. And when after the acquisition of an object, desire or it having ceased, the mental function directed internally receives the reflection of felicity from self, it is called (VISHAYANANDA) Material felicity.

87. [Excepting the three varieties of felicity, *viz.*, of BRAHMA, impression and reflection, there is not a fourth variety present in the world. The felicity discovered in profound slumber, and which is self-manifested is called BRAHMAIC felicity; whatever happiness is experienced in the condition of indifference immediately after rising from sleep, is independent of any subject of cognition, for which it receives the name of impressional felicity (VASANANANDA);—because, the mind has not been thoroughly roused into its normal activity so as to pervade any subject. And that happiness which proceeds from the acquisition of a desired object, from the reflection of the

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\* With the acquisition of a desired object, active quality of the mental function, which had produced desire, ceases; and from its good quality following the knowledge of acquisition is manifested the felicity inherent in intelligence associated with the (desired) object. Now this modification of the mental function has been produced from the object desired, consequently it is called VISHAYANANDA. Or knowledge of the desired object removes the modifications of desire; and with its removal, other modifications directed internally arise, by which felicity associated with the internal organ is discovered; and this internally directed modification, or the reflection of felicity in it, is known severally as 'material happiness,' 'reflected happiness,' and 'little happiness.'

felicity of Self on the mind directed internally is called reflected happiness, or as it is otherwise known, temporal or material (*Vishayananda*). These are the three forms of happiness universally felt; beyond them no other variety is recognised. But here it may be contended, that in a previous portion of the present treatise (vide VII. ante) the second finds no mention and *Vidyananda*—felicity produced from Self-knowledge—substituted for it, so that we have an antagonism. Moreover, further on will occur passages like these: “from the force of practice as a person forgets its individuality or sense of Self (egoism), a proportionate keenness of perception will be developed to enable him to infer his own happiness.” “Similarly during the state of indifference he avoids all impressions of happiness;” so that we have two more varieties added to the tripartite classification given here. Then again *Atmananda*, *Yogananda*, and *Adwaitananda* are also mentioned, and the first and the last have each a section devoted to them. Thus we have here three distinct forms of happiness and to say, that beyond the three with which the text opens there is not a fourth variety is clearly inconsistent; therefore the subject requires a passing consideration. It would appear subsequently (Sect. XIV. v. 2), that like reflex happiness or better still, enjoyment of felicity produced in connection with material objects, happiness proceeding from self-knowledge is only a modification of the intellect, and the two are not distinct from each other. In the same way, for an absence of distinction between ‘own happiness,’ ‘principal happiness,’ ‘self-happiness,’ ‘happiness following mental restraint,’ ‘secondless blissfulness,’ and BRAHMAIC felicity, the apparent antagonism is cleared away. That is to say, the threefold classification mentioned here embraces all other varieties of happiness elsewhere cited. This is more clearly established in the following wise:—“As forgetfulness of egoism or individuality” follows as a result of the practice of *Yoga*, the Yogi experiences the felicity peculiar to such mental restraint and which is no other

but his 'own happiness.' "Where no phenomena are manifested, where there is no sleep even, the happiness present in that condition of mental restraint (*Yoga*) is the BRAHMAIC felicity" as KRISHNA spoke to ARJUNA. Now this BRAHMAIC felicity is not distinct from 'own happiness;' so is 'principal happiness' one with felicity of BRAHMA; because as the source of 'reflex' and 'impressional happiness,' BRAHMAIC felicity remains self-manifested. Similarly the blissfulness of Self, and the 'secondless blissfulness' are all forms of BRAHMAIC felicity].

88. Of the aforesaid three forms, that which is self-manifested, and gives rise to material and impressional happiness is fit to be known as the blissfulness of BRAHMA.

89. Having established the blissfulness of profound slumber to be the self-illuminated intelligence of BRAHMA, by the help of *Sruti* texts, logical conclusion and experience, listen to the means of recognising that felicity of BRAHMA in that other condition—of wakefulness. [In the *Sruti* occurs the passage "During sleep when this vast material expanse disappears into its formal cause ignorance, the individual experiences bliss by the envelopment of ignorance." "I was then sleeping happily" is an illustration of recollection of happiness which the sleeper exclaims immediately on getting up; had there been no happiness he could not have said so, thus leading to the only logical conclusion of the presence of happiness; and as the mental function is in abeyance then, consequently it could not take cognition of that happiness, for which it is said to be self-manifested].

90. The same felicity which receives the name of, BRAHMANANDA in profound slumber, is called the 'cognitional sheath' in connection with the dreaming and waking states. A difference in seat produces a difference in name.

91. Wakefulness has its seat in the eyes; dreams, throat; and profound slumber, the lotus of the heart. But 'eyes' here

indicate the whole body; for during wakefulness the whole body from head to foot is pre-*ved* by intelligence.

92. And like an ignited ball of iron [in which the fire and iron though distinct appear one] that intelligence is from illusion, recognised one with the physical body, and used so. As "I am a man."

93. "I am indifferent to pleasure and pain;" "I am happy;" "I am miserable;" these are the three conditions experienced by humanity. Of them happiness and misery are a result of good and bad works, while indifference proceeds naturally; [inasmuch as Self is neither an agent nor doer of works, so that they cannot affect him].

94. Happiness and misery are of two different sorts as they are produced either from external objects of senses or internal (mental) enjoyment; and the intervals between happiness and misery—when the mind rests in contentment—represent the state of indifference.

95. When a person exclaims "Now I have no anxiety and care, but am happy," he expresses the natural blissfulness of Self during the state of indifference; so that even in wakefulness there is manifestation of 'own happiness'; and it is proper that one should know this.

96. But for the presence of a subtle form of egoism in the happiness discovered in the condition of indifference, it is not the principal felicity of Self, but only its impression.

97. Now for an example as to the difference between 'principal happiness' and its impression. As the sensation of cold communicated to the hand by the contact of a jar filled with water is not water, but its quality, from which the presence of water is inferred:

98. So, from repeated practice as egoism is forgotten, wise persons with keen preception infer own happiness.

99. After the mental function has ceased to take cognition of things which are not-Self, and become moulded in the shape

of BRAHMA, so that Self appears one with It; then from repeated (skilful) practice of profound meditation, the individual forgets egotism and tastes the supreme bliss. But this does not signify that sleep is such a subtle condition of egoism. Because though the senses cease to carry on their respective functions there is no want of mind in sleep; and because profound sleep is said to be the resting of the intellect in its cause, ignorance. The presence of mind in sleep is proved by the body not falling to the ground. That is to say, when in profound slumber egoism disappears, the body of the sleeper is seen to fall to the ground, but here it does not; consequently there is no dissolution of egoism, but it rests in the form of the internal organ.

100. "Whatever happiness is felt during profound unconscious meditation, when there is neither knower, knowledge nor the object to be known,—and which is not sleep too,—it is the BRAHMAIC felicity," So spoke KRISHNA to ARJUNA. (*Gita*, Chap. VI).

101. [The *Gita* text is now being set forth :—]

"The person of tranquil intellect, gradually restrains the mind by resting it on Self\* and abandoning other thoughts."

102. Mind is naturally unsteady and fickle, and liable to be acted upon by the usual objects of cognition through their individual senses; and when it has discovered their unreality, it is finally led by those objects themselves to show an utter disregard for, or indifference to them; thus impeded or restrained it becomes subservient to Self, tries adequate means to fix all thoughts exclusively on him, leaving everything else. In this manner, a Yogi through the force of practice comes to rest his mind tranquilly on Self.

103. A Yogi free from sin and fascination, and with the

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\* Resting on Self is to fix the mind on the grand truth "All this is indeed Self, and beyond him there is nothing."

mind tranquilized, knows to a certainty "Indeed all this is [BRAHMA;]" and experiences undecaying and pure bliss.

104. When from constant practice of Yoga, the mind has been restrained so as not to be led away by sensuous objects; and from profound meditation the internal organ has been rendered pure, the Yogi sees Self as intelligence and feels contentment in him—not in external objects.

105. While resting on Self, he experiences infinite happiness—happiness capable of being grasped by the intellect, though supersensuous [*i. e.*, independent of any subject of cognition by the senses]; so that the internal organ never leaves Self to pervade any thing else.

106. Thus having acquired visible knowledge of Self, he disregards all other acquisitions as inferior; and with the internal organ firmly seated on Self even the pangs of death are unable either to disaffect or move his mind so as to leave Self.

107. Know it to be a form of pain-destroying Yoga. [In short, whatever mention has been made of the particular conditions of Self (beginning with v. 101), come under the category of Yoga; know it by the indication of painlessness, or properties antagonistic to pain]. And that Yoga it is proper to practise with a mind free from pain.

108. A Yogi freed from the obstacles which attend the practice of Yoga, always seeks for Self, and knowing his oneness with BRAHMA experiences ineffable and supreme bliss.

109. Just as sea water removed drop by drop by means of a straw\* may ultimately lead to its being dried [in an im-

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\* A bird of the species *Parra jacana* deposited her eggs on the sea coast, but they were washed away by the waves, causing much annoyance to her. She resolved to run it dry, and took hold of a bit of straw by which she commenced operating, removing each time a few drops; other birds saw the hopeless task she

mense distance of time]; so does the practice of Yoga unattended with pain produce mental restraint in a subsequent period of time.

110. Nor is the *Gita* alone in mentioning it, for in the *Maitrayniya sakha* of the *Yayur Veda*, the sage SHAKAYANYA in his discourse with BRIHADRATH speaks of BRAHMAIC felicity in connection with profound meditation.

111. Just as fire deprived of fuel subsides into its cause heat [and its characteristic glowing ceases]; so from the exhaustion of its modifications, the internal organ subsides into its cause. [That is to say, when from the practice of profound meditation the internal organ has been thoroughly restrained, and eased of its natural fickleness—modifications of its active quality—it rests in its cause the good quality, which alone remains].

112. To one desirous of finding out Self, and who for that purpose has reduced his mind to its cause, and subjugated the senses, so as not to allow them being turned away by sensuous objects, happiness produced as a result of his good *karma* appears unreal—for it is material.

113. Virtually mind itself is this material world, and every endeavour should be made use of to render it faultless [by the several means discrimination, indifference and the rest]. For

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was bent in carrying out, tried to dissuade her, but in vain. At length they too were moved to join her; this novel spectacle affected NARADA, who sent *Garuda* to their help. This produced the desired result; the sea was made to restore the missing eggs. What is meant here to be conveyed is that like the bird engaged in its self-imposed task entailing immense labor and time, steadily bent after it, feeling neither pain nor getting disheartened till relieved by the assistance of *Garuda*; a person bent in restraining his mind receives the kind assistance of ISWARA, and his ultimate success is certain.



it is a golden truth, that results follow according to the nature of the mind—(subject thought of).\*

114. Earnestness of the mind destroys both good and bad works as mentioned in the *Sruti* and *Smriti*. "As fire destroys in a blaze the filaments of cotton which crown the tops of certain reeds, so does knowledge, all de-merit." "All sins are removed by meditating on BRAHMA in the fourth quarter of night." A person with contentment of mind sees BRAHMA in Self and exclaims, "That am I;" and experiences ineffable bliss.

115. Just as in ordinary persons wanting in self-knowledge, the mind is apt to be drawn away by sensuous objects; if a like attachment to BRAHMA would take place, where is the individual that would not be freed from consecutive re-births?

116. Mind is either pure or impure; these are its two varieties. Impurity results from passions and desires, and purity, in their exclusion.

117. Mind is the cause of metempsychosis and emancipation. Attachment to material objects (temporal enjoyments) is the source of bondage, as its reverse,—emancipation.

118. That happiness which results from the practice of profound meditation, when the mind cured of its blemishes and thoroughly restrained, firmly rests in Self is so uncommon that it is impossible to be described, but capable of being realized by the mind.

119. Though profound meditation cannot last infinitely yet during its stay for short periods (of which there is no impossibility) the felicity of Self is ascertained.

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\* Just as pure water appears colored blue from the color present in its associate; so is the mind—a product of the good quality of the five elements—converted into the shape of the object thought of; therefore when a person is constantly thinking that he is *Jiva*, his mind is modified, accordingly; similarly, "I am ISWARA" results from the thought of non-difference between Self and BRAHMA. And the results are different too.

120. The reason why a person of faith, bent after the practice of profound meditation, always experiences that felicity of BRAHMA, is because after having once ascertained it [while in his meditation] he is led to believe in its continued presence at other times too—when he rises from his meditation.

121. So does he, during the condition of indifference discarding all impressions of felicity, contemplate on the primary or chief blissfulness of Self.

122. Just as a profligate woman, even in the midst of her household work, mentally dwells on the pleasure experienced in company with her lover :

123. Does a man of faith, with tranquil mind, believing in the Reality of Self, internally taste the supreme felicity of BRAHMA, even in the midst of the usual practices [eating, etc.,].

124. 'Tranquil mind,' is thus explained :—

To turn the senses away from their several subjects and to restrain them with a predominating desire of finding out the natural felicity of Self.

125. Like a person carrying a heavy load on his head, finding rest by easing himself of [and depositing it on the ground], one, who has discarded the world and cut off all connections with it and its goods, exclaims "Now I am at rest." Such a modification of the intellect is expressed by the afore-said word 'faith.'

126. Just as a person who has found out rest in the manner above explained is bent after the enjoyment of that one and primary blissfulness of Self during the condition of indifference ; so does he diligently attend to it, even in the midst of happiness and misery which follows as a result of his fructescent works.

127. Just as one bent after immediate self-destruction in fire, considers dress and ornaments which cause delay in carrying it out as his enemy ; so does a person of discrimina-

tion in quest of self-knowledge consider temporal enjoyments inimical to him, and find them all faulty.

128. But in respect to those other enjoyments not inimical to Self, and the exquisite felicity naturally belonging to him, he is found to take hold of them by his intellect one after another ; just as the crow uses its eyes.

129. That is to say, as the sight of a crow is influenced by one eye at a time, so that when the left eye sees, the right does not, and *vice versa* ; similarly does the intellect of a man of discrimination take hold of one set of enjoyments ; for which it is said to come and go between them, one after another.

130. A knower of Self enjoying such happiness proceeding from material objects not inimical to him, and the felicity of BRAHMA ascertainable by means of the utterances of the *Upanishads*, knows both of them, as much, as are they known by persons acquainted with the popular and *Vedic* languages.

131. The same cause which enables a man of discrimination to experience or know both material and BRAHMAIC felicities, prevents him from being affected with any misery that may fall to his share as a result of fructescent works subsequent to knowledge, as he used to be, ere gnosis had arisen. In short, even in the midst of misery his perception of the blissfulness of Self remains unimpeded, just as by immersing half the body in water one feels both cold and hot at the same time.

132. As in wakefulness, he experiences that BRAHMAIC felicity constantly, so in dreams too it is ever present : for dreams are a product of impression of objects seen while awake.

133. Impression of ignorance is also a source of dream ; hence in common with the ignorant, a theosophist experiences both happiness and misery in dream—a product of the impression of ignorance.

To sum up then :—

The present treatise *Yogananda* forms the first chapter of BRAHMANANDA ; it deals on the discovery of the blissfulness of Self as experienced by a *Yogi*, for which it is called the blissfulness of ' mental restraint.'

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## SECTION XII.

### (b). *Atmananda, or The Blissfulness of Self.*

HAVING in the previous section described the experience of felicity by a person of discrimination following mental restraint; this one will deal with the blissfulness of Self as cognised by an enquirer of self-knowledge with dull intellect, through the consideration of the word 'Thou.' With this purpose the author now begins with an explanation of the query set by his pupil:—Let those who practise *Yoga*, experience the blissfulness of Self as something over and above the impressional and BRAHMAIC felicities, but how would it fare with persons of dull intellect?

2. And the *Guru* replies:—

Persons of dull intellect are not qualified for self-knowledge. From the force of good and bad works they inherit bodies according to their deserts, to die and be born over and over. Hence there is no necessity for ascertaining what becomes of them.

3. If it be said, kindness of a professor to all creatures is proverbial, and that actuates him to impart the necessary instruction to those seeking for knowledge, hence there is already a necessity. [The professor now enquires:] Say then, whether that person of dull intellect is an enquirer of self-knowledge or averse to it?

4. If he is averse to enquire after self-knowledge, he should practise adequate works and worship; [one desirous of obtaining the abode of *Brahmā* should have recourse to worship; and works are necessary for him who desires the abode of heaven]. If he is an enquirer, with intellect dull, he should be instructed by the door of self-blissfulness—in short, by the consideration that his individual blissfulness is no other but BRAHMA:

5. As set forth by YAJNAVALKYA in his discourse with his wife MAITREYI.—“ Know my dear, that husband is not dear for the sake of husband’s enjoyment ;” but because he contributes to the happiness of the wife.

6. Husband, wife, wealth, horse and cattle, *Brahmana*, *Kshetriya* ; the several abodes—heaven, etc.; *Deva*, *Vedas*, and the elements—earth and the rest ; in short all objects of enjoyment are dear because they are beneficial to Self.

7. When a wife is desirous of her husband, she loves him ; and when he is hungry, or otherwise employed, or confined in bed with sickness, he desires her not.

8. Therefore it is evident, that the love which a wife bears to her husband is not for his sake, but for her self-gratification ; in the same way does the husband express his fondness for her only for the gratification of his desire and not for her sake.

9. But it may be contended, let their individual desire be the incentive for one liking the other, how is it possible for both of them being actuated by the same desire at one time ? Surely if self-gratification were concerned in it, that would render such desire being present in one and absent in the other. To this the reply is,—both are actuated by the gratification of their individual desires.

10. For example, a child kissed by the father cries with pain caused by the beard pressing against its cheek ; yet instead of desisting he continues his kisses not for gratifying the child but for his own sake.

11. Gems and wealth have no desire of their own, yet a person protects them with care and affection, not for their sake, but for his own benefit.

12. Bullocks and other beasts of burden are never desirous of carrying any burden, yet they are so used by traders. Here the subject of affection for carrying weight is the tradesman’s and not the beast’s.

13. "I am a *Brahmana*, and qualified to worship." Whatever contentment follows from worship done with a motive of reward, can only be felt by a *Brahmana* who has the above conceit for his caste; but caste (which is insentient) can never have any such experience of contentment.

14. "I am a *Kshetriya* and that is why I am a ruler." Here the happiness is felt by the king and it properly belongs to him; but the insentient (warrior) caste is no more a king; nor does it feel any pleasure naturally connected with that high position. The same holds true with *Vaishya* and other castes.

15. Desire of obtaining the blissful abode of heaven, *Brahmā*, etc., does not cause any benefit to the several abodes themselves; but to the individual who has recourse to adequate works and worship for inheriting them.

16. SIVA, VISHNU and the other *Devas* are worshipped for the destruction of sin; that worship procure them no benefit, for they are sinless; but to the worshipper, it is beneficial.

17. Neglect of studying the *Vedas* on the part of a *Brahmana* is very injurious as it reduces him to the level of the "fallen;" but does not affect the *Vedas*, and it does not matter whether they are read or not; only those qualified to study will incur de-merit, and be reduced to the condition of one who has lost caste from neglect of the initiatory observances.

18. Moreover, all persons are desirous of obtaining a place of rest, of quenching thirst, preparing food, drying clothes, etc., thus shewing a necessity for the elements—earth, water, fire, etc., wherewith to gratify their desires; but they (elements) have no such desire.

19. Master and servant, have each his desire of benefiting self; just as the servant serves his master for the sake of gold which goes to benefit him, so is the master benefited by the services of the servant.

20. So many illustrations have been adduced with the purpose of enquiring into the applicability of the rule that everywhere, in all our practices (eating, etc.), for this love of Self, every thing is dear to us; and the mind should be properly impressed with it.

21—22. If it be contended, affection for all substances as they are conducive to the benefit of Self does not necessarily constitute affection for him; because there are four varieties of it, and this one is distinct from them. Therefore a dissenter asks of what sort is that affection for Self spoken of in the *Sruti*? Whether it is in the form of passion, faith, devotion or desire? Of them 'passion' would only be applicable to wife, etc.; 'faith' for sacrificial works; 'devotion' would have *Guru, Deva*, etc., for its subject; and 'desire'—for a thing which one has not got already. Thus then, affection cannot possibly include all conformable things and make them its subject. To this the *Siddhanti* replies:—Let the modification of the good quality of the internal organ which follows happiness only, be called affection then.

23. That [does not necessarily convert affection into desire; for desire at first pervades the subject of happiness which we have not got, whereas affection has for its subject both the got and ungot varieties of happiness, inasmuch as in happiness already present, and when it has been destroyed, there is never wanting affection for Self. This then is the difference between affection and desire. Just as food and drink are dear, for they are associated with and are means of happiness; so for Self being dear, will like them, be a means of happiness?

24. [If then] like food and drink for being dear, Self be regarded as an adequate means of happiness who would be the enjoyer? Regarding food and drink, the substances of enjoyment are the associate for which they are said to produce happiness; but in respect to Self there is no associate in the shape of enjoyable substances, consequently no means



of happiness too. With this purpose the *Siddhanti* asks his opponent, if for Self being dear, he be the means of happiness, who will be the subject of that affection—in short the enjoyer? No one; because apart from Self there is no enjoyer. If it be said, for his being dear, Self is fit to be a subject of affection; then the reply is, to regard the same subject both as action and actor simultaneously implies the presence of properties opposed to each other, hence it is absurd to hold Self as both the subject of benefit as well as the benefiter at the same time.

25. There can only be affection for happiness derived from temporal enjoyments such as wealth, wife, children and the rest, and not its excess. Self is exceedingly dear, hence love of Self is infinitely superior to it. Then again, material happiness is apt to change its site, sometimes pervading one set of objects, which no sooner got possession of, than hungering for others, it does not remain fixed as a rule, which affection for Self never does; therefore love of Self is said to be superior to all.

26. Abandoning one variety of temporal (material) happiness, men are always found bent after the enjoyment of another; but Self is neither capable of being abandoned nor is he acceptable, hence Self-love cannot be said to change.

27. Nor can it be said, Self is fit to be disregarded like a bit of straw; inasmuch as he is not a subject of either being abandoned or accepted. Because he\* who is to disregard Self is one with him.

28. If it be contended, that the assertion "Self is not a subject of being abandoned" does not hold true; for in illness and anger men are found to express a desire of death, so that

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\* *Jiva* is reflection of intelligence; his individual self is indestructible intelligence, which is naturally one with him, for which he cannot disregard Self as something distinct and separate like a bit of straw.

from hatred, Self is abandoned. The reply is, that desire caused by hatred has for its subject the gross physical body,—different from self—and the wish to die can only affect it, but not Self who is indestructible.

29. The physical body—which is parted company with at death—is not Self; but its relinquisher—different from it—[*Jīva*] is; and as there can be no hatred regarding the relinquisher, there is therefore no abandonment of self-love in the desire of death.

30. Thus having established the truth of the *Śruti* texts regarding YAJNAVALKA'S address to his wife MAITREYI commencing with, "the husband is not dear to the wife for his desire" and ending in "for the gratification of self-desire all are dear to him," the subject is further illustrated by argument.—Husband, wife and the rest, in short all the materials of happiness, inasmuch as they contribute to the welfare of Self are held dear. As the son is dearer to the father than the son's friend; so for their relation with him, all subjects of affection are extremely dear to self.\*

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\* To a theosophist, self is very dear for his being eternal bliss; but with the common herd, the rule is otherwise; ignorant of his natural blissfulness, they are deluded to hunt after temporal enjoyment, which receiving reflection of happiness from him, tempts them to the belief that it is supreme felicity; and to regard with affection the internal organ, which receives that reflection of happiness, the senses situated close to it, and the vital airs, as they are directly related to Self. Now the physical body is incapable of receiving the reflex happiness, so that it has no direct relation with Self: on the contrary, there is a second-hand, indirect or mediate relation between him and the physical body, through the subtle body which is immediately connected with him on the one hand and the physical body on the other. Similarly son, wife, etc., are connected by means of the physical body, as their friends are by them; so that the comparative scale of affection proceeds at a progressive ratio of increment in the proportion of the connection of a thing with Self: that is. to say, Self is the

31. On appealing to universal experience it is found that the wish to be always, is the predominating idea uppermost in humanity, and its reverse—not to be—is nowhere prevalent. For instance, “may I live always in happiness, etc.” So that here also extreme self-love is manifested.

32. In spite of the authority of the *Sruti*, argument and experience, there are many who from ignorance, or incapability of comprehending *Sruti* texts regard Self as subordinate and inferior to son, wife, etc. :

33. And cite as their authority the text of the *Aiterya Upanishad* where it occurs “Self is born as son.” So that here son is spoken of as the principal Self:—

center, things closely connected are more loved than those situated at a distance and connected through the second-hand instrument of another ; this is why a son is more loved and held dearer than his friend, whose connection is only second-hand through the connection of the son. But it may be asked since Self is all-pervading and naturally blissful, consequently we should expect an equal amount of affection everywhere, and neither excess nor its reverse, as is here pointed out. The reply is very simple ; it has already been said, that the internal organ receives the reflection of his felicity, because it is transparent ; or what amounts to the same thing, from a preponderance of the pure good quality. A jar is insentient, it abounds in darkness, consequently it cannot receive that reflex happiness, hence it is not dearly loved. Upon the capability of receiving this reflex happiness from Self depends the direct relation of a substance with him ; and that relative who is beneficial or conformable to the internal organ with its reflection of intelligence is said to have an affection for substances ; and on the difference of its associate in the proportion of its conformableness or its reverse, depends the proportion of excess or diminution of affection. All this refers to the ignorant ; but to a theosophist who is devoid of the distinctions created by knower, knowledge and the object to be known, in short who regards him as unassociated, perfect bliss, there is neither diminution nor excess ; he sees Self as the center of affection and full of felicity, equally present everywhere.

34. Which means that the Self in the shape of son acts as the substitute of the father, for performing meritorious works, and subsequently in dotage, that other Self (the father's) considering himself benefited by the good deeds done by the son, dies to reap their results; and believes himself to have achieved success in all that was necessary to be done.

35. Of that inferiority of self to son, wife, etc., passages abound in the *Purans* too. For example. "One without a son has no abode hereafter." Since son is the primary self a son-less father (though) having his own Self) has no future abode to inherit after death. Then again the *Sruti* says:—"Learned men speak of a son instructed in the *Vedas* as beneficial to his father's hereafter."

36. Human happiness is capable of being reaped by son only and not by any other means. To a father without son, the usual means, wealth, etc., are a source of creating indifference. A son educated in the *Vedas* is said to be the means of procuring a future abode for his father. "Thou art BRAHMA" and similiar other sacred texts are pronounced by a dying father to instruct his son.

37. Now this inferiority of self to son, etc., does not rest entirely on the *Sruti* and other proofs but likewise on popular practice where this superiority is equally admitted.

38. [For on referring to it we find], a father facing death, and undergoing privations to acquire wealth, that his wife and son may live, (after his death) in happiness, and be free from misery. Thus son and wife are superior; otherwise he would not be so mindful of their happiness at the cost of so much hardship and labour to self.

39. The *Siddhanti* admits the truth of the *Sruti* assertion about the superiority of son to Self and confirmed by popular practice too. He says: Yes what you say about this superiority is true. If it be apprehended, this admission will create discord with those other passages where the superiority of Self (as witness) has been maintained, then the reply is, that

does not necessarily reduce Self into a subordinate position inferior to son and the rest. On the other hand, to establish the superiority or primary importance of a subject practically used as self three varieties of *Atma* are spoken of, *viz.*,—secondary—with the modification of quality;—unreal; and primary.

40. As for instance "DEVADATTA SINHA." Here the first word is the name of a person, and the last stands for lion—a beast of prey; but for the presence of the attributes of the latter in the person called DEVADATTA, they are attributed to him, and the two are non-distinct; similarly Self and son are naturally distinct (like DEVADATTA and lion) but for the attribution of Self to son they are regarded one and non-distinct; for a like modification of quality as in the instance under illustration, the identity of self with son is called *Gouna*\* or secondary.

41. Just as the stump of a tree taken for a thief, cannot possibly be a thief for the distinction between a tree and a thief, and it is unreal; so for the distinction between the five sheaths and the witnessing intelligence, (Self), the attribution of Self to them is unreal.

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\* Words are capable of being understood either by the primary force inherent in them which is the principal modification, or from the force of 'indication,' from the perquisites of quality. Now this qualitative signification is called *Gouni Britti*, for instance "DEVADATTA SINHA." Here for the presence of bravery etc., which are characteristic of the lion, to call the person DEVADATTA 'lion' signifies that he is brave. Similarly in regard to Self, whose literal signification is witness, that witness is the principal Self; but in the attribution of unreal qualities to Self, for instance that he is the doer of works for present or future benefit—depends his connection with son, etc., which cannot literally signify Self—hence the signification of son, and the rest as Self (for this modification of quality) is called the secondary Self or Self with quality, (*Gaunatma*).

42. No distinction is seen between the witness (Self), and other things, as manifested in respect to the secondary Self (son, etc.); nor is there any difference like the unreal Self (the physical body); because there does not exist any thing different from him. And as he is internal to them all, he is necessarily the primary or real self.

43. For this threefold difference, each individual takes that to be his primary self which he has learnt from practice. That is to say, ordinary persons devoid of self-knowledge follow the usual practice, connecting wife, son, body, etc., with Self and believe them to be real; but a theosophist regards every thing else to be unreal, save BRAHMA, the witness. Thus for a difference in practice, whether it be popular, *Vedic* or that of a theosophist, either son, wife, etc., or the physical body, or the witness is regarded as the principal self.

44. [Accordingly we find] in the case of a person in death-bed, his son, wife, etc., appear as the proper parties to look after the house and property and they are his secondary self; because they are desirous of surviving him: but neither the witness (real Self) nor the physical body (unreal Self) are fit for such work, inasmuch as the former is unchangeable, and have no desire, while the latter in confronting death is reduced to helplessness; consequently son and the rest appear as the principal self.

45. For example:—"This reader is fire." Here if the literal acceptance of fire be taken, the sentence loses its meaning; because fire is neither capable of reading nor of pronouncing, and one who can read is the fit person, therefore it would signify, "Boys reading." And this is meant.

46. Similarly, in the ordinary phrase "I have been reduced in flesh and it is necessary that I shall be stout in body," the connection of self with the physical body (their identity) is proper; but for the purpose of regaining flesh it is not necessary that the son should be fed with good food, etc.; hence body is the principal self.

47. "I will practise religious observances to obtain the blissful abode of heaven;" here the agent is the cognitional sheath and it is fit to be regarded as self, but not the physical body. For all desire of material enjoyments are abandoned [which are gratifying to the physical body] and recourse had to the practice of rigid austerities enjoined by religion for benefiting the cognitional sheath in the shape of the desired abode in heaven.

48. "I am bound and will try to be freed." [When a person possessed of the four means of knowledge is desirous of release, then by the help of the preceptor and the sacred writings as to the signification of the transcendental phrase "That art Thou," he obtains visible knowledge of his oneness with BRAHMA, discards the idea of his being an agent and instrument, and exclaims "I am BRAHMĀ."] Here it is proper to connect the witness with pure Intelligence and not the cognitional and other sheaths. In the *Sruti*, Self is spoken of as BRAHMA thus: "BRAHMA is knowledge and bliss." "Self is infinite, internal, perfect, and full of knowledge."

49. Just as *Brahmanas* are qualified to perform the sacrificial ceremony known by the name of *Vrihaspati*, which no *Kshetriya* nor *Vaishya* can; a king, the installation ceremony (*Rajsuya*); and *Vaishya*, the sacrifice called *Vaishyastom*, which no other casteman can; so in respect to the secondary, unreal and primary selves, each has adequate superiority in his own sphere when used properly.

50. [To be more explicit]:—

In uses adequate to and proper for Self there is excessive love; in substances which are not-self but beneficial to him there is only affection; and those other things which are neither Self nor beneficial to him have neither love nor its excess (both are wanting) in them.\*

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\* Things which are subjects of desire are called conformable. Happiness, and want of misery, and their means are objects

51. And those things are divisible into two varieties according as they are either objects of disregard or of hate. For instance, straw and rubbish deposited on the roadside come under the first variety; while tiger and other ferocious animals inasmuch as they cause injury are objects fit to be hated. These are the four sorts of things, to wit:—

52. Self (the dearest), things beneficial (dear), worthless and hateful. But there is no such rule in them that one particular object is the dearest, another dear, a third worthless and fourth hateful; on the other hand, that depends upon action, according as they are beneficial or otherwise.

53. For example:—When a tiger confronts a person with a view of devouring him, it is hateful; but when it returns baffled it is worthless; when wheedled into sport to excite pleasure then it is loved. Thus the same animal from a dif-

desired; of which acquisition of happiness and cessation of misery, or its want and their means—these four—are adequate objects of desire and called conformable. But there is this difference between them: Self who is supremely blissful, and wanting in misery is extremely conformable, and for his being the subject of exclusive affection he is said to be very dear; happiness procured from works of the present or past life as it is non-eternal and costs us much trouble and misery is called more conformable, hence for its being the subject of a higher degree of affection than its means which are painful, is said to be dearer; and the means for happiness, and cessation of misery, which are naturally not wanting in either of them, but are helpful to their production, (hence conformable) are merely dear for being the subject of only a slight degree of affection. Beyond these four no other object is ever desired, for which there is no other conformable substance; but differing from it and the unconformable are the inimical, that is to say, inimical substances are never desired, for which they are no subjects of affection and consequently are dear neither. But as they are the subjects of disregard and hate, consequently they are either worthless or hateful.



ference in its action is respectively the subject of hate, disregard, and affection.

54. If it be contended, to admit the presence of the three aforesaid qualities in the same substance will do away with established usage. The reply is, usage is regulated not by the individual quality but by the force of indication. And the indications are friendliness, hostility and their absence. [That is to say, friendliness or conformability to happiness is the indication of affection; what is hostile to happiness and brings on pain is the indication of hate; and what is neither friendly nor hostile indicates worthlessness].

55. To sum up then: each individuated Self is the dearest, and those related to him are dear, and substances different from them are either hateful or worthless;—for they are productive of pain, or incapable of causing either happiness or misery. These are the four separate forms of things regulated by popular usage according to their different uses, and beyond them there is not another. So says YAJNAVALKYA TOO.

56. It is not to be imagined that the above doctrine 'Self is most beloved' finds mention only in the *Brihadaranyakopanishad*; other passages to that effect occur in the *Punisvidha Brahmana*. For instance:—"Who is dearer than son, house, land, cattle and riches, who is more internal and dearer than the senses, more internal than son and the rest—that Self most intrinsically situated to them all—is the dearest or most beloved."

57. If the purport of the *Sruti* be duly considered, it will be found, that the witnessing Intelligence alone is Self, And that 'due consideration' consists in discriminating the five sheaths foodful and the rest and things subordinate to or included in them, and ascertaining their difference from Self; what is internal to them is Self. In this manner to know him by inference is meant by the verb 'to consider.'

58. How can a substance internally situated be seen? In this wise:—That self-illuminated intelligence which discovers

waking, dreaming, and profound slumber—their appearance and disappearance—is Self.

59. All substances of enjoyment from the Vital air\* (*Prana*) to riches are more or less close to Self, for which they are more or less dear to men.

60. A son is dearer than riches, and the physical body is dearer than son. In the same way, the senses are dearer than the body, mind dearer than the senses, and Self dearest in comparison to mind.

61. Though excessive dearness of Self is established in the *Sruti* and other proofs, yet it is a matter of dispute between the wise and ignorant, and for the purpose of settling it, the *Sruti* cites it as an example. If it be asked what does that dispute prove? It proves Self to be the dearest.

62. A theosophist says "of all visible objects Self is the dearest." But ignorant persons say, son, wife, etc., are the dearest, and the witness (Self) for the sake of enjoying them is dear.

63. A pupil qualified for self-knowledge and a dissentient person both regard something other than Self to be dear. A theosophist replies to them in such a manner as to enable the former to have a correct knowledge of Self but to the latter it is a curse.

64. He says:—"That dear of yours will make you cry." [In short, if both of you look upon son, wife, etc., as objects of affection and hold them dear, their death will make you weep.]

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\* Here mind is meant by Vital air or *Prana*. Because it is the receiver of reflected happiness of Self, and is the contröller of the senses, for which it is the Lord. When mental distraction is caused by disease of the eye, etc., a person says "if the diseased organ could go I would be happy;" therefore, the mind is to be taken for *Prana*. Then again, as the mind can neither remain in or depart from the body living *Prana*, that is another reason why mind is to be accepted as the meaning of Vital air.

How can the same reply apply both to the pupil and his opponent? Because discrimination enables the former to see the defects present in his own view of the dearness of son. [As set forth in the three following verses.]

65. Till a son is born to them, the parents are very miserable; even after conception, the mother is liable to suffer from the pangs of abortion and child-birth.

66. If the delivery be natural and free from mishaps, planetary influence makes the child sick and causes much anxiety to the parents. Subsequently when it grows up to youth, without profiting by the instruction given from the fifth to the sixteenth year, and turns out a stupid young man that is another source of uneasiness. Similarly after being initiated into the rites of the sacred thread, to continue in ignorance of self, as to remain unmarried after having learnt the *Shastras* are all sources of grief to them.

67. Then again, after having settled in marriage life to turn into the paths of immorality and vice causes much uneasiness, likewise does his poverty. On the other hand, if he grows rich and dies, the parents suffer intensely, so that actually there is no end of their sufferings [commencing with gestation till the period of his death].

68. [What has been said in respect to son, applies equally to wife, riches and the rest. They are faulty too, so that the pupil] abandons all affection for them and knowing to a certainty his individual Self to be the seat of supreme affection is ever and anon engaged in discovering him.

69. [So far then applies to the pupil. Now in regard to his adversary, the theosophist's reply that "your dear will make you cry" is thus being fully set forth]. A dissentient person fond of dispute never abandons the view or side he takes from his animosity to a knower of Self. Such a one either inherits hell or is made to pass through successive re-births in the several grades of animal existence, experiencing grief at the separation of the female partner by death, and

getting what it had no liking for. Hence the above answer "your dear will make you cry" is virtually a curse :

70. [For] a knower of BRAHMA is BRAHMA,\* therefore is he ISWARA ; and what escapes his lips must verily come to pass, so that dissenter surely suffers from the curse of the theosophist.

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\* A theosophist is BRAHMA, because the *Sruti* says, "A knower of BRAHMA is BRAHMA," and for his own experience of oneness with It. He is ISWARA, or Lord ; because excepting BRAHMA there is no other ISWARA. Or, as ISWARA the predicated intelligence of *Maya* for the knowledge of his identity with all selves is their collective aggregate and free ; so in a theosophist for a similar knowledge of his identity with all selves he is their collective aggregate and free ; and like the discovery of uncovered BRAHMA to ISWARA, the predicated intelligence of *Maya*, in the form of his own self, it happens to a theosophist too. Thus then for a similar identity of quality also, a knower of BRAHMA is ISWARA. For example, a certain king and his queen had two sons, of whom the eldest inherited the whole state and ascended the throne, the youngest for his stupidity had to turn into a servant. Now between the brothers the difference in condition was extreme ; subsequently the youngest took the injustice done to him to heart, and wanted to share the ancestral property equally ; justice was on his side, and he recovered what was due to him, and was duly installed. In the same way, of the father BRAHMA and mother *Maya* two sons are born called *Jiva* and ISWARA ; of them the eldest ISWARA inherited the father's wealth in the form of ' being,' ' intelligence,' and ' bliss ;' and the mother's, in the shape of omnipresence, omnipotence and universal control. The youngest, *Jiva*, was deprived of his inheritance from stupidity arising from want of discrimination, and was subjected to experience happiness and misery as a result of works and worship : so that their mutual difference is extreme. Subsequently when he attains the usual means of self-knowledge (discrimination, etc.,) speaks to ISWARA thus ;—" I am ISWARA. Thou hast been enjoying the hidden treasure of blissfulness of our common Father,

71. One who worships the witnessing Intelligence, knowing that to be his dearest self, never experiences any pain; as happens to men holding wife, son, and temporal enjoyments dear, when they die or disappear.

72. For his being the subject of supreme affection Self is supremely blissful, and it is but proper so to regard him. As in the *Taiterya* and *Brihadaranyaka Upanishads* :—"From the happiness felt by the emperor of the universe to that pertaining to the position of *Hiranyagarva*, there is commensurate increase of happiness in the proportion as affection is present."

73. But it may be objected, if like knowledge, Self be naturally blissful, then as in all modifications of the intellect, intelligence is said to be present, there should likewise be blissfulness.

74. The reply is :—That is not possible. Because, a lamp is a form both of light and heat, but its light only pervades a room; like it, intelligence only is manifested and not blissfulness.

75. Just as the presence of smell, form, taste and touch in the same substance is recognised by the senses—one only by each—smell by means of the nose; form, eye; taste, tongue; and touch, skin; so of the two—intelligence and bliss—intelligence alone is manifested.

76. If it be alleged, Intelligence and bliss are not separate

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and after dividing the maternal property turnest me into a beggar asking me "To give all this to thee," and pointing the sanctioned works which I am to perform and the prohibited works which I am not to perform, thus veritably reducing me to the position of a servant so far as obedience to the *Vedas* is concerned; but now by the help of *Guru*, I will snatch from thee, the present fund of blissfulness, inasmuch as I have done away with our associate-created-difference of visibility and invisibility, etc., and joined intelligence with intelligence for they are one." In this manner does a theosophist become BRAHMA.

and distinct, but smell, form, etc., are mutually distinct; then the question is, whether that non-distinction of Intelligence and bliss exists in the witness (Self), or elsewhere—in the modifications of associate? [This is for the dissenter to answer.]

77. If the first view be admitted, then look at the identity of smell, etc., in the same flower too. And if you hold smell, form, taste and touch are distinct (for the presence of distinction in the several senses through which they are cognized), you should likewise admit a distinction between Intelligence and bliss, for a difference in the modification of the intellect caused by the active and good qualities of the mind.

78. When as a result of meritorious work, the mind has assumed the modification of good quality, a person then discovers intelligence and bliss are identical; because the modification of good quality is pure and faultless (transparent). But the modification of active quality is impure, and that is why the part representing bliss remains covered and hidden as if under a sheath.

79. Just as a sour fruit eaten with salt has its acidity covered, so from the modification of active quality blissfulness is covered.\*

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\* Just as in bewilderment or confusion of the mind, subjects—situated near, and visible are not discovered, so from its active modification, the mind fails to take cognition of felicity. Or for his being the subject of excessive love, the felicity of Self, manifested always, is only ordinary; but when it is reflected in the modification of the mental function, then it is intensified. Just as a looking glass receives the reflection of a person but does not give a faithful image, so are the modifications produced from the active and dark qualities capable of receiving the reflection of intelligence only and not bliss, for which it is not discovered. Like the removal of acidity from an unripe and sour mango by means of salt, the felicity naturally present in Self is removed by the modifications of the mental function stirred up by activity and ignorance.

80. If it be asked, even admitting the supreme blissfulness of Self to be due to excessive love for him, without mental restraint (*Yoga*) what would be the result? [No emancipation would result from the knowledge that blissfulness of Self is owing to excessive affection which all individuals have for him; and that he is quite distinct from son, wife, physical body, and the other four sheaths; or as they are otherwise called, things 'dear,' 'worthless,' and 'hateful.' Such discrimination is not enough, something more is needed and that is 'visible knowledge' of Self. Such is the purport of the contention which his antagonist asks the *Siddhanti* to solve.]

81. [And he replies.]—I say the same result follows discrimination of Self as is produced from *Yoga*. Visible knowledge follows equally in the former as in the latter. [To be more explicit, mental restraint has already been pointed out in the preceding section to be the means for the rising of knowledge, so the present consideration of Self—primary, secondary and unreal—and discriminating him from the five sheaths foodful and the rest, is alike productive of gnosis.]

82. Of them (*Yoga* and discrimination) as a source of knowledge where is the authority? The *Gita* says "Whatever position a person attains to, from the discrimination of Self from not-self, is equally attained by the *Yogi*." [So that the result is equal in both.]

83. To some qualified persons practice of *Yoga* is difficult; to others again, discrimination of Self from not-self is impossible; knowing this, SREE KRISHNA pointed out these two separate paths for the acquisition of knowledge.

84. Thus then, as the *Gita* speaks of equality of result following the practice of mental restraint and discrimination of Self, how can ye dissenter hold the first to be superior? Then again, so far as desire and hate are concerned, neither a *Yogi* nor a person of discrimination is subject to them.

85. One who knows Self to be very dear, has no more

desire for temporal enjoyment, hence he has no ardent desire; and as he has no enemy, he has no hate in him.

86. If you contend, discriminate persons are seen to express their hate; the reply is, it holds equally true with a *Yogi*. In short, whatever causes pain to the body, etc., from the sting of a scorpion to the injury caused by tigers and other wild animals, are equally objects of hate both in a *Yogi* as well as a man of discrimination. And if during such conduct, you cease to recognise the discrimination of the latter, I may as well cease to call the former a *Yogi*.

87. If you say, that inasmuch as a person of discrimination sees the objective world, which a *Yogi* does not, therefore is the latter superior. The reply is, in ordinary practice this material world is equally dealt with by both. If you say, there is no cognition of phenomena in *Yoga*; it holds equally true when the person is in his discriminating mood.

88. And that imperception of phenomena will be spoken of, in the following section. It is faultless.

89. One who experiences in his person the blissfulness of Self, and takes no heed of this vast material expanse, in short sees them not, if such a theosophist, be your *Yogi*, may you be content, and grow in years.

90. [The purport of the work is thus briefly declared.]—

*Atmananda* forms the second chapter of the treatise *Brahmananda* containing five chapters. It is written for the benefit of qualified persons of dull intellect; and it treats on the natural blissfulness of each individual self situated most intrinsically.

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## SECTION XIII,

### (c) *Advaitananda or the Felicity of Non-Duality.*

[IN the first chapter (corresponding to Sect. XI) felicity has been declared to be threefold, *viz.*, that proceeding from the cognition of BRAHMA, self-knowledge, and temporal enjoyment; to them has been added in the preceding treatise another variety, to wit, self-happiness (*Atmananda*): to prevent any misapprehension as to its antagonism to the first three forms, the author thus opens the present work:—]

What has already been spoken of as felicity proceeding from (*Yoga*) mental restraint (*Yogananda*) is no other but self-happiness. Just as happiness derived from the cognition of BRAHMA is due to the practice of *Yoga*, for which it is called *Yogananda*; and for its being unassociated, self-happiness (*nijananda*); so with the view of declaring the desirability of knowing the felicity of BRAHMA by a separate consideration of the three forms of Self—secondary, unreal and primary—the word '*Atmananda*' has been made use of.] If it be asked, how can self-happiness which is material be identical with the felicity of BRAHMA which is devoid of duality (secondless)? Listen to what follows.

2. Says the *Taiterya Upanishad*:—"From ether to the physical body, all this vast material expanse has been produced from self-happiness, and nothing else; therefore it is secondless and identical with BRAHMA."

3. "This material universe has been produced from happiness, is seated in, and merges into it."\* Therefore there

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\* Sexual intercourse is the source of animal life and as its gratification is attended with felicity, it can easily be understood why happiness is said to be the mainspring of phenomena. Death resembles profound sleep, which too, is full of happiness; therefore we find in the text happiness to be the cause of phenomena; they

can be no contention as to its primal cause being Self, and not happiness. If any one be so inclined as to maintain a distinction between happiness and the objective world; the reply is, as the universe is its product, it cannot be distinct from happiness; for the resulting product is never distinct from its cause, as jar from earth.

4. If it be alleged, jar is the product of the potter and they are distinct, so that the above rule does not hold true; the reply is, there are two varieties of causes, instrumental and material; of which the material is non-different from its product. Therefore like earth the material cause (not potter, the instrumental cause,) of jar, this self-happiness (*Atmananda*) is the material (not instrumental) cause of the objective world; for which, they are not distinct from one another.

5. Why is potter not the material cause of jar? Because he is neither the resting place nor the site of its destruction; in short, prior to its production and after it is destroyed, a jar is present in clay only, requiring the aid of a potter with his wheel and turning rod to give form and shape. Since therefore that clay or earth is its resting place, it is said to be the material cause. And like that earth, happiness is the material cause of the universe. As in the, *Sruti*, "These elements have all derived their origin from happiness."

6. This material cause is of three different forms, *viz.* :—  
 (1) Altered condition without change of form and state; (2) Altered condition with change of form and state; and (3) Combination of the units of material cause producing different

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are seated in it, because everywhere the one predominating idea is how to be happy. Accumulation of wealth, possession of land, property, wife, cattle, son, etc., are all so many means for it, according to popular idea; in death we merge into sleep—a typical condition of happiness.

results (*Arambhaka*).\* In respect to substances without form, the second and third do not apply.

7. The *Vaisheshikas* and others who support the doctrine of *arambha* admit other causes than those which produce results as the source from which they are produced: because yarn is seen to produce cloth. Verily yarn is quite distinct from cloth, its product; and their modifications and uses are different; no thread can be worn, but cloth is.

8. When a substance is changed from its former condition into a different form it is called *Parinama*, as curdled milk, jar, and gold respectively, in which their original form and condition are changed.

9. When there is no change of its former condition but a substance is perceived in a different form it is *Vivartta*, as the illusion of snake in rope. And it appears equally to formless substances; as for instance, to ether which has no form, yet perceived blue, resembling a frying pan in appearance.

10. Therefore it is fit to believe that the objective world is but a *Vivartta* of blissfulness; and the force of *Maya* is

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\* When from the relation or connection of the units or parts of the material cause a substance is produced differing in form, then it is called *arambha*; as from the combination of atoms and ether half of jar the result is jar. Altered condition of the material cause is *parinama* as curd is of milk. It will at once be apparent that these indications can only apply to substances which have form and shape, and not elsewhere, where form and shape are wanting; because both in regard to relation, and altered condition, on which *arambha* and *parinama* depend, parts, features or form is necessary. Felicity has neither parts, features, nor form. hence it is quite possible to regard it as the material cause of the universe of the first variety or *Vivartta*; a trite instance of which is the snake in rope. Here the rope is not transformed into snake, but a substance (snake) extremely opposed to the site (rope) and an altered condition of it, is projected on it. Similarly the blue of ether (blue sky) and its convexity are illustrations of *Vivartta*.

the potent cause for such a belief, like things created in a magic performance by the use of chemical re-agents, spells, and charms.

11. But force is not distinct from matter—the atoms of which a body is composed—hence for this absence of distinction as a separate entity, it is unreal. For example, the consuming force of fire is not distinct from fire; nor can it be said that they are identical; for the consuming force is seen at times from the action of chemical re-agents, etc., to be in abeyance, and not manifested. If there be no force on what is the obstacle to act? That is to say, fire which is distinctly seen, cannot possibly have any obstruction, so that if a separate force distinct from fire be not admitted, that obstruction, will have no subject—which is objectionable. Therefore the recognition of a distinct force as the subject of obstruction, separate from the body having that force, is necessary.

12. Force is inferrible from action; so that when in spite of the cause being present, no action results, it is called obstruction. For instance, when a blazing fire does not burn, *Mantras* or sacred formulæ pronounced at the time, are said to be the cause of obstruction.

13. The nature of *Maya* is illustrated by referring to the text of the *Shvetashvataropanishad*:—“A Sage by rigid abstraction and contemplation cognises Self to be no other than BRAHMA. He is naturally self-illuminated but the two forces of ignorance ‘envelopment’ and ‘projection’ keep him ever concealed.” And “action, knowledge and desire are the various forms of his supreme force.”\*

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\* With reference to the causation of phenomena various are the hypotheses prevalent amongst the followers of the different schools. Some say the world has no cause, but against it the objection is, a jar is seen to be produced from clay, and there can be no jar without it; therefore it is against what we see to be a fact. Others assert ‘nothing’ as the cause; but nothing cannot produce

14. Thus does the *Rigveda* speak of the wonderful force of *Maya*. BASHISTA speaks to the same effect too. For instance, "PARABRAHMA is eternal, full on all sides [completely filling up the four quarters north, south, east and west], secondless and omnipotent. [The first three expletives represent the real Impersonal, and the last the associated or Personal form.]

15. "Whenever that PARABRAHMA is revealed through any modification of the force of *Maya*, the force likewise is manifested in the shape of its products. Oh RAM, in the bodies of *Devas*, men, reptiles, etc., the intelligence of BRAHMA (force in the form of cause of using that intelligence) is seen.

16. "Just as motion is revealed in air, inertia, in stone, in water, its solvent force, and combustion; in fire: [so does the universe (potentially) exist in BRAHMA in its unrevealed state prior to evolution.]\*

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something. A third says 'void'; which is tantamount to ether producing flowers, or reaping a harvest of corn where no seed has been sown. A fourth, atoms; but they are formless and insentient, hence cannot give form and shape to objects. A fifth has time for the primal cause; but even in the presence of time things are not produced always. A sixth asserts nature to be the universal cause, but in the case of sterile women we find the rule broken: for it is the nature of semen to fertilize the ovum yet no conception follows. A seventh fixes it in virtue and vice, which too has faults as it includes one variety of cause producing one set of results and excluding the other. There are others again, who look upon the elements, *Prakriti*, *Purush*, the combination of matter and spirit undergoing change of form and substance, BRAHMA without the *Mayaic* force, and BRAHMA with it, as the All-Cause. Suffice it to say, that with the exception of the last named one, the others are all open to grave objections.

\* There are four sorts of destruction (*Pralaya*):—(a) daily, (b) occasional, (c) material, and (d) extreme. Like the light of lamp the dissolution of all substances—their disappearance every moment—or in profound slumber when they are no more seen,

17. "In ether, void is its force; and in things destructible, liability to destruction is the force present. Just as in its egg, a huge snake remains undiscovered, so does the universe in the Supreme Self, remain impressed or exist potentially.

18. "As fruits, leaves, flowers, branches with the ascending and descending stem of a creeper as well as a shady tree are confined within their seeds, so is this wonderful universe present in the Supreme BRAHMA.

19. "From the wonderful influence of time and place some forces are developed from the same BRAHMA; just as several sorts of seeds sown in the ground wait for the proper season and soil to germinate. [To be more explicit; if a handful of all manner of seeds be sown, some only will germinate—those to which the season and soil are both agreeable—others will wait for the proper time to come, or refuse to grow at all, as the soil is unsuited to them; similarly of all the forces centred in BRAHMA, some only—and not all—operate.

their disappearance in ignorance is an instance of the first; with the advent of *Brahmā's* night, when everything is destroyed together with the three abodes, such cyclic destruction is called occasional; and when he has completed his span of hundred years, the elements, egoism, and *Mahatātva* disappear in undifferentiated cosmic matter, it is an instance of material destruction (*Prakṛiti Pralaya*). The 'extreme' or fourth variety is the result of self-knowledge when everything else excepting BRAHMA appears unreal. In the first three varieties, there is no want of action with material cause; but the products remain in the form of impression in that cause—in short they exist potentially, and in a subsequent period of time are evolved again, so that from the ordinary stand-point it does not amount to total destruction of the universe, no matter whether it be revealed or otherwise. In the fourth variety, phenomena together with Ignorance, their material cause, are reduced to non-being, so that to a theosophist, the world does not exist except as an illusion, no matter whether it is in its unrevealed or revealed state.

according to the adaptability of time and locality—circumstances favouring their development, and known by their action.]

20. "RAM, whenever the eternal, manifested and infinite Self, through a modification of the *Mayaic* force assumes the force of intellection, it is called mind."

21. In this way, is the mind first evolved in the form of *Hiranayagarbha*—the collective aggregate of minds;—next follows the perception of bondage and emancipation; and next the several abodes contained in the universe; which though imaginary and unreal appear tangible and substantial. If it be asked how can unreal appear substantial? Just as tales concocted for the amusement of children appear real to them and are believed so.

22. The nurse with a view of amusing the children under her charge repeats the following tale:—"In a certain country there resided three handsome princes.

23. "Of whom two have not been born yet, while the third has not been conceived in its mother's womb. All the three brothers were endowed with good qualities, and they lived in a city which existed not.

24. "Their minds were unerring too; as they went out of the city on a certain occasion, they found trees laden with fruits in the ether.

25. "Now they were desirous of sport, and armed as they were with bow and arrows, they give chase to a horned rabbit, killed and partook of the flesh and arrived at a future city where they are living in happiness."

26. "RAM, when the children heard this tale from the nurse, they believed it to be true, for they were too young to exercise any judgment."

27. Similarly the composition of this tangible universe appears real to dull and ignorant persons incapable of judging; and its reality is as firmly implanted in their mind as the reality of the incidents of the above story in the boys.

28. Thus does BASHISTA expound the nature of *Mayaic* force. Its unreality is now being ascertained.

29. *Maya* is distinct both from its product, the world, and its site or receptacle, BRAHMA; just as the force of fire is distinct both from its action or product, sparks, and its seat or receptacle, charcoal: inasmuch as they are visible while the presence of force is only to be inferred from its action or product.

30. A jar with its thickness and round cavity is a product; and earth with its properties sound, form, smell, touch and taste is its receptacle; but the force which produces the jar is distinct from both.\*

31. Force has neither thickness, nor roundness of cavity, (properties of the product); nor has it sound, form, smell, touch and taste—properties belonging to the receptacle (earth)—hence it is distinct from both; and for this distinction, it is unthinkable and indescribable.

32. Prior to the production of jar, the force present in earth remained latent, for which it could not then be discovered; with the help of potter, his turning rod and wheel, that force undergoes mutation and is modified into jar.

33. Indiscriminate persons regard the properties of the product (its grossness and round cavity), and those inherent in the cause (sound, form, taste, touch and smell) as identically one, and give the name 'jar' to mark to that oneness.

34. No jar exists prior to a potter's moulding a lump of clay with the help of his stick and wheel, so that to speak of this prior condition of earth as a form of jar, is only an instance of indiscriminate thinking. That jar, is only a subsequent product when its thick form and round cavity are developed; then only is it fit to be called so.

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\* Force has neither thickness nor roundness of cavity like the jar, nor has it the properties,—sound, etc., therefore it is distinct from the product and its receptacle earth, in short, indescribable.



35. A jar is not distinct from earth, inasmuch as it is never found without it; nor is it identical with earth, inasmuch as it is never seen in a lump of clay.

36. Therefore like force, 'jar' is equally indescribable; for which, it is a product of force. If it be asked since 'force' and its 'product' are equally indescribable, what necessity is there for retaining their separate use? The reply is, 'force' is used to express invisibility; while visible condition is expressed by the word 'jar.'

37. To remove misapprehension about the invisibility of *Mayaic* force being subsequently visible it is said:—

In a magical performance, the force of illusion remains invisible till the usual spells, *mantras*, and re-agents are used; subsequent to which, it succeeds in creating charmed fruits, trees, etc.

38. "For their being material, all changed or transformed products are liable to destruction; but their site or receptacle (as earth the receptacle of jar) is real." (*Sruti*.)

39. "'Change' is a mere name, having no reality, inasmuch as excepting its name there is nothing real in jar; but its receptacle earth is real." (*Chhandagya Upanishad*.)

40. Regarding visible products [jar and the rest], their invisible cause, force, and their receptacle, earth, the first two (product and force) for their relation to time (existing in one condition of time and not always in the three) are said to be destructible. But their receptacle, earth, as it exists always in the three conditions of time, is real.

41. Visible products [jar, etc.,] are naturally unreal and discovered so; likewise for their being results of action, they are destructible. And subsequent to production as they are used by name, that also is another cause of their destructibility—[for name and form are subject to destruction.]

42. Moreover, after their destruction, their name only remains in use among, or is pronounced by, men. And for phenomena being ascertained by name [inasmuch as it is

the means of distinguishing one object from another] they are of the same nature as name: for name is pronounced by the tongue which produces sound, and as visible products are distinguished by name, consequently they resemble it.

43. For the disappearance of their actual condition, liability to destruction, and natural resemblance with name—pronounced by the organ of speech, like the elements earth, etc.,—form of visible products is not even partially real. [In short, no part of a jar which is a product of earth, thick with a round cavity, is real. Because the actual condition of earth has undergone modification to produce it; it is destructible; and a product of sound only. “Like the earth” is an exclusive example in regard to the three causes of unreality. Now the inference is:—the product of earth, jar, is fit to be considered unreal (1) for its being a transformed result;—what is not unreal is also not transformed, as for instance, the material cause earth of jar.—(2) Similarly for its destructibility, a jar is unreal;—what is not unreal is indestructible.—(3) Likewise for its being a creation of the organ of speech it resembles sound only in nature, and is unreal; what is not unreal never resembles articulate sound only, as Self.

44. But during the period of action [when a jar is being formed], and both prior to its origin and subsequently, [when it has not been destroyed yet]; earth, for its uniform appearance, preserving its real nature, and indestructibility, is real. Here the inference is, that earth is fit to be regarded real, for its uniform appearance in all the three conditions of time like Self, and preserving its real nature.

45. Now for the contention of the *Vedantin's* antagonist. He asks. If what you have expressed by the three words ‘visible,’ ‘jar,’ and ‘transformed product]’ are unreal, how is it that knowledge of earth does not cause their destruction? [Like the destruction of the unreal snake from the knowledge of its site, rope.]

46. It has already been destroyed by the same cause which has removed from you the idea of reality of jar. If it be contended, in the illusory attribution of silver in nacre, the actual nature of *nacre* is only not perceived, but no destruction of its reality is ever seen to follow; then as that is an unassociated illusion, while this is 'associated,' therefore, here destruction of the perception of reality from correct knowledge of site should be regarded as 'destruction' and not imperception, of actual substance.\*

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\* There are two sorts of illusions, unassociated and associated; those produced from ignorance only are called 'unassociated,' as the illusion of snake in rope and silver in nacre. Now in regard to these illusions, the instrumental causes are:—(1) Impression of similarity, (2) Defective sight, (3) Defect in the witness, (4) Defect in the subject of demonstration, and (5) Partial (ordinary) knowledge of the site on which illusion is projected or superimposed [portion represented by 'this']; and as they help the ignorance concerning the rope consequently they are "associated." But for a difference in the modification of the period of action, and its prior interval, instrumental causes are divisible into two varieties, *viz.*, from whose contiguity an action is produced, and without which no action results; it is called the instrument modifying the period of action. For example, a pot of water placed close to a wall where the sun's rays have been reflected, and the instrument different from it, is the modification prior to the period of action: as for instance, the wheel and turning rod of a jar. The word "associate" has for its meaning the instrument in the form of modification of the time of action. Such an instrument is wanting in the snake illusion, for which it is "unassociated"; and illusion produced from associate (the aforesaid distinct instrument) together with ignorance is called 'associated': as the reflection of face in mirror, and the reflected shadow of a person standing on the river bank, of trees growing there, or of the blue convex ether, mirage, etc. All of them are caused by the several associates together with ignorance of the site of illusion. Regarding reflection, light and mirror or the contiguity of water are the associates;

47. The reflection of a person's face in water appearing inverted is never really taken for the person; and no one—with or without discrimination—ever believes that face to be real like the person standing on the river bank whose reflection it is.

48. In the same way, notwithstanding the visibility of phenomena, to know their unreality and believe them so, is the certain means of discovering the secondless blissfulness of Self who alone is real; and according to the doctrine of non-duality, such knowledge procures emancipation. If it be said, sunlight and relation of darkness are similar associates in the case of ether reflected in water; in the matter of its panlike shape, contiguity of the earth which is round, is the associate; in mirage, the associates are the sand, and sun's rays glistening on it creating the illusion of water. In this manner, associates are to be considered. In the 'unassociated' variety, knowledge of the site of illusion removes the two forces of ignorance,—envelopment and projection, together with its products, so that absence of the imaginary [snake] and the abiding continuance of its site (rope) is the indication of destruction or removal of the snake illusion. In "associated illusions," ignorance with its envelopment are both destroyed and obstructed; but through the influence of the obstacle of ignorance in the shape of associate, there does not follow destruction of the action of its creating or projecting force together with its cause, the same force; but is only removed, prevented or obstructed, and is actually perceived for some time; so that the abiding site continues to the last: or the disappearance of the actuality of the illusory substance is no indication of prevention or obstacle; on the other hand, the certain knowledge of unreality or the absence in all the three conditions of time, is the indication of removal. Thus then, in regard to earth and gold, the respective mistakes of jar and earring and in the case of jegoism too, the illusions are 'associated.' Therefore the ascertainment of their unreality in the manner aforesaid, is the recognised indication of removal and not the absence of actual substance; and necessarily the reality of the site of illusion should certainly then come to be recognised as the remnant of the site.

knowledge of jar as a modification of earth is enough to remove its reality, but it has not been established as such modification or altered condition of earth; then the reply is, since there is no alteration of the appearance of earth in jar, it is therefore an altered condition (*vivartta*) of earth.

49. [To be more explicit :—]

When the original form of the material cause is altered, as curd is of milk, it is called *Parinama*. In *Vivartta* there is no alteration of form in the material cause; as for instance, in an earthen jar and gold earring, their respective material cause,—earth and gold—retains their appearance, and the jar and are ring only altered conditions or modifications.\*

50. If it be said, after a jar is broken, its fragments, do not resemble earth in appearance, hence it is proper to speak of it as a modification or altered form of earth; the reply is, after the broken parts are reduced into powder, they resemble earth and not any separate substance: and this is plainly visible. As for gold, it is quite apparent in the earring to require any discussion.

51. To say that the admission of earring and jar as altered conditions without change of substance (gold and earth

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\* What has been said about jar and earring being altered conditions without change of the original substance of earth and gold respectively, is from the ordinary standpoint of common sense; for if subjected to a rigid analysis, it will be evident, that as the *Vedantin* does not recognise anything else but intelligence to be the site (*adhithan*), consequently earth and gold cannot possibly be the site of jar and earring—for both are unreal; and one unreality cannot be the site of another. On the other hand, as in snake illusion, intelligence associated with the rope is the site on which the snake is projected or created, so is intelligence associated with their respective materials earth and gold, the site of their products jar and earring; so that the assertion that they (jar, etc.) are modifications or altered conditions without change of the original substance or material cause (*Vivartta*) is beyond dispute.

respectively) will reduce thickened milk into a similar modification of milk is absurd. Because here the original appearance of milk has been changed, and there is the further possibility of changing it into curd, and neither curd nor thickened milk can be made to assume the original appearance of milk; hence they are altered forms of milk (*Parinama*). But even after earth and gold have been transformed into jar and earring, there is no disappearance of the original appearance of earth and gold, in their respective products; for which, they are called *Vivartta*.

52. If it be asked, like the two modifications with and without change of original substance or form, why not recognise the theory of *Arambha* in connection with earth and gold? Because in that case, earth and gold will be duplicated. That is to say, according to the supporters of the doctrine of *Arambha* (*Naiyayikas*) the material cause (earth) of jar (its product or action) will assume the shape both of action and cause and thus be duplicated; so that after thus being doubled in the shape of action and cause, the properties will likewise be doubled. And since form, touch, taste, smell, and sound are by them admitted to be distinct both in the cause and its product, consequently it amounts to a duplication of properties.\*

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\* For a practical difference between the genus of cause and the genus of effect, a distinction is perceived in them, so that for the same cause being modified into cause and effect, the cause will be duplicated in respect to effect, and when the cause—form and the rest—as well as the properties of the effect—form, touch, smell, taste and sound—should also be doubled (differentiated); but in practice no one says “these are the properties of yarn and these of the cloth its product; nor is such distinction observable. Then again, as in the practical destruction of cause and effect their identity is not established, so to create a distinction in the cause yarn, etc., from want of perception of cloth, does not establish any distinction between cause and effect; on the other hand, their imaginary distinction and natural identity are owing to an indescribable

53. ARUNI speaks of the unreality of phenomena by alluding to the three illustrations of clay, gold and iron (*Chhandogya Upanishad Chat. VI.*); and as their unreality has been inferentially established, so is the unreality of the objective world which is virtually a product of the elements, and their quintuplication, over and over thought of, that it may continue as a standing impression in the mind.

54. If it be asked what necessity is there to enquire after and ascertain the unreality of effects? To establish knowledge of effects produced from knowledge of cause. To this purpose the sage UDALAKA addresses his pupil Shvetaketu: "As from the knowledge of a lump of clay all earthen objects are known." But how can knowledge of Reality—the cause of phenomena—produce knowledge of their unreality?

55. Reality and unreality both are present in phenomena or effects; therefore knowledge of cause produces knowledge of the complement of reality included in them. Ordinarily speaking, a jar which is a modification of clay—the material cause,—is called 'action,' or 'effect;' its changed portion is unreal, and earth, real; and this knowledge results from knowledge of cause [clay].

56. The complement of unreality imbedded in effects, as it serves no purpose, needs not be known; but knowledge of the complement of reality is alone useful for the purpose of emancipation.

57. For knowledge of cause to produce knowledge of effect is not at all surprising; hence what has already been said in reference to UDALAKA'S address to the pupil SHVETAKETU.—"As from a lump of clay all earthen objects are known" cannot excite any wonder. So says his opponent.

58. And the *Vedantin* replies:—So far as persons of discrimination are concerned, it is true indeed. The complement  
 identity of relation: hence the doctrine of *Arambha* or production of a substance different in form from its material cause, its untenable,

of reality inherent in phenomena resembles the cause, and those who know it are not at all surprised. But how can the wonder of ignorant persons, wanting in discrimination be prevented?

59. The followers of Naya who regard intimate relation, its want, and the instrumental cause as the three causes; the advocates of *Sankhya* who look upon change of prior condition as the cause; an ordinary men unacquainted with the two aforesaid schools of philosophy—all of them—are sure to be astonished from listening “knowledge of one cause produces knowledge of many effects.”

60. In order to induce a pupil to ascertain the identity of the individual and universal spirit which is the subject of non-duality, it has been said in the *Chhandogya Upanishad* (Chapt. VI.),—“From knowledge of one cause all objects are known,” and not for a desire of speaking about phenomena.

61. [The above *Sruti* text is now being explained] :—

As from knowledge of one lump of clay all earthen objects are known, so from knowledge of one BRAHMA, the whole universe is known to be Its effect, action or product—[as unreal as the snake in rope].

62. BRAHMA is being, intelligence, and bliss; but the universe is nominal and non-eternal. This indication of PARABRAHMA occurs in the *Uttar Tapniya Upanishad*.

63. ARUNI speaks of BRAHMA as being or existence, the *Rig Vedic Brahman* demonstrates intelligence, and SANATKUMAR blissfulness only. [ARUNI in his discourse thus addresses the pupil SHVETAKETU endearingly :—“Prior to the evolution of the universe there existed ‘being’.” (*Chhandogya Upanishad* Chapt. VI.) “Intelligence is the substrate of all.” (*Aiterya Upanishad*.) SANATKUMAR in reply to NARAD used the word ‘*Bhuma*’ meaning fullness and bliss]. There are other texts to the same purpose too.

64. Regarding the universe, passages occur in the *Sruti* to shew that it is mere name and form and therefore unreal :—



“The Supreme Self thought of their several forms and gave them names.”

65. And “Prior to its evolution, the universe was in an unmanifested condition, subsequently it was manifested in two ways, *viz.*, by name and form.” (*Brihadaranyak Upanishada.*) Here ‘unmanifested’ refers to the indescribable *Mayaic* force inherent in BRAHMA.

66. That *Maya* present in BRAHMA (Itself unchangeable) was modified or transformed into the elements ether and the rest, and the objective universe. *Maya* is nothing else but (*Prakriti*) matter, the universal material cause; and BRAHMA as the receptacle of that (*Maya*) illusion is the Supreme Lord *i. e.*, its controller.

67. The first product of this modification or altered condition of matter is ether; it is existent, manifested and dear—properties derived from the cause,\* BRAHMA; and naturally it is void. Now of these two sets of properties those derived from BRAHMA are real, but its individual property is unreal. Why?

68. Because as it did not exist prior to the origin of ether, and will subsequently be destroyed along with it, consequently though manifested so long as ether lasts, it is unreal. How? What did not exist originally and will cease to be in the end, must be taken for the time being it exists, as similarly non-existent.

69. The testimony of the *Gita* goes also to establish what has just been said. “ARJUN, what are originally unmanifested, manifested in the interval between birth and death, and

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\* The properties of cause are transmitted to its products; for instance sound is said to belong to ether which is its individual property; water has sound derived from ether, while its own properties are sweet taste, cold feel, etc.; similarly in regard to the three other elements. Therefore the text seeks to create a distinction between the two sets of properties, to shew the complement of reality as also its reverse, present in phenomena.

unmanifested in the end, of such nature are the elements ether, etc." So spoke KRISHNA to ARJUNA.

70. As in all earthen objects (jar, etc.), earth pervades them both in and out, and in all conditions of time ; so 'existence,' etc., pervade ether. If it be asked how can 'being' and the rest be inferred apart from ether? The reply is, in the same way as you infer your own self, to be existence, intelligence and bliss.

71. When ether is forgot, say what do you discover in its stead? If you say 'void,' well that is mere sound ; for literally it conveys the sense of a receptacle in which that void was existent ; but now the void is wanting, consequently its receptacle is the remnant something which is manifested.

72. If it be alleged, this does not settle the question of existence, intelligence and bliss being inferred apart from ether. It is therefore said.—As the receptacle manifesting the absence of ether in it, it is 'being' or 'existence' ; and as the subject of indifference it is 'bliss' or 'felicity' ; for what is devoid of friendliness or hostility is recognised as felicity.

73. Subjects that are friendly cause gladness of the intellect, as their reverse grief ; and absence of both produces blissfulness experienced by one's own self. If it be asked? Why not grief? Because so far as grief is concerned, it is never present in self.\*

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\* Without definite knowledge of happiness in some shape as "this is happiness," its existence is never manifested. Therefore as no happiness can be seen without self who is knowledge, consequently the popular conception of happiness is also of self. What is discovered in connection with a subject is an action of the modification of the mental function ; grief never belongs to the nature of self, inasmuch as there are no visible proofs seen to that effect ; for instance no one ever experiences " I am unhappy". On the other hand, passages occur in the *Sruti* where self is said to be intelligence and bliss. Moreover every one desires to be happy. Now this popular expression is based on ignorance. For self is happi-

74. Though that happiness of self is fixed and eternal yet as the mind,—its instrument of cognition—is fickle and always changing its site from one object to another, consequently it is but proper to consider both happiness and grief are mental productions.

75. In the same way, is the blissfulness of ether established. Its existence and intelligence require no mention as they are equally admitted [by the *Vedantin* and his opponent]. From air to the physical body, all material objects should be similarly considered to trace the complement of reality and connect it with 'being,' 'intelligence,' and 'bliss.'

76. Motion and touch are the two forms of air; combustion and light of fire; solution, of water; and hardness, of earth. This is certain.

77. Drugs, food grains, and bodies too, have uncommon forms [in their individual virtues]; which should be duly considered.

78. Name and form are as various as they are distinct, but being, intelligence, and bliss are equally seated in them all, so that here there is no contention.\*

79. Both name and form are unreal, for they are derivated

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ness, and a desire for happiness can only be when the individual is in want of it; those who are ignorant of the *Sruti* and have received no instruction on self-knowledge clamour for happiness; they experience felicity by receiving the reflection of intelligence from self, which acting on the mental function creates a relation between happiness and self thus making him the subject of affection and feeling contentment; but this is not found to follow in respect to grief as naturally belonging to self.

\* A bubble is neither distinct from, nor one with the sea; nor is it either; so are foam, wave, etc., for which they are said to be indescribable; and as they are born to die, they are unreal in comparison to the sea. Similarly as name and form are indescribable and subject to birth and destruction, they are unreal respecting Brahma.

products ; and liable to destruction. Therefore regard them ... the same light as waves, froth and bubbles are of the sea\*—in short, unreal.

80. With the visible knowledge of PARABRAHMA as everlasting intelligence and bliss, name and form appear unreal ; and are shortly afterwards abandoned by those desirous of release.

81. As duality (name and form) come to be disregarded, so does BRAHMA become visible ; and as BRAHMA comes to be visibly known, so is duality (the objective universe) abandoned.

82. From the help of both the above practices (disregard of duality and cognition of BRAHMA), a theosophist for his knowledge of BRAHMA is freed, though he may be alive ; and whatever may be his body.

83. Wise men regard thinking, talking and discussing on BRAHMA so as to help each other to cognise It—in short, to be intent on this one subject—as *Brahmabhyas*.

84. Impression of the reality of this vast material expanse eternally abiding in the mind is removed from long and un-interrupted practice of the aforesaid *Brahmaic* knowledge with affection.

85. Like the force of clay, the *Brahmaic* force *Maya* creates many different effects, which are unreal. And sleep and dreams are illustrations.

86. Just as the force of sleep creates things which are impossible or difficult of being done ; so does the force of *Maya* centred in BRAHMA create, preserve, and destroy the universe :

87. Just as in dream, a person sees himself walking in the

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\* Bubbles foam, waves, etc., are neither distinct from the sea, nor its reverse, nor both ; hence indescribable ; and as they are subject to birth and destruction, they are unreal in regard to the sea ; similarly for name and form being indescribable, and subject to birth and destruction, they are unreal in respect to BRAHMA.

sky (ether), his own head beheaded, (and that dream lasting for a couple of hours appears to have a duration of years); and sees his dead relations, son, etc.

88. There is no rule to settle the consistency or possibility of the things then occurring, but they are seen just as they happen.

89. Since therefore the force of sleep is seen to be possessed with such marvellous power, where is the wonder for the force of *Maya* to have indescribable power?

90. Just as in a person lying down to sleep, it produces dreams of various sorts; so the *Mayaic* force seated in BRAHMA (devoid of action), creates diverse products through change.

91. Ether, air, fire, water, earth, *Brahmd's* egg, the fourteen abodes, together with animate and inanimate objects (such as stone etc.,) are all changed products of *Maya*. Reflection of intelligence in the internal organ inside the body, and its absence, constitute the difference of sentient or animate, and its reverse—insentient or inanimate.

92. The ordinary indication of BRAHMA,—‘being’ ‘intelligence’ and ‘bliss’—is equally present in both the animate and inanimate: name and form create their individual distinction.

93. As in a cloth, the appearance of trees, beasts, etc., with which it is worked up is unreal, so name and form are unreal respecting BRAHMA. And if they are abandoned (for their unreality), the (remaining) complement of Reality is perceived to be BRAHMA.

94. Just as person standing on the riverbank sees his image reflected in the water which he never confounds for himself, on the other hand fixes his identity with the body standing on the bank; so in the matter of name and form, though visible, the perception of their reality having ceased or been abandoned, self appears as BRAHMA.

95. As thousands and thousands of imaginary substances

(mental creations) though present are discarded alike by all, so are name and form equally fit to be abandoned.

96. As these imaginary products created by the mind last for a short time to be replaced by others; but those which disappear, never re-appear; similarly respecting the cognition of self as BRAHMA and the unreality of phenomena, when they have been once ascertained to be so, the perception of that identity of self and BRAHMA receives neither any check nor meets with obstruction; and the duality (phenomena) cease to re-appear:

97. Just as manhood never returns to youth, nor old age to manhood; and as a dead father does not re-appear, nor yesterday come back again.

98. What is the difference between ordinary practice in reference to phenomena liable to destruction every moment, and mental creation? None whatever. Therefore though visible, confide not in the reality of the objective universe.

99. If it be asked, what is the benefit of not conforming to ordinary practice? The reply is, discarding the reality of phenomena makes the intellect assume the modification of BRAHMA; it receives no more obstruction and thus gets firmly seated there. And the ordinary practice [of begging, eating, etc.,] in which theosophists are found to be engaged resemble those performers of popular sports who assume the garb of a tiger, etc., to create diversion in, and not for devouring, the audience.

100. Just as in a current, motion of the water shakes not the stones and pebbles imbedded in the river-bed; so does the ordinary practice of theosophists shake not their non-duality, or the belief of unreality of duality (phenomena).

101. As in a bright mirror, many objects are reflected together with the ether which forms as it were their womb; so in BRAHMA which is eternal, intelligence and bliss, is discovered the infinite ether containing the universe.

102. As without looking in the mirror, things reflected

there are not seen, so without the ascertainment of the everlasting intelligence and bliss of BRAHMA how are name and form to be perceived ?

103. After the discovery of BRAHMA in the form of everlasting intelligence and bliss, the intellect is firmly to be concentrated on It, leaving aside phenomena, which (though visible) are mere name and form, and unreal.

104. If that is done, devoid of materiality BRAHMA is established as being, intelligence and bliss ; and here all enquirers rest their belief ever afterwards.

105. This third chapter deals on the unreality of phenomena, and the secondless blissfulness which proceeds from such thinking.

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## SECTION XIV.

(d) *On the Felicity produced from Self-knowledge.*

MENTAL restraint, and discrimination of Self as the yonf reality, producing visible knowledge of BRAHMA and Its blissfulness (in a theosophist), will form the subject of the present treatise.\*

2. Like material felicity, happiness proceeding from Self-knowledge is also a modification of the intellect. From a natural distinction in its varieties, it is said to be of four sorts.

3. They are :—

(a) Absence of pain or misery.

(b) Satiety, or acquisition of all desired enjoyments.

(c) Satisfaction produced from the realization or successful accomplishment of what was proper to be done ; and

(d). Acquisition of what was fit to have.

4. Misery is of two sorts, according as it relates to present or future existence. Removal of misery relating to the present life is now being set forth after the text of the *Brihadaranyakopanishad*.

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\* It may properly be contended, that as in a previous portion, happiness has been defined to be of three different sorts, the introduction of a fourth variety is quite uncalled for, the more so, as it is said to be a modification of the intellect, like material felicity. Naturally then, its place would be subordinate to, or included in material felicity. Now such a contention does not stand the test of a searching enquiry. For, material felicity has been experienced in all prior re-incarnations [from Brahmá to the lowest insect ; similarly the felicity of profound slumber (*Brahmaic* bliss) and what is derived from impressions have been experienced ; but it is reserved for a theosophist to experience the blissfulness proceeding from knowledge ; and as he is beyond the pale of re-birth, he can have no prior impression of it. Thus then it is quite a separate form of happiness without envelopment, full, and with modification of the intellect as its indication.



5 When a person knows the *Atma* to be self and says "This (self) am I," what desire of enjoyment can linger in the body to cause him pain at its remaining ungratified." None whatever. [For that knowledge removes all desire of enjoyment, both present and future].

6. The *Atma* has been spoken of in two ways, *viz.*, the Individual and Supreme Selves. Intelligence present in the physical, subtle and cause-bodies and mistaken with them as identical, is regarded as the agent,—the enjoyer, and called *Jiva* or individual.

7. The Supreme Self is everlasting intelligence and bliss. As the site or substrate of phenomena with name and form, He is mistaken as identically one with them. Discrimination establishes his distinction both from the three aforesaid bodies and material objects.

8. Desire of enjoyment for the gratification of the enjoyer, produces disease which can only affect the three bodies, but not self.

9. Different diseases affecting different individuals owing to a difference in their temperaments have their seat in the physical body. Passions and desires are the diseases of the subtle body; and the seeds (impressions) of disease of both the physical and subtle bodies are seated in the cause body.

10. Consideration of the Supreme Self in the manner pointed out in connection with the "Felicity of non-duality" (*Vide* Section XIII.), leaves no desire of enjoyment. For a theosophist no more confounds phenomena with reality; consequently what more desire can he have?

11. While on the subject of the felicity of Self (Section XII.) the nature of the individual Self has been ascertained, and since there is no enjoyer so far as the three bodies are concerned how then will disease be produced?

12. To think of merit and demerit is the source of pain relating to future existence. But as has already been said, (Section XI. v.5-9.) "no thoughts harass the wise."

13. Just as water touches not the leaves of the lotus, so after gnosis has arisen future works cannot touch a theosophist: [they affect him not, producing neither merit nor de-merit].

14. Like reeds with cotton tufts (*Saccharum spontaneum*) burnt at once by the contact of fire, his accumulated works are burnt by knowledge.

15. As in the *Gita*:—"ARJUN, as a blazing fire consumes the fuel and reduces it into ashes, so does the fire of knowledge reduce all works\* into ashes."

16. He who does not believe in his own instrumentality of action "I am a doer of virtue," who has neither inclination for enjoying the fruits of actions, good and bad, nor doubts about them, is no destroyer, though he slays all living creatures in the universe; nor has he to suffer the torments of hell or objective existence hereafter.

17. "Neither matricide, nor parricide, neither theft nor procuring abortion and something equally sinful can destroy his emancipation, and injure the splendour and beauty of his face." (*Chhandogya Upanishad.*)

18. The *Sruiti* likewise speaks of the acquisition of all

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\* "All works" have been taken for accumulated works by certain professors, but there are others who hold them to include the accumulated, fructescent and current works. Now, the fructescent are said to be exhausted by actual consummation of their results, so that the view of their being destroyed by knowledge will create an antagonism with the generally received doctrine. Everywhere it is maintained that a difference is found even amongst theosophists, in their present condition; some receiving homage of the high and low; others with difficulty living by means of begging. Some are provided with all comforts, others suffering the usual miseries of a mendicant's life—and this distinction is due to the result of works done in a prior life and which have already commenced to bear fruit. Even *Iswara* is unable to counteract them; they can only be exhausted by actual enjoyment of their results.

desired enjoyments by a theosophist, as it does of his freedom from pain:—"The theosophist attaining all desires is freed from death."

19. "Whether eating, or playing with women; driving a chariot or riding on horse-back, etc., along with his companions, be they wise or ignorant, he remembers not his body, but says that his fructescent works having not yet been exhausted keeps his body alive." (*Chhandogya Upanishad*)

20. "The theosophist attains all desires at once" so says the *Taiterya Upanishad*. Unlike the ignorant, he is no more re-born to enjoy the fruits of works done; but as a result of knowledge, his accumulated works are destroyed, leaving the fructescent to be exhausted by consummation in the present life; but his current (future) works can touch him not [as has already been said.]

21. "With youth, beauty, learning, health, firmness of heart combined an army protecting the whole earth.

22. "Whatever happiness is experienced by such a mighty king endowed with all convinceivable enjoyments and satiated with them is attained by the theosophist too."\*

23. Both in that king and in the wise, no desires are left for human enjoyment, so that the attainment of happiness in the form of satiety is equal in them. But in the king it is due to want of desire; while in the wise, discrimination is the source of that absence of desire; so that, cessation of desire procuring satiety is equal in both.

24. Wise men as well as men learned in the *Shastras*, regard temporal enjoyments to be faulty. In the *Maitrayniya Shakha*, Raja Brihadrath speaks disparagingly of them and points out how defective are they.

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\* The word 'too' has a wider range, it includes all manner of happiness and its different grades, beginning with what is enjoyed by *Gandharvas* to that of *Brahmā*—all this is equally felt by the theosophist.

25. Defects pertaining to the physical body, mind, and various sorts of material enjoyments are all spoken of by him. Just as no one shows any desire to eat rice-pudding vomited by a dog, so do men of discrimination show no desire for temporal enjoyment.

26. Though, so far as absence of desire is concerned, both the king and theosophist are said to be equal, yet the latter is superior. For the king had to encounter much pain and hardship in the beginning, and is further subject to much anxiety, lest his authority be destroyed at some future period. These are the two defects under which he suffers.

27. They cannot apply to a theosophist for which he is superior to the king. Then again, the king is particularly fond of dancing and music, which the man of discrimination cares not; that is another cause of superiority.

28. There are two sorts of *Gandharvas* :—

Those incarnated in the present *Kalpa* as men and as a particular result of meritorious works who have inherited the condition of a *Gandharva* are called Men-Gandharvas.

29. When for meritorious work done in a prior *Kalpa*, one attains the condition of *Gandharva* in the beginning of the present *Kalpa*, he is called Deva-Gandharva.

30. Demigods and the spirits of one's departed ancestors eternally live in their own abodes. Those who have attained the condition of a *Deva* in the beginning of a *Kalpa* are called Ajan-Devatas.

31. Those who have secured an excellent position as a result of the performance of horse-sacrifice in the present *Kalpa* are more honored than Ajan-Devatas, and are called Karma-Devatas.

32. Yama and Agni etc., are the principal Devas; Rudra and Brihaspati are two well-known; Prajapati is called Virat; and Brahma, Thread-soul Hiranyagarbha.

33. From the sovereign exercising universal sway to the Thread-soul Hiranyagarbha, every one is desirous of enjoying

more happiness than what he has ; but the blissfulness of self which none can adequately express nor mind conceive of, is superior to them all.

34. Regarding that desire for obtaining superior happiness which king and the rest have, a theosophist heeds not ; and as he is perfectly unconcerned and free from desire, he is said to experience it all.

35. Just as he experiences happiness in his own body, for being the witness of the modification of intellect assuming the shape of happiness ; so for a similar witness of the same modification of intellect in others too, he enjoys happiness.

36. If it be contended, that as ignorant persons are similar witnesses, they also can be said to enjoy all manner of happiness. That is impossible. For the knowledge that "I am the witness in all intellects seated inside all bodies" is absent in them. As the *Sruti* says :—"Who knows [each individuated self to be Brahma] enjoys all happiness."

37. The theosophist thus sings of his being the all-self as in the text of the Sama Veda :—"I am the food as well as its enjoyer."\*

38. Having thus declared the first and second varieties of felicity proceeding from knowledge of self, the remaining two *viz.*, satisfaction from the successful accomplishment of what was proper to be done, and acquisition of the attainable as they have already been discussed in the *Triptidwipa* should be properly studied.

39. Since ample mention has been made of them in the *Triptidwipa* [Sect. vii. ante], the reader is referred to it. For the purpose of clearing the intellect, they are fit to be re-introduced here to ascertain their drift.

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\* He enjoys the blissfulness of heaven quite disinterestedly—without expressing any wish or longing for it, but as the witnessing intelligence prevading everywhere. This is the purport of the *Sruti* text.

40. Prior to knowledge, a theosophist had to perform various works either essential to present or future happiness, or the purpose of emancipation.

41. But subsequent to gnosis, he has nothing proper to do, [no harm can befall him if anything is left undone], for the knowledge of proper and improper has left him, and that produces satiety.

42. Ignorant persons full of grief are actuated by desire, and act as they are influenced by it. Let them continue their everyday practice in connection with their present relationship with son etc.; but as "I am full of Supreme bliss," I have no desire left that can make me conform to this or that practice.

43. Let those desirous of knowledge perform works for the benefit of the future life, but since "I am all the abodes," why am I to undertake works and how practice them?

44. Let professors qualified in them, explain the sacred writings, or give instructions to the *Vedas*, but "I am actionless," therefore not so qualified.

45. "I am the intelligence" desirous neither of sleeping, begging, bathing, etc., nor of doing them, and if they are attributed to me by a spectator what harm can it do me?

46. Just as the seeds of the *Abrus precatorious* piled in a spot mistaken by monkeys for fire cannot burn, so the attribution of ordinary worldly practices cannot make me do them.

47. Let the ignorant betake to 'hearing,' I know the reality, self, what necessity is there for me to hear? Let those infested with doubts have recourse to 'consideration,' but as I am free from them why I am to practice consideration?

48. Let persons holding contrary ideas undertake profound contemplation or deep and repeated thinking. I never mistake the physical body for self, consequently that is not necessary for me.

49. Force of eternal practice as the result of prior impressions make me conform to the ordinary usage and say "I am a man," in spite of the cessation of antagonistic or conflicting ideas.

50. Exhaustion of the fructescent puts an end to practice ; but till actions are so destroyed that practice remains unaffected and thousands and thousands of contemplations are of no avail.

51. If you hold diminution of practice to be beneficial for promoting a desire of release, be you engaged in contemplation. As I find practice causing no impediment to self-knowledge why then am I to contemplate ?

52. Since I am free from mental distraction, there is no necessity for me to undertake profound meditation for concentrating the mind ; both distraction and concentration are the attributes of changeable mind.

53. "I am the eternal experience"—what experience is distinct from me ? None whatever. Therefore what was fit to be done has been done, and what was fit to have, have been gained. This is my certain conviction.

54. I conform neither to popular practice, not what is enjoined in the *Shastras*, nor what is distinct from both. For I am no agent or instrument, but as my fructescent works bid me do, so do I act.

55. Or even if after having discharged what was proper to be done, desire of popular favor makes me conform to the practices enjoined in the *Shastras* what harm can they do me ?

56. Let the body be engaged in worshipping Devas, in bathing, cleanliness, and begging, and the organ of speech in recanting the mystic Om or in the study of the Vedanta ;

57- No matter, whether my intellect be employed in meditating Vishnu or merging into the felicity of Brahma, as

“I am the witnessing intelligence” I do nothing nor make others do.

58. A theosophist satisfied with the successful accomplishment of what was proper to be done, and again satisfied with the attainment of what was proper to have, constantly reflects in his mind in the following wise :—

59. I have visible cognition of the eternal self therefore I am blessed and blessed. The supreme felicity of Brahma is plainly manifested to me, therefore I am blessed and blessed.

60. Miseries of earth life touch me not, therefore I am blessed. I am successful in having attained my end. The darkness of ignorance has left me, therefore I am blessed and blessed.

61. I have nothing proper left to be done, therefore I am blessed. I have attained the attainable, therefore I am blessed.

62. Verily I am blessed, I am blessed, my satisfaction is incomparable. I am blessed and blessed and twice more blessed.

63. My virtue is excellent, excellent—as it has been bearing many fruits,—and for acquiring that virtue again excellent—I am superior to all.

64.\* *Brahmananda* contains five chapters of which the present is the fourth; till the felicity produced from self-knowledge has arisen, it is necessary to „practice ‘hearing,’ ‘consideration,’ and profound ‘consideration.’”

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## SECTION XV.

### *Vishayananda or Material Happiness.*

THE present treatise has for its subject the ascertainment of material happiness as a part of the felicity of Brahma. What is it like? \* It is the means by which Brahmaic felicity is known. On this point the *Sruti* says :—

2. "What is Impartite and essentially one is Brahma that is supreme blissfulness. Other creatures experience a trace only of this Brahmaic felicity."

3. From a difference in its qualities (good, active and dark). modification of the mental function assumes three different forms, to wit: tranquil, active and ignorant. Of them, indifference to, or utter disregard of enjoyment, tranquility of mind or resignation, and generosity or uprightness etc., come under the tranquil modification.

4. Desire and covetousness are the active, as folly and fear are the modifications of ignorance.

5. All these modifications receive the reflection of intelligence from Brahma. Moreover in the tranquil modification besides that reflex intelligence, the blissfulness of Brahma is likewise reflected.

6. As in the *Sruti* :—"The Supreme Self for filling each body with his image came to be reflected." "Like the sun etc." Now this comparison of Vyas is intended to express the same cause which precludes Jiva from being a part of Brahma, [for It is impartite], reduces him to the condition of the sun's reflection in water.

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\* Just as the reflected face in mirror is a proper and adequate means to know the character or features of the face proper situated on the neck, so the mental perception of reflected felicity of Brahma i. e., *Vishayananda* is an adequate means for the cognition of the Brahmaic felicity manifest in the form of 'being' 'intelligence' and 'bliss.'

7. "That one Universal Self resides in the body of all animated beings, but like the reflection of moon in a tank and jar full of water, He is manifested in one form (Iswara) and manifold forms (Jiva)" [from a relation of associates.]

8. It may be objected that as Brahma is Impartite, therefore to say that in the modifications of the good quality otherwise called 'tranquil,' both intelligence and bliss are manifested; while intelligence is only discovered in the active and dark thus seeking to create a distinction is unsound. To remove such an apprehension the example of moon has been adduced:—Just as the moon reflected in impure and dirty water is dimly seen, and in pure water clearly visible; so is Brahma manifested in two forms [intelligence and bliss and intelligence only] according to different modifications.

9. In the active and ignorant modifications, for the presence of impurity, the blissful portion meets with an impediment; and for a little purity, the portion of Intelligence only is reflected.

10. Just as heat of fire is imparted even to pure water but not light, so in the modifications active and ignorant, intelligence alone is disclosed.

11. Just as in wood, both heat and light [of fire] are developed, so in the modification tranquil of the good quality both bliss and intelligence are developed.

12. How is this regulated? Depending on the nature of substance the above rule has been ascertained to be equal both in the simile and the thing elucidated in it. The proof? According to personal experience, the regulator is to be made out.

13. In the active and ignorant modifications, no experience of happiness is to be found; in the tranquil variety, some of its modifications are seen to have more, and others less happiness.

14. In desire for house, land, etc., for that desire—a

product of the active quality of the mind—being a modification of the active variety, there can be no happiness.

15. Whether or not temporal enjoyments are productive of happiness, the very doubt is a productive source of pain; and if it be unproductive of happiness, its want of success increases the pain; and when that happiness meets with an impediment it excites anger.

16. If the impediment be of such a nature that it is incapable of being removed, there follows disappointment or dejection; which again, as a product of the dark quality, as also anger, etc., brings forth intense pain, and all hopes of happiness are dissipated.

17. Acquisition of a desired object produces delight—a modification of the tranquil variety—and exceeding happiness is the result; but in connection with the topic of acquisition, there follows little happiness only.

18—19. Indifference to, or utter disregard of material enjoyment is the cause of exceeding happiness, as has already been mentioned in the last section. Similarly happiness experienced from resignation and generosity, after the destruction of anger and covetousness, is due to the reflection of Brahmaic felicity. Regarding modifications of the mental function directed inwards, the blissfulness of Brahma is clearly reflected.

20—21. 'Being,' 'intelligence' and 'bliss' belongs to the nature of Brahma; of which 'being' alone is revealed in inanimate objects, clay, stone, etc., and not the other two, [intelligence and bliss]. In the active and ignorant modifications of the mental function 'being' 'intelligence' both; and in the tranquil 'being,' 'intelligence,' 'bliss' all the three are disclosed. In this way is mixed Brahma [Brahma] with this vast material expanse] spoken of.

22. The unmixed Brahma is to be known only by means of knowledge and mental restraint (*Yoga*); both of which

have already been dwelt upon. Yoga has been treated in Section XI. and knowledge in the two following Sections.

23. 'Non-being' 'insentiency,' and 'pain' are the three characteristic forms of *Maya*; of them non-being relates to things which exist not, as man's horn; ether flowers; and insentiency to inanimate objects wood, stone, etc.

24. In the active and ignorant modifications of the mental function there is pain or misery. In this manner, is matter manifested everywhere. For an absence of distinction between Brahma and this vast material expanse in the tranquil modification the phrase "mixed Brahma" has been made use of to express this mixed condition.

25. This being the nature of Brahma and *Maya* (matter) any qualified person (but with intellect dull) desirous of contemplating Brahma should follow the method here pointed out,—should abandon the non-existing part expressed by the word "man's horn," and meditate on the remaining Brahma ever always without intermission.

26. In stone and wood, etc., name and form both are to be abandoned; only being' is to be thought of. In the active and ignorant modifications after abandoning pain, 'being' and 'intelligence' are to be meditated upon.

27. In the same manner 'being' intelligence' and 'bliss' all three are to be mentally dwelt upon in the modification of the tranquil variety. And these three varieties of meditation are consecutively inferior, middle and superior.

28. Even meditating on "mixed Brahma" is the best for persons of dull intellect [for they are capable of fixing their intellect on the Impersonal method of contemplation]; and this proposition of the *Vedanta* has been spoken of in the present treatise.

29. When the above meditation of the mixed or Personal form of Brahma has gradually produced indifference to wordly enjoyments, and hushed the energy of the modifications of the mental function, then is the individual qualified to medi-

tate on the impression of happiness which is the best of the three aforesaid varieties. These then are the four sorts of meditation.

30. If it be asked whether this resting of the mental function on "impressional felicity" (*vasanananda*) is contemplation? It is not. For the presence of both contemplation, and concentration or mental restraint, it is not contemplation. What is it then? Verily it is Self-knowledge (*Brahma Vidya*). When contemplation produces mental concentration, then is knowledge confirmed.

31. When knowledge of Brahma is confirmed, 'being,' intelligence' and 'bliss' are manifested in the form of One Impartite, and distinction is then done away with; because the associates which are to create distinction have either been restricted or removed.

32. And those difference-creating-associates are the tranquil, active and ignorant modications, as also external objects—stone, wood etc. Concentration of the mind and discrimination removes them.

33. There is no distinction of knower, knowledge and the object to be known, when Brahma has been discovered as the self-manifested, secondless and unassociated Reality.

34. The work *Brahmanda* contains five chapters, of which the present (the last) speaks of temporal happiness. Make your entrance into the felicity of Brahma through this door.

35. For this Brahmaic felicity, let Siva, non-distinct from Vishnu, be always propitious to those who with mind pure and faultless take protection of him; and save them from the over recurring phases of birth and death in this nether sphere of existence.

FINISH.