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VĀSUDEVAMANANA

THE MEDITATIONS OF VĀSUDEVA

A Compendium of Advaita Philosophy

(Translated from Sanskrit)

BY

K. NARAYANĀSWAMI AIYAR

AND

R. SUNDAREŚWARA ŚASTRI, B.A.

(Second Edition)

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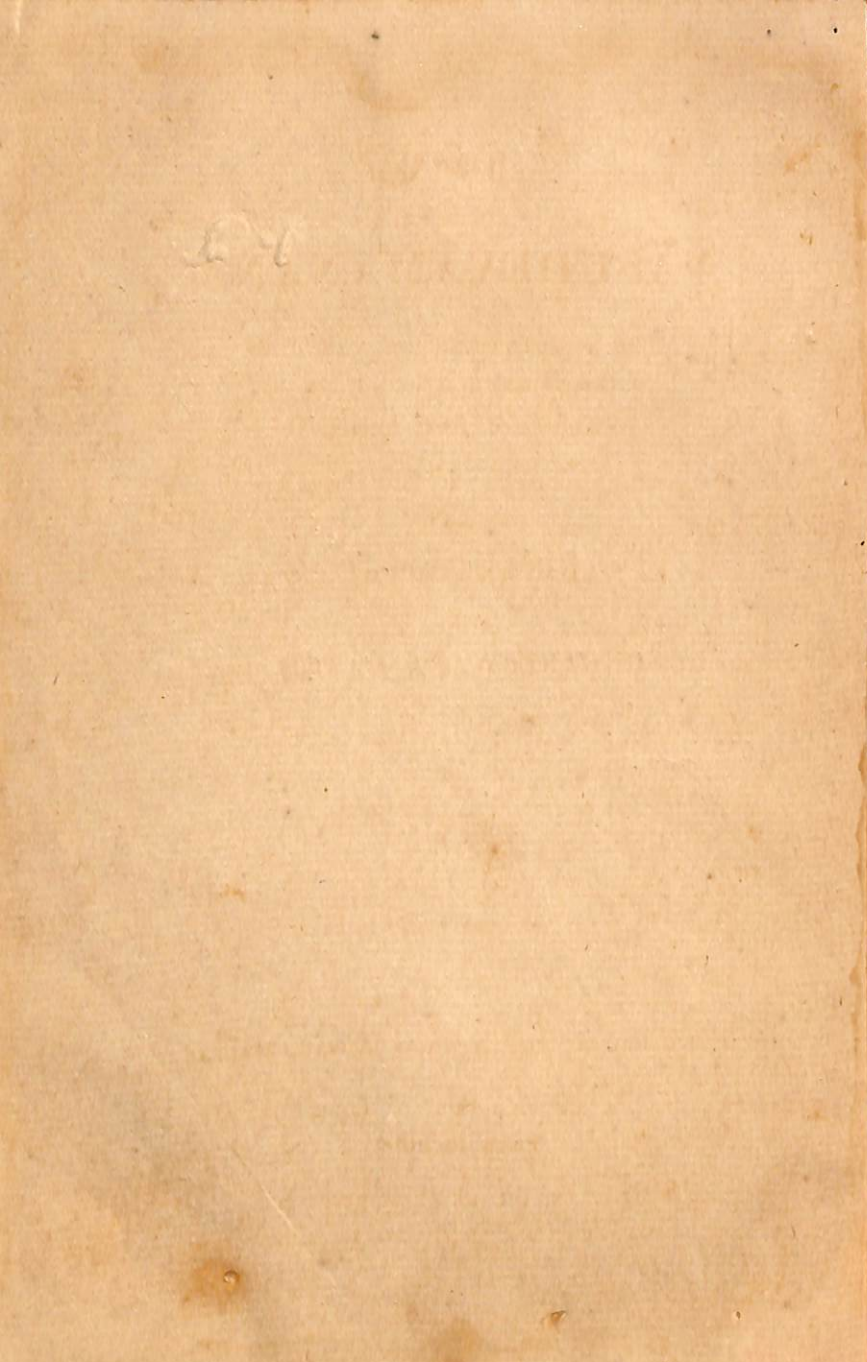
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PREFACE

THIS work appeared originally as a series of articles in *Lucifer*, a Theosophical magazine published in London, as translated by two members of the Kumbhakonam Theosophical Lodge. Of the two, I have alone survived to publish it in a book form, my most esteemed and lamented co-worker having gone out of his body to reappear in a new and, perhaps, better garb at a remote period.

This treatise is intended as an easy introduction to the study of *Laghu-Yoga-Vāsishtha*, an invaluable work on Advaita philosophy, in which the students of occultism will find their many recondite questions on Advaita philosophy satisfactorily explained and solved. If this work should, in any way, serve the purpose for which it is intended, I shall feel myself amply rewarded.

VĀSUDEVAMANANA is considered by the Paṇḍits in Southern India as the standard compendium on Advaita philosophy. Its age is uncertain, and the people say it is a Prāchīna-grantha, or an archaic work. The author's life, as usual with other Vedāntin writers in India, is lost in obscurity, inasmuch as, in writing a work, they were prompted by the altruistic

desire of promoting the interests of humanity, and not by the desire of benefiting their own selves. This work, though called the "Meditations of Vāsudeva," the Ascetic, is really the meditations *upon* Vāsudeva, the Higher Self. The author's name would not have been given out to the world but for the fact that some of his disciples, most probably, inserted two lines in the book to the effect that the work was written by one Vāsudeva, the Ascetic.

There is an abrupt beginning in this book with Parabrahman as the first postulate and a deducing of all principles from It through the deductive method. This may be distasteful to modern readers who are not acquainted with the eastern mode of philosophising. It is not because the easterns did not know the present rigorous methods of inductive investigation but because what they learnt inductively in the higher planes of nature through processes not understood by modern science and wholly beyond the comprehension of the masses, they could not but put forth in a form as logical as possible through the deductive method only. Having done so, they left the principle they enunciated to the intuitions of the readers to test by inductive method their validity and logical coherence. Without the deductive method, a harmonious and complete view of the whole universe and man is not possible. Mathematics—which is called the exact science—follows this method only.

All the eastern philosophers are at one in maintaining, (1) That Parabrahman, the Absolute, is the one

essence or substratum of things, known and unknown ; (2) that this universe of Purusha and Prakṛti, or Spirit and Matter, is but a manifestation of the "unknowable" Absolute, of which universe the one thing that can be predicated is that it is subject to the ever recurrent periods of activity and passivity called in the Hindū phraseology, Kalpa and Pralaya, or day and night. Hence this universe is but one in the long chain of universes past and present, being itself the offspring of the past universe and the seed of the future one.

Therefore the author of VĀSUDEVAMANANA in treating of creation (evolution rather) in the first chapter of his work cannot but begin with Parabrahman as the first postulate, being but the one Principle into which the past universe had merged before the present universe started out of its primordial latency in the one Reality. This also explains the simile in the book how the eternal Jīvas existed in the Absolute during Pralaya, like particles of gold in a ball of wax. Moreover the philosophy of creation as given out by the author besides referring to the evolution of the present universe may also be taken as an abstract algebraical formula referring to all universes, past and future.

Ancient Āryan philosophy makes mention of seven states of matter corresponding to seven states of consciousness. The seven Lokas, Bhūr, Bhuvar, etc., referred to in our Scriptures are of these seven states of matter where our consciousness can function and gather experiences. This sevenfold classification

refers not only to the universe but to man also. But Vedāntins refer only to four principles of nature and of man. This is only intended to simplify matters so as to bring it home to the minds of beginners. Moreover they are justified in reducing them to four, inasmuch as the higher three are altogether Arūpa (or formless) and can be commingled as one with the fourth which is but a link between the higher and the lower, or the Rūpa and the Arūpa. The three bodies of nature and of man referred to in the book as Sthūla (gross), Sūkshma (subtle), and Kāraṇa (causal) are but the transitory phases of the fourth. These three can co-exist, each interpenetrating the other two, composed as they are of states of matter of different grades of tenuity.

Kumbhakonam.

K. NARAYANASWAMI AIYAR.

NOTE TO THE SECOND EDITION

THE First Edition which was brought out many years ago, being now exhausted, this Second Edition is issued with some corrections.

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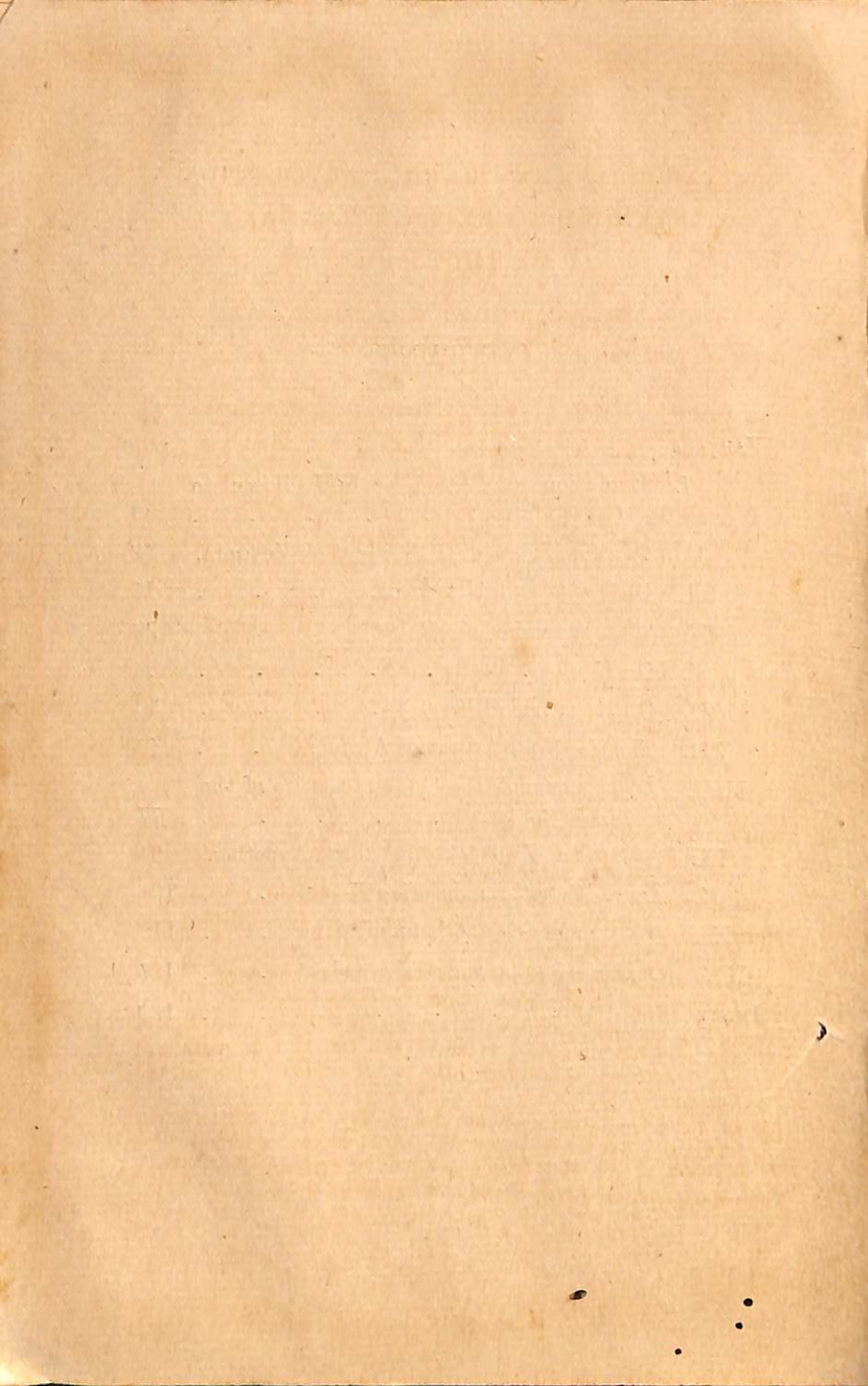
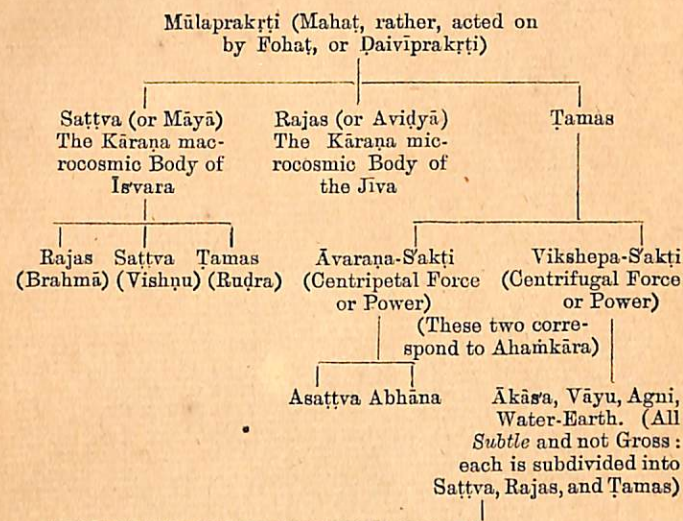


TABLE OF THE ORDER OF EVOLUTION INTENDED TO EXPLAIN VARṆAKA I OF THIS BOOK



Sattva collectively forms the Antaḥkarana, or lower mind, which includes under it the *four*, viz., Manas, Buddhi, Ahaṁkāra, and Chitta or *two*, as in the text ;

Separately, forms the ear and the other four organs of sense.

Rajas collectively forms the Prāṇas, which are again divided into five among themselves ;

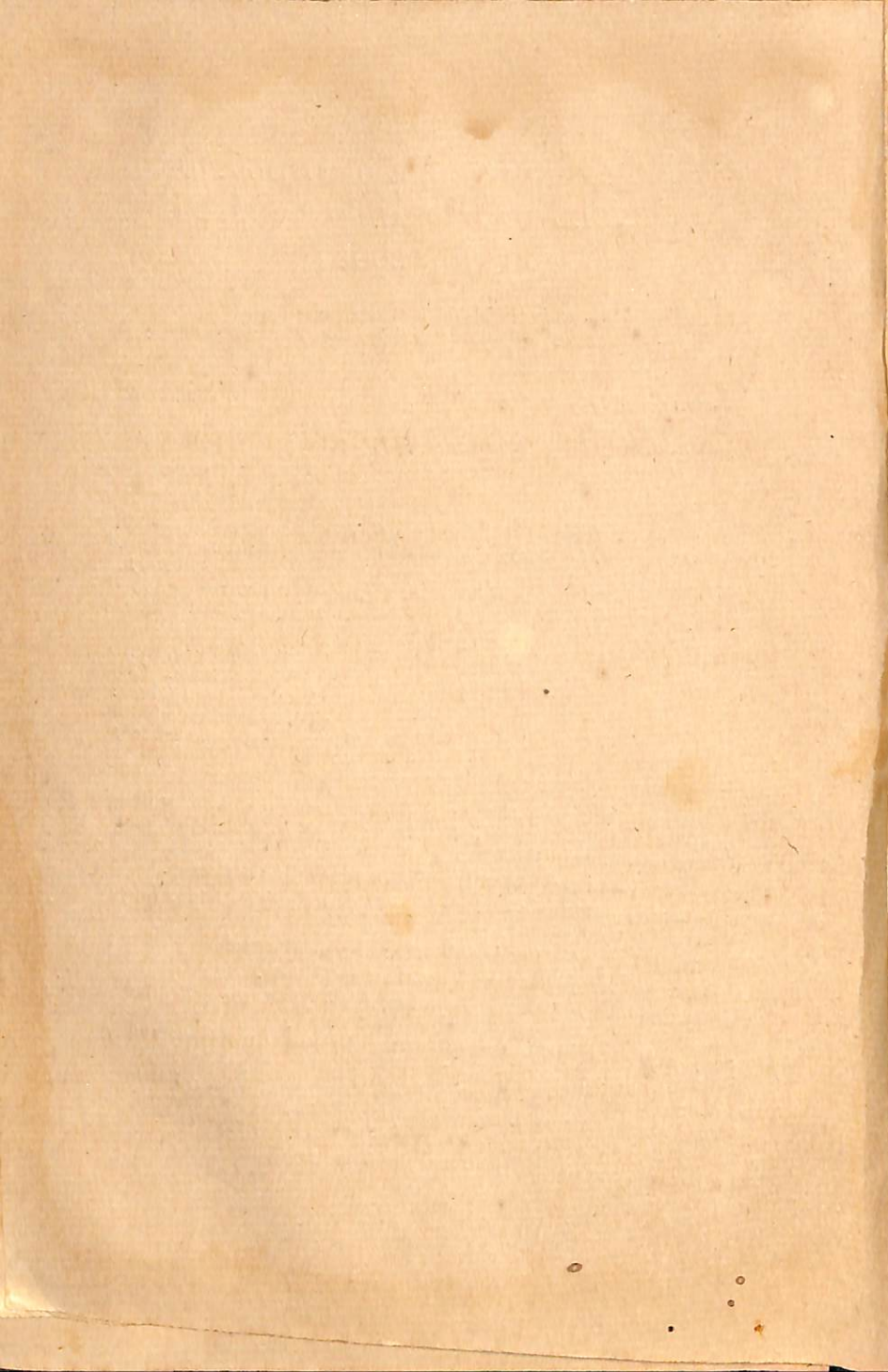
Separately, forms the hands and other organs of action.

All these, seventeen in number, form the *Subtle Body*.

[According to one *Upaniṣad*, however, instead of the collective and separate divisions of Sattva and Rajas, four parts and one part are taken from the two divisions in Sattva and Rajas.]

Tamas of the five Subtle Elements, Ākāśa, Vāyu, Agni, Water, Earth forms the five Gross Elements. Gross Ākāśa = $\frac{1}{2}$ of Ākāśa + $\frac{1}{4}$ of each of the other four, and so on for the other Elements.

Thus is evolved the Gross World and the *Gross Body*.



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THE MEDITATIONS OF VĀSUDEVĀ

OR

VĀSUDEVAMANANA

VARṆAKA I.

EVOLUTION OF ĀTMĀ OR SELF DOWN TO GROSS MATTER

OM! Prostrations to Śrīmaṭ Śaṅkarācārya, the master of all Occult works, the cogniser of the non-duality of Ātmā, the Sat (real) and the Guru who has expounded the Vedānta.¹

I salute Nārāyaṇa who incarnated in the form of a spiritual Guru (of Vedavyāsa) to gladden the hearts of sages in this world, who is the storehouse of mercy, and who removes the sins of his devotees.

I now give out a brief exposition of a work called Manana (Meditations), given out at great length by the reverend sage, Vāsuḍeva, for the edification of

¹ One of the six systems of philosophy in India to interpret the secret meaning of the Upanishads, of which the expounder was Śrī Śaṅkarācārya.

the ignorant and for the improvement of my¹ own spiritual wisdom. May Lord Kṛṣṇa, the young Gopāla² be by me now to bless and help me in this work.

Om! Of the four objects of human aspiration, viz., Dharma (the fulfilment of duty), Artha (the acquisition of property), Kāma (the gratification of desires) and Moksha (emancipation), the last is the most important, as it is unaffected by the three periods of time. In this connection the Śruti (*Veda*) says, "He is never born again. He is never born again." But the other three are not so, since they are only ephemeral. Says the Śruti: "As the terrestrial things obtained through Karma in this world perish, so also perish the objects in the other (higher) world which are obtained through meritorious actions." It is only through Brahmajñāna (Divine Wisdom) that salvation is attained. Here we may refer to the following passages of the Śruti: "Whoever knows Him (Brahman) thus overcomes death. There is no other road to emancipation." Again: "One who knows Brahman attains the highest object of human aspiration, viz., (salvation). That Brahman should be cognised through Adhyāropa (illusory attribution) and Apavāda (withdrawal of such a false conception.)"

With reference to this the following are the texts of the Śruti: "Tatṭva (Truth) should be arrived at

¹ This passage shows that the present work has been given out in book-form not by Vāsuḍeva, the ascetic himself, but by another, perhaps one of his disciples.

² Kṛṣṇa is the Higher Self that is in all and tends them like a Shepherd.

through a knowledge of *Adhyāropa* and *Apavāda*. Salvation is not obtained through Karma, progeny or wealth; but some have attained it through *Samnyāsa* (renunciation)." Therefore it is quite necessary that aspirants for spiritual emancipation should clearly understand the true nature of *Adhyāropa*¹ and *Apavāda*.

What is meant by *Adhyāropa*? It is the illusory attribution (or superimposition) of the universe in *Ātmā* which has no universe (in it), like the misconception of silver in mother-of-pearl, or of a snake in a rope, or of a man in a log of wood. This misconception is generated through the ignorance of the true nature of *Ātmā*. This misconception goes by several names, such as *Ajñāna*² (not-wisdom), *Avidyā* (nescience), *Tamas* (darkness), *Moha* (illusion), *Mūlaprakṛti*, *Pradhāna* (the chief or first), *Guṇasāmya* (equilibrated state of *Guṇas*), the *Avyakṛta* (unmanifested), and *Māyā*. *Mūlaprakṛti* is that which is a compound of *Saṭtva*,³ *Rajas*, and *Tamas* *Guṇas* (or attributes) like a three-stranded

¹ From the standpoint of *Māyā*, the whole universe has to be considered as nothing but an *Adhyāropa* or Superimposition over the one Brahman or Reality—i.e., the whole universe is nothing but unreal. *Apavāda* is the withdrawal or removal of such a false conception, whereby emancipation takes place.

² When the terms Truth, *Jñāna*, etc., are applied to Parabrahman itself, they are Absolute Truth, Absolute *Jñāna*, etc., which refer to the supreme One. Therefore *Ajñāna* is that which makes us not to understand or cognise truly that Parabrahman. *Jñāna* and *Ajñāna* are therefore not to be understood as wisdom and not-wisdom in their ordinary accepted sense but only spiritual wisdom and its opposite.

³ *Saṭtva*, *Rajas*, and *Tamas* are the three primal attributes or aspects of the Primeval matter called *Mūlaprakṛti*, being in a state of equilibrium when the world is in a state of *Pralaya* or Passivity and

rope of white, red and black colours. This state of equilibrium of the three Guṇas is called Pralaya (universal deluge or dissolution) or Mahāsushupti (the great dreamless sleeping state). It is (in Pralaya¹), before the evolution of this universe, that many myriads of Jīvas (Egos) remain absorbed in Mūlaprakṛti² with all their Kārmic Vāsanās³ (affinities,) like particles of gold that stick to a ball of wax. It is called Mahāsushupti, inasmuch as this state of all Egos is experienced by individual persons in their everyday Sushupti⁴ (dreamless sleeping state). Then Mūlaprakṛti through the ripening of the Kārmic Vāsanās of Egos assumes the names of Māyā, Avidyā, and Tamas. Among these, the first (Māyā) is

beginning to work while the world is active. These three serve as the instruments through which preservation, creation and destruction of the world and all its objects take place. In their intelligential aspect, they are Viṣṇu, Brahmā and Rudra respectively. In man, they are the cause of Truth and stability; action, war, aspiration and ambition; indifference, ignorance and darkness respectively. Therefore these words should be construed here in their highest metaphysical sense.

¹ This will show that there is no first beginning to creation but that nature eternally works in cycles with work and rest repeated over and over. Therefore in order to start from some point, the author begins with a creation after a Pralaya or Manvantara preceding it.

² Mūlaprakṛti is, according to the author, māyāvic or unreal from the standpoint of Parabrahman, though from our standpoint it appears real.

³ Vāsanās: literally odour. Even when a flower is crushed out of existence, its odour pervades the Ākāśa. So also even when man disappears out of the phenomenal world, he leaves yet the impress of his actions in the Ākāśa. This is Vāsanās. In the translation of Patañjali's *Yogasūtras*, this word is translated as "mental deposits".

⁴ Just as men go every day into the Sushupti or dreamless sleeping state, so also the world goes into its Sushupti state. Hence such a state is called Mahāsushupti.

distinguished by an excess¹ of pure Sattva-guṇa. The Absolute Consciousness of Brahman which is before evolution, having reflected itself in Māyā, assumes the name of Īśvara (the Lord). He (Īśvara) goes also by the name of Avyākṛta (the unresolved) and Antaryāmin (that which is latent in all). He alone is the cause of the evolution of this universe. Then having commingled Himself with Tamas through the all-full Absolute Consciousness, He becomes the material cause of this universe as the spider² is of the web it weaves. Thus through influence of his Upādhi³ (vehicle, viz., (Tamas), he becomes the material cause of the universe; and through the influence of his own Self, he becomes its instrumental cause.⁴ Then Īśvara created the universe thus. The above-mentioned Avidyā (the second) is various and multiform; therefore are beyond number the Jīvas (Egos) possessing consciousness that are reflected in Avidyā (like one appearing

¹ It should not be supposed that Sattva, Rajas, and Tamas can be separated like so many particles distinct from one another. These three interpenetrate one another in the whole world so much so that one cannot exist but in combination with the other two. Hence the author here uses the words "excess of Sattvaguna" meaning that where Sattva is said to be the Guṇa of any object or person, it is only in excess though existing with others.

² Though a spider produces the web out of itself and afterwards moves in it, yet it is distinct from it. So also "by commingling with Tamas" it is meant that though Īśvara, like a spider produces Tamas (from which the universe springs) from out of itself and commingles with it, nevertheless the former is distinct from the latter.

³ Upādhi is the vehicle of matter.

⁴ Just as a potter and the earth are the instrumental and material causes of the pot.

as many in many glasses). Therefore Avidyā which is segregate and Māyā which is collective, form the Kāraṇa (Causal) Bodies of Jīvas and Īśvara (respectively). It is in these Kāraṇa Bodies that Jīvas and Īśvara experience the Sushupti (or dreamless sleeping) state. It is this body that forms the Ānandamaya Sheath¹ (fifth sheath). Thus is the Kāraṇa (Causal) Evolution.

Then we proceed to describe the evolution of the Sūkshma (Subtle) Universe. Through the influence of Īśvara, Tāmogūṇa (or Tāmas) became divided into two, viz., Āvaraṇasakti (centripetal force) and Vikshepasakti (centrifugal force). Vikshepasakti² evolved into the subtle Ākāśa. Then Ākāśa produced Vāyu (Air); Vāyu, Fire; Fire, Water; and Water, Earth (Pṛthivī). These five (subtle and not gross as on earth) Elements go by the names of the Subtle, the Indivisibles and Tanmātras (Rudimentary Substances). From Ajñāna (or Mūla-prakṛti) which is the primeval cause of the aforesaid five Subtle Elements, have sprung the three attributes Sattva, Rajas, and Tāmas (which three divisions are also found in the five Subtle Elements). From the Sattva essence of each of the five Subtle Elements have sprung respectively the five Jñānendriyas (organs of sense) which are (the subtle) ear, skin, eye,

¹ The five sheaths are explained fully, later on, in the tenth chapter of this work. Here their correspondences to the three bodies are given.

² In nature these two Śaktis produce involution and evolution while in man they are the cause of the conception of subject and object. They are explained at the end of this chapter.

nose and tongue. From the collective¹ totality of the Sattva essence of the five Subtle Elements has sprung the Antaḥkaraṇa (internal organ). The Antaḥkaraṇa is four in number. They are Manas, Buddhi (not the Buddhi of the Seven Principles, as this refers to the *lower* mind), Ahamkāra and Chitta.² Among them it should be known that Ahamkāra should be classed under Buddhi and Chitta under Manas. Similarly out of the Rajas essence of each of Ākāśa and other Elements, have arisen respectively the Karmendriyas (organs of action), viz., Vāk (organ of speech), hands, legs and the organs of excretion and secretion. Then from the collective totality of the Rajas essence of Ākāśa, etc., have arisen the Prāṇas (vital airs). They are five in number, through the differences of Prāṇa, Apāna, Vyāna, Uḍāna, and Samāna. Thus³ has arisen a Subtle Body called otherwise Līṅga Deha, which is composed of the seventeen, viz., the five organs of action, the five organs of sense, the five Prāṇas and Manas and Buddhi. It is this body which is the medium of enjoyment. In this body there arises the dreaming state for Jīvas and Īśvara. Vijñānamaya Kośa (or sheath), Manomaya sheath, and

¹ There is a different manner of division of this Sattva and Rajas, according to the Upanishads as remarked in the table appended.

² Their functions are doubt, certainty, egoism and fluctuation of mind.

³ These five magnetic currents are explained later on in this work and have different functions to fulfil in the world as well as in man. In the latter case they are inspiration, expiration, cessation of breath, tending to upward motion, digestion and circulation of blood.

Prāṇamaya sheath pertain to this body only. Thus is the order of evolution of the Subtle Body.

Now will be described the evolution of the Gross Body.

The indivisible five Subtle Elements, Ākāśa and others, which have the preponderance of Tamas (Sattva and Rajas having been given out before in the subtle composition) are each divided into two equal parts. With a moiety of one element is combined one-quarter of a moiety of each of the other elements, viz., ($\frac{1}{8}$ of each of the other elements) and thus a fivefold combination takes place in five different ways (constituting the five Gross Ākāśa, etc.). Through this process, the quintuplication of the five elements takes place. Out of these five elements have come into existence the Mundane Egg, the fourteen Worlds¹ in it, the four kinds of Gross Bodies² and other objects of enjoyment. In this body there arises the waking state for Jīvas and Īsvara. This body is called Annamayakōśa (food-sheath). This is the order of Gross Evolution. The above-mentioned Kāraṇa (Causal), Subtle and Gross Bodies are each macrocosmic (or collective) and microcosmic (segregate). Forest, village, etc., are

¹ The 14 lokas or worlds are Aṭala, Vitala, Sūṭala, Talāṭala, Mahāṭala, Rasāṭala and Pātāla as also Bhūr, Bhuvār, Suvar, Mahar, Janah, Tapah, and Sāṭya. The former seven are said to be the lower planes and the latter seven, the higher ones. They are with reference to spirituality and non-spirituality. In other words they are said to be the seven Ajñāna and the seven Jñāna Bhūmikās (or States) respectively.

² The four kinds of bodies are those generated out of seed, sweat, egg, and womb.

collective, whilst a tree (in it), a house, etc., (respectively,) are segregate. Similarly all bodies (combined) are macrocosm: whilst each body is microcosm. He who has the vehicle of the macrocosmic Causal Body (or identifies himself with it) is Īśvara; while he who has the vehicle of the microcosmic Causal Body is Jīva. Through the former he is termed Īśvara, while he is termed Prājña through the latter. Through the macrocosmic Subtle Body he is Hiranyagarbha, while he is Taijasa through the microcosmic Subtle Body. Through the macrocosmic Gross Body, he is Vaisvānara: while through the microcosmic Gross Body, he is termed Visva. Thus, then, there are manifold differences existing between Jīvas and Īśvara. Then this Īśvara, having assumed the forms of Brahmā, Viṣṇu, and Rudra, through the medium of Sattva, Rajas, and Tamas Guṇas, becomes respectively the creator, preserver, and destroyer (of the universe). Brahmā is included in Virāt (or Vaisvānara), Viṣṇu in Hiranyagarbha, and Rudra in Īśvara. Thus is the origin of the universe. This is the illusory attribution alluded to before. Such are the effects of Vikshepa śakti.

Now as to the effects of Āvaraṇaśakti. It is this force which prevents all except Īśvara and Ātmajñānis (those having wisdom of Ātmā or "Self") from realising the differences between Ātmā¹ and the five sheaths, by enveloping such personages with intense mist. This

¹ It may be well to state here once for all that the words Brahman, Ātmā, Paramātmā, Kūtastha, Self, etc., are used in this work as synonyms. But Īśvara is the reflection of Spirit in Māyā and is the evolver, or the cause, of the Universe or Macrocosm, etc.

force is divided into two, Asatṭva (disbelief in the Reality) and Abhāna (Agnosticism). The former is the cause of the conception that (Brahman), the Reality is not, while the latter is the cause of the conception that the Reality is not known. Of the tree of mundane existence, it is the effects of Āvaraṇasakti that form the root and not those of Vikshepa. And it is this Āvaraṇasakti (or individuality) alone that is also the cause of final emancipation. These two kinds of Āvaraṇasakti are annihilated by Tattvajñāna (spiritual wisdom derived from the discrimination of Tattvas.) Tattvajñāna is of two kinds, the indirect and the direct. Of these, the former is that spiritual wisdom which is obtained through a Guru (spiritual instructor) and Vedāntic books. This is what is called the Śravaṇa (hearing, or the first stage). Through it Asatṭva-Āvaraṇa, which makes one disbelieve in Brahman, the Reality, vanishes. Then dawns the belief in the existence of the Real. After the removal of Samsaya¹ (doubt) through Śravaṇa (hearing), of Asambhāvanā (impossibility of thought) through Manana (meditation), and Viparītabhāvanā (false thought) through Nīḍidhyāsana (reflection from all standpoints, or Samādhi), when the firm conception

¹ These three are explained at length further on in the fifth chapter of this book. They are the three stages of doubt, first, about the non-duality of Brahman; second, about the possibility of the identity of the egos and the Universe with Brahman; third, about the self-cognition of such an identity though convinced of its possibility. The three methods are Śravaṇa (the hearing or reading of book), Manana (meditation), and Nīḍidhyāsana (reflection from all standpoints).

that Brahman is Ātmā (the Ego) and *vice versa* is as well founded in the hearts of men as the (false) conception that the body is Ātmā, then it is called the direct wisdom. This destroys Abhāna-Āvaraṇa, through which the one Reality is not known. Thus through indirect and direct spiritual wisdom the two Āvaraṇa Powers which make us think that Brahman is not and shines not, perish. Then arises the cessation of the pains of the cycle of births and the acquisition of bliss. Thus there are seven stages, (viz., Ajñāna, Āvaraṇa, Vikshepa, indirect wisdom, direct wisdom, cessation of pains and unfettered contentment). Therefore Adhyāropa is said to be the illusory attribution of the unreal universe, in that (one) Consciousness which is as stainless as Ākāśa.

Now what is Apavāda? It is the giving up of the conception that the universe is not (really) in Brahman, like that of the misconception of silver in mother-of-pearl or of a snake in a rope, and the being firmly convinced of the reality of the cause and not of the effects. From the etymon of the words (Māyā and Avidyā), "That which is not is Māyā," and "That which makes (us) know it itself (but is not) is Avidyā," it is certain that Māyā is merely illusory. It is the dictum of Vedānta that whoever after due enquiry becomes conscious of the fact that there is no other Reality in the universe than Brahman and that "I" (the Ego) is only that Brahman—he is freed from the trammels of birth (and is a Jivanmukta).

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VARNĀKA II

QUALIFICATIONS FOR A STUDENT OF VEDĀNTA

Om! In this second chapter are described the four moving considerations of Vedānta. Now what are the four moving considerations? They are the subject, the object, the relationship, and the qualified person. What is the subject of Vedānta? It is Brahman. What is its object? Emancipation. What is the relationship? It is that which exists between the described and the describer, or the known and the knower. Who is the qualified person? He is a fit person who is possessed of the undermentioned four qualifications. Just as Brāhmaṇas alone are competent to perform the sacrifice called Brhaspati-savana (Jupiter Sacrifice), and Kshatṛtriyas (or warrior class) alone the sacrifice called Rājasūya,¹ so also those alone are competent to study Vedānta who are possessed of the undermentioned four means of

¹ This is celebrated by kings to denote their undisputed sovereignty over all others.

salvation. Now what are these four means? They are : (1) the discrimination of the real from the not-real; (2) indifference to the fruits of one's actions, both in this world and hereafter; (3) the six, beginning with *Sāma* (mental restraint); (4) an intense longing after emancipation. The first is the knowledge that Brahman alone is real and the universe unreal—which knowledge one derives intuitively after a careful study of the *Śruti*s (*Vedas*), *Smṛti*s, (*Purāṇas*, etc.), and others. The second is that (practical) indifference generated in one—towards flowers, sandal, women and other objects of enjoyment of this world, as well as celestial nymphs and other objects of enjoyment of the higher world, such as *Svarga* (Heaven), etc.—who considers them in the same light as the food vomited by a dog, or as human offal or voiding, on account of the ephemeral character of both the above pleasures. The third is the six qualities, *Sāma*, *Dama*, *Uparāṭi*, *Tiṭikṣhā*, *Samādhāna*, and *Śraddhā*.

1. What is *Sāma*? It is the not allowing the mind to engage in any act other than *Śravaṇa*, etc., viz., listening to, or reading, the discourse on *Ātmā*, etc.), and the concentration of it on *Ātmā*, the object of *Śravaṇa*, etc.

2. What is *Dama*? It is the (bodily) subjugation (of the functions) of the organs of sense and action.

3. What is *Uparāṭi*? It is *Samnyāsa* (renunciation), or the doing of *Karmas* without any desire for the fruits thereof, or abstention from such *Karmas*.

4. What is *Ṭīṭikshā*? It is the patient endurance of, or the bearing with indifference heat and cold, and such other opposites, which are brought about by the past Karma now working its effects in this life.

5. What is *Samāḍhāna*? It is the (serene) concentration of the mind on such acts as conduce to *Śravaṇa* and the rest (without letting them wander to objects of desire).

6. What is *Śradḍhā*? It is the strong faith in the words of one's Guru and of the *Vedāntas*.

The fourth (or *mumuksha*) is that intense desire of one who wishes to give up all objects of desire, in order to liberate himself from the pains of mundane existence, similar to that desire of a person who, being in the midst of his house in conflagration endeavours to escape from the fire and thus save his body from being burnt, leaving his wife, children, etc., to shift for themselves.

Though some persons in this world possess the first qualification, viz., the discrimination of the real from the non-real, yet for the practical following of it, the second, viz., indifference to the fruits of one's actions, both here and hereafter, is said to be necessary to them. Even with the possession of these two, as some *Rshis* have anger, etc., (the third, viz.), *Sama* and other qualities are prescribed. As even with the possession of these three qualifications, *Jñāna* (divine intuitive wisdom) is not found in those persons who contemplate with devotion on *Īśvara*, therefore the last viz., intense desire for salvation should be

developed. A person thus qualified having taken the sacred fuel in his hand in proof of his allegiance (to a Guru) should prostrate himself before a good spiritual teacher, and with reverence and modesty should address him thus: "O Lord! O Holy One! O Guru! who is Jīva (the Ego)? Who is Īsvara (the Lord)? Of what nature is the Universe? Whence do these three arise? And how can we get rid of this worldly existence?" In this context the following passages of the Śrūṭis might be quoted. The Brāhmaṇa having examined one after another the worlds that are acquired through Karma, becomes disgusted with them. He says: "One cannot be freed from Karma through Karma. To understand it rightly, he should approach with the sacred fuel in his hand a Guru, who is well-versed in the *Vedas* and who is a contemplator of Brahman." Also the following lines from the *Bhagavad-Gītā* might be quoted in this connection: "Learn it by prostrations to the Guru, by questioning him and by serving him."

The good Guru, on being interrogated thus by his disciple, should be pleased to explain to him the differences between Jīva, Īsvara, and the Universe, differentiated through Saṭṭva, Rajas and Tamas qualities, and should initiate him into the mysteries of the nature of Ātmā as plainly as the myrobalan (fruit) in the palm of the hand. It should be borne in mind that these four means of salvation accrue to a person who qualifies himself thus only, after many births, through the ripening of the virtuous actions

committed by him during those lives and through the grace of Īsvara. A Guru who thus imparts to his disciple the knowledge of the Spiritual Truths should be considered as Īsvara (the Lord) himself. There is no doubt whatever that he who from the teachings of such a Guru cognises, after full enquiry, the identity of Jīva (the Ego) and Īsvara (the Lord) is an emancipated person.

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VARṆAKA III

ON ĀṬMĀ AND NOT-ĀṬMĀ

WHAT is this Universe composed of? Āṭmā (Self) and Not-Āṭmā (not-Self). No doubt need be entertained as to Āṭmā being *in* the universe, when, in fact, it is *above*¹ it. As the Universe is composed of (objects of) consciousness and not-consciousness (mixed together) as Āṭmā is consciousness itself, and as without Āṭmā the Universe does not exist, therefore existence must be predicated of Āṭmā as being *in* the Universe.

Then what is meant by (objects of) consciousness and not-consciousness? All these objects that have locomotion are of the former class, while those that are fixed are of the latter class. While these two are several and many, how can the universe be said to be twofold (only)? Because Not-Āṭmā is one only; but then it manifests itself as many through its effects. So also Āṭmā is one; but it manifests itself

¹ "Above," is not with reference to locality, but with reference to state.

as many Jivas, and many Īsvaras through the vehicle of the effect of Not-Ātmā. Then comes the question: how is it that the one Īsvara appears as many like Jīvas? This conception of Īsvara as many arose only through the several images of Śiva, Viṣṇu, etc., (that were worshipped), in sacred places and houses. Can Īsvaraship be predicated of idols made of earth, stone, etc.? Yes. Else why should people expend large sums of money on account of such idols and do pūjā (worship) by anointing and giving offerings to them. The fact that non-Hindūs do not worship such idols is no argument relevant to the present question. It is only the case of persons that have faith in these that should be taken (into account) as an example. To those persons that entertain the conception that Ātmā is only the body which is the receptacle of the foulest offal, voiding, etc., there is nothing sinful or wrong in considering as Īsvara the images which are very pure (physically as well as magnetically). Thus Not-Ātmā through its effects appears as many, as also does Ātmā through the vehicle of the effects of Not-Ātmā. They may be exemplified thus. This earth through the modification of its effects appears in different forms, such as mountain, tree, tower, wall, granary, house, monastery, pot and other earthen vessels. The one Ākāśa, on entering the vehicles formed by the modifications of the earth (such as pot, house, etc.) is known as pot-Ākāśa, house-Ākāśa etc. Similarly Not-Ātmā, which is no other than Mūlaprakṛti (Primordial Matter), seems to be many through the several modifications of its effects. So

also does Ātmā, though one, seem to enter the many bodies, its vehicles, and go by the many names of Deva, Man, Rāma, Kṛṣṇa, Brāhmaṇa, Kṣhatṭriya, Vaiśya, Sūdra, cow, birds, worm, insects and others. These are illustrations from the standpoint of Avachchhinna (or discontinuity).¹

Now as to the standpoint of Praṭibimba (reflection). Just as the one water appears manifold as ocean, rivers, ponds, well, vessel and others, so also Not-Ātmā manifests itself as many. In the ocean, etc., the one sun is reflected as many. So also Ātmā manifests itself as many, having reflected itself in the internal organ (or lower mind) of the bodies of all beings. What we can infer from these two illustrations is this: Just as coldness, mobility and other properties of water do not affect the sun that is reflected in it, so also the modifications of the internal organ, viz., agency and enjoyment, don't affect Ātmā, the reflector, but only the reflected consciousness in the internal organ. Therefore it is only Jīvātmā (the Ego, or the lower Self) that is Paramātmā (the Higher Self), and *vice versa*. Paramātmā is Jīvātmā, just as the Ākāśa in the pot is no other than the all-pervading Ākāśa and *vice versa*.

As Jīvātmā is illusory, and as illusion implies something false, how can Paramātmā which is real and Jīvātmā which is unreal be said to be identical?

¹ In logic this means: "Separated or excluded from all other things by the properties predicated of a thing as peculiar to itself."
—Apte's Dictionary.

There are three kinds of Jīvās, Pāramārthika (the noumenal), Vyāvahārika (the phenomenal) and Prātibhāsika (the reflected). These Jīvās preside respectively over the (Sushupti) dreamless sleeping, (the Jāgrata) waking and (the Svapna) dreaming states. Like the ephemeral appearance of waves in water and foam in waves, so the Vyāvahārika Jīva manifests itself (arising) from Pāramārthika Jīva and the Prātibhāsika Jīva from Vyāvahārika Jīva. Taste, fluidity and cold which are the properties of water manifest themselves as waves, and through waves as foam. Similarly the characteristics of Sat (Be-ness), Chit (Consciousness) and Ānanda (Bliss) of the undifferentiated Pāramārthika manifest themselves in Vyāvahārika, and through Vyāvahārika in Prātibhāsika. Just as foam does not exist in the absence of waves, and waves do not exist in the absence of water, and as (of them) water alone is real, so also Prātibhāsika does not exist in the absence of Vyāvahārika, and Vyāvahārika does not exist in the absence of Pāramārthika (which is real). Therefore like the Ākāśa in the pot, that is no other than the all-pervading Ākāśa, it is the final conclusion of the Vedānta that the undifferentiated Pāramārthika is no other than Paramātmā (the Higher Self).

Thus, one, who having separated—through the sacred sentences (of the *Vedas*), “It is not this, it is not this”—the undifferentiated Pāramārthika from the body composed of the five sheaths, and having identified that Pāramārthika with “I,” cognises through direct intuitive realization the fact, “I am

no other than that undifferentiated Brahman," after a thorough study of the Śruti and Smṛti, and thorough logic and firm conviction—he is beyond doubt the all-full Brahman. All the *Upanishads* proclaim with one voice that virtuous and sinful Karmas (actions) do not cling to such a person.

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VARNAKA IV

THE GENESIS OF PAINS

AMONG pains (or misery), birth in body, Karma, Rāga and other desires, Abhimāna¹ (the self-identification), Aviveka (the not-discrimination of Ātmā and Not-Ātmā) and Ajñāna (not-wisdom or ignorance), which are attendant upon men, the one that follows is the cause of the one preceding it. The first four of these will be discussed in this chapter.

Are pains natural or accidental to men ?

They should be known as accidental only ; otherwise a contrary admission would involve us in many absurdities. Were pains inherent in men, then there will be no possibility of humanity freeing itself from them and acquiring happiness. Then it will become unnecessary on the part of men to perform any Karmas for liberation from pains or for the acquisition of happiness. None will take any efforts to cultivate virtuous actions, Yoga, Dhyāna (meditation)

¹ Abhimāna is not Egoism, which is Ahamkāra. Rāga and other desires are explained later on in the sixth chapter.

and devout adoration to deities, etc. Besides *Vedās*, *Purāṇas* and other sacred books will become useless. But then it may be argued—let the miseries of human existence be natural to men, and let them make attempts to free themselves from them. (Then we have to understand the meaning of the word “natural”.) By “natural” is meant that which belongs to one’s own reality (or individuality). Who then will endeavour to annihilate his own reality? And if one’s own reality is destroyed, how can he expect to attain his desired end of life (namely, salvation). That what is natural to an object is its own reality may be illustrated thus. The property of sweetness is natural to sugar. If we wish to detach the quality of sweetness from sugar, then we shall have to destroy sugar itself. Likewise as pains are natural to *Ātmās*, there will ensue annihilation to *Ātmā*, were pains separated from them. But the *Śruti*s say that *Ātmā* is indestructible and eternal, (as will be evident) from passages such as :

“ *Ātmā* is indestructible. It pervades everything like *Ākāśa* and is eternal. It is not born nor does it die. It came from nowhere, and it does not become anything. It is unborn, eternal, permanent and ancient, and it does not perish with the body.”

Therefore the miseries of *Ātmā* should be known as accidental and not natural to it.

Then comes another objection. May not the reality of an object survive the annihilation of that which is natural to it? Take for instance fire. Heat is natural to (or the property of) it. The heat may

be made to vanish from fire through magical stones, mantras¹ or herbs. Even after the removal (of heat from the body of the person exposed to it), the reality of Agni is not destroyed, but the property of cold, its opposite, is induced. Similarly let pains be natural to Ātmā, and let Ātmā be freed from them and (durable) happiness result to it through transcendently virtuous actions, Yogic powers and so on. (To this we reply), No. The removal, of heat from fire through magical stones, etc., and of pains from Ātmā through transcendently virtuous actions, etc., will only be temporary and not permanent. Everything generated by actions (such as herbs, etc.), will vanish with the cessation of those actions. In the above mentioned simile, the fire and the Ātmā will lose their heat and pains through magical stones, etc., and virtuous actions, etc., respectively, but with the cessation of those appliances, the cold and happiness caused by them will vanish, and the inherent heat and pains will at last prevail. Therefore it is evident that the Ātmās, will have to attain only a temporary salvation, and not one that will put an end to rebirths. Were such (temporary) salvation a fact, then impermanency will have to be postulated of Moksha (salvation). This will only clash with the passages of the *Vedas* which lay down that Moksha (salvation) is eternal, in such as: "He (the Ego) never returns" (or is not born again): and "It (the Ego) is undivided, blissful,

¹ Even now a Yogin may be seen near Mannārgudi, Tanjore District (Madras Presidency), who keeps his body in the flames of a fire for more than five or six hours daily.

formless and wonderful." Moreover, were pains inherent to Ātmā, then in Sushupti (dreamless sleeping state) or in the state of the vow of taciturnity (observed by the Yogins)¹ or in the Samādhi state, pains alone would have to manifest themselves. But such is not the case, as happiness (only) is enjoyed by these three; for these persons on returning to their natural state exclaim, "I was enjoying happiness till now." Therefore it should be known that pains are not natural but only adventitious to Ātmā.

How did pains accrue to the Ātmā which has bliss as its reality (or nature)? It is only through the connection of the Ātmā with a body. So long as Ātmā is in body, so long will miseries be attendant on it. Then are we to infer that even kings and such like in this world undergo miseries through possessing bodies? Most certainly. They have their own miseries in the shape of hostility with their enemies, cares attendant on the Government of their kingdoms, the loss of their wealth and grain, the death of their dear wife and children, and their own dotage, etc., and death. It is simply a delusion to think that some at least enjoy happiness in this world. How then do pains appear through delusion as happiness? Carriers of goods, running at great speed with their loads on their heads, professional cultivators and other such menials follow through delusion their avocations, laughing and singing as they pass through, whatever pains such acts are

¹ Such instances of Yogins are to be found in Kumbhakānam and other places.



producing. Therefore it should be learnt that all our miseries appear in the guise of happiness through delusion only. Then do even (spiritually) wise men suffer from miseries on account of their connection with body? Yes. They have their own miseries in the shape of hunger and thirst, cold and heat, disease, snakes, scorpions, tigers and others. Then what is the difference between a true discriminator (of Ātmā) and one who is not? A special difference exists in the internal acts of these two, though not in their external acts. The former, a great soul—having through perception, inference and the testimony of *Vedas* clearly cognised, after full enquiry, the fact that all miseries do pertain to the internal organ (the mind) and not to the higher Ego which is of the nature of Sachchidānanda (Be-ness, Consciousness and Bliss), and that the higher Ego is not in the least connected with the attributes of the internal organ that is unreal, inert and replete with pains—is freed from all miseries. Through the *Vedas* (we learn that): “Purusha (the Self) is unconnected (with anything).” Through logic we know Him as Truth and without parts. And through experience of the states of dreamless sleeping state, the state of habitual silence and Samādhi, (we know him to be such). That ignorant and depraved individual who does not enquire into the reality of Ātmā, identifies Ātmā with the body and ascribes to Ātmā all acts that do not legitimately pertain to it, and to Not-Ātmā the attributes of Sachchidānanda which pertain to Ātmā. Through such a false attribution, he foolishly loves to

indulge in the distinction of caste, sect, orders of life, etc., with such egoistic expressions as, I am a Deva, I am a man, I am a Telugu, I am a Drāvīda (a native of the Tamil country), I am a Brāhmāṇa I am a Kṣhāṭṭriya, I am a Vaisya, I am a Sūdra, I am a celibate, I am a householder, I am a dweller in the forest, I am an ascetic, and such like. Thus there are manifold differences between (the thoughts of) a discriminator of Ātmā and one who is not. Again on a closer examination, we find that these two differ even in their external acts. The wise, being convinced of the unreality of the Universe, look upon their (Prārabdha)¹ enjoyment as unreal, as the happiness enjoyed during dreams, while the ignorant consider the Universe, as well as the happiness and the pains of Ātmā, as real. Thus it is clear that the possession of the body generates miseries even to the wise. There are miseries to the Devas (Angels) even, as through the epithets Vajradhara, Puramdara,² etc., which are applied to them, (we find) that they have bodies. They have their pains to suffer from, through internecine wars between themselves, through anger and curses, through the disturbance of Asuras and Rākshasas (Demons), and through the fear of their being cast down (to be reborn) after their good Karmas are exhausted. If Devas are subject to miseries, how is it possible for them to relieve from misery one who concentrates on (or worships) them?

¹ The present enjoyment which is the result of past Karma.

² These two are the titles of Indra. The first means the bearer of the thunderbolt weapon formed out of the bones of R̥shi Dadhīchi, and the second means the destroyer of the city.

This can be illustrated by a king. A king, though himself subject to misery, is able to relieve his dependents (from pains) by protecting them, etc. The meaning of the passage in the Vedas, "The Devas (Angels) in the Deva (Celestial) world are of the form of bliss," is this: the Devas having known that all miseries are merely the effects of the internal organs, enjoy Ātmā that is always of the form of bliss. The passage of the Śruti that relates to the Devas being subject to miseries is this: "The created Devas fell into the vast ocean of the cycle of births and deaths." This shows beyond doubt that Devas are also subject to miseries through their possessing (subtle) bodies. Therefore, all efforts should be made (by men) towards the attainment of emancipation without the trammels of body (Videhamukti).

If disembodied salvation (Videhamukti) is a really existent one, how is it that some Devas that are seen with bodies in the sky as stars, are said to be the emancipated ones?

Salvation is of four kinds, Sālokya (being in the same world as the supreme), Sārūpya (being of the same form), Sāmīpya (being near), and Sāyujya (being merged in it). Now the means of obtaining them are (respectively) Charyā, Kriyā, Yoga, and Jñāna. Unceasing devotion to the Lord through the idea of being oneself His servant is Charyā. Acts of worship of Śiva, Viṣṇu and other Gods are Kriyā. The eight parts beginning with Yama is Yoga. The personal (spiritual) perception (or cognition) of the identity of Jīvātmā (lower self) and Paramātmā

(higher self) is Jñāna. Inasmuch as the first three of these entail reincarnation to persons in this world, they are not very important. as Jñāna (the last) leads one to attain Sāyujya (or to become merged in the All whence there is no rebirth, it is the most important one. But the sacred books that postulate the attainment of Sāyujya through Yoga are with reference to Nirguṇa (the Guṇaless or formless) Brahman. Here it may be remarked that because persons who have attained emancipation in a disembodied state have not been met with by any person at any time or place in the same manner as are persons emancipated while in bodies, it does not follow that salvation in a disembodied state means annihilation (or is a myth). To disembodied emancipated persons, there is only annihilation of the body and not of the bliss of (Self or) the Reality. As the bliss of Reality is without body, it should be experienced like the bliss of (dreamless Sleep) Sushupti through self-experience, and not by any other means. As the Ego that attains emancipation in a disembodied state has no body, it experiences and enjoys itself and nothing else. If the bliss of emancipation and Sushupti be of the same nature, then may not Sushupti be said to be emancipation itself? Surely not. Though they both resemble one another in the enjoyment of supreme felicity, yet there is in the latter Ajñāna (ignorance of the Reality) and a subsequent waking up from sleep; but in salvation these two are not to be found. Therefore Sushupti is not salvation, nor can Pralaya (rest during reabsorption,

manvantāric or otherwise) be salvation (for the same reasons). Thus as the bliss of emancipation like that of Sushupti can be cognised only through Self-enjoyment, therefore it (salvation) is not a mere void but an actuality.

If actuality can be predicated of salvation with body and of that without body, what is the difference between them? It should be known that they differ in the complete liberation from Ajñāna and reincarnation. Thus then we have proved through logic and the sacred books that emancipation without body is a state of supreme felicity; while possession of the body entails on all manifold miseries. Now we shall prove both the above doctrines through experience. We daily find humanity experiencing happiness in Sushupti on account of there being no body then, and miseries in the waking and dreaming states through the existence of body. It is certain, therefore, that wherever there is body, there are pains incidental to it. So to Ātmā that is of the nature of bliss, miseries are brought on by virtue of its connection with body, but they are not natural to it (Ātmā).

Now what is the cause of the existence of the body? It is no other than the (outcome of the) elements quintuplicated through the previous Karmas, but is not the result of the five elements alone. As the five elements pervade everywhere, the body cannot be said to be the product of them alone. Then cannot the elements, transformed through Sukla (sperm of the male) and Sōṇita (that of the female), be said to be the cause of this body? No; since

Sukla and Sōṇiṭa commingling together in vain do not generate bodies, therefore they cannot by themselves be the cause of the body. Therefore the elements associated with Karma (law) do bring about the body. Now as the five elements, space and time are the same (or universal) everywhere, the varieties of bodies that we see everywhere must necessarily be the outcome of the various differences in Karmas. Though the earth is the same everywhere, it is only the artistic workmanship of the potter that is the cause of all the varied effects he produces, such as pots and other earthen vessels. In the above illustration the earth forms the material cause and the potter forms the instrumental cause; so also in the illustrated the quintuplicated elements form the material cause of the body, and the Karmas form the instrumental cause of it. Therefore, should there be any residue of Karma left which brings about an enjoyment in the next life as in the waking and dreaming states, the existence of body is an inevitable necessity; but inasmuch as there is no Karma (enjoyed) in Sushupti, there is no body which results as a matter of course. Again, even though there is earth existing, yet there is no generation of pot without the instrumentality of the potter. Likewise though there may exist the five elements evolved by Īsvara (the Lord), yet with the cessation of Karmas through the spiritual wisdom of Āṭmā such a person (Āṭmajñāni) never obtains a body (to be reborn in).

With reference to this, there are passages in the Karmasāstras (books which treat of Karmas only) thus :

"The pleasant and painful Karmas committed before must necessarily be enjoyed."

"Without being enjoyed, Karmas are not exhausted, even after the lapse of myriads of Kalpas."

Then it is said in the Jñānasāstras (books treating of spiritual wisdom) thus :

"So the fire of Jñāna (spiritual wisdom) burns to ashes all Karmas."

How are these apparently conflicting passages to be reconciled ? In the Sāstras there are two kinds of texts, the strong and the weak. The former is what is called (in logic) the Siddhānta (demonstrated conclusion), while the latter goes by the name of Pūrvapaksha (*prima facie* conclusion). (Wherever these two occur), the stronger overrides the latter. Take, for instance, the passage in the Śrutiḥ : "Non-injury (to sentient beings) is the supreme virtue." This passage is supported by strong texts and yet it is overridden by a still stronger passage in the Vedas which runs thus : "In Yajus (sacrifice), injury is permissible." Similarly the text : "(The Karmas) must necessarily be enjoyed" is rendered weak and is overridden by the still stronger text : "All sins are destroyed by Tāpas (religious austerities)."

Therefore, though the Sañchitakarmas (the past Karmas to be enjoyed hereafter) are manifold (in store for us), they are destroyed through the spiritual wisdom of Ātmā. (To summarise,) without Karma, there is no rebirth ; without rebirth, there are no miseries ; without miseries, there arises unalloyed bliss. Such is the final conclusion (of Vedānta).

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VARNAKA V

ON KARMAS

IN the preceding chapter, it was stated that the miseries of Ātmā are merely the results of its association with body and that the body arose through Karmas. Please explain what Karma is. How many kinds of Karma are there? (This question is put by the disciple to the Guru.)

Karma is of three sorts, the virtuous, the sinful and the mixed. The (subtle) bodies of Devas (Celestials) and others are due to virtuous Karmas; the bodies of beasts, etc., are due to sinful Karmas, while the bodies of men, etc., are due to mixed Karmas (viz., the virtuous and the sinful). The above-mentioned three Karmas have each the three subdivisions of the transcendent, the middling and the lowest. Thus through these manifold varieties of Karmas have arisen multiform differences of births. Thus the bodies of Hiranyagarbha (Brahmā) and others are the products of transcendentally good Karmas, those of Indra, etc., are of middling good Karmas,

and those of Yakshas, Rākshasas, Pisāchas, etc. (all evil spirits), of the lowest good Karmas. All objects which cause injury to others, such as thorny or poisonous trees, etc., and tigers, scorpions, owls, etc., are the results of transcendently sinful Karmas. The trees and plants that are serviceable to humanity for the flowers, leaves and fruits they yield—such as jack-trees, mango-trees, cocoa-trees, etc., as also domestic country pigs, buffaloes, asses, camels, etc., are the results of middling sinful Karmas. (The tree) *ficus religiosa*, holy basil, etc., as also cows, horses, etc., are the results of ordinary sinful Karmas. In this world the bodies of men, which are the mediums of emancipation, embodied or disembodied, to Jīvas through the following (six stages) in their gradual order, (viz.,) the performance of Karmas without being actuated by the fruits thereof, the four means of emancipation, the acquisition of a good spiritual preceptor, the hearing of religious discourses, reflection thereon and the spiritual wisdom of Ātmā, are the products of transcendent mixed Karmas. The bodies of men, which are conducive to the performance of Karmas pertaining to the different orders of life actuated by the fruits of such Karmas, are the results of middling mixed Karmas. The bodies of Chāṇḍāla,¹ Pulkasa, Kirāṭa, Yavana and others are the results of the lowest mixed Karmas. Therefore it is the firmly settled doctrine of Vedānta

¹ Chāṇḍāla—low caste men arising from a Brāhmaṇa mother and Śūdra father. Pulkasa is also a low caste man. Kirāṭa—a low caste mountaineer. Yavana is a foreigner such as Europeans, etc.

that a true discriminator (of Ātmā) should endeavour to attain emancipation alone, through proper enquiry into the comparative merits of the results of Karma, and through the performance of the functions of the order of life and caste to which he belongs, ascribing all acts of his to Īsvara without desiring the fruits thereof, in order that he may secure for himself in the human birth the result (viz., body) of a transcendently mixed Karma.

Then by what are these Karmas performed? It should be known that they are performed by the three organs (viz., mind, speech, and body). We see clearly from the experience of men in this world, from such expressions as, "I do, I am the actor," that Ātmā, which identifies itself with the body is denoted by the term "I." Therefore agency should be attributed to Ātmā; (while) so, how is it that agency is attributed to the three organs? Ātmā is (according to the Śruti) changeless, actionless and differenceless in itself. Therefore agency cannot be attributed to Ātmā. But then Ātmā appears to be the agent and no agent other than Ātmā is found. It should be known that the agency which is found in Ātmā arises only through illusion, but is not natural to it. But if it is natural to it, all efforts made by men—(who do so, believing in the words of the sacred books which say): "The false notion of agency in me (Ātmā) should be expunged through Vedāntic study. If not freed from it, the trammels of the cycle of birth and death will never cease"—(all such efforts) will prove abortive.

Granted that agency is natural to Ātmā, why does not that (agency) perish through one's ardent efforts? As that which is natural implies one's own reality, no one will endeavour to annihilate his own reality. And where there is annihilation, who will attain the desired end of human life? But if we deny embodied emancipation devoid of all agency, then all the established practices of Vedānta, such as master and disciple, etc., will have to be knocked down. Moreover, there will arise a conflict with the Śruti which say that "It (Ātmā) is partless, actionless, quiescent, faultless, stainless, witness, knower, absolute and guṇa-less." In Sushupti (though) Ātmā exists, there is no agency found in it. If agency were natural to Ātmā, it should be found also in Sushupti like the heat in fire. But such is not the case. Therefore agency is not natural to Ātmā. There is another view which can be taken with reference to this, and that is this : carpenters and other artisans are the agents (of the works turned out by them) ; yet in the absence of their implements, they do not appear as such. So in Sushupti, Ātmā may be really an agent and yet may not manifest itself as an agent on account of the absence of the organs, (viz., the implements). But it is not so, for in the state of habitual silence (observed by Yogins), Ātmā does not manifest itself as an agent even though it is associated with the internal organs. Therefore agency is not natural to Ātmā.

Then what? It is only Adhyāsika (superimposition, or illusory attribution). What is Adhyāsika? It is the attribution of the properties of one to another.

To a person moving in a boat in the river, the trees on its bank appear to move; then the mobility of the boat is ascribed to the trees and the immobility of the trees is ascribed to the boat; so all the actions of the three organs are attributed to *Ātmā*, and the not-action of *Ātmā* is attributed to the three organs. This is only due to *Ajñāna* (not-wisdom or ignorance). Therefore it should be known that the attribute of agency to *Ātmā* is merely the result of delusion.

(Then comes the question), how do you postulate agency to the three organs, while the three organs themselves are only inert? If the three organs are themselves agents, then will they not require other organs to make them act? Just as the non-sentient *Vāyu* (air) and Water act as agents without the aid of any others in rooting up trees and carrying them to a distance, so these organs may act as agents without the aid of other organs.

Now to the *Karmas* (actions) performed by these three organs, (*viz.*, mind, *vāk* and body). Thought tending to the good of another, thought tending to no good or evil, neutral thought of the higher world, and thought of indifference to sensual objects, devotion and spiritual wisdom—all these thoughts of the mind are *Karmas* of the virtuous class. Thought of attachment towards material objects, thought of injury to others, the ascription of fallibility to the *Vedas*, and the denial of the existence of virtue or not-virtue—all these thoughts of the mind are *Karmas* of the sinful class. Thoughts tending to the good (of all), thoughts

neutral, and thoughts of virtuous actions practised by a man along with the thoughts of sensual objects, etc., constitute Karmas of a mixed character. The daily recitation of the *Veḍas*, the study of holy books, the recitation of (*Bhagavad-*) *Gītā* and *Sahasranāma* (the book of the thousand names of Vishṇu), the uttering of mantras such as *Pañchākshara* (the five-syllabled "Om Śivāyah Namah") and others, the singing aloud of the names (and stories) of the Lord, words of counsel and assistance to others, words of truth, mild words and being willing to speak first (or polite words)—all these action of speech pertain to Karmas of the virtuous class. Scoffing at *Veḍas* and *Devatās* (Deities), untrue words, tale-bearing, harsh words and light words—all these actions of speech pertain to Karmas of the sinful class. The virtuous words used during the recitation of the *Veḍas* and the worship of the Deities, etc., of the first class along with defamatory, untrue, light and vulgar words of the second class, pertain to Karmas of the mixed class of speech. Bathing in sacred places, prostrations to Guru and Gods, worship of *Devas* (celestial beings), circumambulation (of sacred places), visiting the virtuous, gifts, going about for the benefit of the world, and such like acts, pertain to the body and are of the virtuous class. Causing injury to others, sexual cohabitation with the wives of others, theft, association with the wicked and other like acts of the body belong to the sinful class. Causing injury to any, not to feed *Brāhmaṇas* (or others), easing persons of their property to meet the cost of building

a temple, refraining from paying the wages of servants employed in a watershed, and such like bodily acts of virtue and vice blended together, belong to the mixed class. Thus all these three classes of Karmas should be thoroughly enquired into.

What are the fruits of such an enquiry?

They are (two, viz.), primary and secondary. As stated above, the three kinds of Karmas are performed by the three organs alone. As *Ātmā* is, like *Ākāśa*, unattached (to any thing), impartite and of the nature of the all-full Absolute Consciousness, it cannot be (and is not) the author of any Karmas. The term *Ātmā* is applied to it through (its attributes of) "pervading everywhere, cognising all, enjoying all objects in the universe and eternally." As such a signification has been attached to the term *Ātmā*, no Karma will affect "me (*Ātmā*) who am of the nature of *Chidākāśa*, the one *Ākāśa* or ocean of consciousness." Having known thus and abandoning all doubts, one should hold firmly in the self-cognition (of *Ātmā*). This is the primary fruit. Even after the attainment of *Brahmajñāna* (spiritual wisdom of Brahman), one should keep his three organs be fixed firmly on virtuous Karmas. Should that not be feasible for him, he should at least concentrate his three organs upon mixed Karmas; but on no account should he concentrate them on the sinful ones. Such a person who concentrates thus (on mixed Karmas) reaps the secondary fruits. To the rearer of a plantain-tree, its fruits are the primary results, while its leaves and flowers are only secondary. Thus it

should be understood that the above mentioned two are the results which flow from a discrimination of the Karmas performed by the three organs.

But then it may be said that whereas it is conclusively laid down (in books) that a spiritually wise man is, like water on a lotus-leaf, unaffected by Karmas, that there are no mandatory or prohibitory rules dictated in his case, that he is not an actor but is only a witness to such actions, and that he had done all that should be done, it is wrong to dictate to such a person the performance of virtuous actions like a worldly man. True; no doubt, he is one that has done what ought to be done by a spiritually wise man. Moreover, too, he is not an actor. There is no doubt about it. But then there are four classes of such men (called) Brahman, ¹Brahmavidvara, Brahmanvidyariya, and Brahmanvidvarishtha. Of these, it is only the last that attains a disembodied salvation. It is he alone that is devoid of all Karmas. To him there are no rules mandatory or prohibitory. While so, though in the case of the other three classes of persons, no ordinances prohibitory or otherwise need be laid down by virtue of their excessive spiritual wisdom, yet it is stated that they should follow virtuous Karmas for the benefit of the world, as they have to live in the world, and are not devoid of Karmas. But then it cannot be really said to be compulsory in their case. Therefore these discriminators of Tattvas, living in the midst of performers of Karma, should perform Karmas like

¹ Brahman is a knower of Brahman. Varishtha is the best, Variya, the better, and Vara, the good.

them. These persons should be in the midst of searchers after Divine Wisdom, and should inculcate, after abandoning (worldly) Karmas, that Brahman alone is real and all others are unreal. Returning to the subject on hand, we find it is evident from the foregoing that agency should be attributed to the three organs, and not to Ātmā.

(Then we come to the question) : do the three organs act of their own accord, or are they made to act through other things ? On enquiry we find that they are actors only through the influence of Rāga (love) and other desires, but not of their own accord ; because the influence of Rāga, etc., upon the three organs can be established through the processes of Anvaya (co-existence) and Vyatireka (disjoined existence)—(that is) where Rāga and other desires are present, there the actions of Karmas are present ; and where the former are absent, there the latter also are absent. Therefore we see clearly through experience, that it is only Rāga, etc., that animate the three organs to action. But may not Ātmā be the agent, as is evident from the usage by men of such sentences as, “ I caused the pagoda to be built,” and “ I caused the tank to be dug ” ? No, for Ātmā being actionless can never become the influencer of the Karmas. Therefore it cannot be said that Ātmā causes the three organs to act. But then do we not find such act in Ātmā ? To this the reply is) as the red colour of Aṭasī flower is reflected in a crystal, so the actions caused by Rāga, etc., are attributed by delusion to Ātmā. Moreover, if the act of causation be inherent in Ātmā, none will

endeavour to annihilate his own reality. As that which is natural implies one's own reality, with the destruction of that which is natural there will ensue the destruction of the reality itself. Should an Ātma-jñāni (knower of Ātmā) be the influencer of the organs, then he will only be rendering nugatory the rules of the *Vedas* that: "Ātmā is associationless, actionless, and causationless." Were that causation generated (in the case of Ātmā) then emancipation, which is but the result of it, should also be generated. Were that so, causation should manifest itself in Sushupti also. But such is not the case. Therefore causation is not natural to Ātmā but only accidental to it. Then another objection presents itself. It is not right to say that because causation does not manifest itself in Ātmā in Sushupti, therefore Ātmā has it not at all. For instance, a teacher's power to instruct his pupils in the recitation of the *Vedas*, etc., is not exhibited in the absence of the pupils. Likewise in Sushupti causation may not be found in Ātmā through the absence of intercommunication between Ātmā and the three organs, though such organs may exist then; but in the waking and the dreaming states, inasmuch as there is the connection subsisting between them, causation may be manifested. This view is not of any weight, as then causation should also manifest itself in the waking state of a person observing a vow of habitual silence and disconnecting himself with all Karmas, even when the connection of the organs with Ātmā subsists. But such is not the case. Therefore it (causation) should be known as

only accidental to Ātmā). Just as through superimposition (or mutual illusory attribution) the length or shortness of a heated iron is seen in fire, and the heat and light of fire in the iron, so also through ignorance the causation of Rāga and other desires is found manifested in Ātmā and the non-causation of Ātmā in Rāga and others. Then how can we say that causation is due to Rāga and other desires which are inert? Is it not absurd to say that one pot causes another pot to act? True, (but we find that inert substances display action in combination with others). Though fire by itself is actionless, yet the moment it comes in contact with inert gunpowder which is but a compound of powdered charcoal and sulphur, it is able to discharge heavy shots from guns, and to speed at such a velocity as to destroy the fourfold armies stationed at a great distance. A dead body though inert causes its relatives to perform its obsequies. Similarly Rāga and other desires through inert manifest themselves as the causers. Then what is the meaning of the passage in the Vedas which says that Ātmā is latent in all and the lord of the senses? Ātmā is like the sun which by its presence conduces to the commission of good and bad Karmas by men in this world. Now, as the sun by its presence is the cause of the Karmas of all creatures, so also Ātmā may be connected with the fruits of good and bad Karmas. (In the former instance) though the sun is conducive to the commission of Karmas, yet it is never affected by them. So also is Ātmā. As a magnet, though it conduces

by its very presence (to the attraction of iron to itself,) yet is not itself affected by the action of the iron, so also Ātmā is not affected by the Karmas of creatures. Therefore there is nothing to mar the attributes of the changelessness of Ātmā (as said in the books).

Now even to persons who have had the benefit of initiation by a Guru into the all-important Reality of Ātmā, no firmness of conviction takes place through the three obstacles (of thought). They are Samsāya-bhāvanā (doubt), Asambhāvanā (impossibility of thought), and Viparītabhāvanā (false thought). The first is the doubt arising in the mind whether Ātmā as taught by the *Rg-Veda* is one or many, like the holy thread, marriage and other religious ceremonies ordained in the *Rg-Veda* to be performed in different ways. Such a doubt is cleared through Śravaṇa (the hearing) of the real meaning of all *Vedāntas*. The second is that state of mind in which a person—though he is convinced through Śravaṇa that the Vedic authorities (amidst their many statements) say conclusively that—“All *Vedāntas* point to the one non-dual Brahman”—still entertains a doubt as to the impossibility of the non-dual state inasmuch as the Egos, Īśvara and the universe do plainly appear to be separate. This is rooted up through Manana (reflection of the mind) upon the phenomena of dreams and such like. The third is that state of mind in which a person even after going through the above first and second processes, Śravaṇa and Manana, yet fancies as

real the whole universe which has been generated only through the affinities of the beginningless Avidyā. The third kind of thought is removed by Nidīdhyāsana—an uninterrupted current of deep Samādhi (trance) wherein the mind is *en rapport* with the one Brahman. Thus, if these three impediments be not removed, all the fire of (spiritual) wisdom in us will not be able to burn even in the slightest degree the Ajñāna (or Avidyā), and its effects (in us), just as fire when its functions are arrested by such obstacles as magical stones, incantations, etc., is not able to burn even a straw. But, as stated above, if these impediments are removed, then there arises at once (in the fire of wisdom) the power to burn Avidyā (or Ajñāna), and its effects like the fire which burns the straw.

Again there is a passage which runs thus¹: "In the determination of the real import (or aim and object), there should be the six signs (or characteristics that should be observed), viz., Upakrama-Upasamhāra, Abhyāsa, Apūrvatā, Phala, Arthavāda and Upapatti." According to this, these six characteristics should be strictly observed in the determination of the real import (of Brahman).

1. Upakrama-Upasamhāra (as is the beginning, so the end). The sixth Adhyāya (chapter) of *Chhāndogya-Upaniṣad* begins (with Brahman) thus: "At first the universe was Sat (Be-ness) only. It was one without a second," and ends with the same

¹ In the science considered as a part of the *Vedas* treating of six subjects.

partless and absolute essence, (viz., Brahman) thus : "All this universe has this (Brahman) only as its Ātmā (self). This only is Truth." This is the sign of Upakrama-Upasamhāra, (viz., that it should end in the same principle from which it began).

2. The holy sentence, "Tattvamasī" (that art thou) recurs nine times (in the same *Upanishad*). Such a recurrence when repeated over and over is Abhyāsa (exercise).

3. That the one partless and absolute essence (Brahman) is not subject to the evidence of perception, etc., viz., inference and Vedic books), is Apūrvatā (one having none before it).

4. In accordance with the Vedic passage, which says : "It (salvation) recedes (from him) so long as he is not released (from body), then, (viz., if released) he gets it," the disembodied emancipation which accrues to one who has attained the one partless and absolute essence-wisdom after the destruction of the Prārabdha Karma (or past Karma now enjoyed) is the Phala (fruit).

5. The fifth is Arthavāda (the speaking or giving out the substance or meaning). It is of seven kinds — Sṛṣṭi (creation), Sthiti (preservation), Pralaya (deluge or destruction), Praveśa (entry), Samyamana (drawing in or union), Tattva-padārtha-parichodanā (discrimination of the properties of tattvas) and Phala (fruits).

The passage in the *Vedas* : "From the above-mentioned Ātmā arose Ākāśa," and such like are instances of the first kind referring to creation.

Such passages as : “ Since Ākāśa and others arise from Brahman, exist in Brahman, and are dissolved in Brahman,” support the doctrine of the secondless nature of Brahman as stated in the sacred sentences, and clearly demonstrate the fact that Brahman alone is the cause of creation, existence and dissolution, as the pot which arises from, exists in, and is dissolved into earth, is identical with the earth itself.

“ It (Brahman) alone having perforated at the top of the head at its extreme end entered within ”; “ Having evolved it (or matter), (Ātmā) entered within ”; and “ I, the Ātmā having entered within as of the form of Jīvas cause names and forms to shine (or manifest themselves). ”

These passages of the Śruti clearly prove the fact that it is only Brahman that entered within as of the nature of the Jīvas and that Brahman and Jīvas are identical, like a Devadatta (the name of a person) who enters a house from without, and is the self-same personage both within and without. Thus these are the passages of the Śruti which refer to the Praveśa (entry) of Arthavāda.

“ He who is on the earth, he who is (latent) within the earth, he who cannot be cognised by the earth, he whose body is this earth and he who being within the earth causes it to act—he only is your Ātmā, he only is the latent one, he only is the nectar.” These leading passages, which clear away all doubts, inasmuch as they lay down no difference between the causer and the caused on account of their intimate identity, support the identity of the two (Jīva

and Brahman). Thus much with reference to the fifth.

"This Purusha is of the form of the essence of food"; "He who is the redness of Agni"; such passages, which enable one to discriminate between the properties of the several substances in this world, postulate the identity of Jīvas and Īśvara having eliminated all differences between them. Thus are the Śrūṭis that bear upon the discrimination of substances.

"A Brahmavit (knower of Brahman) reaches Brahman"; "He becomes nectar"; these passages, inasmuch as they indicate the especial fruits of spiritual wisdom (arising in the identical Jīva and Īśvara, or Brahman) prove clearly their identity. These are the Śrūṭis that bear upon the fruits of Arthavāda. Thus these passages of the Vedas, along with other minor ones, prove that that partless and absolute essence is no other than the identity of Jīva and Brahman which position is fortified through the above-mentioned seven means. Hence the Mahāvākyas (sacred sentences) should be interpreted as pointing only to that partless and absolute essence.

6. "O Thou of patience sweet, in the same way as with the same earth," and other such passages in the Śrūṭis illustrate Upapaṭṭi (birth or cause).

Thus through the above six means the understanding of the true object and aim of the Vedas is Śravaṇa.

From the foregoing investigation it is clear that the three organs perform their functions in the

manner stated before, being prompted thereto by Rāga and other desires. A king exults in triumph, "I have won the day," appropriating to himself all share in the victory achieved, while, in fact, it was achieved only by his army under the orders of his commander-in-chief: so also Ātmā falsely appropriates to itself, through ignorance, the authorship of all Karmas done by Rāga and other desires. Thus there is no doubt that he who comes to the undoubted conclusion that Ātmā does not act, nor causes others to act, is an emancipated person.

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VARNAKA VI

ON RĀGA AND OTHERS

Om! Of the seven things previously stated, we have expatiated upon the first four, one being the cause of another. In this sixth chapter will be described the different functions of Rāga and other desires, as also Abhimāna (reference of all actions to self), Aviveka (not-discrimination of Ātmā) and Ajñāna (non-spiritual wisdom).

Rāga and others are sixteen in number. They are Rāga, Dvesha, Kāma, Kroḍha, Lobha, Moha, Maḍa, Mātsarya, Īrshā, Asūyā, Dambha, Darpa, Ahamkāra, Ichchhā, Bhakti, and Śraḍḍhā.

1. The inclination of the mind towards women is Rāga (Love).

2. The inclination of the mind to return evil for evil is Dvesha (hate).

3. The desire of the acquisition of lands, houses, etc., is Kāma (passion).

4. The anger which arises in one when he is thwarted by another in the accomplishment of such above-mentioned desires is Kroḍha (anger).

5. The thought of one that he should not spend even a particle of his wealth on good purposes is Lobha (greed).

6. The indifference in one who, through the infatuation of his wealth, does not care to know what actions ought to be done and what not is Moha (ignorance or delusion).

7. The thought of one who through the enormousness of his wealth thinks that nothing is impossible for him is Mada (arrogance).

8. The ill-feeling shown by one towards another of equal wealth is Mātsarya (envy).

9. The action of the mind which feels miserable at the grief (of another) leaving him and oppressing itself is Īrshā.

10. The action of the mind which feels miserable at another being happy like itself is Asūyā.

11. The thought of one who thinks that he would become famous through the performance of certain actions of his is Dambha.

12. The thought of one that there is no one equal to himself is Dārpa (Superciliousness and contempt).

13. The thought of one that he is able to perform everything is Ahamkāra (egoism).

14. The desire of performing such acts as eating, excretion, and such like acts which cannot be abstained from, is Ichchhā.

15. The excessive love shown by one towards (his Guru, the virtuous and the Gods is Bhakti devotion).

16. Belief in the efficacy of Yajus (sacrifices) and other rites, Vedas and other spiritual books is Śraḍḍhā (faith).

Thus Rāga and others are sixteen in number. Now in an enquiry on Ātmā, of what avail is the purification of the mind? Bondage or emancipation arises to men in this world only through their mind and nothing else. The mind which is originally pure becomes liable to bondage through its contact with impurities. Reverting to the true state of its pristine purity is emancipation from the fourteen actions of the mind, viz., Rāga and those following it, as enumerated above, of the impure class, while the last two, viz., Bhakṭi and Śraḍḍhā, belong to the pure one. Rāga and the other thirteen actions arise often in men without any effort of theirs. They lead them into sinful acts. Such wallowers in impure desires are doomed persons and will never gain a higher state. Therefore a person after having thoroughly searched his own mind and cleared it of Rāga and the other desires which are the source of all impurities, should plant it firmly in (the Karmas of) Bhakṭi and Śraḍḍhā which tend to produce purity. But as regards Ichchhā (the fourteenth in the above order), it is impossible (now) to control it. Through such subjugation, grief only would ensue. Such an action does not enable one to attain heaven or hell. Therefore, it is quite necessary to perform such acts as taking food or answering the calls of nature, which come under the head of Ichchhā.

In the waking and the dreaming states, inasmuch as Rāga and other desires exist, Karmas also exist ; but in Sushupti, Swoon, Samādhi and the state of habitual silence of (Yogins), as Rāga and other desires do not exist, Karmas also do not exist. Hence it is certain from the processes of Anvaya (co-existence) and Vyatireka (disjoined existence) that Rāga and others are the cause of Karmas.

Then whence are the Rāgas, etc. ? They arise from Abhimāna (reference of all actions to self). (For instance) so long as a woman has the Abhimāna that she belongs to the class of women, so long is she engaged in the duties of serving her husband, keeping watch over the house, cooking and the rest. A husband so long as he has the Abhimāna of a male does the duties of a husband, agriculture, trade, etc., through Rāga and other desires. Similarly all persons through Abhimāna for caste, orders of life, calling, etc., follow their respective avocations prompted thereto by Rāga and other desires. Therefore the cause of all these desires is only Abhimāna. Then what is the result of this enquiry ? It is this : that an aspirant for salvation should abandon all Abhimānas of caste, orders of life, stage or period of life, and such others. If freed from Abhimāna, one is also freed from bondage. Therefore with the existence of Rāga and other desires, there is also the existence of Abhimāna ; but with the cessation of Abhimāna, there is also the cessation of Rāga and other desires. In the waking and the dreaming states, as there is the Abhimāna of caste and orders

of life, etc., persons are prompted to action through Rāga and other desires; but in Sushupti and other states, as there is no Abhimāna of caste and orders of life, there is no action done through Rāga and other desires.

Then whence does this Abhimāna arise? It arises through Aviveka (not-discrimination of Ātmā and not-Ātmā). Though all persons are different from their bodies, yet as they have no such discrimination, there is the Abhimāna in them through which they say: "I am a Brāhmaṇa, I am a Kṣhatṭriya (warrior), I am a Vaisya (merchant class), I am a Sūdra (the lowest class), I am a celibate, I am a householder, I am an ascetic, I am a male, I am a female," and so on. Thus Aviveka is the cause of Abhimāna. On the other hand, it may be argued that the body and not Aviveka is the cause of Abhimāna. Were that so, there should arise (through the changes of body) in a Kṣhatṭriya (warrior) the Abhimāna of being a Brāhmaṇa, in a female the Abhimāna of being a male, in a celibate the Abhimāna of being a householder, and so on. But such is not the case. Therefore Abhimāna is not generated by the body. Then may not Abhimāna arise in a Brāhmaṇa by virtue of the tuft of hair and sacred thread which he wears, and in an ascetic by virtue of the red cloth, staff and bowl which he carries? No, since the tuft of hair and sacred thread are found also in Kṣhatṭriyas (warrior class) and Vaisyas (merchant class) and the red cloth, bowl, etc., are found also among Sūdra devotees. To these persons

too, the abhimāna, "I am a Brāhmaṇa, I am an ascetic," should arise (by virtue of wearing them). But it is not so. It may be said that the Abhimāna of being a Brāhmaṇa may arise on account of the differentiation of organs, as in a male and female. As all are found to be of the same form, it is not the difference of organs that is the case. But if it is again urged that Abhimāna arises through the special parts of the body which one inherits from his father of higher powers, then such special parts of the body, such as hair, nails, teeth, as also excretions, etc. should have the name Brāhmaṇa applied to them. But this is not the fact. Therefore Brahmā himself cannot gainsay the fact that the cause of this Abhimāna is nothing else but Aviveka.

Let us again sift thoroughly the cause of Abhimāna. On a scrutinising enquiry we find that just as in this world words such as festivals, marriage, army, society, etc., have arisen on account of the collective aggregates they denote, so also the collective aggregates of the body and organs, which are composed of Māyā, that is beyond the power of speech, have in worldly parlance come to be denoted by such terms as Brāhmaṇa, Kṣhāṭṭriya, Vaisya, Sūdra, male, female, eunuch, Gujerāti, Maharāshtra, Telugu, Karnāta, Drāvida, Paṇḍit, Dīkṣhita, Astrologer, writer of Purāṇas, one well versed in Vedāṅgas, a follower of Śiva, Bhāgavata (worshipper of the Lord), peon, commander-in-chief, King, minister, guru, disciple and other name. But Ātmā is one that has no name or form (at any time) during the three periods (past,

present and future). Not-discrimination of the reality of Ātmā as stated above is Aviveka. Thus through Aviveka there arises in men the Abhimāna of caste, orders of life, etc., in Ātmā.

What is the cause of this Aviveka? It is the beginningless Ajñāna (non-wisdom) which envelops from the beginningless time one's own (Ātmā) reality of spiritual self-wisdom, and which can be removed only by the spiritual intuitive wisdom of Ātmā. It is through Ajñāna alone that persons in this world say, "I do not know myself." But here it might be stated that all persons (except the deluded or idiots) know themselves. To this the reply is that all men (in this world) are only idiots, since they identify themselves with their bodies which are illusion through such expressions as: "I am a Brāhmaṇa, I am a Kṣhātrīya, I am a Vaisya, I am a Sūdra, I am a celibate, I am a householder," etc. Therefore, as none (in this world) knows that Ātmā is other than body, they are only idiots. Some men in this world, well versed in the Śāstras and Purāṇas, have known that the body is not-Ātmā and that Ātmā is different from the body, which is like a pot, wall, etc. How can it be said that these, too, do not know Ātmā? They cannot be said to be the knowers of the nature of the real Ātmā since they have known as Ātmā (only) Jīvātma (the lower, Self), which is the agent, the enjoyer and the dual one, and which is subject to the fluctuation of the worlds, is merely the reflected consciousness (of Ātmā) and is associated with mundane affairs. But they have not known that Ātmā (the higher), which

is the non-doer, the non-enjoyer, the non-dual, the immobile, the pure consciousness and the one disconnected with worldly affairs.

Whence is this Ajñāna (not-wisdom)? As the Vedas say it has no beginning, hence it is impossible to divine its cause. Then as Ajñāna has no beginning, it may be inferred that it has no end; the result would be that there would be no emancipation to men, (as Ajñāna would ever be enveloping their minds).

It is not so. Ajñāna, though it has no beginning, has an end. In this world some substances, though having no beginning, have yet an end. Some, though having no end, have yet a beginning. For instance (in Sanskrit logic), Prāk-abhāva¹ has no beginning, but an end. Prādhvamsa-abhāva has a beginning, but no end. Again, though we are not able to divine the real cause of a disease which is due to (a change in the equilibrium of) Vāyu (air), bile and Śleshma (phlegm) in the body, yet it is seen daily that we are able to cure the disease by the administering of

¹ In Sanskrit logic Abhāva (negative predicament or non-existence) is considered as existent as Bhāva (positive predicament or existence), just as it is contended that light and darkness are different entities, and not that darkness is merely the absence of light. All nameable things are divided into Bhāva and Abhāva. Abhāva is of two principal kinds Samsarga and anyonya (or mutual). The former is divided into three, called Prāk (prior), Atyaṇṭa (incidental), and Prādhvamsa (subsequent). The first and the third are referred to in the text. The former may be illustrated thus. Suppose a pot is created now. Before its creation, the pot was in a state of Abhāva or non-existence. This Abhāva had no beginning, but has an end when the pot is created. This is Prāk-abhāva. Similarly when a pot is destroyed, its Abhāva or non-existence has a beginning from the time of the destruction of the pot, but has no end thereafter.

medicines as stated in the medical books. Likewise, though we may not be able to trace Ajñāna to its source, yet it is laid down that Jñāna (spiritual wisdom) obtained through the holy sentences of Vedāntas roots out Ajñāna.

Now what are the characteristics of this Ajñāna? It is impossible for us to describe it, (since) neither is it Saṭ nor Asaṭ, nor is it a mixture of both. It is neither with parts nor without parts, nor is it a mixture of both. It is neither different (from Ātmā) nor non-different (from it), nor is it a mixture of both. It is simply beyond the Vāk (power of speech or indescribable). Why is Ajñāna not Saṭ, etc.? It is not Saṭ, since it is affected (or put an end to) by Taṭṭvajñāna (the spiritual wisdom of the discrimination of Taṭṭvas), and does not last all the three periods of time. It is not Asaṭ (unreal) like the horns of a hare, or of a person, or like a lotus in the sky (above), as there is in all persons the self-experience of "I am an Ajñānī" (not a spiritually wise person). Nor is it a mixture of both, as these cannot co-exist (like light and darkness). This gross Ākāśa is itself very subtle. Still more subtle is the subtle non-quintuplicated Ākāśa (called the rudimental properties) as stated in chapter I. Still more subtle are the Guṇas (Saṭṭva, Rajas and Tamas of Mūlaprakṛti). The subtlest of all is Ajñāna. Therefore as Ajñāna is the primeval cause of all subtle things, it is without parts. At the same time it cannot be said to be without parts, since it manifests itself as this universe of gross

matter. Nor can it be a mixture of both, as opposites cannot co-exist. Then it may be said that Ajñāna is different from Ātmā. It would be wrong to say so, as that would be against the Vedas, which enunciate non-duality, and as there is no other Saṭ than the Saṭ of Ātmā. Nor is it non-different from Ātmā, as then it would be equivalent to saying that Ātmā has no powers. Moreover, it would conflict with the Śruti which say: "Its (Ātmā's) supreme powers are variously described." Therefore it cannot be said to be non-different (from Ātmā). Besides, we shall have to make (on this supposition) Ātmā inert and Māyā intelligent. Then Ātmā will have the names Avidyā, etc., applied to it, and all the attributes of Avidyā, such as non-reality, inertness, and pains will have to be ascribed to Ātmā, which has (only) the attributes of Sachchidānanda. Nor can it be a mixture of both as they are opposed to one another. Therefore it is that Ajñāna is beyond the power of speech. Therefore it should be clearly known that the beginningless Ajñāna is the cause of Aviveka, Aviveka of Abhimāna, Abhimāna of Rāga, and other desires, Rāga and other desires of Karma, Karma of the body, and the body of all the manifold pains of existence; and Ātmā undergoes pains through Ajñāna and others in the above order.

And when will one be liberated from the pains of this mundane existence? With the annihilation of the body, there is the annihilation of pains: with the annihilation of Karma, there is that of the body: with the annihilation of Rāga and other desires,

there is that of Karma: with the annihilation of Abhimāna, there is that of Rāga and other desires: with the annihilation of Aviveka, there is that of Abhimāna; with the annihilation of Ajñāna, there is that of Aviveka. And then Ajñāna also perishes in one who through the firm conviction in the spiritual wisdom derivable from the sacred passages of the Vedas, such as: "Brahman alone is I," and "I alone am Brahman," becomes clearly cognisant of himself as Ātmā, the non-dual Brahman. It should be known also that there is no other path by which Ajñāna can be removed. It may be contended that while heinous sins like causing the death of a Brāhmaṇa, etc., can be atoned for by such good actions as penances it is quite feasible to suppose that such an unreal and trifling thing as Ajñāna can be removed by the same Karmas (of penances). But such a contention is not well founded, inasmuch as Karma and Ajñāna are not opposed to one another. As on a new-moon day, the clouds mantling the sky serve to enhance the darkness, so Karma only serves to enhance (the mist of) Ajñāna, but does not tend to destroy it. Again, just as the sun dispels that gloom, so it is only Jñāna (spiritual wisdom) and not Karma that removes Ajñāna.

But (it has been stated already that) Karma is the action arising out of the three organs (mind, speech and body); Jñāna (spiritual wisdom) is also the action that arises out of the internal organs. Therefore Jñāna is Karma alone. Whileso how can it (Jñāna) annihilate Ajñāna? True it is that the action of the

mind is also Karma. Like the eye which enables one (to dispel no form in darkness) and to perceive form, it (the action of the mind) serves as the means by which Jñāna can dispel Ajñāna (and know itself; but Jñāna by itself is not able to remove Ajñāna. Jñāna is eternal. It is of two kinds—Svarūpa-jñāna¹ (spiritual wisdom of the reality or Ātmic ray being actionless), and Vṛtti-Jñāna (mental action wisdom). Of these that Jñāna which illuminates Ajñāna in (Sushupti) the dreamless sleeping state is the former, while the latter is that which illuminates objects in the waking and the dreaming states. Some conception can be formed of the light of Vṛtti-jñāna in the waking and dreaming states, and of Svarūpa-Jñāna in the dreamless sleeping state, by comparing them respectively to the reflected light of several glasses falling on a wall, and the light of the sun itself falling on the same wall and being visible in the interspaces of the reflected light. But, then, are we to infer that there is no Svarūpa wisdom in the waking and the dreaming states? It exists always and in all states. But Vṛtti knowledge is not found in the dreamless sleeping state. All mental actions (or Vṛttis) pertain to (or proceed from) the internal organs alone, while Jñāna is the reality of Ātmā itself. This reality of Jñāna having entered the Vṛttis (or actions of the internal organ) annihilates Ajñāna. The actions of the mere intellect (in the

¹ According to the context which follows, Svarūpa-jñāna may be translated as the unalloyed spiritual wisdom, while Vṛtti-Jñāna is the alloyed one.

lower mind) are not able to remove Ajñāna. Therefore Ajñāna of Ātmā perishes only through the Svarūpa wisdom of Ātmā, and not through the development of mere intelligence, or through the performance of many myriads of actions. Just as virtuous Karmas alone make vicious Karmas perish, so it is only Svarūpa wisdom that causes Ajñāna to perish. Though rubies are only stones, yet they are called red lights by virtue of their lustre. Similarly Vṛtti, wisdom, though belonging to the internal organ is called wisdom on account of its commingling with Svarūpa wisdom. Hence the application of the term wisdom (to Vṛtti-jñāna) is only secondary. Therefore Jñāna is no Karma at all.

Now we find that in Sushupti Jñāna and Ajñāna both coexist without any conflict between themselves. How then can Jñāna remove Ajñāna? Though there is no opposition between Jñāna and Ajñāna by themselves, yet there is opposition between them when the former is coupled with Vṛtti-jñāna. As the wisdom that enters Vṛtti-wisdom is Svarūpa-wisdom itself, how can there be a conflict between it and Ajñāna? As the rays of the sun do not burn cotton, dried grass, etc., though exposed to them, and yet do burn them when such rays are transmitted to them through a lens, so Svarūpa-wisdom, though not by itself antagonistic to Ajñāna becomes its enemy the moment the former commingles with Vṛtti-wisdom.

Here occurs a difficulty: If through Vṛtti-wisdom Ajñāna and its effects are destroyed, then there remain

Vṛtti-wisdom and Jñāna which entered the former. How, then, in the face of these (two) can non-duality (of Jñāna or Ātmā) be predicated? Like (the analogy of) clearing nuts which being rubbed in water in a vessel precipitate the sediment to the bottom (and then vanish along with them), Vṛtti-wisdom having annihilated non-wisdom and its effects, itself perishes. If Vṛttis cease, then the Jñāna which reflected itself in the Vṛttis attains its real state—Svarūpa-wisdom. Then there remains the non-dual reality of Ātmā alone. Thus is Ajñāna destroyed through Jñāna.

Such a kind of (real) wisdom arises through an enquiry into Ātmā alone, but not through Karmas, religious austerities or the practice of Yoga. Jñāna (spiritual wisdom) is of (or proceeds from) Ātmā. Therefore it is impossible to add to or take from it, or change it into another. Yoga, invocation, and worship of deities and others are of (or originate from) men. Therefore it is possible to add to or take from them or change them into another. Through these a man is able to keep in the same state (or at one point) his Chitta (or fluctuating thought), and to acquire the eight-fold psychical powers, such as Aṇimā (making oneself small), etc., but he is not able to acquire Jñāna through them. As Yoga, etc., are merely the actions of the internal organ, they are of the form of Karmas and do not therefore pertain to Ātmā. Therefore Jñāna which flows from Ātmā does not arise through Karmas, but only through the spiritual intuitive enquiry (into Ātmā). The

excellence of Sālagrāma¹ stones, rubies, gold, etc., can be tested only by an examination of their qualities and by a touchstone, and not by ablutions, performance of daily rites or Prāṇayāma (control of breath), etc. Likewise the Jñāna (wisdom) of Ātmā can be obtained only through the discrimination of Ātmā and Not-Ātmā, and not through Yoga and other Karmas. Therefore an aspirant after salvation, having relinquished all other duties, should always devote himself to the discrimination of Ātmā and Not-Ātmā through the three methods of Śravaṇa (hearing the Vedas), etc. Whoever pursues this line of enquiry alone, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state, and (then) in a disembodied one. Thus do all the Vedāntas proclaim with one unanimous voice. Having heard and clearly understood all these with a willing mind, he should be Absolute Consciousness itself. He should never arrogate to himself the functions of agent (or doer).

¹ These are spiritual stones found in the river Gandakī in Nepal and said to impart a very pure magnetic influence. They are used by the Hindūs in their pūjā or worship. These stones have small holes through which may be seen two or more spiral convolutions meeting at their centre.

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VARNĀKA VII

THE FOURFOLD ASPECT OF ĀṬMĀ

OM! In this seventh chapter will be treated the true discrimination of Āṭmā and Not-Āṭmā, the spiritual wisdom of Āṭmā which flows from it and the Kaivalya (isolation or emancipation) of Brahman which results from the latter.

Now it has been stated that the spiritual wisdom of Āṭmā results from the discrimination of Āṭmā and Not-Āṭmā. What is the Āṭmā (mentioned herein)?

Āṭmā has not the characteristics of the three bodies. It is witness to the three Avasthās (states). It is other than the five Kosas (or sheaths). It has the characteristics of Sachchidānanda. Not-Āṭmā, on the contrary, is only the three bodies. Its characteristics are unreality, inertness and pain. It is differentiated by (the two divisions of) the macrocosmic (or collective) and the microcosmic (or segregate). Though these divisions were expounded in the first chapter, we again deal with them here (for a better

understanding of the text). A forest is collective : while a tree in it is segregate. All together are collective : while each separately is segregate. Similarly, the three bodies are collective and segregate (or macrocosmic and microcosmic). There are six kinds of bodies (in all) ; the macrocosmic Gross, Subtle and Kāraṇa (Causal) Bodies, also the microcosmic Gross, Subtle and Kāraṇa Bodies. The state of Ātmā as Īśvara through the vehicle of the macrocosm, and as Jīva through the vehicle of the microcosm, is not real inasmuch as Ātmā is only one. It is only through the vehicle of Māyā (matter) that Ātmā manifests itself as Īśvara, and through the vehicle of Avidyā that Ātmā manifests itself as Jīva. So long as one labours under the delusion that such manifestations are real, he is not liberated from the bondage (of worldly existence). The Śruti, the mother of all science, inculcate as follows : "Himself (Ātmā), becoming Māyā and Avidyā causes himself to be made Jīva and Īśvara." There is no Abhimāna (identification of self with all objects) for Īśvara in his macrocosmic Causal Body, inasmuch as in the Mahā-Sushupti (Great "Deluge") the notion of "I" perishes. This Īśvara who presides over the macrocosmic Causal Body goes also by the names of the Avyākṛta (actionless) and the Antaryāmin (latent). He is worshipped by the best of devotees among men. Those who are unable to devote themselves to contemplation upon Īśvara in this state are enjoined by the Vedas to worship him in his macrocosmic Subtle Body. Then he is called Hiraṇyagarbha,

Sūtrātmā and Mahā-Prāṇa. Then has Īśvara (now called Hiranyagarbha) any Abhimāna in this macrocosmic Subtle Body? No. Though the notion of "I" which generates Abhimāna is then present, Īśvara has no Abhimāna in this Subtle Body, as it is then a Svapna (dreaming) state, and the Gross Body which is the seat of Abhimāna is then not existent. To those that are unable to concentrate their mind on Īśvara in this Subtle Body, the Śrutiis say that they should worship him in his macrocosmic Gross Body. Īśvara in this Gross Body goes by the several appellations of Virāt, Virāja and Vaisvānara. Now if we enquire into the question as to whether he has Abhimāna in this macrocosmic Gross Body, there will be no reply, as he is the sole embodiment of the bodies of all men and as there is no compeer of him in the field.

Further, it is enjoined by the Śrutiis that those who are unable to devote themselves to contemplation upon Īśvara in the macrocosmic bodies referred to before, should devote themselves to worshipping Īśvara in his Avatāra in the physical forms of (Maṭṣya) Fish, (Kūrma) Tortoise,¹ etc., for the purpose of extirpating the vicious and preserving the virtuous—which incarnations took place through the three Guṇas, Rajas, Saṭṭva and Tamas, as Brahmā, Viṣṇu and Rudra (the three aspects of Īśvara) who are respectively the creators, preservers and destroyers

¹ This refers to the ten incarnations of Mahā-Viṣṇu, or the Logos, as Fish, Tortoise, Boar, Man-lion, Vāmana (Dwarf), Parasurāma, Rāma, Kṛṣṇa, Buddha and Kalki, of which the first nine have already taken place.

(or regenerators) of the Universe. Now Īśvara that assumes to itself the several bodies of Brahmā, etc., has Abhimāna in the respective bodies it takes. Should he have no Abhimāna in those bodies, he would not be able to perform the functions of creation, etc., in them. Hence Abhimāna does exist in them (the three bodies, Causal, etc.), for Īśvara.

Then how are we to distinguish between the Abhimāna of Jīvas and Īśvara if it is to be found in both of them? The difference is as follows. In the case of men, the conception of "I" and "mine" is always existent in their bodies; but in the case of Īśvara, he assumes Abhimāna through his own will whenever it is necessary for the preservation of the world, like an opera dancer the dress he puts on. Thus there is a great difference between the Abhimāna of Īśvara and of Jīvas.

Then again those that are unable to concentrate thus are asked to worship him in his embodied form of idols made of copper and other metals. Therefore, all who worship idols, do so thinking them to be Īśvara himself. That sole and supreme Lord (Īśvara), who is latent in all form and in all idols, bestows fruits on all devotees (according to their deserts). But some ignorant persons not knowing the power of Īśvara to manifest himself under all forms, make all sorts of wrangling disputations,¹ as if there were many Īśvaras in different places. Īśvara that is latent in all is only one.

¹ The arguments in this chapter on idol worship by the author will dispel all the wrong notions entertained by persons that Hindūs are idolators.

If Īsvara is one and the same, how are we to account for the differences of form and worship of Īsvara as ordained by the Śāstras (and obtaining in the world)? The distinctions are made simply for the purpose of training the minds of people by slow degrees from external sight (on idols, etc.), to introvision (of Ātmā), whereby they may be led on at last to cognise the identity of Jīvātmā and Paramātmā (the lower self and the higher self). Therefore it is that the Hindū religious books, admitting (at first) the differences of forms existing in the minds of men from a very remote period, enjoin upon them the different forms of worship, according to their capabilities and not on the ground that they should conform for ever to such a course.

Thus has been described the ways by which Īsvara, the Paramātmā, attained the three states through the vehicles of the three bodies.

Now we shall describe how the one Paramātmā attains the state of Jiva through the three microcosmic bodies. Paramātmā associated with the microcosmic Kāraṇa (Causal) Body goes by the names of Prājña, Paramārthika (the noumenal), Avidyā and Avachchhinna (lit., the cut of). When he (Paramātmā) is associated with the microcosmic Subtle Body, he goes by the names of Taijasa, Svapna-Kalpiṭa (dream-maker), and Prātibhāsika (the reflected, or the unreal). When he is associated with the microcosmic Gross Body, he goes by the names of Visva, Vyāvahārika (the worldly) and the Chidābhāsa (reflected consciousness).

Then of what avail are these three bodies to Jīva ? They avail it much. That which is reflected in the Antahkaraṇa (the internal organs or lower mind) is Jīva only. Therefore it is quite necessary that Jīva should at first possess a Subtle Body. Then (physical) actions have to be performed to gratify the desires emanating from the Subtle Body. Hence the necessity for a Gross Body wherewith to act. And as these two bodies which produce effects should have their cause, the Kāraṇa (or Causal Body) is inevitable. Thus it is necessary that Jīva should possess these three bodies.

Then comes the question. Does the Jīva possess any Abhimāna in these three microcosmic bodies ? On enquiry we find it does. (As has been proved before), if Jīva has no Abhimāna for body in the performance of actions, no agency can arise to it ; if no actions and agency are generated, then there can be no formation of body ; and without body, the state, of Jīva is impossible. Hence Jīva has Abhimāna. Thus we find that the one Paramātmā manifests itself as Jīvas and Īśvara through the vehicles of the microcosm and macrocosm respectively.

For instance, the same person going by the name of Devadaṭṭa is called father and grandfather through the vehicle of (his begetting) children and grandchildren ; so also Ātmā through the vehicles of Māyā and Avidyā attains the states of Īśvara and Jīva. This example only illustrates the fact that one may pass through many forms.

Now we shall give an illustration exemplifying the universal wisdom (of Īśvara) and the limited wisdom

(of Jīva). The large expanse of water in a lake possess the power of preserving the inhabitants of a whole village, whereas the same water, though less in quantity, in a vessel, possesses the lesser power of preserving a family. Again the light of a large torch is able to illuminate a vast area, whereas the light from the small wick of a lamp is able to illuminate a house only. In the same way the universal wisdom of Īsvara arose through the vehicle of Māyā, the grand cause, and the limited wisdom of Jīva through the vehicle of Avidyā, the lesser effect. But it must not be supposed that there are really two Ātmās, one of universal wisdom and another of limited wisdom. Therefore it is that Vedāntic books affirm the partless nature (or identity) of the terms "Taṭ" (That or Īsvara) and "Tvam" (Thou or Jīva) through the three kinds of relationship. The three kinds of relationship (as stated in Sanskr̥t logic) are relationship of identity (or equality) of two (words or objects) in a sentence, the relationship of the existence of the qualifier and the qualified of two substances, and the relationship of Lakshya (that aimed at) and Lakshana (the characteristics) of Brahman to two words or two substances. Thus there are three kinds of relationship.

Take for example "Soyam Devadaṭṭah." Analysing the sentence we get as its meaning "That (is) this Devadaṭṭa." Here the identical object conveyed by the two terms "that" and "this" is the body of Devadaṭṭa (a certain personage). Therefore there is in this sentence the state of relationship (of identity

pointing) to the same object between the two words. Likewise (in the sacred sentence, "Ṭaṭṭvamasi." or "That art thou"), as the one consciousness is common to the terms "That" (Ṭat) and "thou" (Ṭvam), therefore there is here the state of relationship (of identity) between the two words. Coming to the second kind of relationship we find from the same sentence—"That (is) this Devaḍaṭṭa"—that there is a contrast brought out between the meaning of the word "that," which stands for the Devaḍaṭṭa that was seen at one time and place and the meaning of the word "this," which stands for the Devaḍaṭṭa seen at another time and place. Therefore there is here the relationship of the existence of the qualifier and the qualified. Likewise (in "Ṭaṭṭvamasi"), when the difference in meaning between "That," which signifies the consciousness having universal wisdom and direct cognition, and "thou," which signifies the consciousness having limited wisdom and indirect cognition, is shown in relief, there is then, here the relationship of the existence of the reciprocity of the qualifier and the qualified. Coming to the third kind of relationship, we find we have to take into consideration the whole mass of Devaḍaṭṭa alone which represents the two words, "that" and "this" in the sentence or the meaning of those words, and to reject all dissimilars (or contraries) in the same sentence. This process of aiming at Devaḍaṭṭa alone, which is the one object aimed at, is the third kind. So also (in "Ṭaṭṭvamasi") the third kind of relationship exists. As in taking into consideration the one partless

Sachchidānanda (of Brahman) which represents the two words "That" and "Thou," or the signification of these two words, the one consciousness alone is considered without the dissimilars (or contraries) ("That" and "Thou") in the (above) sacred sentence. This third kind of relationship goes also by the names of Bhāga-tyāga-Lakshana¹ or Jaha-ajaha-Lakshana.

(Now we shall dwell upon this more fully.) In Sanskrit logic, in order to truly understand the meaning of a sentence, there are three ways (Vṛttis)—the Primary, the Guṇa (quality) and Lakshana (characteristics). In illustration of the first we may cite the sentence—"The King goes." Here when elephants, soldiers, flags, etc., are passing along, one man asks another—"What is all this?" The other replies—"The King goes." As the King is the chief of all these and represents them all, therefore the King is the primary or important Vṛtti (in this sentence.) As regards the second, we may cite as example "Nilotpala" (blue-lotus) and "Agni-mānavaka" (shining lad). Here Nilotpala is compounded of the two words "Nila" and "utpala" which mean blue flower. Instead of this general signification, this term should be taken to mean only a particular kind of flower which is blue, viz., the blue-lotus, taking into consideration the Guṇa. So also in Agni-mānavaka, it merely means—the lad (who is) fire itself. Instead of that, we should take the

¹ A kind of Lakshana or secondary use of a word by which it partly loses and partly retains its primary meaning (Apte's Dictionary).

Guṇa (or quality) of fire and mean by that word a lad who is shining like fire. The third kind is again subdivided into three, Jaha (giving up), Ajaha (not giving up) and Jaha-ajaha (a mixture of both). In illustration of these three may be cited the following three sentences respectively—"There is a hamlet on the Ganges" "The red runs"; and "That is this Devaḍaṭṭa." In the first case the hamlet cannot be on the current Ganges itself, but only on the bank near which the current flows. Hence there is the first Lakshana (characteristic) in the sentence which gives up the current when referring to the real position of the hamlet. In the second case—when a question is asked by one as to whether a red cow or a black horse runs, another replies by saying, "The red runs." Here "the red" meaning only the red cow, the Lakshana is not given up. We first do not give up the differences in thought between "that" person whom we saw at one time and place, and "this" person whom we see now at another time and place, and then as it is impossible to identify those two as the one Devaḍaṭṭa alone without giving up the conception of that difference, we arrive through such giving up at the identical one only. Applying these tests (to the sentence before us) as there will ensue a contradiction by taking only the primary meaning, (viz., the first means), we shall have to take up the last means only, (viz., Lakshana).

Now what are the expressed meaning (Vāchyārtha), and the indicated meaning (Lakshyārtha) of the words "That" and "Thou" in the above sacred

sentence? Māyā, that which is reflected in it (or Īśvara), and Brahman the seat of Māyā, are the expressed meaning of the word "That"; while Brahman alone is its indicated meaning. Avidyā, that which is reflected in it (or Jīva), and the witness intelligence (Ātmā) that is the seat of Avidyā, is the expressed meaning of the word "thou,"; while the witness intelligence (Sākshi) Ātmā alone is its indicated meaning. Therefore in the true understanding of the meaning of the words "That" and "Thou," the sacred sentence ("Tattvamasī") inculcates the identity of Brahman and Kūtastha¹ (Ātmā in man and others), through the indicated meaning of the oneness of the consciousness of them both, leaving aside all conception of dissimilarity between them which arises through their expressed meaning. Just as a person when he is freed from the vehicle of (or his connection with) son and grandson ceases to be called father or grandfather and remains the pure Devaḍaṭṭa (the personage he was born); just as water when it is freed from its vehicle (or environment) of a large lake or pot, remains the pure water having the qualities of cold, taste and volatility; just as fire when it is freed from the vehicle of a large torch or small wick, remains that pure fire, being red, hot and bright, so also when one is freed from the vehicle Māyā or Avidyā, he becomes that pure Ātmā

¹ Kūtastha (lit., that which remains fixed) is defined in *Sarvasaropaniṣad*—"Kūtastha is he who is found animating without exception the mind of all creatures from Brahmā to ants, who is the Ātmā which is the seat of the Sākshi (witness) of all (creatures), mind and who is (self) shining."

which is Sachchidānanda. That exalted person in whom dawns the self-cognition that the "All-full Pratyagātmā (Higher Self) is of my, (viz., his) nature; I alone am Brahman; Brahman alone is myself"—he is an emancipated person. He alone has performed what ought to be done. He only is Brāhmaṇa. Thus do all the Vedas proclaim as with a trumpet.

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VARNAKA VIII

ĀTMĀ HAS NOT THE CHARACTERISTICS OF THE THREE BODIES

OM ! The four attributes of Paramātmā, as mentioned in the preceding chapter, (viz.,) that it has not characteristics of the three bodies, that it is a witness (simply) to the three avasthas (states), that it is other than the five kośas (sheaths), and that it has the attribute of Sachchidānanda will be expatiated upon in (the) four chapters (beginning with this one). Of these (four), the first and the third come under the characteristics called Aṭadvyā Vṛtti (the process of knowing the truth through a thing opposed to it). The second comes under the characteristic called Tatastha (the process of knowing the truth through a thing different from it and through which alone the truth should be known). The fourth comes under the characteristic called Svarūpa (the process of arriving at truth through itself). The first characteristic is (that process of arriving at a knowledge of Ātmā after discarding all things from Ākāśa down to

body through the holy sentences, "This is not It, (Ātmā); this is not It," and so on. The second is (the process of) arriving at a knowledge of Ātmā that it is the seat of the universe. The third is (the process of) arriving at a knowledge of Ātmā as Sachchidānanda, the all-full and unconditioned.

In this eighth chapter, we shall show that Ātmā has not the characteristics of the three bodies. We shall first describe the three bodies (themselves), since without a knowledge of them the sentence, "Ātmā has not their characteristics," will not be understood. Now there are three bodies, Gross, Subtle and Kāraṇa (Causal). Of course, people need not be told about the Gross Body, which they perceptibly see as being with hands, legs, etc., and as visible as a pillar. The Subtle Body is composed of seventeen organs. Ajñāna (or Avidyā) alone constitutes the Kāraṇa Śarīra (Body). The term Śarīra is applied to the body as it comes from (the word) "Śiryathē" (meaning) "perishes." This Gross Body perishes without food. Even with food it dies of disease or old age. The Subtle Body grows and dies like a tender leaf. With the growth of desires and the actions of the internal organs, this body also grows: and with their contraction (or lessening), this body also ceases to live. For the Kāraṇa Body, its growth is through the thought, "I am Jīva": but when the "I" is identified with Brahman, then this body contracts and perishes. The (ever-increasing) growth of the actions as described herein of the Subtle and Kāraṇa Bodies, is found only in the

ignorant, but the spiritually wise have them not. As thus the three bodies described above are subject to dissolution, hence the word *Śarīra* is applied to them.

The (Sanskṛt) word "Deha" is also applied to body, as it comes from the root "Dah," to burn. Now we find that the Gross Bodies are (generally) burnt by fire. But can we apply that word to the other two bodies which cannot be burnt by fire? Because they are burnt by the three kinds¹ of heart-burnings (pains) which are far more destructive than fire. Thus all the three bodies are really burnt. Hence the word *Deha* is applicable to them. The Gross Body, as it is like a pillar and composed of the five elements, is gross. The Subtle Body, as it is the result of the composition of the subtle elements and is not gross like the Gross Body, is subtle. It is also called *Linga* body (*Śarīra*, as it enables one to hear) the (subtle) sounds, words, etc., which become (hence) absorbed (with reference to the gross ear). That which is the cause of the Gross and Subtle Bodies is said to be the *Kāraṇa* (Causal) Body.

It was stated before that the Gross and Subtle Bodies arose out of the five elements. Now it is stated that these two bodies have as their cause the *Kāraṇa* (Causal) Body. How are these statements to be reconciled? There are two standpoints from

¹ The three kinds of pains are *Adhayātmika*, *Adhidaivika* and *Adhibhautika*, i.e., from body, devas and animals, or from (1) disease, etc., incidental to the Gross Body; (2) passions, etc., pertaining to the Subtle Body; and (3) *Avidyā*, etc., pertaining to the Causal Body.

which Ātmā can be viewed : (1) from the standpoint of Adhyāropa evolution, where matter is evolved to different successive stages and is yet declared to be Māyā or illusory ; (2) from that of Ugaṭ evolution, where Ātmā is looked upon as subject to the limitations of matter (or bodies). According to the Adhyāropa evolution theory (otherwise called regular evolution), it was stated that the Gross and Subtle Bodies were made out of the five elements. This is true (from this standpoint). According to the Ugaṭ (lit., conjoint) evolution theory, all the bodies and the universe are said to have risen out of Ajñāna. Hence (according to this standpoint), it must be understood that Ajñāna (or Avidyā which forms the covering for Causal Body) is the cause of the two bodies (Gross and Subtle). The first or regular evolution is thus—Mūlaprakṛti, Māyā, Avidyā, Āvaraṇa, (centripetal force), Vikshepa (centrifugal force), Ākāśa, Vāyu, Agni (Fire), Water and Earth. According to the other theory, the whole universe arose only through (our) not knowing Ātmā (or through the limitation of matter).

(Now coming to the bodies), there is no doubt about the Gross Body as it is perceptibly enjoyed by us. But the Subtle Body is not so perceptible. How then can we postulate its existence ? Its existence should be known (or inferred) from the effects produced by the seventeen organs.¹ But those

¹ The seventeen organs are stated to be—the five organs of sense, the five organs of action, the five Prāṇas and Manas and Buddhi. We find the functions of these organs going on in dreams.

effects are not produced by the Gross Body, inasmuch as in dreamless sleep, trance and death, the (effects or functions) of the seventeen organs are not found (or manifested), through the Gross Body, though then existent, and inasmuch as those effects are found in the waking and dreaming states only. Therefore it should be known that a Subtle Body having the seventeen organs does exist irrespective of the Gross Body.

May it not be argued that as the Gross and Subtle Bodies are not seen acting separately, they both perform conjointly the functions of hearing, seeing, etc.? On a careful enquiry, we find it is not so. It is only the Subtle Body that performs then the functions and not both together. Take for example fire. It is only with the aid of fuel that it boils food and does other actions; without fuel it is not able to do any action itself. And yet such operations of boiling, etc., are due to the fire and not to the fuel. Similarly the functions of seeing, hearing, etc., performed by the Subtle Body, which depends upon the Gross Body (for its manifestation), are due to the Subtle Body and not to the Gross. Hence it must be presumed that a body called the Subtle Body exists having the seventeen organs. The seventeen organs are the five organs of sense, the five organs of action, the five Prāṇas (vital airs), and Manas and Buddhi. That which is composed of these is the Subtle Body. Ear, skin, eye, tongue, and nose are the five organs of sense. Their objects are sound, touch, form, taste, and odour. They are called Jñānendryas, since they

are the means of producing Jñāna (spiritual wisdom). Since they are the effects of Sattvaguna, they are stated to be the means of producing spiritual wisdom. Mouth, hands, legs, anus, and the genital organ, are the five organs of action. Their functions are talking, lifting, walking, excreting, and secreting. As these are serviceable to the performance of Karmas, they are called Karmendryas. Prāṇas are five: Prāṇa, Apāna, Vyāna, Udāna and Samāna. They are called Prāṇas, as they support and strengthen the body through such acts as inspiration and expiration. They are able to perform these functions only through the Rajas Guṇa (quality), of which they are composed. That action of the internal organ which is engaged in enquiring (into things) is Manas; while that which determines is Buddhi. Thus the Subtle Body has seventeen organs.

In order to understand an object (thoroughly) in this world, there are three tests (or means): (viz.,) by approximation, by its characteristics, and by an enquiry into its characteristics. By the first means, we know the name only of the object sought to be known; by the second, we understand its real nature; and by the third, we enquire into (such) characteristics. Now with reference to the Subtle Body: the first means, viz., the names of the several organs of the Subtle Body has already been dwelt upon. We shall apply the other two tests (to the Subtle Body). According to the second test, the characteristics of an object should not be subject to the faults of Avyāpti

(non-inclusion or exclusion of part of a thing defined), Ādhivyāpti (redundancy) and Asambhava (impossibility), and should thus not be found in another.

Avyāpti arises when the characteristics are found in one part of a class only and not in the rest. Illustration: the cow is of a tawny colour. (Here the object cow is subject to the fault of Avyāpti, as the tawny colour is an attribute of one class of cows only and not of the whole class. Hence cow cannot be properly known through this description of it alone).

Ādhivyāpti arises when the characteristics pointed out are found in (or are common to) other objects also. For instance: the cows are fourlegged. (Here not only cows but also other animals have four legs. Hence redundancy).

Asambhava is where the characteristics given out are not (at all) found in the object (stated). For instance: The cow is one-hoofed. (All cows have two hoofs and not one. Hence impossibility.)

That which is not subject to these stains has not the properties that are found in (or are common to) another. For instance: a cow having the characteristics of neck, dewlap, back and hump. (Here these characteristics are found in the bovine genus only.)

Applying these tests to the Subtle Body, the characteristics of the Subtle Body will be described in regular order.

The organ of sound is that which, being localised in the Ākāśa that is in the orifice of the ear, and acting under the directions of the Devaṭas (Gods)

that preside over the Diks (quarters), hears the eighteen languages and sounds. On enquiry into the characteristics of this organ, we have to conclude that such a perception does not take place through the Ākāśa in the orifice of the ear, but through another only, inasmuch as we find that in dreamless slumber, swoon and other states, there does not arise the perception of sound even with the presence (of such an Ākāśa in the orifice of the ear).

The organ of touch is that which, pervading the skin all over the body, and acting under the directions of the Devaṭas that preside over Vāyu, feels heat or cold, smoothness or roughness, and so on. On enquiry into its characteristics, we have to conclude that such a perception does not take place through the skin, as in dreamless sleep, etc., there is no perception of touch even in the presence of the skin.

The organ of sight is that, which being localized in the pupil of the eye, and acting under the directions of its presiding deity, the sun, is able to perceive forms, as long, broad, gross, subtle, etc., and colours, as blue, white, red, yellow, green, etc. But it is not through the pupil of the eye that such a perception takes place, for even with its existence there is no such perception in dreamless sleep, etc.

The organ of taste is that which, acting under the directions of its presiding deity, Varuṇa, and being localised in the tip of the tongue, perceives the six kinds of taste—sweetness, bitterness, astringency, saltishness, acidity and pungency. But it is not the tongue that performs the perception of taste, as the

tongue, though present in dreamless sleep and other states, is not able to feel the sensation of taste.

The organ of smell is that which, acting under the directions of its presiding deity, called the Asvins, and seating itself at the tip of the nose, is able to sense good and bad odours. But it is not the nose that feels such a sensation, as the nose though present in dreamless slumber and other states does not perform such function.

Thus should be known the characteristics of the sense. Now we shall proceed to those of the organs of action.

The organ of Vāk (speech) is that which, acting under the directions of Agni (fire), its presiding deity, and posting itself at the base of the palate, the upper and lower lips, teeth, neck, heart, navel and other places, causes the articulation of different sounds. But it is not the base of the palate, etc., that cause the pronunciation of words, as, though present in dreamless sleep, etc., they do not produce articulation.

The organ of lifting is that which, acting under the directions of Indra, its presiding deity, and centring itself in the hand, performs the functions of lifting, etc., but those functions cannot be performed by the hand itself, as, though present in dreamless sleep and other states, it does not perform its functions.

The organ of walking is that which, having Upendra for its presiding deity and centring itself in the legs, performs the function of walking; but this function cannot be performed by the leg itself, as

though present in dreamless sleep and other states, it is not able to do so.

The organ of excretion is that which, having Mr̥tyu (the God of death) as its presiding deity and centring itself in the anus performs the functions of excretion, etc.; but such actions cannot be performed by the anus itself, as though present in dreamless sleep and other states, it is not able to do so.

The organ of generation is that which, acting under the directions of Prajāpati, its presiding deity, and localising itself in the male or female sexual organ, performs the functions of secreting Śukla (male sperm) or Soma (female sperm) and urine; but such functions cannot be performed by the sexual organs themselves, as though present in dreamless sleep and other states, they are not able to discharge such functions.

Such are the characteristics of the organs of action. Now we shall proceed to those of the five Prāṇas (vital airs).

Prāṇa is he who, acting under the directions of Viśiṣṭa, the presiding deity, and localising himself in the heart, performs the function of exhalation.

Apāṇa is he who, acting under the directions of Mr̥tyu, the presiding deity, and localising himself in the anus, performs the function of inhalation.

Vyāna is he who, acting under the directions of Viśvayoni, and being within and without the body, imparts strength (or vitality) to the body.

Udāna is he who, acting under the directions of Ajā, the presiding deity, and localising himself in the

throat, causes the organs to be merged in their respective (original) seats during dreamless sleep, and to again manifest themselves in their external seats, and conveys these organs after death to higher worlds.

Samāna is he who, acting under the directions of Jaya, the presiding deity, and localising himself in the navel, digests in the gastric fire the four kinds of food (bitten, swallowed, sucked and licked) and thus nourishes the body.

Thus should the five Prāṇas be known.

Besides these there are said to be the five sub-prāṇas called Nāga, Kūrma, Kṛkara, Devadaṭṭa and Dhanañjaya. These five sub-prāṇas are (no doubt) included under the above-mentioned five Prāṇas.

The function of Nāga is vomiting, that of Kūrma is opening and closing the eyelids and lips; that of Kṛkara is coughing; that of Devadaṭṭa is yawning; and that of Dhanañjaya is causing the body to swell.

Now will be described the (Antaḥkaraṇa) Internal Organ, which is divided into four—Manas, Buddhi, Chitta and Ahankāra.

Of these, Manas,¹ having the moon as its presiding deity, and localising itself in the throat, performs the functions of thought and fancy.

Buddhi, having for its presiding deity the four-faced Brahmā, and localising itself in the face, produces certainty of knowledge.

¹ The Seats of Manas and Buddhi are, according to Upanishads the very reverse of what the author here states them to be. Buddhi here belongs to the lower mind and should not be confounded with the sixth principle of the septenary classification.

Ahaṅkāra, having Rudra for its presiding deity, and localising itself in the heart, produces Egoism.

Chitta, having for its presiding deity Viṣṇu, the lord of body (Kṣhetrajña), and localising itself in the navel, generates memory.

Some Vedic texts maintain that the Subtle Body, described above, is composed of sixteen organs, while others say seventeen. In the former case, the Internal organ should be counted as one, whereas in the latter case, it should be counted as (two) Manas and Buddhi, under which should be included Chitta and Ahaṅkāra. Wherever the Subtle Body is stated to be composed of nineteen organs, the Internal Organs should be taken as four.

Thus should be known the characteristics of the Subtle Body. Now to the Kāraṇa (Causal) Body.

Ajñāna (or Avidyā) itself is the Kāraṇa (Causal) Body. As this Body is the cause of the two Bodies, the Gross and Subtle, therefore it is called the Causal Body. This Causal Body being the first Body taken by Jīvas and Īśvara becomes the cause of the other two Bodies. The evidence bearing upon this is as follows :

The Vedas say : "Ajñāna alone is the Causal Body." According to logic, the cause should be inferred from the effects. According to experience, we find (men saying) : "I (am) a person of Ajñāna (not-wisdom).

In order to prove that Ātmā has not the characteristics of the three Bodies, the characteristics of the three Bodies have till now been dwelt upon. Now we

shall proceed to give out the (positive) characteristics of Ātmā itself.

All the Upanishads lay down that Brahman is all-full and pervading everywhere, and that each individualised Ātmā (in man) is no other than Brahman itself. Therefore Ātmā should be known to have the characteristics of Sachchidānanda.

Then what are Sat, Chit, and Ānanda? That which is unaffected (during the three periods of time by anything) is Sat (Be-ness). Self-light (or illumination) is Chit (or consciousness). Self-enjoyment (or bliss) is Ānanda. Thus Ātmā is of the nature of Sachchidānanda.

Not-Ātmā is of the nature of non-reality, inertness and pains. The manner in which the characteristics of Ātmā and Not-Ātmā may be contrasted is thus.

Just as the characteristics of a male are not found in a female, and *vice versa*, so also the characteristics of Sat are not found in Asat (unreality, and *vice versa*). Just as the characteristics of light are not found in darkness and *vice versa*, so also the characteristics of Chit are not found in Jada (inertness), and *vice versa*. Just as the characteristics of moonlight are not found in heat (or sun's light) and *vice versa*, so also the characteristics of bliss are not found in pains, and *vice versa*.

We shall (next proceed to) expatiate upon the characteristics of Sat, Chit, and Ānanda and their antitheses, non-reality, inertness and pains.

Sat is that (reality) which is unaffected by anything during the three periods of time, while Asat is

that which appears as real though unreal during the three periods of time, and which on due enquiry by us becomes affected.

(It can be illustrated thus)—In the midst of a faint gloom, a person mistakes a rope lying on the ground for a serpent, garland, low ground or a drain ; or so on. The rope maintains its real state during (the three periods of) the time of delusion (even), after it and before it. The mistaken idea or (delusion) of serpent, etc., appears (then) as real to the person seeing the rope, however false and unreal such an idea may be. But the moment the discrimination of the true state, viz., the rope, is brought home to his mind, the false idea is affected (or vanishes). The attributes of a serpent, etc., are not to be found in rope and *vice versa*. Just as objects (in this world) are dissimilar to one another in their sound, meaning, qualities, appearance and worldly actions, so also the characteristics of Saṭ are totally dissimilar to those of the body and the Universe, and the characteristics of Asaṭ are not found in the individual Ātmā (which is no other than Saṭ, viz., Brahman). With these differences of characteristics, Saṭ and Asaṭ should be differentiated.

Next we shall proceed to contrast the differences between Chit (consciousness) and inertness. Chit shines through its inherent light without the aid of the sun or other lights, and illuminates all inert matter which is falsely ascribed to it. Therefore, Chit is that light (of consciousness) which illuminates the sun and other resplendent

objects, as also earth and other non-resplendent objects. Inertness is that which has neither light of its own, nor is able to illuminate other objects.

To illustrate both these, the sun (as we now see with our physical eyes) without needing any other light illuminates itself, as also the pot and other objects on which it falls. Similarly should be known the light (of consciousness) of Chit. Pot and other objects are not able to illuminate themselves or other objects; so inertness should be known. Therefore as the sun and pot differ from one another in the five ways mentioned before, viz., sound, etc., so should be known the difference in characteristics between Chit and inertness. The result of these investigations will convince any person that all the changes arising in objects illuminated in this world do not at any of the three periods affect the one substratum, (viz., Ātmā) which illuminates all. No loss or gain occurs to the sun through its rays penetrating into a pot's mouth or shining on the pot itself. Neither is he defiled nor rendered pure by coming in contact with foul or pure objects. Neither is he pleased or pained through the beauty or deformity of a thing. Neither is he surprised at the peculiarity or non-peculiarity of an object. All changes in objects do not affect the sun at all.

Similarly names, forms, orders of life, entrance into or freedom from worldly bondage, prohibitory or mandatory rules, the six kinds of change (growth, etc.), the six infirmities (hunger, thirst, etc.), the sheaths, blindness, deafness, idiocy, activity and

others—all these changes in the body and organs illuminated by Ātmā do not in the least affect Ātmā at any of the three periods of time. It should be known that this spiritual wisdom would be (soon and) easily acquired if persisted in.

Thus is the difference between Chit (consciousness) and inertness. Then as to bliss and pains.

Ānanda, (Bliss) is that happiness which is vehicleless, degreeless and eternal. Pains should be known as the opposite of happiness.

Pains are of three kinds : Aḍhyātmika (arising in the body), Aḍhibhautika (from the elements, etc.), and Aḍhidaivika (arising from the Devas, etc.).

The first kind includes diseases and other bodily pains generated in men, through the variation of Vāyu, bile and phlegm in the Gross Body, brought about by the gratification of the senses.

Aḍhibhautika are those pains which arise in men from the elements, and from serpents, tigers, etc., composed of the elements.

Aḍhidaivika are those pains brought about by floods, drought, the falling down of thunderbolts, and such like, caused by the Gods. Now we shall illustrate bliss and pains.

Nectar, being always in its inherent state of bliss, imparts bliss to those that absorb it; but deadly poison, being always in its natural state of burning (or painsgiving) produces burning sensation in those that absorb it. Just as nectar and poison are found to vary in their characteristics in the five ways mentioned above, beginning with sound, etc., so the

characteristics of bliss should be known as not found in the three kinds of pains and *vice versa*, through the five ways mentioned above, viz., sound, etc.

The conclusion we arrive at from all these (investigations) is this. The nature of Sat is like the rope (the real one); the nature of Chit is like the (self-shining) sun; the nature of Ānanda is like nectar.

The true significance of the word "I" is only Ātmā. Whoever cognises through his spiritual instructor, Ātmā, as not having the attributes of the body, organs and other objects in this universe which are as illusory as a rope, as inert as a pot, and as pains-producing as poison—he only is a person that has separated himself from all worldly ties; he is one that has done all that should be done. It is the settled conclusion of Vedānta that he alone is an emancipated person.

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VARṆAKA IX

ĀTMA IS A WITNESS TO THE THREE AVASTHĀS

THE preceding Chapter was devoted to the exposition of the doctrine that among the four attributes of Ātmā, Ātmā has not the characteristics of the three Bodies. In this Chapter will be expounded the doctrine that Ātmā is a witness to the three Avasthās (states of consciousness). Manas has a predominance of Sattva Guṇa (quality), though composed of Sattva, Rajas, and Tamas (Guṇas). It is only through pure Sattva Guṇa that it (the mind) can cognise Ātmā, but not through Rajo or Tamo Guṇas. Of these, Sattva is (very) subtle, Rajas is ever in a perturbed state, and Tamas is very gross. Therefore just as it is impossible for a large pillar to enter a small chink (or hole) through which smoke only can pass, just as it is impossible for one to decipher small characters with the aid of a light constantly flickering in the wind, so it is impossible for a mind of gross Tamo Guṇa, or of perturbed Rajo

Guṇa, to cognise the real nature of Ātmā: but it is only the pure subtle Sattvic mind that can cognise it. Having premised thus much of the composition of the mind and the means by which it can cognise Ātmā, we proceed to the subject in hand, viz., that Ātmā is a witness to the three states of consciousness.

There are three states of consciousness, Jāgrat (waking), Svapna (dreaming), and Sushupti (dreamless sleeping). The waking state is that in which there is a perception of all the external worldly affairs through the medium of the (gross) organs. The dreaming state is that in which through the affinities of the waking state the Antahkaraṇa (internal organ) manifests itself in the form of the enjoyer and the enjoyed. The dreamless sleeping state is that in which after the gross and Subtle worlds have merged in their cause Ajñāna (not-wisdom), there remains Ajñāna alone to be discerned by the witness (Ātmā). To these three states, Ātmā is a witness. A witness is one who observes another person or his states, or his doings in those states, without himself being affected thereby. A witness may be likened to an ascetic who, having abandoned all worldly concerns and being in the state of habitual silence, looks unconcernedly on a person visiting him, or on his actions in those states. So also Ātmā though observing all the three states is not affected by them.

We shall exemplify this state of being a witness thus. The waking state may be likened to a large town; the dreaming state may be likened to the rampart

walls (of the fort) of the said town ; and the dreamless sleeping state to the central place within. The Jiva that presides over the three states may be likened to the king who presides over these three places. The king having stepped out from his palace within, to the town beyond the walls of the fort and enjoyed all things to his taste or distaste in that town, feels happy or miserable. Then crossing the ramparts of the fort he returns to his (central) palace, where having abandoned all actions (of royalty) he passes his time in quiet diversion along with his queen. Likewise is the case with Jīvātmā. Presiding over the Gross Body in the waking state and performing the functions therein through the three organs, it goes by the name of Visva ; then this same Ego presiding over the Subtle Body and playing with affinities of the waking state of the three (subtle) organs, with the lower mind, etc., in the deaming state, goes by the name of Taijasa ; then again this same Ego, presiding over the Causal Body, in the dreamless sleeping state, and suppressing all the manifestations of the three organs, is called by the name of Prājña and is enjoying unconditioned bliss. Thus this Ātmā should be known through experience, inference and testimony as Kūtastha, as one that is unaffected like Ākāśa, and as the one individualised consciousness that is a witness to the three states. The Vedas say ; “ It (Ātmā) is witness, Absolute Consciousness and the Guṇa-less One.” Illustrations as regards the proof (for the existence of the three states) through inference, are town, Ākāśa, etc., as mentioned above.

Now, as regards the proof (for the existence of the three states), through experience. We remember daily the three states we have passed through the previous day. It is an actual fact (as stated by the *Veḍas*) that without experience there can be no remembrance of it. Moreover it is sure we experience every day the three states. Thus as the Ego experiences regularly the past and the future states, eternity must be predicated of (Ātmā,) the Ego which enjoys it. Thus have we explained that Ātmā is a witness to the three states.

In this world we find that a person who is a witness to the states is also an experiencer of them. While so, how can the witness to the three states be quite different from the experiencer of them? He who manifests himself in these states is only the consciousness that is reflected in the internal organs. He is unreal. He goes by the name of Jīva. As in the dreamless sleeping state he disappears owing to the absorption of the internal organs (which should reflect him), how can he be a witness to that state? As it is the rule (laid down by the *Veḍas*) that there is only one witness to all the three states, Ātmā which reflects itself in the internal organs, should alone be known as witness to the dreamless sleeping state. But it is quite evident that Ātmā is a witness to the waking and dreaming states. As the Jīva is subject to changes, he cannot be termed a witness; whereas the term witness is quite applicable to Ātmā, which is immutable. That Jīva is subject to changes is clear from such conceptions, as "I am happy, I

am miserable," since he assumes to himself the functions that are not legitimately his own but pertain to the internal organs. As Jīva is subject to changes, who is that witness, the Ātmā that is different from the Ego? What are its characteristics? What is the evidence for its existence? What are the means of knowing it?

That changeless indivisible One alone is the witness. He only is Ātmā. He is all-pervading like Ākāśa. He is of the nature of Sachchidānanda. He only having entered the internal organs in the form of a Jīva becomes subject to mundane existence. All the *Vedas* testify to the fact (of the real existence) of such a Pāramārthika (real) Ātmā. The reflected consciousness of the Ego that presides over the (different) states (of consciousness) is now awake; now dreams; and is now lured by Ajñāna into the dreamless sleeping state; now feels happy or miserable, and then indifferent. An intelligent person who cognises (as a witness) these differences of states (of consciousness) of the Jīva—he alone is Ātmā. He alone should be known as a witness to the three states.

Then how does Ātmā know itself to be changeless? Though one is unable to see for himself the beauty of his face, yet he is able to see it through a mirror. So Ātmā can know its changeless state through the mirror of the internal organs. As neither the mirror nor the reflected image (in the glass) is able to discern the original (figure), so neither the internal organs nor the image reflected in

it is able to cognise (Ātmā) that is reflected. Then by whom is Ātmā cognised? Not by any, since Ātmā is self-light alone, all the things in the universe being of the form of the seen and Ātmā being the seer. He is not one that can be known by another (than himself). To illustrate: a pot that is seen (in this earth) is not able to know the person that sees it, whereas the person that sees it knows himself (too), since he is self-light (or intelligence). After nine persons have died, the tenth person who is supposed to be dead (but who is really alive) knows himself but is not known by the nine persons (previously dead). So Ātmā (supposed to be non-existent) should be known by one to be the enjoyer and not the enjoyed through the (four) kinds of proof. They are *Pratyaksha* (perception), *Anumāna* (inference), *Upamāna* (similitude), and *Śabda* (word or authority). There are four other proofs, *Arthāpatti* (a kind of inference), *Sambhava* (equivalence), *Ītiḥya* (*Purāṇa*-proof), and *Aṇupalabdhī* (knowledge of the existence of the non-existent or negative), but it has been held that these four are generally included under the four above mentioned. But some *Vedāntins* hold that the proofs are six in number.

It would take a great deal of space, were we to dwell upon them in full here. Therefore we shall explain so much as is necessary for our present purpose. (In the word *Pratyaksha*), *Aksha* means the organs. Therefore *Pratyaksha* evidence is that which is derivable from the organs. The inference derivable

from smoke (which indicates fire) and other instances comes under the evidence of inference. That which arises through comparison is the evidence of Upamāna. The sacred Scriptures alone constitute the evidence of Śabda. As Ātmā cannot be perceived through the organs, it is not subject to the evidence of perception. Nor is it subject to the evidence of inference, as Ātmā is partless. Nor is subject to the evidence of similitude, as Ātmā is secondless. Therefore, in the case of Ātmā, Śabda (Word or authority) is the only evidence. The Word (or authority) only is the Āpta Vākya (sacred Scriptures); since he who speaks the Truth is an Āpta. As Īsvara only is the speaker of Truth, the Vedas which are alone his utterances are the Word. Therefore, it is the sacred Scriptures alone that constitute the evidence in the case of Ātmā.

In the example stated before of an ascetic (in his state of habitual silence), just as he, being merely a witness, is not affected by any person he sees, or his states, actions or stains, so Ātmā that is only a witness is not affected by Ahaṅkāra (Egoism) or its states, actions or stains. Whatever fortunate person cognises through the Vedas Ātmā as a witness, as unaffected by Egoism and as Absolute Consciousness itself, is an emancipated person. So say the Vedic texts. O wise men, in the case of Ātmā it is the sacred Scriptures that constitute the (true) evidence. Placing faith on it, one should know that Ātmā is the witness to the three states—as mentioned therein.

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VARNAKA X

ĀTMĀ OTHER THAN THE FIVE KOSAS

Now in this chapter will be considered the (third) characteristic of Ātmā, viz., that it is other than the five Kosas (or sheaths). There are five sheaths, Annamaya (Food-full), Prāṇamaya (Prāṇa-full), Manomaya (Manas-full), Vijñānamaya (Buddhi-full), and Ānandamaya (Bliss-full). The first sheath is this gross body, which, being generated by the combination of Śukla and Śoṇita (male and female seed), so transformed from the food taken in, is nourished by food and is subject to the six changes (of growth, etc.). The second sheath is (composed of) the Prāṇas (vital airs), associated with the organs of action. The third sheath is (composed of) Manas, associated with the organs of sense. The fourth sheath is (composed of) Buddhi along with them (or the organs of sense). The fifth sheath is (associated with) divine wisdom, having Priya (anticipatory happiness), Mōḍa (happiness arising from the acquisition of an object), and Pramōḍa

(happiness arising from its enjoyment). Priya is the happiness arising in one from the mere sight of a desired object. Mōḍa is the happiness arising in one through the acquisition of such an object. Pramōḍa is the happiness arising from the enjoyment of such an object. Thus these are said to be the five sheaths.

They are called (Kosās) sheaths, because these five envelop Ātmā like the sheath or case of a sword, the receptacle of Śiva-līṅga (or the form of Śiva seen in temples) or other idols in it, the outer rind of a mango fruit, or the coat of a person. Hence the word Kosa (sheath) is applied to them.

(Here comes a difficulty). But sword and others, as also the sheath and others, are found to exist separately. As the five sheaths have no existence separate from Ātmā, and as, therefore, there is difference between the sheath of a sword, etc., and the five sheaths (of man), how can the five sheaths have the power to screen Ātmā? The clouds which arise through the transformation of the rays of the sun have no real existence separate from (the rays of) the sun, and yet those very clouds screen the sun. Smoke which arises from fire has its existence in the fire itself, and yet that smoke screens the fire. Similarly the sheaths which have their existence in Ātmā alone, envelop Ātmā. Now the sword and the sheath, etc., though they appear as one, are in effect different. So Ātmā and the five sheaths are different, though they appear as one. Yet as Ātmā and the five sheaths are stated to be acting as one, some kind

of relationship must be predicated between them. While so, how can the term Nirañjana (the stainless) be applied to Ātmā (by the *Vedas*), as having no sort of relationship to anything?

Relationship is of several kinds. In the department of (Sanskṛt) logic, there are two kinds of relationship, Samavāya (associated with or inseparable), and samyoga (dissociated). The first kind of relationship is that which exists as between a person and his limbs, a person and his qualities, the actor and his actions, body and caste, and eternal substances and their distinguishing properties. But such relationship, as between a person and his limbs and others, is not found to exist between Ātmā and the five sheaths. Therefore, Ātmā and the five sheaths have not the first kind of relationship. The second kind of relationship, like that between kettledrums and the stick (to beat them), cannot exist between Ātmā and the five sheaths, as Ātmā is not a substance (composed of the elements). But the relationship that exists between Ātmā and the five sheaths is only the Adhyāsa (illusory or superimposed) relationship that exists between a rope and a snake (for which the rope is mistaken), or between mother-of-pearl and silver, or between a log of wood in darkness and a thief, or between the sky and the colour blue.

Now the question arises—In this illusory relationship, is one within another, or are they both mutually within one another (the meaning being, is the illusion caused by one to another, or is it reciprocal)? The

latter only should be the case, as it is clear from the fact that Ātmā and Ahāṅkāra (Egoism being the attribute of the sheaths) go hand-in-hand (and are referred one to the other reciprocally in wordly usage).

The mutual illusory relationship that exists between Ātmā and Annamaya (Food) sheath may be illustrated thus. (Men say) : I am a man, I am a Deva, I am a female, I am born, I live, I grow, I change, I decay, and I shall hereafter die. As also, I am a child, I am a Kumāra (one less than five years of age), I am a youth, I am an old man, I am a Brāhmaṇa, I am a Kṣhātrīya (of the warrior class), I am a Vaiśya (of the merchant class), I am a Śūdra (of the lowest class), I am a celibate, I am a householder, I am a forest-living person, I am an ascetic, I am of the country of Āṇḍhra, Drāvida or Karnāta, I am of the Goṭra (clan) of Vatsa or Kausika (Ṛshi Viśvāmītra) I am Rāma, I am Kṛṣṇa, I am Śankara, I am Mahādeva, I am a person under a vow, I am a pandit, I am a warrior, and I am a glutton. Here all the properties of the changes of the Annamaya (Food) sheath are ascribed by delusion to Ātmā, (viz., "I"). (*Vice versa*), the characteristics of Sachchidānanda of Ātmā are attributed falsely to the Food Sheath, as we see from such examples as : My body is, my body shines, and my body is dear (or produces happiness to me—which are the attributes of Ātmā). Thus there exists a mutual illusory relationship between Ātmā and the Food Sheath.

Next to that between Ātmā and the Prāṇamaya Sheath. (Men in the world say) : I am hungry, I am

thirsty, I am strong, I am brave, I am the performer of actions, I am the talker, I am the walker, the giver and the gladdener, I am a dumb person, I am without hands and legs, and I am an eunuch. In these examples, the functions of the Prāṇamaya Sheath are falsely attributed to Ātmā ("the I") (Conversely) the characteristics of the Sachchidānanda of Ātmā are falsely attributed to the Prāṇamaya Sheath from such examples as : My Prāṇa *is*, my Prāṇa shines, and my Prāṇa is dear (to me). Thus is the mutual illusory relationship between Ātmā and the Prāṇamaya Sheath.

Then to that between Ātmā and the Manomaya (Manas) Sheath. In such (examples) as : I am one that thinks, I am one that fancies, I am one that grieves, I am one that is deluded, I am the desirer, I am a miser, I am the hearer, the toucher, the seer, the taster, and the smeller, I am a deaf person, I am a blind person, and so on, the functions of Manomaya Sheath are falsely attributed to Ātmā. Conversely we find the characteristics of the Sachchidānanda of Ātmā, attributed falsely to the Manomaya Sheath from such examples as : My Manas (mind) is pure, my Manas shines, and my Manas is dear to me). Thus there is the mutual illusory relationship between Ātmā and the Manomaya Sheath.

Then to that between Ātmā and the Vijñānamaya (Buddhi) Sheath. In such (examples) as : I am the agent, I am the intelligent, I am of acute intelligence, I am the remover of doubts, I am one that can understand at once (in one reading), I am one that goes to the higher worlds, I am with Rāga and other

desires, I am the knower of the *Vedas*, I am a learned person, I am indifferent to sensual pleasures, I am a devotee, I am a wise person, and such like, we find that the functions of the Vijñānamaya Sheath are falsely attributed to Ātmā. Conversely are the characteristics of the Sachchidānanda of Ātmā attributed falsely to the Vijñānamaya Sheath, as we find from such (examples) as: My Buddhi is, my Buddhi shines, and my Buddhi is dear (to me). Thus there exists a mutual illusory relationship between Ātmā and the Vijñānamaya Sheath.

Then to that between Ātmā and Ānandamaya (Bliss) Sheath. Here also we find the same mutual illusory relationship existing between Ātmā and the Ānandamaya Sheath from such (examples) as: I am the enjoyer, I am happy, I am content, I am of the nature of Sattva, Rajas or Tamas, I am an idiot, I am an ignorant person, I am a vicious person, I am without any, I have no discrimination, and I am subject to delusion and such-like. Conversely the characteristics of the Sachchidānanda of Ātmā are falsely attributed to the Ānandamaya Sheath, as we find from such sentences as: My wisdom is, my wisdom shines, and my wisdom is dear (or produces happiness) to me. Thus there is a mutual illusory relationship between Ātmā and Ānandamaya Sheath. Thus do we find that mutual illusory relationship exists between Ātmā and the five Sheaths.

All this illusion has arisen (in men) through want of divine wisdom, arising from non-discrimination to differentiate between Ātmā and the five Sheaths. True

discrimination will arise only when one cognises clearly the fact that in the sentences, It is my body, it is my Prāṇa, it is my Manas, it is my Buddhi, and it is my Ajñāna as, the words "it" and "My" in them are but creations of the brain due to ignorance (Ajñāna) the five Sheaths which are in the form of Body, etc., cannot be Ātmā, just as clearly (separate) as are cows, son, friends, wife, house and wealth from ourselves. (Carrying the simile further), just as cows, etc., are not-Ātmā (or different from Ātmā, the "I") so also we can infer through inference that Ātmā and the Sheaths are different. The Vedic texts say that Ātmā is Asaririka, (i.e., bodiless). Again, just as the changes affecting the cow, such as growth, decay, etc., do not affect their master, the seer, so the changes taking place in the five Sheaths do not affect their seer "Ātmā, the Self." This is (the proof of) experience (for the above position.)

On the other hand it may be argued that in the illustration above mentioned of cows, etc., as they are external objects of perception, they can be known by us easily (to be separate), whereas the illustrated, (viz., Ātmā and the five Sheaths), manifesting themselves only internally, cannot be known (properly) by the intelligence. Moreover, unlike the cows, etc., which are seen by us to be really separate, the five Sheaths appear as one with Ātmā, like a red-hot cannon-ball with heat in it. Thus there are a great many differences between the illustrated and the illustration on hand. Therefore how can the five sheaths be known to be different from

Ātmā? The external vision takes place through the eye, whereas the internal vision is through Buddhi. Even those objects which cannot be known through external vision, can be known through internal vision. Though we are unable to differentiate through the eye (alone) the visible fiddle-string from the sound (emanating from it), or the visible water from the heat in it, or the flowers from their odours, yet the distinct character of fiddle-string from the sound, (emanating from it, or the visible water from the heat in it, or the flowers from their odours, yet the distinct character of fiddle-string and sound, etc., is easily discernible by an intelligent person through the (other) organs such as ear, etc. A Hamsa¹ (swan) can easily separate water from milk, though it is impossible for others to do so. Though it is impossible for men of gross intelligence to know the difference between Ātmā and the five sheaths, yet it is easy for a person of subtle, spiritual intelligence to differentiate between them.

The conclusion arrived at by the Vedic passages is this: Up to now the existence of the five sheaths and a right discrimination of them (from Ātmā) has been dwelt upon, assuming (as if real) this universe, (existing only) in the minds of those who are the (products of) the affinities of time, (viz., of previous Manvantaras or births). On an enquiry into the real truth we find the five sheaths are not (really) in

¹ A Hamsa, it is believed by Hindūs, is able to separate milk from water. It cannot be the swan which is now found, but must be a species of swan now extinct. Also it is the symbolical swan of the Ātmā which separates wisdom from illusion.

Ātmā. The conception of serpent in a rope, silver in mother-of-pearl, or a thief in a log of wood, is due only to delusive appearance, but has no real existence during the three periods of time in the one Reality. Like the serpent and others which are merely illusory attribution, so also are the five sheaths in Ātmā, and therefore not real. In the world it is certain that that which is superimposed on another is unreal. Like two moons (to the earth) and so on which are (unreal), as the five sheaths are falsely attributed to Ātmā, they are only false. Then with the dawning of the true knowledge of the thing being a rope, which was mistaken (before) for a serpent, the misconception of serpent vanishes; so with the knowledge of the reality of Ātmā, the misconception of the five sheaths and the universe disappears.

As even with the dawning of the true wisdom of Ātmā, the five sheaths do not entirely perish, but yet manifest themselves, how can they be said to be illusory? In this world Saṭ is of three kinds, Prātibhāsika (the reflected), Vyāvahārika (the worldly) and Pāramārthika (the real). Besides, creation (or Evolution) is of two kinds, Jīva (microcosmic) and Īsvara (macrocosmic). Of these all the Jīva creation, which is as illusory as the (conception of) silver in mother-of-pearl, comes under the head of Prātibhāsika Saṭ. Āksa and others, the seat of Jīva creation are Vyāvahārika Saṭ, and it is under this head that the Īsvara creation comes in. That Brahman, which is the seat of even Īsvara, is called the Pāramārthika Saṭ. This is the one that is

eternal. So long as there are actions (performed) in this world, so long Vyāvahārika Sat, (viz., the universe) will endure; so long as Prātibhāsika (Egos) survive, so long Prātibhāsika Sat will endure. Though these two, Prātibhāsika and Vyāvahārika resemble one another, in that they are both illusory, yet they differ from one another in the duration of their existence (the latter outliving the former). If Vyāvahārika, too, like Prātibhāsika, should perish through the wisdom of Ātmā (or Ātmic wisdom), there will be no such persons as persons of Ātmic wisdom and Jīvanmuktas (emancipated persons.) Then the system of initiation (into spiritual wisdom) of a disciple by a Guru and the long line of lineage of master and disciple will cease to exist, inasmuch as it will then be impossible for the wise men who are without actions to initiate the ignorant.

A pot created with its neck, body, etc., though it is nothing but the illusory appearance of the earth, survives as such so long as the neck, etc., fashioned by the potter survives. Similarly the five sheaths, which are but the illusory appearance of Ātmā, though known to be unreal, appear as real (Sheaths), like a burnt cloth so long as Prārabdha (past Karma now enjoyed) survives. What more need be said here about them? Therefore I (have merely to wind up this subject here by saying that) it is the indubitable final conclusion of the Vedānta, that like the earth which alone truly survives after the name and form of the pot, which is but an illusory appearance of the earth, perish,

the Sachchidānaḍa alone of Ātmā truly survives after the five sheaths, which are but illusory attributions of Ātmā, are annihilated through Ātmic wisdom. Whoever knows thus, he is a knower of Ātmā, he is a knower of Brahman, he alone becomes emancipated in a disembodied state. Thus do all the Upanishads voice out unanimously.

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VARNAKA XI

ON ĀTMĀ AS SACHCHIDĀNANDA

OM! Now the fourth characteristic of Ātmā (viz.,) that it has the characteristics of Sachchidānanda will be expatiated upon in this, the eleventh chapter. What is the nature of Saṭ of Ātmā? What is its Chit? And what is its Ānanda?

Being of the same nature, unaffected by anything during the three periods of time, is the characteristic of Saṭ. This is found in Ātmā. The authorities bearing on this point are, "Saṭ only was prior to the evolution of this universe," "Out of Ātmā arose Akāśa," and such like passages of Vedānta. The experience of all men is also evidence. That experience is found thus. All persons whether rich or poor, performers of Karma, devotees or aspirants for emancipation, say thus in their experience as will now be here related.¹

The rich man's experience is as follows: "I spent in my former birth some portion at least of my

¹ Of course these statements are founded on the belief of the theory of rebirth, a theory which is axiomatic with the Hīndūs.

wealth on worthy persons and objects, and that is the reason why I now enjoy much wealth. If I act again in this life similarly, I shall enjoy wealth in my future life."

A poor man's experience is: "As I did not spend any portion of my wealth in my former life on deserving objects and persons, I am now suffering from poverty. Therefore, I shall give to the deserving now, so that in my future life I may not so suffer as I do now."

The experience of the performer of (religious) Karmas is: "Because of the due performance of good Karmas (or religious rites), my proclivities are again in this life towards them through their affinities. So by dint of perseverance in the same path, I shall be born as a Deva (Angel) in my next birth."

A devotee's experience is: "Through the affinities generated by me in my former birth, when I was engaged in the worship of God, I am now pursuing the same course; so through the same devotion to God in this life, I shall in my future life enjoy the emancipation of Sālokya (in the same world with Viṣṇu, the Lord), in the Vaikuṇṭha world and others."

An aspirant after spiritual emancipation in his experience says thus: "In my many former births, I was performing actions not actuated by the fruits thereof, and attributing them all to Īśvara, the Lord. Through such a course I have been able in this birth to attain the four means of salvation,¹ a perfect

¹ The four means as stated in the second chapter of this book, which qualify disciples for journeying on the path.

spiritual Guru and Ātmic wisdom through the hearing, etc., of Vedāntas. I shall have no more births hereafter. I have done all that should be done."

Thus we find through the experience of men that the "I" (or Ego) exists during all the three periods of time; the body, which is falsely attributed to Ātmā, is subject to destruction and is Not-Ātmā. Therefore as Ātmā preserves the same nature unaffected during the three periods of time, it has the characteristic of Sat.

Examining through the evidence of inference, (we find) even then that Ātmā has the nature of Sat. In reply to the question whether men *are* in this world or not, it is said by all men, "*I am here.*" Therefore it should be known we are in this world. Then do we, who are thus, possess Body or not? As there is Body, we are only with bodies and not bodiless. Whence came the body? On enquiry we find that it certainly arose through Karma. Does that Karma which generates the body belong to us or others? Most assuredly it is only ours, as there is no enjoyment of Svarga (heaven) for one through the Karma of another. Else through the Karma of another person, one will have to reach heaven. (The result will be that) a Sūdra will attain heaven through the performance of sacrifice by a Brāhmaṇa. All will have to attain salvation through the Samādhi (or spiritual trance) of Śuka, a Brahmarshi (son of Veḍa-Vyāsa). But such is not the case. Therefore it should be known that it is only our Karma that

gives birth to the body ; the Karma which generated this body having been performed in a previous birth through another body ; the Karma which generated the body in the previous birth having been performed in a birth anterior to that, and so on. Thus on enquiry, we find it is certain that Karma and body are without beginning, of the nature of an (unceasing) flood (the source of which is unknown). Therefore it is also certain that Ātmā which has Karma and body, is by virtue of its nature beginningless like Ākāśa. Thus have we proved through inference that Ātmā is Sat during the past and present periods.

Now we shall prove through inference the state of Ātmā (as Sat) in future also. This birth and the body we have in it now are due to the Karma which we performed through Śravaṇa (hearing), etc., in our previous births in the belief that such Karmas alone were essential. Similarly the Karma we now perform will breed the next birth and the Karma performed in the next birth will breed still another. Thus by carrying the enquiry further, we shall find that the current of Karma as well as that of body will never have an end in the future. But there is an end to karma through Taṭtvajñāna. Then there is a cessation of Body. While so, till the attainment of Brāhmīc wisdom Ātmā which is connected with these two (Karma and Body) experiences the birth and death of the body, as also the pains and happiness of the body, during its existence and is always being deluded in states beginning from Brahmā down to fixed objects, but never perishes. Then with the dawning

of Tattvajñāna¹, as Karma of the nature of Avidyā perishes, and as all causes of pains disappear, it (Ātmā) enjoys the bliss of its own reality and abides in happiness, having attained salvation in a disembodied state. Therefore, it is clear that there is no such thing as negation of Ātmā even in the future. Therefore through inference we have shown that Ātmā always is. As Ātmā exists through the three periods, and as it preserves truly the same nature unaffected by anything, therefore it is certain that it always is. Therefore the conclusion that we have to draw through (the above-mentioned processes of) the Scriptures, inference and experience is this: though the worlds come and go, subject to the deluges (of fire and water), Ātmā alone remains for ever immutable, and creation, preservation, and destruction can only be predicated of the Cosmos, and not of Ātmā. From the foregoing it has been abundantly demonstrated that Ātmā is Sat only.

Now we shall explain the second characteristic of Ātmā, (viz.), Chit (consciousness). Chit is that characteristic which shines of itself without needing such objects of light as the sun, etc., and which illuminates all inert objects that are only falsely attributed to Ātmā. It is this characteristic of Chit that is found in Ātmā, since it shines of itself even in intense darkness without needing the aid of another. Without the aid of another, it discerns

¹ Tattvajñāna is the Spiritual Wisdom obtained through the discrimination of Tattvas or primal forces of nature. This takes place only after Ātmic wisdom (Ātmajñāna) is generated and Prārabdha Karma is destroyed.

clearly the three states of body, (viz.), growth, maturity, and old age, and its functions which are wrongly attributed to itself (Ātmā). Therefore it is certain that Ātmā has the characteristic of Chiṭ.

(Then the question arises)—As we have not omniscience, how can we be said to have the power to illuminate (or know) all the objects? The universe is of two kinds, the internal and the external. Both these are illuminated by us only; but they can never illuminate us. The external universe is the source of the manifold names, forms, qualities, properties and actions of such as (the five Elements) Earth, Water, Fire, Vāyu, and Ākāśa; (their properties) Sound, Touch, Form, Taste, and Odour; the quintuplicated Elements, Brahmā's Egg, the fourteen Worlds, and the four kinds of gross bodies (such as the egg-born, the sweat-born, the seed-born, and the womb-born). This external universe is, we know, still more subdivided in manifold ways according to books; but it never knows us. If we should look through introvision and enquire, we shall find that it is only we that illuminate this (external) universe.

The internal universe embraces all the different states from the Food-Sheath up to the Salvation of the Ego. The internal universe is thus with the differences of the five Sheaths—of the Food-Sheath, Prāṇa-Sheath, Manas-Sheath, Vijñāna-Sheath, and Ānanda-Sheath; the three bodies—Gross, Subtle, and Causal; the six states (of changes, the six Sheaths, the six growth, etc.), deafness, dullness, activity, desire, and hatred;

the three organs, the Internal organs ; the three *Avasthās* (or states)—the waking, the dreaming, and the dreamless sleeping ; the five organs of Sense, the five organs of Action, the five *Prāṇas* with the five-sub-*Prāṇas*, *Manas*, *Buddhi*, *Chitta*, and *Ahaṅkāra*, with (their functions) doubt, certainty, flittingness and egoism ; *Viśva*, *Taijasa*, and *Prājña*, having different *Avasthās* (states) ; *Prātibhāsika*, *Vyāvahārika*, and *Pāramārthika* ; *Sattva*, *Rajas*, and *Tamas* ; happiness and pains, wisdom and non-wisdom, love or not-love, indifference ; the four means of salvation, the four beginning with friendship, etc. ; *Yoga* and its eight parts ; hearing, etc., contemplation and reflection ; *Samādhi*, evidence and not-evidence, certainty arising from evidence ; the three kinds of pain, mental disease, pleasure, devotion, indifference, muteness, ardour, excessive ardour, contemplation with form and without form ; the destruction of the lower mind and its affinities, and salvation in embodied and disembodied states. Having differentiated all these in the internal universe which is the source of the changes in name, form and qualities, one should know them but they cannot know us. After enquiring thus well, we know the internal universe. Therefore, as *Ātmā* has also the characteristics of *Chit*, therefore it is of the nature of *Chit*.

It was urged before that *Ātmā* is of the nature of *Chit* and cannot be cognised by another. May not *Manas* (lower mind), which knows all, cognise also *Ātmā* ? *Manas* is subject to birth and decay, is of the form of *Saṅkalpa* (thought), is limited, is composed

of the five elements like a pot, is subject to fluctuations by the actions of desire, etc., and has memory and oblivion. Therefore the Manas being so constituted should be known as inert and as having no light of its own. And this Manas too is cognised by Chit. Therefore, how can this Manas which is thus inert, cognise the self-shining Ātmā of consciousness? It should be known that it never can.

Then how are we to reconcile this with the passage of the Śruti which runs thus: "Through Manas alone, it (Ātmā) should be cognised"? In gold which is cast into the fire in a crucible to be purified, there arises (in it) a (yellow) splendour. Whence is that lustre? Is it inherent to the gold itself or has it been produced by fire? We see clearly it is due to the natural lustre of gold, the fire being only instrumental in clearing the gold of its dross. No new lustre is imparted to it but it shines in its real state. But were the lustre due to the fire, pots exposed to the fire on a hearth would produce lustre; but such is not the case. Similarly the mind having assumed the nature of Ātmā and having commingled itself with the reflection of Ātmā, frees (Ātmā) from the false and beginningless Ajñāna which screens it. If Ajñāna is dispelled, then one's Ātmā shines of itself (in its true state). This is the meaning of the passage of the Śruti above quoted, viz., "Through Manas alone, it (Ātmā) should be cognised." Therefore it is Ātmā that cognises the Manas and not the Manas that cognises Ātmā.

(The following simile will better illustrate our position.) A room, the darkness of which is dispelled by the light of a lamp cannot be illumined by the lamp itself, or oil, or wick (unless they all join together). Nor is Agni (fire) which is latent everywhere (as light), able of itself, without the medium of the above-mentioned (three) materials, to drive away darkness. It is only when fire and the three materials join together there arises the name "the light of the lamp," which light removes darkness. Similarly in this lamp of body, Ātmā of the nature of Agni sits, and is one with the Manas of the form of wick fed by the oil of Karma—which Karma has its seat in this lamp of Body. Ātmā having thus identified itself with the Mind of all beings dispels the darkness of Ajñāna which screens everything, and illuminates all external and internal objects like the lamp which illuminates pots and other objects. Therefore a lamp through its own lustre illuminates not only itself, but also all objects that come within its scope. Likewise Ātmā having mounted upon the Antaḥkaraṇa not only illuminates itself by virtue of its own consciousness, but also all external and internal objects connected with it. Thus it has been abundantly proved that Ātmā is of the nature of Chiṭ.

Now to the characteristic of Ānanda (bliss). Ānanda is that happiness which is eternal, Upādhiless (vehicleless) and surpriseless (or degreeless). This is the real nature of Ātmā. But the bliss derived from such objects as flowers, sandal, women and others, as it is temporary and subject to Upādhī (or vehicle)

and degree cannot be called the bliss of Ātmā. Therefore the bliss mentioned before pertains to Ātmā. In the bliss of dreamless sleep, as there is the characteristic of happiness (to be found), that bliss should be known to be (or pertain to) "I" alone. But then it may be said that there is only freedom from pains and not enjoyment of happiness in that state. On a right enquiry we find that there is bliss in that state, as persons on arising from sleep say, "I slept blissfully till now," thus indicating the fact of the existence of bliss to Ātmā in that state. Therefore it is clear that there is bliss in the experience of men in their dreamless sleeping state. Then if it be asked whether the bliss in the dreamless sleeping state has got the three characteristics of unconditionedness, vehicleness, and degreelessness, we have to reply in the affirmative.

Now to Upādhi-less bliss. Flowers, sandal, women, and other objects, are the Upādhis (or the mediums of enjoyment). Hence the happiness enjoyed through them is called Aupādika (or that enjoyed through a medium). None of these mediums of enjoyment is to be found in the dreamless sleeping state, and yet the bliss is enjoyed by all. Therefore, it should be known that there is in dreamless sleeping state a Upādhi-less bliss.

Next as to degreeless bliss. (According to *Taittirīya-Upanishad*) there are eleven degrees of bliss, from that of men to that of Hiranyagarbha (Brahmā). Each of these degrees of bliss is a hundredfold that (which precedes it). Therefore these kinds of bliss

(as they vary in their degree of bliss) do surprise us. But that supreme bliss of Brahman is degreeless (or absolute), as it is illimitable, and as there is nothing superior to it. That bliss of Brahman is no other than the one enjoyed in the dreamless sleeping state. Therefore it is certain the latter is also degreeless. All persons in this world thinking that the happiness derived in the dreamless sleeping state is the real one, and not that derived from the objects of senses, enjoy the happiness of that state by lying on soft beds, etc., earned with great effort after giving up even the happiness derived from wife, sons, etc. One who is enjoying thus, on being disturbed in that state even by his delusion-producing and all-fascinating wife, goes even to the length of ill-treating her. In that state, he does not long for anything. Even a person who is awakened from that state returns to bed again to enjoy the same, thinking of it. Therefore it should be known that the bliss in the dreamless sleeping state is degreeless.

Then as to the bliss being eternal. As different degrees of bliss are being enjoyed in the waking and dreaming states through different objects, these then are conditioned through their being separated (by bliss and pains). But the bliss in the dreamless sleeping state is continuous throughout, all-full and never newly created. But if the bliss is eternal, then it should also be found in the waking and the dreaming states also. But such is not the case. To this we reply : there is that bliss existing in the waking and dreaming states also. But it is not enjoyed in

those states, being veiled by the actions (of the internal organs). How then can the actions of the internal organs which are only the effects, envelope their cause (viz.,) the bliss? Like the clouds which envelop the sun (their cause), or smoke the fire, or serpent the rope so the actions of the internal organs, though they are the effects, envelop their cause, viz., the bliss of Brahman. Though the ignorant and the young see (from external appearance) only the (smouldering) ash which has fire latent in it, or the frost which veils the sun behind it, yet a true discriminator sees beyond them, (viz., ashes and frost) the fire and the sun. Similarly to those having external vision only, the bliss of the dreamless sleeping state, or Brahman, will seem veiled in the waking and dreaming states, but not to those wise men who have developed introvision. Persons of introvision being of nature of bliss are found to be of the same nature during all the three periods of time. Therefore it is clear that the bliss of Brahman and that of dreamless sleeping state, which is no other than the former, are eternal.

As thus, these three characteristics of the bliss of Brahman, viz., eternity, vehiclelessness, and degreelessness are also enjoyed by us, we are also of the nature of bliss. As the characteristic of Sachchidānanda (Sat, Chit and Ānanda) exists in us also, (as proved) through authority, logic and experience, it should be known we have also the Sachchidānanda of Brahman.

How then can we have the self-cognition that we are no other than Sachchidānanda? After having

heard for certain from the lips of a Guru the real imports of Vedānta Śāstras through the six methods (as stated at the end of the fifth Chapter), having made it a part of his brain matter and reflected thereupon from different standpoints, and after being in that state for a long time, there arise in one the spiritual wisdom that the Sachchidānanda Brahman is himself alone. This is what is called indirect wisdom. Then ceasing to perform even the actions that relate to this indirect wisdom and giving up all Abhimāna, such as "I am the doer, this is *my* Karma; I am of such a caste, order of life," etc., and others, and having abandoned even the (thought of) enjoyment of "I am Brahman," and "Brahman is myself," as also efforts in that direction and (thought of) agency therein, one is in that state of habitual silence without any longing for objects, as in the dreamless sleeping state, when his internal organs become merged in Brahman, like salt mixed with water; then in that Mahātmā (great soul) in that par-excellent state, there arises of itself that par-excellent Divine Wisdom. This is the self-cognition of direct wisdom. It is only when such self-cognition arises, that one knows his own Reality. Then only he is of the nature of bliss (itself). He only and none else can cognise the glory of that bliss. Vedāntas which treat of this bliss are not able to cognize (or describe) it. Even that exalted personage who experiences such a bliss can only enjoy it, but will never be able to describe it to another, or to think of it through his mind, as it is like that happiness

experienced in the dreamless sleeping state (the three distinctions of the knower, the known, and the knowledge having become one). Then only he is able to enjoy such a bliss. Even Īśvara who comes through His grace in the guise of a teacher to initiate men in the higher path, is *not* able to describe this bliss of Brahman. Such a great personage who has self-cognition may be roving about the world like an ignorant person.

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VARNAKA XII

DIALOGUE ON THE FINAL MYSTERIES

OM! In this twelfth chapter, the Guru initiates through his grace his disciple into the mysteries of that partless One.

The Disciple : O Master, through the drift of the instructions conveyed by you in the foregoing eleven chapters, the conception of the self-identification of "I" and "mine" with the five Sheaths beginning with (the gross) Body, etc., has vanished. I have also attained the Ātmic knowledge that I am no other than Brahman, that is, of the nature of Sachchidānanda, which illuminates our intelligence. All doubts respecting it have been dispelled. But there is still one more doubt which yet lingers in my mind. It has been stated that Ātmā is of the nature of Saṭ, of the nature of Chiṭ, and of the nature of Ānanda. These three words, which denote three different characteristics, seem to convey three different significations. While so, how can these three words be applied to the partless One ?

The Guru : O Son,¹ know that the partless One is that non-divisible One, which is not subject to the limitations of place (or space), time and (one) substance ², (viz., is infinite, eternal, and absolute). All these three characteristics are necessary to be postulated of that partless One (Brahman). As the element of Ākāśa is all-pervading, it is not subject to the limitation of space. Hence we have to attribute infiniteness to Brahman in order to remove the stain of (Aṭivyāpti) redundancy (and differentiate Brahman from Ākāśa). As Ākāśa has its origin and destruction, it is subject to the limitations of time. Therefore, there is no redundancy in it (Ākāśa), by making Brahman not subject to space and time. If we say that Brahman is not subject to the limitations of space and time alone, then, too, there arises the redundancy in time. Time is not subject to the limitation of space, nor is it subject to the limitation of time (itself), as it is impossible that it can be circumscribed by itself. Therefore it is that Brahman is said not to be subject to the limitation of (a) substance (equal to it). As time has things other than itself (existing), it has the limitation of substance, (viz., is not absolute). Hence (if the three are attributed to Brahman), there arises no redundancy whatever. Therefore Ātmā (or Brahman) is not subject to these three

¹ After initiation the disciple is as one newly born, and hence the Guru is the spiritual father of the disciple.

² Vastu is translated as substance, which should be taken in its literal sense as that one underneath, which is the substratum of all.

limitations. Therefore it is, that all these three characteristics are predicated (of Brahman or Ātmā). Through these alone, Ātmā should be known.

The Disciple: Please demonstrate to me the existence of these three characteristics (as said before) as partless in Ātmā, since Ātmā is the partless One. But they are not found in Ātmā, (since) we find all persons saying, "I am not in this country; I was not in that country." Through this experience (of men), Ātmā is not free from the limitations of space. Then through the experience of men who say, "I was born in such and such a year; I shall die ten years hence," and so on, we find that Ātmā is not free from the limitations of time. Then through the experience of men who say, "I am not a Brāhmaṇa, I am not a Kṣhatṭriya," etc., we find Ātmā is not free from the limitations of (one) substance. Therefore how is it that it is said that Ātmā is not subject to these three limitations?

The Guru: In the eleventh chapter, when we expatiated to you upon the characteristics of Ātmā and Not-Ātmā, did we not tell you that Ātmā is all-full (or impartite) and Not-Ātmā is divisible, and that all others (than Ātmā) are merely illusory? Albeit you now question us about the characteristics of Ātmā. Therefore, a doubt has arisen in our mind as to whether you are a *bona fide* disciple or a mere wrangling disputant. If you are a disciple, we shall again explain it to you. If you are our accuser, then we have merely to observe silence through patience, or to curse you in anger. Of course since our blessing

in the matter of the initiation of our disciple has its effect on him, it follows *a fortiori* that a curse also will take its effect on our accuser. Know also that there is really no difference between a Brahmajñāni (a knower of Brahman) and Īśvara in their powers to bless or curse another in this world.

The Disciple : O most holy Master who are a God, treat me only as a faithful disciple worthy of your grace. I put the question to you only through doubt and not through impertinence.

The Guru : Then we shall again explain the matter to you. The three limitations of space, time, and substance apply only to Body, and not to the all-full Ātmā. We will first illustrate that the limitations of space do not hold in the case of Pratyagātmā, the all-full Brahman. As from the use of such sentences as : "pot is, wall is, picture is, and granary is ; as also the earth is, water is, Tejas (fire) is, Vāyu is, and Ākāśa is"—this universe composed of the elements is enjoyed as Saṭ ; therefore Ātmā (from which the universe originates) is infinite. Thus the all-pervading Ātmā is not subject to the limitations of space. Similarly from the above-mentioned illustrations, it can also be inferred that Ātmā is beginningless. As it is eternal, it is not subject to the limitations of the future. Thus as Ātmā is the same in the past and in the future, it is not subject to the limitations of the present, too. As Ātmā is the Ātmā of all objects, it is not subject to the limitations of substance (or is absolute).

The Disciple : Then how are substances divided ?

The Guru: There are three kinds of differences in substances: difference in the same kind, difference in different kinds, and differences in the self-same (object). One tree (as contra-distinguished) from another tree, illustrates the first. A stone as (contra-distinguished) from a tree illustrates the second; while a tree as contradistinguished from its leaves, flowers and fruits, ripe or otherwise, illustrates the third. As Ātmā has not these three kinds of differences, it is differenceless. Hence it is absolute.

The Disciple: (So far as I can see), it cannot be said that the above-said three differences do not apply to Ātmā. The one Consciousness appears as that of Brahman, Īśvara, Kūṭastha and Jīva. Therefore, there is a difference in the same kind (in Ātmā). As the real nature of Ātmā is the universe, there is difference in different kinds. There is also difference in the self-same thing. As Brahman has the three (attributes of) Sat, Chit, and Ānanda (bliss), therefore, whilst these three differences exist (in Ātmā), how then can it be said that it has not such differences?

The Guru: There is not difference in the same kind. Though the all-pervading Ākāśa is really one, yet it assumes different names by virtue of its environments, such as the great Ākāśa, the cloud Ākāśa, the pot Ākāśa, the reflected Ākāśa in water, pot, and so on. Likewise though consciousness is one, it manifests itself as Brahman and Īśvara through the medium of Māya, and as Kūṭastha¹

¹ Here Kūṭastha is applied to Brahman itself from the standpoint of man and not of Cosmos, viz., the collective souls.

and Jīva through the medium of Avidyā. On a close investigation we find there is not the difference in the same kind between them (but they are identical). Then to the difference in different kinds. Without rope there cannot arise the misconception of it for a serpent; without Ākāśa, there cannot arise the appearance of blueness (in it). So without Ātmā there cannot be Not-Ātmā. Except the primal seat (or cause), all else which is the result of attribution is merely illusory. That which is illusory is that which does not exist during the three periods of time, like the son of a barren woman, the horns of a hare, and so on. As no reality of existence can be predicated of Not-Ātmā, therefore Ātmā has no difference in different kinds. Then to the last difference. Such positive names of Ātmā as Sākshī (witness), Kūṭastha, Pāramārthika, Prājña, Brahman, Sachchidānanda, the eternal, the one, and the all-full; and such negative names of Ātmā as the grossless, atomless, the secondless, the changeless, destructionless, actionless, and cause-to-act-less, all these point only to a right cognition of the one-attributeless Ātmā but do not signify a difference of reality, since it (Ātmā) is the supreme and partless One. Therefore there is no difference in the self-same substance.

The Disciple : As the words Sat, Chit, and Ānanda convey three different meanings, and as they are not synonymous like the words Haṣṭa, Pāṇi, and Kara (which all mean hand), there is the third kind of difference in Ātmā denoted by those words (Sat), like the leaves, fruits, etc., which can be

differentiated from the tree in which they have their origin.

The Guru : Just as the redness, heat, and glare of a light cannot be differentiated from the light, so are Saṭ, Chit, and Ānanda non-different from Ātmā. Hence there is not the difference of the third kind. But it cannot be said that the third kind of difference does not exist in the case of a tree with reference to its leaves and flowers. The whole tree is not said to be the leaves or flowers ; but it is in some of its parts of the form of leaves, in others of the form of flowers, and in some others of many other forms. Therefore there is not in this case difference of the third kind. Where it is said that Ātmā is of the nature of Sachchidananda, it is meant that Ātmā is in all its aspects of the nature of Sachchidānanda, just as in a light which has redness, heat, and glare, it (the light) is in all its aspects of the nature of redness, heat, and glare. Therefore there is in Ātmā no difference of the third kind.

The Disciple : Then why should the Śrutiṣ teach us again and again that Ātmā is of the nature of Saṭ, is of the nature of Chit, and is of the nature of Ānanda ? Cannot Ātmā be cognised through one characteristic alone ?

The Guru : Please hear what the rationale of such instructions is in the Śrutiṣ. People in this world commit most monstrous blunders through conceiving this universe itself to be the reality (or Saṭ) of Ātmā this inert (lower) intelligence of ours to be (Chit) consciousness proper, and the pleasures of wife, sons,

etc., to be *Ānanda* (bliss) itself. Conversely, they regard the *Sachchidānanda* of *Ātmā* as no other than the unreality of the universe, the inertness of intelligence, and the pleasures of wife, sons, etc. Consequently all people are deluded in saying, "I am impermanent, I am (merely) inert (or material), I am full of pains"—being under the false impression that this universe is, the *Manas*, etc. (which pertain to the lower mind) is consciousness *per se*, and that son, wife, etc., are of the form of bliss. It is only to eradicate this delusion of the people that the *Śruti*s inculcate upon all saying: "O men of the world, in order to impress upon you that you are no other than *Sachchidānanda*, I say (in the books) that *Ātmā* is *Sat* (reality) and not unreality, it is *Chit* (consciousness) and not inertness, and it is *Ānanda* (bliss) and not pains." Thus it should be known that the *Śruti*s teach people in this manner in order to dispel their delusion. Again the *Śruti*s, through the (compound) word *Sachchidānanda*, indicate the oneness of *Ātmā*. But some disputants in this world hold that *Sat*, *Chit*, and *Ānanda* are merely the attributes of *Ātmā* and that *Ātmā* is not itself *Sachchidānanda*. In order to remove this (conception also), the *Śruti*s say that *Ātmā* is *Sachchidānanda*.

The Disciple: How did you learn that this only is the drift of the *Śruti*s (with reference to the interpretation of *Sachchidānanda*)?

The Guru: Know that the real significance of the partless nature (of Brahman) should be determined according to the *Śruti*s through the six means of

Upakrama, etc., (as described in the fifth chapter of this book).

The Disciple : O God, now that the partless nature (of Sachchidānanda) has been proved through the (authority of) Śruti, I hope you will be pleased to prove its partless nature through inference.

The Guru : Now Saṭ should either be self-shining or should be shining through another. If the former, then Sāṭ only is Chit. But should it shine through another, then is that other different from Saṭ (in nature), or is it another Saṭ? If it is other than Saṭ, then it must be Asaṭ (unreality) which is as unreal as the horns of a hare. Therefore that other which is unreal, (viz., Asaṭ) cannot have the power to illuminate Saṭ. But if there is another Saṭ, then the question arises is that (other) Saṭ self-shining : or is it illuminated by another? In the former case, Saṭ only should be Chit. If the latter, then it will again and again be producing unlimited unrealities. Through this process there will arise the many (faults or)¹ stains such as those clinging to Ātmā, those mutually interdependent, those recurring, and those arising from absence of finality or conclusion. Therefore Saṭ is self-shining. It has been already said that that which shines of itself is certainly Chit. Therefore Chit alone is Saṭ and Saṭ alone is Chit. Both are one. Moreover it is nowhere stated in the Vedas that there is another Saṭ. Therefore it is certain that Saṭ also shines of itself.

¹ The four stains as stated in the original in Samskr̥t are Ātmāśraya, Anyonyāśraya, Chakrāpatti, and Anavasthā.

Then comes the further question. How comes it that bliss (Ānanda) can be predicated of Saṭ which is self-shining? As Saṭ is secondless, there is (in it) bliss all-full. In a small part there cannot be all-fullness. Therefore this all-fullness is (or does belong) to non-duality and not to duality.

Then how is Saṭ non-dual? O Son, if the question is raised whether the power of Saṭ associating with another Saṭ is due to another Saṭ, or to one different from it in characteristics (we find both are not possible, and) it is not due to another, as through the evidence of the sacred books, inference and experience, it cannot be proved as self-shining light. As Ajñāna has the envelope of Āvaraṇa, it is not self-shining. Therefore it is Ātmā alone that shines as bliss in the dreamless sleeping state and illuminates Ajñāna also, which is falsely attributed to it; therefore the bliss is the self-shining light (or Chit). Therefore through experience also it is certain that the Sachchidānanda (of Ātmā) is of partless nature. Thus through the holy books, inference and experience, it has been proved that Ātmā has no difference in itself.

Therefore it is clear that Ātmā is all-full, having not the three differences mentioned before. Therefore it is also clear that Ātmā is partless, non-dual and the essence. O Son, to this Ātmā that is all-full and blissful, pains are merely the accretions. Having known that pains are merely the result of Body, Body the result of Karma, Karma the result of Rāga and other desires, Rāga, etc., the result of Abhimāna,

and Abhimāna the result of Aviveka (not-discrimination), and not-discrimination the result of Ajñāna; having understood that Jñāna only will remove Ajñāna through Vichāra and having practically known through right enquiry that Ātmā is Sachchidānanda, that the Body and the Universe are only inert and of the form of pains, and that this Universe is merely an illusion, one should cognise that most transcendental Wisdom through its direct cognition generated by the Sacred Sentences such as "I am Brahman." That exalted personage who is in that intuitive spiritual direct Cognition of that Supreme Wisdom is really a Guru, be he a Chandāla (low caste personage) or a Brāhmana. That such is the indubitable opinion of that most holy Śaṅkarāchārya is clear from some verses in one of his works. Should it be that there is another Sat, the first position will not hold. Nor will the second position also hold, since a thing different from Sat has no reality, being like the horns of a hare. Besides these two unrealities, there can be no other unreality. Therefore as the one Sat is secondless and non-dual, it is certain that it is all-full. Through it, it is also certain that the self-shining Sat alone is Ānanda (bliss). Thus, therefore, through inference should be known the partless nature of the words Sat, Chit, and Ānanda.

Then through experience we shall prove the partless nature of Sachchidānanda. Though this subject was treated of in the eleventh chapter (of this book), yet we shall dwell upon it again to convince you all the more. There is a happiness enjoyed by

all men in their dreamless sleep. That happiness is not manifold, like (or is continuous unlike) the one in the waking and the dreaming states. It is one without a medium for its enjoyment. Therefore this bliss is one only. As the bliss of the dreamless sleeping state shines (or is enjoyed) without the aid of Sun or other lights, there is in that state Chit (or the self-shining consciousness). Now the proof that there is the self-shining (Chit existent) in the bliss of that state is found in the fact that there arises in man on waking from sleep the reminiscence that he slept soundly till then. As it is an unerring law that every thought is generated by a previous enjoyment, we have to postulate of the bliss in the dreamless sleeping state a previous enjoyment. But inasmuch as there are no organs of sense, etc., then existent to produce an enjoyment, know that the enjoyment of the bliss of the dreamless sleeping state should emanate only from self-light (or Chit). In the dreamless sleeping state, bliss (Ānanda) shines as well as Ajñāna. Which of these two is the self-shining light? On a proper investigation we shall find it is Ānanda (bliss) that is the Self. After being convinced of the fact that this personage is no other than a Paramahansa ascetic who should be revered far above Bahūdaka, Kutichaka, and Hamsa¹ ascetics, and after contemplating and meditating upon Ātmā according to my instructions, become

¹ There are six degrees of asceticism, called Bahūdaka, Kutichaka, Hamsa, Paramahansa, Turiyātīta and Avadhūta.

that non-dual Brahman that is the unconditioned, the immaculate, the intelligent, the emancipator and the true and supreme bliss. Hereafter there is nothing more which I have to teach you.

Thus ends the last chapter of the meditations of Vāsudeva, a Paramahansa ascetic. OM-ṬAT-SAT.

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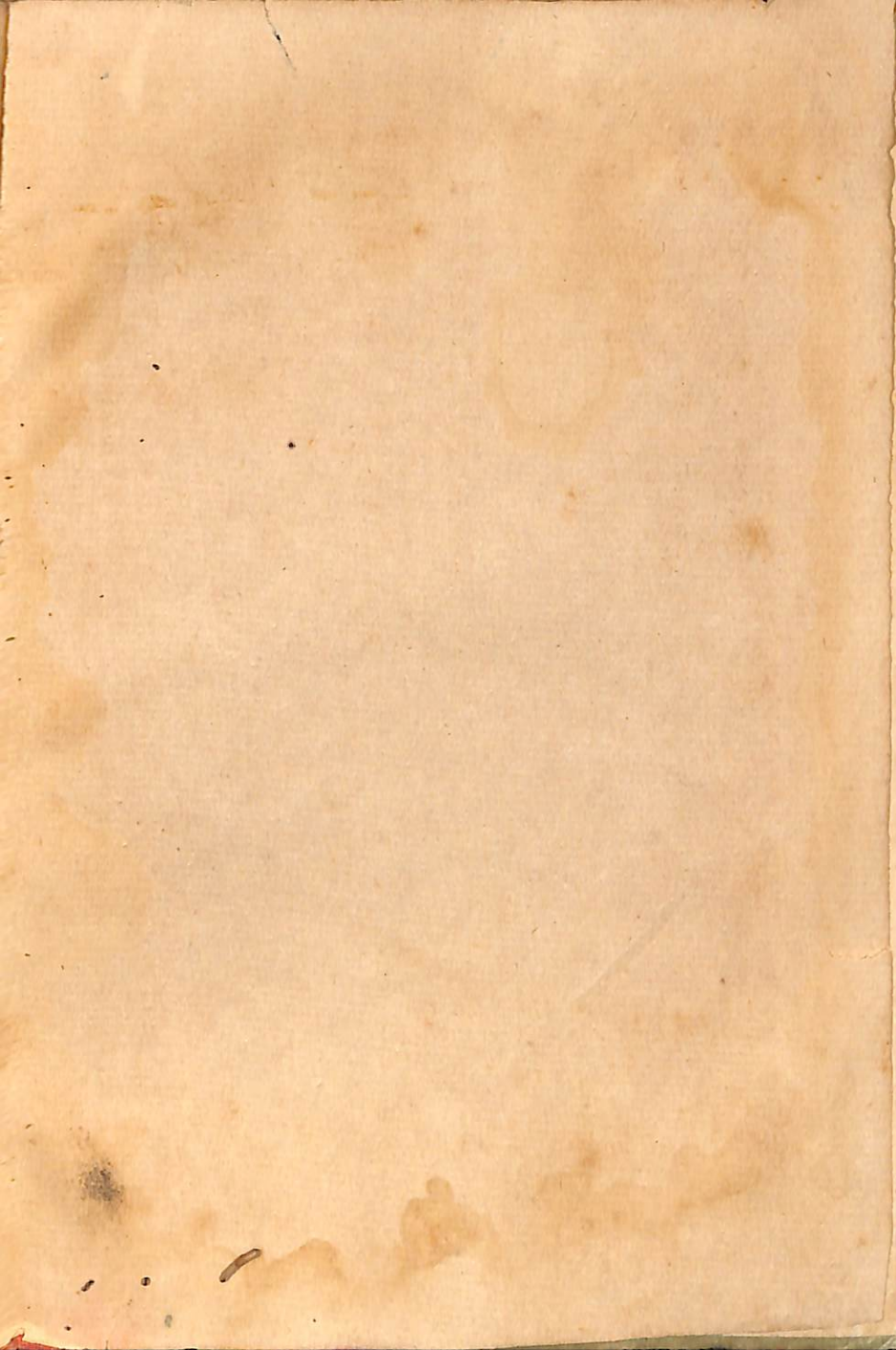
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