APAROKSHANUBHUTI
or
SELF-REALIZATION
OF
SRI SANKARACHARYA

Text, with Word-for-word Translation, English Rendering and Comments

By
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MAYAVATI, ALMORA, HIMALAYAS
PREFACE

Such treatises as aim at serving as introductions to a more advanced study of a system of philosophy are generally known as ‘Prakarana Granthas.’ Besides giving an outline of the system, each of them emphasizes some one or other of the main features. *Aparokshānubhuti* is one such little manual, which, while presenting a brief description of Vedanta, deals specially with that aspect of it which relates to the realization (निब्द्धता) of the highest Truth. Such realization, unlike the knowledge of objects through sense-perception or inference, is an immediate and direct perception of one’s own Self, which is here indicated by the word *Aparoksha*.

The central theme of the book is the identity of the Jivātman (individual self) and Paramātman (Universal Self). This identity is realized through the removal of the ignorance that hides the truth, by the light of Vichāra or enquiry alone (verse 11). To enable the mind to embark on such an investigation into truth, certain disciplines are laid down, which are not peculiar to Vedanta, but are indispensable for all such enquiries into the highest Truth. The book then gives a description of one who has attained this realization and of the nature of his life. Then follows a discussion on Prārabdha, the momentum of past actions. The author contends that after realization, when ignorance with all its effects entirely disappears, the question of the survival of the body for working out Prārabdha is
altogether out of place; and the Sruti sometimes speaks of it only to explain to the ignorant the apparent behaviour of a man of realization, who, so far as he himself is concerned, is ever immersed in the Supreme Truth.

Verses 100 to 129 deal specially with the fifteen stages through which the seeker after Truth passes—which, by the way, are similar to those experienced by a Râja-Yogin; but the two are entirely different. Then is the oneness of cause and effect—the Absolute and the manifested universe—which is wound up with the culminating thought of the Vedanta philosophy that all that is visible and invisible is in reality the one eternal Atman, which is Pure Consciousness (verse 141).

The authorship of the book is generally attributed to Sri Sankarâchârya. Even if this be disputed, the teachings are undoubtedly Advaitic. To those, therefore, who have neither the time nor the opportunity to go through the classical works of Sankarâchârya, a treatise like the present one will be an invaluable guide in their quest after spiritual truths.

It may be mentioned here that verses 89 to 98 occur with slight variations also in the Nâdabindu Upanishad (21-29) and verses 102 to 136, 140 and 142, in the Tejabindu Upanishad (15-51).

Translations of the book into English and some Indian vernaculars have already been published. But the need having been expressed by some beginners for word-for-word equivalents and notes in English, a fresh attempt is being made to meet these requirements. The author acknowledges his indebtedness to the exist-
ing translations as well as to the commentary of Vidyâranya. It is hoped that the book will be of use to those for whom it is intended.

Swami Vimuktananda

Belur Math,
10th September, 1938.
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APAROKSHANUBHUTI
OR
SELF-REALIZATION

श्रीहरि परमानन्दुपदेशारम्भरम् ।

व्यापकं सर्वलोकानं कारणं तं नमस्यहम् ॥ १ ॥

अहं इ परमानन्दे उपदेशार्यं the First Teacher
ईश्वरं Iswara (the Supreme Ruler) व्यापकं All-pervading सर्व- लोकानं of all Lokas (worlds) कारणं Cause तं Him श्रीहरि to Sri
Hari नमामि bow down.

I. I1 bow down to Him—to Sri Hari (the destroyer of ignorance), the Supreme Bliss, the First Teacher, Iswara, the All-pervading One and the Cause2 of all Lokas (the universe).

1 I—the ego, the Jiva in bondage, who identifies himself with the gross, subtle and causal bodies, undergoes various sufferings and strives for liberation.

2 The Cause—The efficient as well as the material cause. Just as a spider weaves its net from the materials of its own body, so does Iswara create this universe out of Himself.

अपरोक्षानुभूतिवेत प्रोच्छये मोक्षसिद्धे ।

सन्द्रेष्ठ प्रयंलेन विज्ञानीया मुहूर्तं ॥ २ ॥

मोक्षसिद्धे For the acquisition of final liberation (from the bondage of ignorance) वै (expletive) अपरोक्षानुभूतिः (the means of attaining to) Self-realization (अस्माभि: by us) प्रोच्छये is spoken of in detail सन्द्रः by the pure in heart एव
only (इस this) प्रयत्न with all effort सहर्षुः: again and again वीक्षणीयाः should be meditated upon.

2. Herein is expounded (the means of attaining to) Aparokshānubhuti¹ (Self-realization) for the acquisition of final liberation. Only the pure in heart should constantly and with all effort meditate upon the truth herein taught.

¹ Aparokshānubhuti—It is the direct cognition of the Atman which is always present in all thought.

Everybody has some knowledge of this Atman or Self, for, to deny the Self is to deny one’s own existence. But at first its real nature is not known. Later on, when the mind becomes purer through Upāsanā and Tapas, the veil of ignorance is gradually withdrawn and the Self begins to reveal its real nature. A higher knowledge follows at an advanced stage, when the knowledge of the ‘Self as mere witness’ is seen as absorbing all other thoughts.

But the end is not yet reached. The idea of duality, such as ‘I am the witness’ (‘I’ and the ‘witness’), is still persisting. It is only at the last stage when the knower and the known merge in the Self-effulgent Atman, which alone ever is, and besides which nothing else exists, that the culmination is reached. This realization of the non-dual is the consummation of Aparokshānubhuti.

It is needless to say that Aparokshānubhuti may here mean also the work that deals with it.

स्वघर्षोप्रमस्थतः तपसा हरितोष्णात् ।
साधनं प्रभवेतु पुंसा बैराग्याविचतुथयम् ॥ ३ ॥

स्वघर्षोप्रमस्थतः By the performance of duties pertaining to one’s social order and stage in life तपसा by austerity हरितोष्णात् by propitiating Hari (the Lord) पुंसा of men बैराग्याविचतुथयम् Vairāgya (dispassion) and the like चतुष्यं the four-fold साधनं means (to knowledge) प्रभवेतु arises.
3. The four preliminary qualifications\(^1\) (the means to the attainment of knowledge), such as Vairâgya (dispassion) and the like, are acquired by men by propitiating Hari (the Lord), through austerities and the performance of duties pertaining to their social order and stage in life.

\(^1\) *The four preliminary qualifications*—These are बैराम्य dispassion, विवेक: discrimination, शमादिस्रूपमति: six treasures such as Sama (the control of the mind) and the like, and समुख्यम् yearning for liberation (from the bondage of ignorance).

\[श्राहादिस्याबरान्तेषु बैराम्य विषयेष्वः।
\]

\[तथैव काकविश्रायं बैराम्यं तदिर निर्मलम्॥ ४ ॥
\]

तथैव Just as काकविश्रायं to the excreta of a crow बैराम्य indifference (तथैव in the same way) श्राहादिस्याबरान्तेषु विषयेष्वः to all objects of enjoyment from Brahma-loka to this world अतः (स्यक्षितः) considering (their perishable nature) यतः बैराम्य indifference that द्वेष विरूप निर्मलं pure (बैराम्य indiffer-

4. The indifference with which one treats the excreta of a crow—such an indifference to all objects of enjoyment from the realm of Brahmâ to this world (in view of their perishable nature), is verily called pure Vairâgya.\(^1\)

\(^1\) *Pure Vairâgya*—One may be indifferent to the enjoy-
ments of this world only in expectation of better enjoy-
ments in the next. This kind of indifference is tainted with desires which bar the door to Knowledge. But the indifference that results from a due deliberation on the evanescent nature of this world as well as the world to come, is alone pure, and productive of the highest good.
नित्यमात्मस्वस्वप्न हि वर्ण्य तद्विपरीतगम०।
पवं यो निष्क्रयः सम्यक्कीको वस्तुनः स्वेच्छः। || ॥ ॥

आलोक्यं Âtman in itself हि वरिष्य: विनित्य: permanent दश्य: the seen तद्विपरीतगमं going against that (i.e. opposed to Âtman) एवं thus य: which सम्यक्क: settled निष्क्रयः: conviction स: that वेत truly वस्तुनः of thing विचेकः: discrimination (श्रेयः is known).

5. Âtman¹ (the seer) in itself is alone permanent, the seen² is opposed to it (i.e. transient)—such a settled conviction is truly known as discrimination.

¹ Âtman—In this ever-changing world there is one changeless being as witness of these changes. This permanent ever-seeing being is Âtman.

² The seen—This comprises everything other than Âtman, such as objects of the senses, the senses, the mind and the Buddhi.

सदैव वासनात्यायां शमोऽविचूतीनां दम दत्यमिक्रीयते।

निग्रहो बाह्यविषोऽभास्कृतो दम दत्यमिक्रीयते। || ॥ ॥

सदैव At all times वासनात्यायां: abandonment of desires अर्थ: this शम इति as Sama (control of the mind) शब्दित: is termed बाह्यविषोऽभास्कृतो of the external functions of the organs निग्रह: restraint दम इति as Dama अभिधीयते is called.

6. Abandonment of desires¹ at all times is called Sama and restraint of the external functions of the organs is called Dama.

¹ Abandonment of desires—Previous impressions that are lying dormant in the mind as well as the contact of the mind with the external objects give rise to desires. To abandon
all desires is to dissociate the mind from these two sets of stimuli.

\[ विषयेवः परावृत्तिः परमोपरतिः हि सा। \]
\[ सहनं सर्वं खानां तितिश्वसा सा शुभा मता || ७ || \]

विषयेवः From objects (of the senses) (which) परावृत्तः turning away सा that हि verily परमा the highest उपरतः Uparati सर्वं खानां of all sorrow or pain (which) सहनं endurance सा that शुभा conducive to happiness तितिश्वसा forbearance मता is known.

7. Turning away completely from all sense-objects is the height of Uparati,\(^1\) and patient endurance of all sorrow or pain is known as Titikshā which is conducive to happiness.

\(^1\) Uparati—Apparently Uparati differs very little from Sama and Dama, yet there is a difference. While practising Sama and Dama there is an effort to restrain the mind’s outgoing propensities. But in Uparati the equipoise of the mind becomes spontaneous and there is no further striving to gain it.

\[ निगमाचार्याध्वेषु भविः श्रद्धेति विश्रुता। \]
\[ विचैन्द्रकाम्यं तु साध्यं समाधानमिति स्वरूपम् || ८ || \]

निगमाचार्याध्वेषु In the words of the Vedas and the teachers भविः faith श्रद्धेति as Sraddhā विश्रुता is known तु and साध्यं on the only object Sat विचैन्द्रकाम्य concentration of the mind समाधानमिति as Samādhāna (deep concentration) स्वरूपम् is regarded.

8. Implicit faith in the words of the Vedas and the teachers (who interpret them) is known as Sraddhā, and concentration of the mind on
the only object Sat (i.e. Brahman) is regarded as Samâdhâna.

संसारबंधनिमुच्छति कथं मे स्वात् कदा विषे।

इति या छुट्टा बुद्धिवर्कल्या सा मुमुक्षुता॥ ६ ॥

(हे) विषे O Lord कदा when कथं how मे my संसारबंधनिमुच्छति: the final liberation from the bonds of the world (i.e. births and deaths) स्वात् will be इति या such छुट्टा strong बुद्धि: desire सा that मुमुक्षुता Mumukshutâ (yearning for final liberation) वचन्या should be called.

9. When and how shall I, O Lord, be free from the bonds of this world (i.e. births and deaths)—such a burning desire is called Mumukshutâ.¹

¹ Mumukshutâ—This is the fourth Sâdhanâ. With this the student becomes fit to make an enquiry into the highest Truth, i.e. Brahman.

[It is now an accepted principle even in the scientific world that a student in search of knowledge should free himself from all his predispositions and keep an unbiased mind ready to receive whatever is true. The four Sâdhanâs here inculcated are nothing but a course of discipline to attain to such a state of mind.]

उक्साधनयुक्तेन विचारं पुष्पेण हि।

कर्त्तव्यो ज्ञानसिद्धार्थमालमन: शुभमिच्छता॥ १० ॥

उक्साधनयुक्तेन In possession of the said qualifications (as means to Knowledge) आत्मन: of one’s own शुभमिच्छता desiring good पुष्पेण by a person हि only ज्ञानसिद्धार्थम with a view to attaining Knowledge विचार: constant reflection कर्त्तव्य: should be practised.
10. Only that person who is in possession of the said qualifications (as means to Knowledge) should constantly reflect with a view to attaining Knowledge, desiring his own good.\(^1\)

\(^1\) Should constantly reflect—After a person has attained the tranquillity of the mind through Sādhanās, he should strive hard to maintain the same by constantly reflecting on the evanescent nature of this world and withal dwelling on the highest Truth till he becomes one with It.

\(^2\) Good—The highest good, i.e. liberation from the bondage of ignorance.

नोत्पदते विना शानं विचारेणान्यसाधनेः।

यथा पदार्थभानं हि प्रकाशने विना कङ्कित्॥ ११ ॥

विचारानि विना Without an enquiry (into the Truth)
अन्यसाधनः by other means शानं Knowledge न not उत्पदते is
पदार्थभानं produced यथाश्रेण just as कङ्कितः anywhere पदार्थभानं knowledge
प्रकाशने विना without light (न उत्पदते is not produced).

11. Knowledge is not brought about by any other means\(^1\) than Vichāra, just as an object is nowhere perceived (seen) without the help of light.

\(^1\) By any other means—By Karma, Upāsanā and the like. It is ignorance or Avidyā which has withheld the light of Knowledge from us. To get at Knowledge, therefore, we have to remove this Avidyā. But so long as we are engaged in Karma or Upāsanā, we remain under its sway. It is only when we make an enquiry into the real nature of this Avidyā that it gradually withdraws and at last vanishes; then alone Knowledge shines.

कोष्ठं कथमिवं जातं को वै तत्तांस्तव विचारं।

उपादानं किमस्तीह विचारं सोड्योगमीद्यशं॥ १२ ॥
Who am I? How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that Vichāra (enquiry).

1. *Who am I?*—We know that we are, but we do not know what our real nature is. In the waking state we think that we are the body, the physical being, and consequently feel ourselves strong or weak, young or old. At another time, in the dream state, regardless of the physical existence we remain only in a mental state, where we are merely thinking beings and feel only the misery or happiness that our thoughts create for us. Again, in deep sleep, we enter into a state where we cannot find the least trace of any such attribute whereby we can either assert or deny our existence.

We pass through these states almost daily and yet do not know which of them conforms to our real nature. So the question, ‘Who am I?’ is always with us an unsolved riddle. It is, therefore, necessary to investigate into it.

2. *This is the way of that Vichāra*—It is said in the preceding Sloka that Knowledge is attainable by no other means but Vichāra or an enquiry into the Truth. Herein is inculcated in detail the method of such an enquiry.
I am neither the body, a combination of the (five) elements (of matter), nor am I an aggregate of the senses; I am something different from these. This is the way of that Vichâra.

1. Everything produced by ignorance is through Knowledge. (that) completely disappears: various thought creator (is)Something, etc.

Everything is produced by ignorance, and dissolves in the wake of Knowledge. The various thoughts (modifications of Antahkarana) must be the creator. Such is this Vichâra.

1. Everything is produced by ignorance—In reply to the question in Sloka 12 as to the cause of this world it is here said that ignorance is the cause of everything.

Sometimes seeing something coiled up on the road we mistake it for a snake and shrink back out of fear. But afterwards when we discover that it is nothing but a piece of rope, the question arises in the mind as to the cause of the appearance of the snake. On enquiry we find that the cause of it lies nowhere else than in our ignorance of the true nature of the rope. So also the cause of the phenomenal world that we see before us lies in the ignorance or Mâyâ that covers the reality,
2 The various thoughts . . . . . the creator—The only thing that we are directly aware of is our own thoughts. The world that we see before us is what our thoughts have created for us. This is clearly understood when we analyse our experiences in dreams. There the so-called material world is altogether absent, and yet the thoughts alone create a world which is as material as the world now before us. It is, therefore, held that the whole universe is, in the same way, but a creation of our thoughts.

पत्योर्णुपादानेकं सुक्ष्मं सत्व्यायम् ।
यथैव स्थुतास्त्रीयं विचारः सोऽयमीद्वशः ॥ १५ ॥

यथैव Just as घटास्त्रीयं of the pot and the like (उपादानं material) गृह् earth (वन्यति is, तथैव so also) एत्योः of these two गृह् which उपादानं material (तत् that) एकं one सुक्ष्मं subtle अत्यं unchanging सत् Sat (Existence) (अस्ति is) सोऽयम्, etc.

15. The material (cause) of these two (i.e. ignorance and thought) is the one\(^1\) (without a second), subtle (not apprehended by the senses) and unchanging Sat (Existence), just as the earth is the material (cause) of the pot and the like. This is the way of that Vichāra.

\(^1\) One—Because it does not admit of a second of the same or of a different kind, or of any parts within itself. It is one homogeneous whole.

अहमेकोंपि सुक्ष्मन्त्र ज्ञाता साती सत्व्यायः ।
तद्वह नाथ सन्देहो विचारः सोऽयमीद्वशः ॥ १६ ॥

(यस्मात् Because) अहं I अपि also एकः one सुक्ष्मः the subtle च (expletive) ज्ञाता the Knower दशी the Witness सत् the Existent अत्यः the Unchanging (अस्ति am, तस्मात् there-
fore) भांति तत्त्व "That" (अस्ति am) अत्र here सन्देहः doubt न not (अस्ति is) सोहण, etc.

16. As I am also the One, the Subtle, the Knower,¹ the Witness, the Ever-Existent and the Unchanging, so there is no doubt that I am "That"² (i.e. Brahman). Such is this enquiry.

¹ The Knower—The supreme Knower who is ever present in all our perceptions as consciousness, and who perceives even the ego.

When I say, "I know that I exist," the "I" of the clause 'that I exist' forms a part of the predicate and as such it cannot be the same 'I' which is the subject. This predicative 'I' is the ego, the object. The subjective 'I' is the supreme Knower.

² I am "That"—I, the ego, when stripped of all its limiting adjuncts, such as the body and the like, becomes one with "That," the supreme Ego, i.e. Brahman. In fact, it is always Brahman; Its limitation being but the creation of ignorance.

आत्मा विनिष्कोटो होको देहो बहुभिगाराष्ट्रः ।
तयोरेक्षं प्रपत्थन्ति किमशानम: परम् ॥ १७ ॥

आत्मा Âtman हि verily एकः one विनिष्क: without parts (अस्ति is) देह: the body बहुभि: by many (parts) आकृति: covered (अवति is, भुजः: the ignorant) तयोः of these two ऐसः एकः identity प्रपत्थन्ति see (confound) अतःपरम् else than this किम् what अज्ञान ignorance (अस्ति is).

17. Âtman is verily one and without parts, whereas the body consists of many parts; and yet the people see (confound) these two as one! What else can be called ignorance but this?¹
What else can be called ignorance but this?—To give rise to confusion in knowledge is a unique characteristic of ignorance. It is through the influence of ignorance that one confounds a rope with a snake, a mother-of-pearl with a piece of silver and so on. But, after all, the power of ignorance is not completely manifest there; for one could easily find an excuse for such confusions when there exist some common characteristics between the real and the apparent. The nature of ignorance is, however, fully revealed when one confounds the subject (i.e. Atman) with the object (i.e. the body), which have nothing in common between them, being opposed to each other in all respects.

Atma-niyamaksha-anthavah bravery niyamakah.

Tyo-rekshya praveshanita kishkashamah: param II 15 II

Atma Atman niyamak: the ruler anta: internal cha and (bhavit is) deha: the body niyamak: the ruled vastry: external (bhavit is) tyorekshya, etc.

18. Atman is the ruler of the body and internal, the body is the ruled and external; and yet, etc.

Atma shashnamah: punyo deha: maasamayorashchich.

Tyo-rekshya praveshanita kishkashamah: param II 16 II

Atma Atman shashnamah: all consciousness punya: holy (bhavit is) deha: the body maasamay: all flesh aashchich: impure (bhavit is) tyorekshya, etc.

19. Atman is all consciousness and holy, the body is all flesh and impure; and yet, etc.

Atma prakasha: sbhchhore dehastamas uchchate.

Tyo-rekshya praveshanita kishkashamah: param II 20 II
Atman प्रकाशः: the Illuminator स्वच्छः: pure देहः: the body तांतः: of the nature of darkness उच्चते: is said तयोरैकः: etc.

20. Atman is the (supreme) Illuminator and purity itself; the body is said to be of the nature of darkness; and yet, etc.

अत्मा निन्यो हि सदृपो देहोऽनिन्यो हासनयः।
तयोरैकः प्रपशयति किमकामतः परम्। ॥ २१ ॥

Atman निन्यः eternal हि since सदृपः Existence itself देहः the body अनिन्त: transient हि because असनयः non-existence in essence तयोरैकः, etc.

21. Atman is eternal, since it is Existence itself: the body is transient, as it is non-existence in essence;¹ and yet, etc.

¹ The body is ............ non-existence in essence—The body is undergoing change at every moment, and as such, cannot be eternal. But granting that it is non-eternal, how can it be non-existent?—for, so long as it lasts we surely see it as existing.

At first sight the body appears to be existing, however temporary its existence may be. A relative existence (Vyavahārika Sattā) is, therefore ascribed to it. But when one examines it and tries to find out its real nature, this so-called tangible body gradually becomes attenuated and at last disappears altogether. It is, therefore, said here that the body, as such, is always non-existent, even though it may appear as existing for a time to those who do not care to see it through.

अत्मनस्तत्प्रकाशः यत्पर्यायबासनम्।
नाप्रपशयितस्वढिशिमितवत्यन्यं यतो निन्ति। ॥ २२ ॥

Which पदार्थबासन: manifestation of all objects ततः: that अत्मन: of अत्मन प्रकाशः illumination न not अपभ्रष्टि.
like the light of fire and the rest (आत्मन्: of Ātman ) दीसित: light (भवति is) यत् for निश्चि at night आन्यं darkness भवति exists.

22. The luminosity of Ātman consists in the manifestation of all objects. Its luminosity is not¹ like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

¹ *Its luminosity is not, etc.*—The light of Ātman is unlike any other light. Ordinary lights are opposed to darkness and are limited in their capacity to illumine things. It is a common experience that where there is darkness there is no light; and darkness always prevails at some place or other, thus limiting the power of illumination of such lights. Even the light of the sun is unable to dispel darkness at some places. But the light of Ātman is ever present at all places. It illumines everything and is opposed to nothing, not even to darkness; for it is in and through the light of Ātman, which is present in everybody as consciousness, that one comprehends darkness as well as light and all other things.

23. How strange is it that a person ignorantly rests contented with the idea that he is the body,¹ while he knows it as something belonging to him (and therefore apart from him) even as a person who sees a pot (knows it as apart from him)!
The idea that he is the body—This is the view of Laukāyatikas (Indian materialists) who maintain that man is no more than a fortuitous concourse of material elements. According to them the five elements of matter, through permutations and combinations, have given birth to this body as well as to life and consciousness, and with death everything will dissolve into matter again.

24. I am verily Brahman, being equanimous, quiescent and by nature absolute Existence, Knowledge and Bliss. I am not the body which is non-existence itself. This is called true Knowledge by the wise.

1 I am verily Brahman—'I,' the Self or Atman, is Brahman, as there is not even a single characteristic differentiating the two. In other words, there are no two entities as Atman and Brahman; it is the same entity Atman that is sometimes called Brahman.
Self, it is he himself. So it is said: ‘All this is verily Brahman, this Ātman is Brahman’ (Mānd. Up. 2).

2. I am not the body—I am neither the gross, subtle nor the causal body.

25. I am without any change, without any form, free from all blemishes, undecaying (अस्मः am) अहम्, etc.

26. I am not subject to any disease, I am beyond all comprehension, free from all alternatives and all-pervading. I am not, etc.

1 I am beyond all comprehension—I am not comprehended by any thought, for in the supreme Ātman no thought, the thought of the subject and the object, the knower and the known, not even the thought of the Self and the not-Self, is possible, as all thought implies duality whereas the Ātman is non-dual.
27. I am without any attribute or activity, I am eternal, ever free and imperishable. I am not, etc.

28. I am free from all impurity, I am immovable, unlimited, holy, undecaying and immortal. I am not, etc.

29. O you ignorant one! Why do you assert the blissful, ever-existent Atman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by the Sruti as identical with Brahman), to be absolutely non-existent?
1 Why do you assert..............absolutely non-existent?—
In the preceding stanzas when all the attributes that the
human mind can conceive of have been denied of Atman, one
is naturally assailed by the doubt whether such an Atman at
all exists. To remove this doubt it is here said that Atman
is a fact of everybody’s experience and as such, its existence
cannot be challenged; therefore there is no reason to call it
Sunya or absolute non-existence.

स्वात्मानं भृणु सूर्खे त्वं श्रुत्या युक्ता च पुष्मि ।
देहातीतं सदाकारं सुडुर्दशं मावादशः || ३० ||

(भो:) सूर्खे O you ignorant one त्वं you स्वात्मानं your own
Self श्रुत्या with the help of Sruti युक्ता by reasoning च also
पुष्मि Purusha देहातीतं beyond the body सदाकारं the very form
of existence (किन्तु but) मावादशः by persons like you सुडुर्दशं
very difficult to be seen भृणु (अबद्धर्य ) realize.

30. O you ignorant one! Try to know,
with the help of Sruti¹ and reasoning, your own
Self, Purusha, which is different from the body,
(not a void but) the very form of existence, and
very difficult for persons like you² to realize.

¹ With the help of Sruti—With the help of such Sruti
texts as, “Subtler than this Atman (i.e. the body) which is
full of flesh and blood, there is another Atman” (Taitt. Up.
ii.2). It is thus clearly stated that the Atman which is some-
times mistaken for the body is, in fact, quite different from it.
² Persons like you—Persons of your cast of mind who,
on account of their great attachment to the body, overlook
the vital differences which exist between the body and the
Atman and blindly assert their identity.
Beyond the body (पुरुषः Purusha) अहं शाब्देन by the word ‘I’ विस्मयतेः known एक एव as only one स्थितः existing (अति is) स्थूलः the gross (body) स्वः on the other hand अनेकातं manifoldness प्रापः obtained (तदा so) देहः the body कथः how पुमानः Purusha स्वातः can be?

31. The Supreme (Purusha) known as ‘I’ (ego) is but one, whereas the gross bodies are many. So how can this body be Purusha?

अहं दृष्ट्यत्वा सिद्धो देहो दृष्ट्यत्वा स्थितः;

ममायमिति निर्देशात् कथः स्वाहेहकः पुमानः ॥ ३२ ॥

अहं I दृष्ट्यत्वा as the subject of perception सिद्धः established (अति am) देहः the body स्थितः as the object of perception स्थितः exists अयम् this मम (is) mine इति निर्देशात् on account of this description देहः, etc.

32. ‘I’ (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact that when we speak of the body we say, ‘This is mine.’¹ So how can this body be Purusha?

¹ This is mine—That is, the body is something which I possess, and therefore external to me. So there is not the least chance of its being identified with me (i.e. Atman).

अहं विकार्ष्यत्वतु देहो नित्यं विकारवायः

इति प्रतीयते साश्चात् कथः स्वाहेहकः पुमानः ॥ ३३ ॥

अहं I विकार्ष्यतः without any change (अति am) देहः the body स्वः but नित्यं ever विकारवायः undergoing changes इति this साश्चात् directly प्रतीयते is perceived देहः; etc.
33. It is a fact of direct experience that the ‘I’ (Ātman) is without any change,¹ whereas the body is always undergoing changes. So how can this body be Purusha?

¹ The ‘I’ (Ātman) is without any change—In happiness or misery, in childhood, youth or old age, Ātman, in spite of many changes in the body, remains the same; else how do we recognize a person to be the same man again and again even though his body and mind have undergone a thorough change?

शस्मात् परमिति श्रुत्या तथय पुरुषवल्कणां ज
बिनिर्णाति विमूल्देन कर्यं स्याहेरकः पुरुषः ॥ ३४ ॥

विमूल्देन (वियतो मूलाभो यस्मात्, तेन) By the wise “यस्मात् प्रसः” (There is nothing) higher than He” etc. इति this तथा श्रुत्या by that Sruti text पुरुषवल्कणे the nature of the Purusha विनिर्णित is ascertained देहं, etc.

34. Wise men have ascertained the (real) nature of Purusha from that Sruti text,¹ “(There is nothing) higher than He (Purusha),” etc. So how can this body be Purusha?

¹ From that Sruti text—The text occurs in the Swetā- swatara Upanishad (iii, 9) as follows:

“‘There is nothing higher, subtler or greater than this Purusha, who stands in the luminous sphere supremely unique and immovable like a tree, and by whom all this (creation) is filled.’”

सवं पुरुष पवेति सुक्ते पुरुषवल्किते ॥
अभुच्चे ततः श्रुत्या कर्यं स्याहेरकः पुरुषः ॥ ३५ ॥

वत: Because श्रुत्या by the Sruti पुरुषवल्किते सुक्ते in the pithy text known as the Purusha Sukta अपि also “पुरुष एव
"All this is verily the Purusha" thus is declared (ततः so) देहः, etc.

35. Again the Sruti has declared in the Purusha Sukta\(^1\) that "All this is verily the Purusha." How can this body be Purusha?

\(^1\) *The Purusha Sukta*—It forms a part of the Rig-Veda. There we find one of the highest conceptions of the Cosmic Being wherefrom this universe has emanated. The text here referred to is this:

"The Purusha is verily all this (manifested world). He is all that was in the past and that will be in the future. He is the Lord of the Abode of Bliss and has taken this transient form of the manifested universe, so that the Jivas may undergo the effects of their actions" (*Rig-Veda* X.90.ii).

अस्तः पुरुषः प्रोक्तो ब्रह्मारण्यकेष्वपि च।
अनन्तमलसंशिष्यः कथं स्याहेस्कः पुमान्॥ ३५॥

अपि च So also ब्रह्मारण्यकेः in the Brihadāranyaka Upanishad पुरुषः: Purusha अस्तः: unattached प्रोक्तः: is said (ततः so) अनन्तमलसंशिष्यः: besmeared with innumerable impurities देहः: etc.

36. So also it is said in the Brihadāranyaka that "The Purusha is completely unattached."\(^1\) How can this body wherein inhere innumerable impurities be the Purusha?

\(^1\) *The Purusha is completely unattached*—This reference is to the following passages, "The Purusha is not accompanied in the waking state by what he sees in dream, for he is completely unattached to everything" (*Brih. Up. iv.3. 15-16*).

tृष्णेऽ च समाहयत्: स्वयंस्योतिर्द्व गुरुः:।
जड: परमकाश्योद्धं कथं स्याहेस्कः पुमान्॥ ३७॥
There again पुरुषः: the Purusha ख्यात्: self-illumined हि (expletive) समास्यात्: is clearly stated (तत्: so) अर्थं this जडं: inert परसकाश्च: illumined by an external agent देहक:, etc.

37. There again¹ it is clearly stated that "the Purusha is self-illumined." So how can the body which is inert (insentient) and illumined by an external agent be the Purusha?

¹ There again—In the same Brihadāranyaka we have: "Here (in dream) the Purusha is self-illumined" (Brih. Up. iv.3.7).

प्रेक्षोपि कर्मकाण्डेन हात्मा देहाभिलक्षणः ।
नित्यवृत तत्तुस्तं भूणेके देहपातादन्तर्यम् ॥ ३५ ॥

हि Since कर्मकाण्डेन by the Karma-kānda अथि also आत्मा अtman देहात् from the body विलक्षणः different नित्य: permanent च and प्रेक्ष: is declared (यत्: as) देहपातादन्तर्यं after the fall of the body तत्तुस्तं the results of actions भूणेके undergoes.

38. Moreover, the Karma-kānda also declares¹ that the Ātman is different from the body and permanent, as it endures even after the fall of the body and reaps the fruits of actions (done in this life).

¹ Moreover the Karma-kānda declares—The Karma-kānda is that portion of the Veda which inculcates the performance of religious acts, sacrifices and ceremonies, laying down in detail rules and regulations for the guidance of its votaries. The followers of the Karma-kānda do not believe in an Iswara or God. Nevertheless they believe in a permanent individual soul which is quite different from the body and which survives the destruction of the latter as a support of Apurva (the abiding result of Karma).
So not only the Jñāna-kānda (the Upanishads) but the Karma-kānda also asserts that Atman is different from the body.

लिंग चानेरक्षङ्कूं चल दशयं विकारि ।
अयापकमसौरपं ततू, कथं स्थात पुरुषयम॥३६॥

लिंग The subtle body च even अनेकसंयुक्त consisting of many parts चल उस्तार दशयं an object of perception विकारि changeable च and अयापकम limited असावय non-existent by nature ततू so कथं how अयं this (subtle body) पुरुष भालू can be?

39. Even the subtle body\(^1\) consists of many parts and is unstable. It is also an object of perception, is changeable, limited and non-existent by nature. So how can this be the Purusha?

\(^1\) The subtle body, etc.—It consists of seventeen parts, viz. the intellect, mind, five organs of perception, five organs of action and five vital forces (or five subtle elements).

पवं देहद्राक्षण्य आत्मा पुरुष ईश्वरः।
स्वात्मा सर्वरूपश्च सर्वात्मीतोऽहमन्ययः॥४०॥

एवं Thus आत्मा Atman देहद्राक्षण from these two bodies अन्य: different अहम् (the substratum of) ‘I’ (the ego) अत्यः: immutable पुरुष: Purusha ईश्वर: Iswara स्वात्मा: the Self of all सर्वरूप: having all forms स्वात्मीत: transcending everything च and.

40. The immutable Atman, the substratum of the ego, is thus different from these two bodies, and is the Purusha, the Iswara (the Lord of all), the Self of all; It is present in every form and yet transcends them all.
Thus \( \text{अत्मदेहभागे} \) by (enunciating) the difference between the \( \text{Atman} \) and the body \( \text{प्रपञ्चस्यैव सत्यता} \) indeed the reality of the phenomenal world \( \text{यथा as तर्कशास्त्रे} \) by Tarkasàstra \( \text{उत्तरा} \) is said, \( \text{तथा in the same way उत्तरा} \) is ascertained) \( \text{तत्त: so किं पुल्लिंश्चता (स्थिति)} \) what ends of human life are served?

41. Thus the enunciation of the difference between the \( \text{Atman} \) and the body has (indirectly) asserted, indeed, after the manner of the Tarkasàstra,\(^1\) the reality of the phenomenal world. But what ends of human life are served\(^2\) thereof?

\(^1\) \( \text{Tarkasàstra—The science of logic (Nyàya), or treatises like Sànkhya and Yoga and those of the Laukàyatikas which mostly follow the method of inference in arriving at their respective conclusions. Here it specially refers to Sànkhya which with the mere help of Tarka (logic) tries to establish the final duality of Prakriti and Purusha and in which Prakriti or the material principle that constitutes the phenomenal world is eternal and co-existent with Purusha, the conscious principle.} \)

\(^2\) \( \text{What ends of human life are served—There are generally four ends of human life, viz. Dharma or performance of duty, Artha or attainment of worldly prosperity, Kama or satisfaction of desires, and Moksha or final liberation from the bondage of ignorance, of which the first three are but secondary, as they are only helps to the last which is the sumnum bonum. But this last one, the liberation from the bondage of ignorance, will never be attained unless a person realizes non-duality and becomes one with it, and thus removes even the last vestige of duality from the mind. But the establishment of duality is only an obstacle to such realization and drives persons away from the path of liberation. It, therefore, serves no real purpose in human life.} \)
[But the object of showing the difference between Atman and the body is not to prove the reality of the body and thus establish the duality of Aman and the body, but only to meet the opponents who hold the view that this body is Atman. It will be shown in the following stanzas that there is no such thing as body, it is Atman that alone exists.]

इत्यादिदेहमेवेते देहात्मत्वं निवारितं।
एवानं देहमेववस्य हासत्वं स्फूर्तयुच्यते॥ ४२ ॥

इति Thus आल्पदेहमेवेते by (the enunciation of) the difference between the Atman and the body देहात्मत्वं the view that the body is the Atman निवारितं denied एवानं now देहमेववस्य the difference between the body and the Atman हि (expletive) असत्तं unreality स्फुटम् clearly उच्यते is stated.

42. Thus the view that the body is the Atman has been denounced by the enunciation of the difference between the Atman and the body. Now is clearly stated the unreality of the difference between the two.

1 The unreality of the difference, etc.—That, the body has no existence independent of the Atman just as the waves do not exist independently of water. In fact, the Atman alone exists, and it is through ignorance that one sees it as appearing in the forms of the body and the like.

चैतन्यस्यैकृपपत्वाज्ञेयो युक्तेन न कहिचित्।
जीवत्वं च मृष्णा श्रेयं रज्जौ सर्पमहो यथा॥ ४३ ॥

चैतन्यस्य Of Consciousness एक्कृपपत्वाज्ञेय on account of uniformity कहिचित् at any time भेदः division न not युक्तः admissible (अवति is); यथा just as रज्जौ in the rope सर्पमहः perception of a snake (मृष्णा false, तथा so) जीवत्वं the individuality of the jiva च also मृष्णा false श्रेयं must be known.
43. No division in Consciousness is admissible at any time as it is always one and the same.\(^1\) Even the individuality of the Jiva must be known as false, like the delusion of a snake in a rope.

\(^1\) *It is always one and the same*—The contents of consciousness may vary, but consciousness as such remains always uniform, just as the light of the sun remains the same while illuminating various objects.

\[\text{रुज्वशानानात् क्षणेनेव यद्विद्विहिः सर्पिणि} |\]
\[\text{भावति तद्विवव्यत: साक्षाक्षिवायाकारण केबला} || ४४ ||\]

यद्विव्यत: Just as रुज्वशानात through the ignorance of the rope रुज्वाहिः the very rope क्षणेनेव in an instant सर्पिणि a (female) snake भावति appears तद्विव्यत: in the same way केबला pure विवव्यति: Consciousness साक्षात् without undergoing any change विवव्य-कारण in the form of the phenomenal universe (भावति appears).

44. As through the ignorance of the real nature of the rope the very rope appears in an instant as a snake, so also does pure Consciousness appear in the form of the phenomenal universe without undergoing any change.\(^1\)

\(^1\) *Without undergoing any change*—When a rope appears as a snake nobody can say that any change has been wrought upon the rope. Similarly, pure Consciousness appears as the so-called material universe without undergoing any change whatsoever.

\[\text{उपादानं प्रपश्चस्य ब्रह्माणोन्यश्च विच्छते} |\]
\[\text{तस्मात् सर्वप्रपश्चस्यं ब्रह्मवास्ति न चेतारत्} || ४५ ||\]

प्रपश्चस्य Of the phenomenal universe ब्रह्माण: अच्छत, other than Brahman उपादानं material (cause) न not विच्छति is तस्मात्
therefore अये this सब्रामण्ण: entire phenomenal universe जो एव Brahmān alone अतिर त is न च not इतरतः anything else.

45. There exists no other material cause of this phenomenal universe except Brahmān. Hence this whole universe is but Brahmān and nothing else.

1 This whole universe is but Brahmān—because the effect is never different from the cause; a pot is never different from the earth of which it is made. The names and forms that differentiate the effect from the cause are but conventional and are found non-existent when their nature is enquired into.

ब्याप्त्यवापक्ताः मिथ्या सर्वमात्रमेति शासनात्

इति शास्ते परे तत्त्वे भेदस्यावसरः कुतः || ४५ ||

सवः Everything आत्मा अत्मान इति शासनात् from such declaration (of the Sruti) ब्याप्त्यवापक्ताः the idea of the pervaded and the pervading मिथ्या false (अतिरिक्त is) इति this परे the supreme तत्त्वे truth शास्ते (सति) being realized कुतः where भेदस्य of distinction अतिरिक्त: room (अतिरिक्त is).

46. From such declaration1 (of the Sruti) as "All this is अत्मान, it follows that the idea of the pervaded and the pervading is illusory. This supreme truth being realized, where is the room for any distinction between the cause and the effect?

1 From such declaration—It refers to the passage: "These Brahmins and Kshatriyas, these Lokas (regions), gods, Vedas and beings, in short, everything is this अत्मान" (Brih. Up. iv.57).

श्रुत्वा निबारितं नूतन नानात्यं स्वसुखेन हि

कर्यं भासो भवेन्यव: स्थिते चाद्यकारणे || ४७ ||
Certainly खसुखेन हि directly श्रुत्या by the Sruti नानात्मं manifoldness निवारितिः is denied अद्वयकारणे non-dual cause स्थिते (सति) remaining established कथं how भास: appearance अन्य: another भवेत् should be?

47. Certainly the Sruti has directly\(^1\) denied manifoldness in Brahman. The non-dual cause being an established fact,\(^2\) how could the phenomenal universe be different from It?

\(^1\) The Sruti has directly, etc.—The Sruti passage runs as follows: "After hearing from a competent teacher one should realize with the help of a pure mind that there is no manifoldness in this (Brahman)." (Brih. Up. iv.4.19).

\(^2\) The non-dual cause being an established fact, etc.—The positing of the non-dual Brahman as the final reality by the Sruti cuts at the root of all causality; for a cause always presupposes an effect which it produces and which is evidently different from it in some respect or other. But when there is only one, how is it possible for a second thing, an effect to come into existence? The truth is that the non-dual Brahman or Atman never causes anything. It is through ignorance that one sees this world and thinks of Brahman as its cause.

\[\text{द्वेषोदपि बिषित: श्रुत्या मृत्योर्मृत्युं स गच्छति।}\

\[\text{हह पश्यति नानात्मं मायया बब्रह्मो नर:॥ ४५॥}\

(यो) नर: The person मायया by Mâyâ (illusion) बब्रह्मो being deceived हह in this नानात्मं variety पश्यति sees स: he मृत्यो: from death मृत्युं to death गच्छति goes (इति thus) श्रुत्या by the Sruti दोष: blame अपि as well बिषित: is pronounced.

48. Moreover the Sruti has condemned (the belief in variety) in the words, "The person who," being deceived by Mâyâ, "sees variety in this (Brahman), goes from death to death."\(^1\)
1 Goes from death to death—i.e. is born and dies again and again. The reference is to such Sruti texts as: "He who sees variety in this (i.e. Brahman), passes from death to death." (Brih. Up. iv.4.19). In other words, unless a person realizes the non-dual Atman which is evidently without birth and death, there is no escape for him from the cycle of re-births.

49. Inasmuch as all beings are born of Brahman,¹ the supreme Atman, they must be understood to be verily Brahman.

¹ All beings are born of Brahman—The reference here is to such Sruti passages as: "That is Brahman wherefrom all these beings are born," etc. (Taitt. Up. iii.1).

50. The Sruti has clearly declared that Brahman alone is the substratum¹ of all varieties of names, forms and actions.

¹ Brahman alone is the substratum—Just as a rope is the substratum of the illusion of a snake and the like, so Brahman is the substratum of all names, forms and actions though
these are but illusory; for even an illusion requires a substratum for its appearance.

अग्रमा जाज्ञायमानस्य अविरल्प्रां च शाश्वतम् ।
भ्रात्स्रो जाज्ञायमानस्य भ्रात्स्रां च तथा भवेत् ॥ ५१ ॥

( Gatha As ) सुवर्णात्रत्र from gold जाज्ञायमानस्य of (a thing) produced सुवर्णात्रिं the nature of gold च (expletive) शाश्वते permanent तथा च so also भ्रात्स्रो from Brahman जाज्ञायमानस्य of (a being) born भ्रात्स्रां the nature of Brahman भवेत् is.

51. Just as a thing made of gold ever has the nature of gold, so also a being born of Brahman has always the nature of Brahman.

स्वत्यामानक्षरं झट्ठा जीवात्मपरमात्मानोऽ ।
यः संतिष्ठति मूहात्मा भवं तस्माभिमाहितिम् ॥ ५२ ॥

यः Who मूहात्मा the ignorant one जीवात्मपरमात्मानोऽ between the Jīvātman and the Paramātman खल्मू a little अचि even अन्तरं distinction झट्ठा making संतिष्ठति rests तस्मात his भवं fear (अभुत by the Sruti) अभिमाहितेः is spoken of.

52. Fear1 is attributed to the ignorant one who rests2 after making even the slightest distinction between the Jīvātman and the Paramātman.

1 Fear—Fear has its root in duality and imperfection and can be overcome by him alone who realizes non-duality and thus attains to perfection. For such a person there is none to be afraid of and nothing to be gained or lost.

2 Who rests, etc.—The Sruti text runs as follows: "When he (the ignorant one) makes the slightest difference in It (Brahman) there is fear for him." (Tatt. Up. ii.7).

यज्ञार्जानार्जुनेन तत्तत्तद्वैतश्च पश्यति ।
आत्मत्वेन यदा सर्वं नेतात्तत्तश्च चापिष्ठ ॥ ५३ ॥
When duality appears through ignorance appears then one sees another. When all beings are not identified with the Self, one sees another even a bit not (sees).

53. When duality appears through ignorance, one sees another; but when everything becomes identified with the Self, one does not perceive another even in the least.

1 When duality, etc.—This stanza gives the substance of the following passage from the Sruti: "For when there is duality, as it were, one sees another, smells another, etc., but when everything has become one's own Self, how can one see another, smell another," etc. (Brih. Up. iv.5.15).

54. In that state when one realizes all as identified with the Self, there arises neither delusion nor sorrow, in consequence of the absence of duality.

1 In that state, etc.—It refers to the following Sruti text: "When a person realizes all beings to be his very Self, where is there any delusion or sorrow for such a seer of unity?" (Isa. Up. 7).
अयः This सवात्मकत्या as the Self of all स्थित: existing आत्मा Ātman हि (expletive) ब्रह्मण Brahman एव verily इति this ध्येया by the Sruti ब्रह्मस्तत्तथा in the form of the Brihadāranyaka निद्धीताः declared.

55. The Sruti\(^1\) in the form of the Brihadāranyaka has declared that this Ātman, which is the Self of all, is verily Brahman.

\(^1\) The Sruti, etc.—The text is: “This Ātman is Brahman,” etc. (Brih. Up. ii.5.19).

अनुभूतोपयथं लोको व्यवहारक्षमोऽपि सन्।
भस्तूपरो यथा स्वप्न उत्तरक्षणवातः॥ ५६॥

अयः This लोकः world अनुभूतः experienced अपि though व्यवहारक्षमः fit for all practical purposes अपि though सन् being यथा as स्वपः dream (world) (तथा so) उत्तरक्षणवातः in consequence of being contradicted in the next moment अस्त्रूपः of the nature of non-existence.

56. This world,\(^1\) though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, inasmuch as it is contradicted the next moment.

\(^1\) This world, etc.—We cannot call a thing Sat (ever-existent) merely because it is experienced and has some pragmatic value. In dream we experience things which are valid so long as the dream lasts. But as soon as we awake, they disappear as though they never existed. So also the experiences of our waking state, which are so full of meaning to us, are negated as soon as we enter into dream or deep sleep. This world of waking experience, therefore, is also in the same category of existence as the dream world.
57. The dream\(^1\) (experience) is unreal in waking, whereas the waking\(^2\) (experience) is absent in dream. Both, however, are non-existent in deep sleep which, again, is not experienced in either.

\(^1\) *The dream, etc.—Here the author illustrates the preceding Sloka by showing the unreality of the three states (Avasthātraya) on account of their mutual contradiction.*

58. Thus all the three states are unreal\(^1\) inasmuch as they are the creation of the three Gunas; but their witness\(^2\) (the reality behind them) is, beyond all Gunas, eternal one, and is Consciousness itself.

\(^1\) *The three states are unreal, etc.—This world of our daily experience, comprising these three states, is produced by*
the permutation and combination of the three Gunas (components of Prakriti or the primeval substance, viz. Sattva, Rajas and Tamas). But whatever is a compound must disintegrate and be destroyed. This world being a compound is thus foredoomed to destruction; and so it is unreal, as reality implies indestructibility. Here what has been put forward as a mere proposition in Sloka 56 is conclusively proved, viz. that this world though experienced is unreal.

2 Their witness—When everything in this world is in a state of flux and is changing every moment, what is it that sees these changes? The Vedānta declares that it is Atman, the conscious principle, that witnesses all these changes, itself ever remaining unchanged and unaffected by the Gunas that work these changes.

यद्दम्युद्दी घटस्थान्तिः शृंखलो वा रजतस्थिरिति ॥
तद्भवाणि जीवत्वसः वीर्यमाणे न पश्यति ॥ ५६ ॥

यद्धि Just as मृदि in earth घटस्थान्तिः the illusion of a jar वा or शृंखलो in the nacre रजतस्थिरिति the presence of silver (एक: one) न not पश्यति sees तद्धि in the same way बीर्यमाणे when realized भ्राणि in Brahman जीवत्व Jivahood (न पश्यति does not see).

59. Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see1 Jiva in Brahman when the latter is realized (as one’s own Self).

1 So does one no more see, etc.—So long as a person is in ignorance, he thinks himself as a Jiva which has an individuality of its own apart from Brahman. But when with the dawn of real knowledge he realizes himself as one with Brahman, this Jivahood appears to him as nothing but an illusion like the illusion of silver in the nacre.
60. Just as earth is described as a jar, gold as an ear-ring and a nacre as silver, so is Brahman described as Jiva.

61. Just as blueness in the sky, water in the mirage and a human figure in a post (are but illusory), so is the universe in Atman.\footnote{So is the universe in Atman—Not only Jiva, but the whole universe is an illusion in Atman. This is illustrated in various ways in Slokas 61—64.}

62. Just as you in empty space a ghost as a castle in the air as a castle in the sky the vision of two moons (are) in the same way in the supreme Truth (i.e. in Brahman) the existence of the universe.
62. Just as the appearance of a ghost in an empty place, of a castle in the air, and of a second moon in the sky (is illusory), so is the appearance of the universe in Brahman.

यथा तरंगकोलोऽज्ञेयमेव स्फुरत्यः प्राणमुः।

पात्रलघुपण तात्र छ हि ब्रह्माण्डवैस्तवात्माः ॥ ६३ ॥

यथा Just as तरंगकोलोऽज्ञेयमेव: as ripples and waves जलं water एव alone पात्रलघुपण in the form of a vessel तात्र छ copper हि verily अलं surely स्फुरति appears तथा so ब्रह्माण्डवैस्तवात्माः: as the whole universe आत्माः Atmanhood (स्फुरति appears).

63. Just as it is water that appears as ripples and waves, or again it is copper that appears in the form of a vessel, so it is Atman that appears as the whole universe.

घटनायाः यथा प्रथ्वी पट्टनायाः हि तत्तः।

जग्गायाः चिदाभासति ख्रेयं तत्सदभावतः। ॥ ६४ ॥

यथा Just as प्रथ्वी earth घटनायाः under the name of a jar तत्तः threads हि verily पट्टनायाः under the name of a cloth (आभासित appear, तथा so) नित्य Chit (Atman) जग्गायाः under the name of the universe आभासित appears तदभावत: by negating those (names) ततू That (Brahman) ख्रेयं is to be known.

64. Just as it is earth that appears under the name of a jar, or it is threads that appear under the name of a cloth, so it is Atman that appears under the name of the universe. This Atman is to be known\(^1\) by negating the names.

\(^1\) This Atman is to be known, etc.—The knowledge of Atman means only the removal of names and forms that are superimposed upon It through ignorance.
सर्वोषिप व्यवहारस्तु ब्रह्मणा कियते जनेः ।
अज्ञानात्म विज्ञानविन्ना मृदेय हि घटाविक्रिया ॥ ई०॥

जनेः By people सर्वं all अपि also व्यवहारः dealing ब्रह्मणा in and through Brahman कियते is performed तु but अज्ञानात् through ignorance गुः earth एव alone हि verily घटाविक्रिया the jars and other earthenwares (इति this) न not ज्ञानविन्ना know (जना: persons).

65. People perform all their actions in and through Brahman, (but on account of ignorance they are not aware of that), just as through ignorance persons do not know that jars and other earthenwares are nothing but earth.

1 Just as through ignorance, etc.—In all our dealings with various earthenwares we are actually dealing with earth, as by no manner of means can earth be separated from earthenwares. So in all our intercourse with the world we are, in fact, dealing with Brahman which is non-separable from the world.

कार्यकारणता नित्यमात्रते घटम्रुदर्पण्यथा ।
तथैव श्रुतियुक्तिया भ्रान्तब्यमाणोपरिः ॥ ई०॥

यथा Just as घटम्रुद्वो: between a jar and earth कार्यकारणता the relation of effect and cause नित्यवं ever आस्ते exists तथैव so प्रभुज्ञाणः between the phenomenal world and Brahman श्रुतियुक्तिया on the strength of scriptural texts and reasoning hence here (सा प्रतिपादिता that is established).

66. Just as there ever exists the relation of cause and effect between earth and a jar, so does the same relation exist between Brahman and the phenomenal world; this has been established
here on the strength of scriptural texts and reasoning.

1 So does the same relation, etc.—The same relation of cause and effect exists between Brahman and the world. But as the effect can never be shown to be separate from the cause, this relation only means their non-difference. The Sruti also declares: "All this is identical with That" (i.e. Sat or Brahman) (Chháńḍ. VI.8.7); "All this is verily Brahman" (Chháńḍ. III.14.1).

67. Just as (the consciousness of) earth forces itself upon our mind while thinking of a jar, so also does (the idea of) ever-shining Brahman flash on us\(^1\) while contemplating on the phenomenal world.

\(^1\) So also does . . . flash on us, etc.—In some rare moment, while we think very deeply about the evanescent nature of this world, we become almost intuitively aware of Brahman, the permanent entity behind these changing phenomena, for change necessarily implies something that is unchanging.

\[ \text{Svávatmá bhişmotस्ति हा} \text{bha} \text{tati bhe śava} \]

\[ \text{Yathév bhéviśdha rajasvabhántinonāśvabhántinonāśvisham} \]

\[ \text{Atman svádev ever vishuddh: pure ati is hi verily v} \]

\[ \text{(expletive) śada always abhúd: impure bha} \text{tati appears yathév j} \]

\[ \text{just as rju: a rope abhíśam} \text{always śáni} \text{n: to a wise man} \]
अज्ञातिनः: to an ignorant man द्विविधा in two different ways (भाति appears).

68. अत्मन, though ever pure\(^1\) (to a wise man), always appears to be impure (to an ignorant one), just as a rope always appears in two different ways\(^2\) to a knowing person and an ignorant one.

\(^1\) Pure—*i.e.* without any modification such as the body.
\(^2\) In *two different ways*—As a rope and as a snake.

यथैव मूनयः कुम्भस्तद्वैहेऽहो विनिमयःः
आत्मानात्मविभागोऽवं मुषेविः कियतेः पुच्छे: ः || ६८ ॥

यथैव Just as कुम्भः: a jar मूनयः: made of earth तद्वैहे: so देहः: the body अपि also विनिमयः: all consciousness अवर्भे: by the ignorant अंत्य this आत्मानात्मविभागः: the division into the Self and non-Self मुषेविः in vain कियते is made.

69. Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self and non-Self is made by the ignorant to no purpose.\(^1\)

\(^1\) *The division . . . to no purpose*—The dualists erroneously think that the body and अत्मन are two separate entities independent of each other. This, however, does them no good, as it deprives them of the realization of the non-dual अत्मन which is the *summum bonum*.

सप्तवेन यथा रज्जुः रजतत्वेन शुक्किकः

विनिर्णात्त हिमिन: देहत्वेन तथात्मता || ७० ॥

यथा Just as रज्जुः a rope सप्तवेन as a snake शुक्किकः a nacre रजतत्वेन as a piece of silver (कपिता is imagined) तथा
so आत्मता the nature of Ātman विमूढ़न by an ignorant person देहत्वेन as the body विनिर्णता is determined.

70. Just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Ātman determined to be the body by an ignorant person.¹

¹ By an ignorant person—By a rank materialist who declares the body or matter to be the ultimate reality and denies the existence of the Ātman apart from the body.

[How this erroneous knowledge arises out of a confusion between the real and the apparent is illustrated in stanzas 70-74.]

घटत्वेन यथा पृथ्वी पद्गेत्वेनैव तन्तवं ।
विनिर्णता विमूढ़न देहत्वेन तथात्मता || ७१ ||
यथा Just as पृथ्वी earth घटत्वेन as a jar तन्तवः threads पद्गेत्वेन as a cloth एव (expletive) तथा so, etc.

71. Just as earth is thought of as a jar (made of it) and threads as a cloth, so is Ātman, etc.

कनकं कुण्डलत्वेन तरडत्वेन वै जलं ।
विनिर्णता विमूढ़न देहत्वेन तथात्मता || ७२ ||
कनकं Gold कुण्डलत्वेन as an ear-ring जलं water वै (expletive) तरडत्वेन as waves तथा so, etc.

72. Just as gold is thought of as an earring and water as waves, so is the Ātman, etc.

पुष्पत्वेन वै स्थापुर्जलत्वेन मरीचिका ।
विनिर्णता विमूढ़न देहत्वेन तथात्मता || ७३ ||
स्थायु: The stump of a tree पुष्किलेन as a human figure वं (expletive) मरीचिका a mirage जलस्वेन as water तथा so, etc.

73. Just as the stump of a tree is mistaken for a human figure and a mirage for water, so is the Atman, etc.

गृहत्वेने वाकं खड्गस्तेन लोहदा ।

विनिर्भोता विसूचेन देहत्वेन तथात्मा ॥ अ० ॥

काश्च्यी A quantity of wood गृहत्वेन as a house एव (expletive) लोहदा iron खड्गस्तेन as a sword एव (expletive) तथा so, etc.

74. Just as a mass of wood work is thought of as a house and iron as a sword, so is the Atman, etc.

[Stanzas 70 and 73 are illustrative of a set of false knowledge due to an error of judgment, whereas the other three stanzas deal only with imperfect knowledge in which forms are made much of in disregard of substance which is the reality behind them.]

यथा वृक्षविपरीतो जलान्त्रवति कस्यचित् ।

तद्वात्मसनि देहत्वं पश्यत्वत्त्वानयोगतः ॥ अ० ॥

यथा Just as जलान्त्र on account of water कस्यचित् to some one वृक्षविपरीतसि: the illusion of a tree भवति arises तद्वात् so (जीव: an individual soul) अज्ञानयोगतः through the touch of ignorance आत्मसि in Atman देहत्वं the physical form पश्यति sees.

75. Just as one sees the illusion\(^1\) of a tree on account of water, so does a person on account of ignorance see Atman as the body.

\(^1\) Illusion, etc.—The tree is not in the water. It is only a reflection due to water that the person sees.
[How ignorance makes one think of the ever-pure Atman as appearing in material forms is described in stanzas 75-86 through various illustrations culled from everyday experience.]

पोतेन गच्छतः पुःसः सर्वं भाति चच्चलः

tadbhātanāni dehitvā pashyatyānayoḥ
gato

पोतेन By boat गच्छतः going पुःसः to a person सर्वं everything चच्चलः moving इव as if भाति appears तदनस्तः so, etc.

76. Just as to a person going in a boat everything appears to be in motion, so does one, etc.

पीतत्वं हि यथा शुचिरे दोषाद्वाति कस्यचित्

tadbhātanāni dehitvā pashyatyānayoḥ

यथा Just as कस्यचित् to one दोषाति owing to a defect शुचिरे in a white thing पीतत्वं yellowness हि verily भाति appears तदनस्तः so, etc.

77. Just as to a person suffering from a defect (jaundice) white things appear as yellow, so does one, etc.

चक्षुभयां भ्रमशीलाभयां सर्वं भाति भ्रमात्मकः

tadbhātanāni dehitvā pashyatyānayoḥ

अभ्रशीलाभयां Apt to see wrongly चक्षुभयां through eyes सर्व everything भ्रमात्मकः defective भाति appears तदनस्तः so, etc.

78. Just as to a person with defective eyes everything appears to be defective, so does one, etc.

भ्रमातं भ्रमणोऽव चतुर्वतं भाति सुर्यवतः

tadbhātanāni dehitvā pashyatyānayoḥ

अभ्रातं भ्रमणोऽव चतुर्वतं भाति सुर्यवतः
A firebrand through mere rotation like the sun round appears so, etc.

79. Just as a firebrand, through mere rotation, appears circular like the sun, so does one, etc.

80. Just as all things that are really large appear to be very small owing to great distance, so does one, etc.

81. Just as all objects that are very small appear to be large when viewed through lenses, so does one, etc.

In a surface of glass the state of water in a surface of water or (expletive) the state of glass (appears) so, etc.
82. Just as a surface of glass is mistaken for water, or *vice versa*, so does one, etc.

यद्यपयो विखित्वं हि मणिः वा बहित्ता पुमानः।
तद्वरतमिनि देहत्वं पश्चायतन्ययोगतः॥ ५३ ॥

यद्यत्. Just as पुमानः a person अभी in fire मणिः the state of being a jewel हि (expletive) वा or मणिः in a jewel बहित्ता the state of fire (पश्चायत is sees) तद्यत् so, etc.

83. Just as a person imagines a jewel in fire or *vice versa*, so does one, etc.

अभेषु सत्तुः धार्यतसु सोमो धार्यति भावति वै।
तद्वरतमिनि देहत्वं पश्चायतन्ययोगतः॥ ५४ ॥

अभेषु धार्यतसु सत्तुः While clouds move सोमः the moon वै (expletive) धार्यति is moving (इतित thus) भावति appears तद्यत् so, etc.

84. Just as when clouds move, the moon appears to be in motion, so does one, etc.

यथैव द्रिपिर्यांसो मोहान्विति कस्यचित्।
तद्वरतमिनि देहत्वं पश्चायतन्ययोगतः॥ ५५ ॥

यथैव Just as मोहानः through confusion कस्यचित् of one द्रिपिर्यास: mistake about different directions भावति arises तद्यत् so, etc.

85. Just as a person through confusion loses all distinction between the different points of the compass, so does one, etc.

यथा श्राची जले भावति चाब्धत्वेव कस्यचित्।
तद्वरतमिनि देहत्वं पश्चायतन्ययोगतः॥ ५६ ॥
86. Just as the moon (when reflected) in water appears to one as unsteady, so does one, etc.

1 Just as, etc.—It is the reflection which is unsteady, not the moon.

87. Thus through ignorance arises in \textit{\textit{\textit{Atman}}} the delusion of the body,\textsuperscript{1} which, again, through Self-realization, disappears in the supreme \textit{Atman}.\textsuperscript{2}

\textsuperscript{1} The delusion of the body—The delusion of matter in general. In fact, matter is but a concoction of our mind, and therefore has no real existence.

\textsuperscript{2} Which, again . . . disappears in the supreme \textit{Atman}—When one realizes that \textit{Atman} alone is, and nothing else exists, ignorance with all its effects, such as the delusion of the body and the like, ceases to exist for ever.
of negation देहस्य of the body च (expletive) कुः: where आत्मता appearance as Âtman?

88. When the whole universe, movable and immovable, is known to be Âtman, and thus the existence of everything else is negated, where is then any room\(^1\) to say that the body is Âtman?

\(^1\) \textit{Where is then any room, etc.}—So long as a person is in ignorance he confounds the body with Âtman. But with the dawn of Knowledge, when everything melts away and only the non-dual Âtman remains, there is hardly any room for one to see the body at all, much less to declare it to be Âtman.

अआत्मानं सततं जाननं कालं नय महायुते |
प्रारंभमालितं भुक्तं ब्रोऽवर्तं कर्तुमहेन्द्रसि || ५.६ ||

(भो:) महायुते O thou of great illumination आत्मानं अत्म सततं ever जाननं contemplating अक्षिं all प्रारंभं the प्रârabdha शुंजतृ experiencing कालं time नय pass उदेष्यं worry करुः to feel न not अहंस deserve.

89. O enlightened one, pass your time always contemplating on Âtman while you are experiencing all the results of Prârabdha;\(^1\) for it ill becomes you\(^2\) to feel distressed.

\(^1\) \textit{Prârabdha}—According to the Karma-theory Prârabdha is that part of our past actions which, through their cumulative force, has given birth to this body.

\(^2\) \textit{It ill becomes you, etc.}—Because one who ever dwells on Âtman is already free and above all sorrows, and though he lives and moves like ordinary mortals, he knows it for certain that none of his acts has any binding force upon him.

[There are two other sets of actions known as Sanchita Karma or those of our past actions which are still reserved to
give birth to future bodies, and Kriyamåna Karma or actions that are being done in this life.]

उत्पत्तेऽप्यात्मविभाजने प्रारूढः नैव मुखति ।
इति यच्छू यते शास्त्रे तत्सिद्धविभयतेधुना ॥ ६० ॥

आत्मविभाजने The knowledge of Âtman उत्पत्ते after the origination of अपि even प्रारूढः Prârabdha (जने a person) न not मुखति leave एव verily इति thus यत् which शास्त्रे in the scripture भूयते is heard तत् that अधुना now निराकरिते is being refuted.

90. The theory one hears of from the scripture,¹ that Prârabdha does not lose its hold² upon one even after the origination of the knowledge of Âtman, is now being refuted.

¹ From the scripture—From such scriptural texts as: "'The delay in his case is only so long as he is not released (from the body), then he will attain to Brahman'" (Chhând. Up. VI.14.ii).

² Prârabdha does not lose its hold, etc.—The Śruti in many places has declared that even a Jñâni is not free from the operation of Prârabdha. Sankara has dealt with this point at length in his commentaries on Chhândogya Up. (VI. 14.ii), Vedânta-Sutras (IV.1.xv), and Gitâ (IV.37). In all those places he has supported the popular view that Prârabdha is binding on even the Jñâni. But here as well as in his Vivekachudamani (453—463) he has boldly asserted the true Vedântic view without any compromise. He has clearly shown that to a Jñâni there is no such thing as the body, and it is meaningless to say that he is any longer under the influence of Prârabdha, which has now hold upon the bodiless Atman. The author brings in his arguments in support of this view in stanzas 91 and 92.
After the origination of the knowledge of Reality तत्त्वज्ञानोद्घात ॐव्य वेष्ठासामं of the body and the like असत्स्वान्त in consequence of non-existence प्रारंभत्व प्रारब्ध्वा न not एवे verily विधित्वे exists यथा just as ख्यात dream विबोधत तथा on waking.

91. After the origination of the knowledge of Reality Prârabdha verily ceases to exist, inasmuch as the body¹ and the like become non-existent; just as a dream does not exist on waking.

¹ Inasmuch as the body, etc.—The body, mind, intelligence and the like have their existence only in ignorance and therefore cannot exist when the latter is entirely destroyed by Knowledge. In the absence of the body, Prârabdha also necessarily ceases to exist, since there remains nothing on which it can act.

कर्मे जन्मान्तरीयं यत् प्रारंभिकतमि कीर्तितम् ।
तत्रु जन्मान्तराभावान् पुनस्ते नैवास्ति कहिंचित्॥ ६२ ॥

जन्मान्तरीयं Acquired in a previous life यत् य कर्म which कर्म (तत् that ) प्रारंभिकता Prârabdha इति as कीर्तित it is called पुनः: of the man (of knowledge) जन्मान्तराभावान् in the absence of future birth तत्र that (Prârabdha) न but न not एव verily कहिंचित् at any time अस्ति exists.

92. That Karma which is done in a previous life is known as Prârabdha (with respect to this life which it has brought forth). But such a Prârabdha does not exist¹ (for a man of knowledge), as he has no other birth.

स्वप्रदेहो यथाभव्यस्तस्तथीवायं हि केशोः ।
अभ्यस्तस्य कुतो जन्म जन्माभावेऽहि तत् कुलः ॥ ६३ ॥
Just as the body in a dream is superimposed, so is this body. How could there be any birth of the superimposed (body), and in the absence of birth (of the body) where is the room for that (Prârabdha) at all?

1 So is also this body—This body of the waking state is also a superimposition on the Atman and is therefore unreal. Only an ignorant man thinks this body to be more real than the body assumed in a dream, but to a man of knowledge there exists no such distinction, inasmuch as both are but the creation of the mind through ignorance.

2 In the absence of birth—Prârabdha is imagined as the cause of the body, but when there is no such thing as the body, there is hardly any scope for Prârabdha.

By the Vedânta texts the phenomenal world ignorance is declared that being destroyed the state of the universe where (subsists)?

The Vedânta texts declare ignorance to be verily the material (cause) of the
phenomenal world, just as earth is of a jar. That (ignorance) being destroyed,² where can the universe subsist?

¹ *The Vedânta texts declare, etc.*—The word *Vedânta* here means the Upanishads which form the latter part of the Vedas. The texts alluded to here are: "Know Mâyâ (ignorance) to be the Prakriti (i.e. material of the universe) (*Sveta. Up.* iv.10), and so on.

² *That (ignorance) being destroyed, etc.—*The cause being completely destroyed, the effect must cease to exist. A piece of cloth cannot exist when the threads are all burnt; so the world cannot continue when ignorance is destroyed.

95. Just as a person out of confusion perceives only the snake leaving aside the rope, so does an ignorant person see only the phenomenal world without knowing the reality.

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यथा रज्जु परित्यज्य सप्ते गुर्गाति वै भ्रमात्।
तद्भव सत्यमविष्काय जगते पश्यति मूढः:॥ ६५ ॥

यथा Just as (जनः a person) भ्रमात out of confusion रज्जु the rope परित्यज्य leaving aside सप्तe the snake वै indeed गुर्गाति perceives तद्भव so मूढः: an ignorant person सत्यम truth अविष्काय without knowing जगते the phenomenal world पश्यति sees.

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रज्जुः (On) the real न nature of the rope परिज्ञाते being कnown सप्ते the appearance of श् the snake न not तिथिंत दifies तथा so अविष्काये श्रा the substratum (the reality तिद्वि behind) being known यपथ the phenomenal world शून्यतां तिथिंत extinction गत: attains.
96. The real nature of the rope being known, the appearance of the snake no longer persists; so the substratum being known,¹ the phenomenal world disappears completely.

¹ The substratum being known, etc.—This illusory world has Brahman as its substratum which is hidden from one's view on account of ignorance. But when one realizes this Brahman by removing ignorance, one is no more deluded into seeing the phenomenal world which, like all other illusory things, vanishes completely before the knowledge of the truth.

देहस्यापि प्रपञ्जल्वात् प्रारंभावस्थिति: कुतः॥
अज्ञानिजनवोधाय योगरूपं व श्रुति:॥ ५७॥

देहस्य Of the body अपि also प्रपञ्जल्वात् on account of phenomonality प्रारंभावस्थिति: the existence of Prârabdha कुतः how (अति is) श्रुति: the Sruti अज्ञानिजनवोधाय for the understanding of the ignorant folk वे only प्रारंभवृत्ति Prârabdha वक्ति speaks.

97. The body also being within the phenomenal world (and therefore unreal), how could Prârabdha exist? It is, therefore, for the understanding of the ignorant¹ alone that the Sruti speaks of Prârabdha.

¹ For the understanding of the ignorant—Those who do not know the highest truth argue that if ignorance with all its effects is destroyed by Knowledge, how does the body of a Jñâni live, and how is it possible for him to behave like ordinary mortals? They, however, fail to see that it is they who, being still in ignorance, see the body of a Jñâni and speak of him as behaving this way or that, whereas the Jñâni himself never sees the body at all, as he is ever established in Atman. To convince such persons the Sruti brings
in Prârabdha as a tentative explanation for the so-called behaviour of a Jnâni.

श्लीयते चास्य कर्माणि तस्मन् द्वेण् परावरे ।
बहुचत् तथिष्ठेयां शुण्या गीतं च यत् स्फुटम् ॥ ६५ ॥

तस्मि परावरे (On) that which is both the higher and the lower हृदेण being realized अस्य his कर्माणि all actions च and क्षीयन्ते are destroyed (इति thus) शुण्यa by the Sruti बहुचत् the use of the plural number यत् which स्फुटम् clearly गीतं is declared (तत् that) च also ताथिष्ठेयां for the negation of that (Prârabdha).

98. “And all the actions¹ of a man perish when he realizes that (Ātman) which is both the higher and the lower.” Here the clear use of the plural² by the Sruti is to negate Prârabdha as well.

¹ “And all the actions,” etc.—The Sruti text runs as follows: “The knot of the heart breaks, all doubts vanish and (all) his actions perish when a person realizes that which is both the higher and the lower” (Mund. Up. II.2.viii).

² Here . . . the plural, etc.—The Sruti by using the term ‘actions’ has very clearly declared that not only Sanchita and Kriyamâna Karmas but also Prârabdha Karma is destroyed by knowledge. The Gitâ also declares, “O Arjuna, the fire of knowledge reduces all actions into ashes” (IV.37). Moreover, it also stands to reason that Prârabdha, an effect of ignorance, must cease to exist when the latter is destroyed by knowledge.

उच्चतेःश्रीवृह्दिायतचुडानथ्रि यागमः ॥
वेदान्तत्तत्त्वानं च यतो श्रावमति श्रुतिः ॥ ६६ ॥

अस्ति: By the ignorant बलात् perforce एतत् this उच्चते is maintained च still तस्मात तत्तन्तनार्थ्ययागम: room for two
absurdities (अविष्टिः will be) बैद्यान्तमत्वर्धानं abandonment of the Vedântic conclusion च also (अतः) therefore यतः from which ज्ञातं knowledge (अविद्धि arises) हि-सा that स्रूति: Sruti (प्रथा should be accepted).

99. If the ignorant still arbitrarily\(^1\) maintains this,\(^2\) they will not only involve themselves into two absurdities\(^3\) but will also run the risk of forgoing the Vedântic conclusion.\(^4\) So one should accept those Srutis alone\(^5\) from which proceeds true knowledge.

\(^1\) Arbitrarily—By sheer force of one’s own predilections, and not on the strength of sound reasoning.

\(^2\) This—i.e. the possibility of Prârabdha and its action even after knowledge.

\(^3\) Involve themselves into two absurdities—The upholders of Prârabdha are driven to this absurd position: In the first place Moksha or liberation from the bonds of duality will be impossible for them, as there will always remain a second thing, Prârabdha, along with Brahman; and in the second place liberation, the sole aim of knowledge, being impossible, there will hardly remain any utility of knowledge, and in that case they have to give up the Sruti on which they build their theory, as useless, since the Sruti has no other function but to lead to knowledge. Such are the disastrous consequences one has to encounter if one is to maintain Prârabdha to the end.

\(^4\) Run the risk of forgoing the Vedântic conclusion—The final conclusion of the Vedânta is that there is only one non-dual Brahman or Âtman which is birthless, deathless and free from all modifications. The world of duality is the creation of ignorance and will cease to exist when the latter is destroyed by knowledge. So persons who maintain that Prârabdha will remain even after knowledge and thus uphold a sort of duality even in the last stage, surely sacrifice the ultimate Vedântic truth which is essentially non-dual in its character.
5 *Those Srutis alone, etc.—* The realization of the non-dual Ātmā alone constitutes the real knowledge, and the Srutis are the only means to such knowledge. But all of them do not bring about this knowledge. So those Srutis alone which teach the non-dual Ātmā and thus directly lead us to the final realization, are to be accepted as the real, and all others that support duality are to be treated as secondary, as they have no direct bearing upon the knowledge of Truth.

[In connection with the main topic it may be said that one should abide by those Srutis alone which establish the non-dual Ātmā by denying all actions of it, and not by those that maintain Prārabdha and thus lend support to duality].

त्रिपशाङ्कायो बश्ये पूर्बोक्तस्य हि लम्भये ।
१०० ॥

अथ नवोक्तस्य of the aforesaid (knowledge) हि (expletive) लम्भये for the attainment त्रिपशाङ्कानि fifteen steps (अः ई) बश्ये shall expound तैः सवः: by the help of them all च (expletive) निदिष्यासनम् profound meditation एव verily तु (expletive) सदा always कायम् should be practised.

100. Now, for the attainment¹ of the aforesaid (knowledge) I shall expound the fifteen steps by the help of which one should practise profound meditation at all times.

¹ *Now, for the attainment, etc.—* Verses 24-28 have set forth in detail the nature of knowledge which is the goal of life. But it is not sufficient only to know about the goal, one must acquaint oneself with the means of its attainment as well. The fifteen steps here inculcated are the means which, if earnestly followed, will gradually lead the initiate to the desired goal.

निदिष्यासाहूलो प्राति नें भवेत् साहित्यात्मनः ।
तस्माद् ब्रह्म निदिष्यालेजिज्ञातः प्रेयसे चिरसम् ॥ १०१ ॥
Without constant practice of the Atman that is absolute existence and knowledge realization not arises so the seeker after knowledge for the highest good Brahman should meditate.

The Atman that is absolute existence and knowledge cannot be realized without constant practice. So one seeking after knowledge should long meditate upon Brahman for the attainment of the desired goal.

Should long meditate upon Brahman—The realization of Brahman does not come in a day; it requires years of strenuous effort. One should not, therefore, give up one's practice even if one meets with failure in the initial stages, but should continue it with renewed vigour. Sri Ramakrishna used to say: a bonafide cultivator never gives up his cultivation even if there is no crop for a few years; he continues it with ever-increasing zeal till he reaps a good harvest. So should a true aspirant.

Control of the senses (expletive) control of the mind renunciation silence place time and posture the root that restrains and equipoise of the body steadiness of vision and control of the vital forces also self-withdrawal concentration and meditation on Atman complete
absorption च and वें (expletive) अज्ञानि the steps कमालू in order प्रोक्तानि are described.

102-103. The steps,\(^1\) in order, are described as follows: the control of the senses, the control of the mind, renunciation, silence, space, time, posture, the restraining root (Mulabandha), the equipoise of the body, the firmness of vision, the control of the vital forces, the withdrawal of the mind, concentration, self-contemplation, and complete absorption.

\(^1\) The steps—These fifteen steps include the eight steps of Patanjali, but with a reorientation of meaning as will be evident from the following.

सबं ब्रह्मति विज्ञानाविन्द्रियामसंयमः।
यमोऽज्ञमिति संप्रोक्तोभ्यसनीयो मुहुर्मुहः॥ १०४॥

सबं All ब्रह्म Brahman (अति is) इति विज्ञानात् from such knowledge इन्द्रियामसंयमः the restraint of all the senses आय this यम इति as Yama संप्रोक्तः is rightly called (स: this) मुहसुङ्गः repeatedly अयसनीयः should be practised.

104. The restraint of all the senses by means of such knowledge as "All this is Brahman" is rightly called Yama,\(^1\) which should be practised again and again.

\(^1\) Yama—Patanjali describes it as "non-killing, truthfulness, non-stealing, continence, and non-receiving" (II.30); but when one knows everything to be Brahman all of these follow as a matter of course.

सज्जातीयमवाह्यं विज्ञातियतिरस्कृति:।
नियमो हि परान्नदे नियमात् कियते भुर्धे:॥ १०५॥
The continuous flow of one kind of thought, the rejection of all that is foreign to it, and (this) name: Niyama (which is called) (this) verily the supreme bliss (this) by the wise regularly is practised.

105. The continuous flow of only one kind of thought, to the exclusion of all other thoughts, is called Niyama, which is verily the supreme bliss and is regularly practised by the wise.

1 *One kind of thought*—Thought relating to the unity of the individual self with Brahman such as "This Atman is Brahman," and "I am Brahman."

2 *Niyama*—According to Patanjali Niyama is "internal and external purification, contentment, mortification, Vedic study, and worship of God" (II.32). These, however, are easily accessible to one who constantly dwells on Brahman.

Realizing it as the all-conscious Atman of the illusory universe: abandonment verily of the great renunciation (which is) because (this) immediately: of the nature of liberation (is).

106. The abandonment of the illusory universe by realizing it as the all-conscious Atman is the real renunciation honoured by the great, since it is of the nature of immediate liberation.

1 *The real renunciation*—Some explain renunciation as the giving up of all kinds of actions whether scriptural or mundane, and thus attaining to a state of inactivity. This, however, is far from what is really meant by renunciation.
which, in its deepest sense, is all positive. It is when one realizes Atman everywhere and thus covets nothing, that one is said to have real renunciation. The Sruti also declares, "Clothe everything in this transitory world with God and thus maintain thyself by that renunciation," etc. (Isā. I).

वस्मादाचाँ निवर्तते अप्राप्य मनसा सह ।
यन्मानं योगिभिर्गम्यं तत्रवेष्ट सर्वं दा बुधः॥ १०७ ॥

वाच: Words (तत् that) अप्राप्य without reaching मनसा सह with the mind यस्मात् from which निवर्तते turn back यस्मात् which मौनं silence योगिभि: by the Yogins गम्यं attainable बुधः: the wise सर्वं always तत् that भवेत् should be.

107. The wise should always be one with that silence¹ wherefrom words² together with the mind turn back without reaching it, but which is attainable by the Yogins.³

¹ That silence—Here it denotes Atman which is ever quiescent.
² Wherefrom words, etc.—It is a reference to the Taittiriya Upanishad (II.9).
³ Attainable by the Yogins—Because it is their very Self.

बाचो यस्माशचिवतंते तद्भक्तुं केन शक्यते ।
पपशतो यदि वक्तव्यः सोपपि शब्दविविजज्ञः॥ १०८ ॥
इति वा तत्रवेष्टते मनं सतां सहजसंशिक्ततः ।
गिरा मौनं तु बालान्तं प्रयुक्तं शब्दवाद्विमिः॥ १०८ ॥

यस्मात् From which वाचः words निवर्तते turn back तत् that केन by whom वक्तव्य to be described शक्यते is capable यदि if पपशः the phenomenal world वक्तव्य: to be spoken of सोपपि even that शब्दविविजज्ञ: devoid of words (भवित is ) or this इति
or this (which) among the sages called congenital that silence is by (restraining) speech by the teachers of Brahman for children ordained.

108-109. Who can describe That (i.e. Brahman) whence words turn away? (So silence is inevitable while describing Brahman). Or if the phenomenal world were to be described, even that is beyond words.¹ This,² to give an alternate definition, may also be termed silence known among the sages as congenital.³ The observance of silence by restraining speech, on the other hand, is ordained by the teachers of Brahman for the ignorant.

¹ Even that is beyond words—Even this world, when one attempts to describe it, is found to be inexpressible, since it cannot be called either Sat (existent) or Asat (non-existent). If it were Sat it would not disappear in deep sleep, and if Asat, it would not at all appear now. Therefore this world is also Anirvachaniya (inexpressible).

² This—The inexpressibility of Brahman and the world.

³ Congenital—Inseparable from Atman.

आदावन्ते च मथे च जनो यस्मिन्न विचयते।

थेनेवं सततं व्याप्तं स देशो विजनं स्पर्शं॥ ११०॥

आदौ In the beginning अन्ते in the end च and मथे in the middle च as also यस्मि in which जन: people (i.e. the universe) न not विचयते exists येन by which इदं this (universe) सततं always व्याप्तं is pervaded स: that विजनं: solitude देशं: space स्पर्शं: is known.

110. That solitude¹ is known as space, wherein the universe does not exist in the
beginning, end or middle, but whereby it is pervaded at all times.

1 *That solitude*—Here it is Brahman that is indicated, for Brahman alone is solitary since It admits of no second at any time.

\[
\text{कलनाद् सर्वभूतान्य अहार्दिनां निमेषत्} \ | \\
\text{कालशब्दै निरविष्टो हास्यन्दन्दर्को गम्यः} \ | १११ | \\
\text{निमेषत्: In the twinkling of an eye अश्वार्दिनां beginning with Brahma सर्वभूतान्य of all beings कलनाद् on account of producing अहस्यन्दन्दर्क: undivided bliss अद्व: non-dual हि (verily) कालशब्देन by the word time निद्रिष्ट: is denoted.}
\]

III. The non-dual (Brahman) that is bliss indivisible is denoted by the word ‘time,’ since it brings into existence,¹ in the twinkling of an eye, all beings from Brahma downwards.

¹ *It brings into existence, etc.*—The whole creation is nothing but a resolve in the mind of God. When He has a desire for Creation the universe is produced in no time. A parallel case we find in our dream when the whole dream-world is brought into being in an instant by a mere wish.

Not only the power of creation but also that of preservation and destruction is also meant.

\[
\text{सुक्षेनैव भवेदामिश्रितज्ञां अस्याचिन्तनयम्} \ | \\
\text{आसन्त तद्भज्जस्याचिन्तनयम् सुक्षनासनयम्} \ | ११२ | \\
\text{यस्यिन्न: Where सुक्षेन easily एव verily अजस्तं unceasingly अस्याचिन्तनयम् meditation of Brahman भवेत् becomes तत् that आसन्त (हतिः) to be posture विज्ञानियात् should know; सुक्षनासनयम् destroying happiness हतरत् any other न not.}
\]

112. One should know that¹ to be real posture in which the meditation of Brahman
flows spontaneously and unceasingly, and not any other\textsuperscript{2} that destroys one’s happiness.

\textsuperscript{1} \textit{That, etc.}—i.e. a serene state of the constitution.

\textsuperscript{2} \textit{Not any other, etc.}—Not any posture which brings about physical pains and thus distracts the mind from the meditation of Brahman by dragging it down to the lower plane.

\textsuperscript{1} ॥ ११३ ॥

\textsuperscript{2} \textit{Yat} Which \textit{svarmbhutadhi} \textit{vishvadhiyagam} the origin of all beings \textit{vishvadhiyagam} the support of the whole universe \textit{abhyamyag} immutable \textit{dharit} thus \textit{siddha} well known \textit{yuj} in which \textit{siddha} Siddhas (the enlightened) \textit{samavishya} completely absorbed \textit{tat} that \textit{vai} alone \textit{parivhit} the wise \textit{siddhasanam} as Siddhasana \textit{vid} know.

\textbf{II3.} That which is well known as the origin of all beings and the support of the whole universe, which is immutable and in which the enlightened are completely merged—that alone is known as Siddhasana.\textsuperscript{1}

\textsuperscript{1} \textit{Siddhasana}—This is the name of a particular Yogic posture, but here it only means the eternal Brahman.

[Incidentally two particular postures known to the Yogis are mentioned in this and the next verse, and explained with reference to Brahman.]

\textsuperscript{1} ॥ ११४ ॥

\textsuperscript{2} \textit{Yat} Which \textit{svarmbhutana} of all existence \textit{muro} the root \textit{chitvahnana} the restraint of the mind \textit{yasmool} on which is rooted (\textit{tat} that) \textit{muro} the restraining root \textit{uchyate} is called)
II4. That (Brahman) which is the root of all existence and on which the restraint of the mind\(^1\) is based is called the restraining root (Mula-bandha)\(^2\) which should always be adopted since it is fit for Râja-yogins.

\(^1\) *The restraint of the mind, etc.*—It is through complete emergence in Brahman that the mind is truly restrained.

\(^2\) *Mulabandha*—This is also the name of another Yogic posture.

[The truth underlying all this is that while seated for meditation one should not bother much about the postures, but always try to engage one’s whole attention to the meditation of Brahman which alone constitutes the goal.]

अज्ञानां समतां विवादत् समेत ब्रह्मणि लीनताम् ॥

नै चेत्रैव समानत्वमुच्छल्युष्क्षक्रस्वतः ॥ ११५ ॥

समेत Homogeneous ब्रह्मणि in Brahman लीनतां absorption अज्ञानां of the limbs समतां equipoise विवादत् should know नै चेत्रैव otherwise युष्क्षक्रस्वतः like a dried-up tree उच्छल्य straightness न not एवेव समानत्वम् equipoise (अभवति is).

II5. Absorption in the uniform Brahman should be known as the equipoise of the limbs (Dehasāmya). Otherwise mere straightening of the body like that of a dried-up tree is no equipoise.

दृष्टि ज्ञानमयीं छत्त्वा पर्येवब्रह्ममयं जगत् ॥

सतादृष्टिः परमेवदां न नासामायतः लोकिनी ॥ ११६ ॥

दृष्टि The vision ज्ञानमयी full of knowledge छत्त्वा making जगत् the world ब्रह्ममयं to be Brahman itself पर्येव should view
II6. Converting the ordinary vision into one of knowledge one should view the world as Brahman Itself. That is the noblest vision,¹ and not that which is directed to the tip of the nose.

¹Noblest vision—Because before it there is no distinction of high or low, great or small, since everything is merged in one all-pervading Brahman.

II7. Or, one should direct one’s vision to That¹ alone where all distinction of the seer, sight and the seen ceases and not to the tip of the nose.²

¹ To That—i.e. to Brahman which is pure consciousness, and wherein alone ceases the distinction of the seer, sight and the seen, that a priori triad of all perceptions.

² Not to the tip of the nose—It is said that while seated for meditation one is to gaze on the tip of the nose (Gitā, VI.13). But one should not take it too literally, as in that case the mind will think not of Atman, but of the nose. As a matter of fact, one is to concentrate one’s mind on Atman alone, leaving aside all external things. This is why meditation of Atman is here emphasized and mere gazing on the tip of the nose is condemned.
In all mental states such as Chitta as Brahman through the faculty of remembrance of all modifications of the mind (which) restraint that Pranayama (control of the vital forces) is called.

118. The restraint of all modifications of the mind by regarding all mental states like the Chitta as Brahman alone, is called Pranayama.

निषेधनं प्रपञ्जस्य रेचकाल्यः समीरणः।
ब्रह्मवस्मिति या व्रतिः पूरको बायुपरिति। ॥ ११६ ॥
तद्वद्वितिविशेषतः कुंभकः प्राणसंयमः।
अन्यं चापि प्रबुद्धानामब्रह्मानं ग्राणपीडनम् ॥ १२०॥

Of the phenomenal world negation known as Rechaka (inhalation) steadiness of breath (is) that I Brahma alone am that which thought (that) Puraka (inhalation) breath is called thereafter the steadiness of that thought is called Kumbhaka (holding the breath) (is called) of the ignorant (the control of the vital force (i.e. Pranayama) of the ignorant pressing of the nose is).

119-120. The negation of the phenomenal world is known as Rechaka (breathing out), the thought, "I am verily Brahman," is called Puraka (breathing in), and the steadiness of that thought thereafter is called Kumbhaka (restraining the breath). This is the real course of
Prânâyâma¹ for the enlightened, whereas the ignorant only torture the nose.

¹ Prânâyâma—Patanjali describes it as "controlling the motion of the exhalation and the inhalation" (II.49). There are three steps in it. The first step is to draw in the breath (Puraka), the next is to hold it for some time in the lungs (Kumbhaka), and the last is to throw it out (Rechaka). Patanjali holds that the mind will be naturally controlled if its communications with the external world are cut off by restraining the breath. But Sankara here maintains that the breath is entirely dependent on the mind and not vice versa; so that instead of frittering away one's energy in the attempt of restraining the breath one should always try to control the mind. When this is accomplished, the restraint of the breath will follow as a matter of course.

विषयेन्यात्मां दृष्ट मनसस्थितिमञ्जरिम ।
प्रत्याहारः स विष्णुयोङ्मतनीयो मुदुःखमिः ॥ १२१ ॥

विषयेषु In all objects आत्मां selfhood दृष्ट realising मनसं of the mind चित्ति in the supereme Consciousness मञ्जरियम absorption (इति this) प्रत्याहारः Pratyâhâra विष्णुय: is to be known स: that मुदुःखमिः by the seekers after liberation अभ्यस्तनीयः should be practised.

121. The absorption of the mind in the supreme Consciousness by realizing Âtman in all objects is known as Pratyâhâra¹ (withdrawal of the mind) which should be practised by the seekers after liberation.

¹ Pratyâhâra—"When the senses giving up their own objects take the form of the mind, as it were, it is Pratyâhâra" (Patanjali, II.54). But its consummation is reached only when the mind also is absorbed in the supreme Consciousness.
Wherever the mind goes, there of Brahman by realization of the mind fixing that alone is known.

122. The steadiness of the mind through realization of Brahman wherever the mind goes, is known as the supreme Dhāranā (concentration).

The supreme Dhāranā—"Dhāranā," says Patanjali, "is holding the mind on to some particular object" (III.1). But when the mind is fully concentrated on every object it comes in contact with, realizing it as Brahman and discarding the names and forms that have been superimposed on it by ignorance, then alone one is said to have reached the culmination of Dhāranā.

(अहं I) Brahman  by such unassailable thought depending on nothing remaining well known productive of supreme bliss (अभवति is).

123. Remaining independent of everything as a result of the unassailable thought, "I am verily Brahman," is well known by the word Dhyānā (meditation), and is productive of supreme bliss.
1 Dhyāna—"An unbroken flow of thought in some particular object is Dhyāna." (Patanjali, III.2). But it is perfected only when one merges all thought in Brahman, realizing It to be one's own self.


124. The complete forgetfulness of all thought by first making it changeless and then identifying it with Brahman is called Samādhi known also as knowledge.¹

¹ Known also as knowledge—Samādhi is by no means a state of unconsciousness. Notwithstanding the absence of all objective thoughts in it, the pure Consciousness is always there. To deny the presence of consciousness in any state is a sheer impossibility; since it is the very self of the person who denies it. Samādhi is, therefore, rightly called knowledge.
125. The aspirant should carefully practise this (meditation) that reveals his natural bliss until, being under his full control, it arises spontaneously, in an instant when called into action.

तत् साधननिर्मृक्षः सिद्धो भवति योगिराट् ।
तत्त्वं न चैतन्य बिषयो मनसो गिरामु || १२५ ||

तत्: Then योगिराट् the best among Yogi सिद्धः (सन्) being perfected साधननिर्मृक्षः free from all practices भवति becomes एतत्व of this (man of realization) तत् that ख्यं the real nature मनस: of the mind गिरामु of speech च also बिषय: object न not (भवति becomes ).

126. Then he, the best among Yogis having attained to perfection, becomes free from all practices.¹ The real nature of such a man² never becomes an object of the mind or speech.

¹ Becomes free from all practices—The various practices prescribed here and elsewhere are merely means to the realization of one’s own unity with Brahman, and are no longer necessary when such realization has been accomplished. The Gitâ also declares, ”For one who has been well established in Yoga, inaction is said to be the way” (VI.3).

² The real nature of such a man—The Sruti declares, ”He who realizes the Supreme Brahman verily becomes Brahman” (Mund. III.ii.9). His nature also merges in that of Brahman ”which is beyond mind and speech” (Taitt. II.9).

समाधौ फियमाणे तु बिमान्यायानि तै बलात् ।
अनुसन्धानराहित्यमहतिस्त्वं भोगतालस्मृ || १२६ ||

थयस्त्यमथविन्दे पो रसास्वाद्य शुन्यता ।
पवं यद्विन्यािसम्बल्यं त्याज्यं भ्राष्टिविदा शराने: || १२७ ||
While Samâdhi (concentration) is being practised, there is lack of inquiry, idleness, desire for sense-enjoyment, sleep, dullness, distraction, blankness, and also obstacles which perforce appear and such yathā which multiplicity of obstacles that the seeker after Brahman should be avoided.

127-28. While practising Samâdhi there appear unavoidably many obstacles, such as lack of inquiry, idleness, desire for sense-pleasure, sleep, dullness, distraction, tasting of joy, and the sense of blankness. One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.

1 *Tasting of joy*—After some progress is made in the path of spirituality there arises in the mind of the aspirant a kind of pleasurable feeling as a result of concentration. This, however, greatly hinders his spiritual progress, as it robs him of all enthusiasm for further practice.

2 *The sense of blankness*—This is a state of mental torpidity resulting from a conflict of desires.

**भाववृत्ततः हि भावतवं शून्यवृत्ततः हि शून्यता ।**
**शाहस्त्रतः हि पूर्णतवं तथा पूर्णत्वमय्येत ॥ १२६ ॥**

By the thought of an object verily identification with the object (अभवति arises) शून्यत्या by the thought of a void verily शून्यता identification with the void (अभवति arises) शाहस्त्रता by the thought of Brahman पूर्णतवं perfection verily (अभवति arises) तथा so पूर्णत्वम् perfection अय्येत should practise (जन: a person).
129. While thinking of an object the mind verily identifies itself with that, and while thinking of a void it really becomes blank, whereas by the thought of Brahman it attains to perfection. So one should constantly think of \(^1\) (Brahman to attain) perfection.

\(^1\) One should constantly think of, etc.—Whatever one thinks one becomes. So one desiring to attain to perfection should leave aside all thought of duality and fix one’s mind upon the non-dual Brahman which alone is perfect.

\(\text{ते हि कृति जहत्येनां ब्रह्माया पार्वती पराम}\)

\(\text{त्रैंवे ते तु जीवाति पशुभिष्ठ समा नरा:} \quad \| \ १३० \ ||

\(\text{ते ब्रह्माया कृति} \quad \text{षो} \quad \text{पुष्पायं} \quad \text{पुष्पिक्षम्} \quad \text{समा}\)

\(\text{वे Who हि (expletive) एनां this परां supremely पार्वती purifying} \quad \text{ब्रह्माया कृति} \quad \text{the thought of Brahman जहति give up ते those नरा: persons तु (expletive) त्रैंवे in vain जीवाति live पशुभिष्ठ: to beasts च also समा: equal (अवति are).}

130. Those who give up this supremely purifying thought of Brahman, live in vain and are on the same level with beasts.\(^1\)

\(^1\) On the same level with beasts—Man has the unique opportunity of realizing Brahman and thus becoming free from the bondage of ignorance. But if he does not avail himself of this opportunity, he can hardly be called a man, as there remains nothing to distinguish him from the lower animals.

\(\text{ते हि कृति विज्ञानति श्लेष्यापि वर्धयान्ति ते}\)

\(\text{ते वै सत्तुरूखा धन्या बन्धास्ते भुक्तंते} \quad \| \ १३१ \ ||

\(\text{ते ब्रह्माया: virtuous persons हि (expletive) कृति the} \quad \text{consciousness (of Brahman) विज्ञानति know श्लेष्या knowing अपि and ते who (तां that) वर्धयान्ति develop ते those ते indeed} \)
Blessed indeed are those virtuous persons who at first have this consciousness of Brahman¹ and then develop it more and more. They are respected everywhere.

¹ Have this consciousness of Brahman, etc.—After long practice, the aspirant at first realizes, while in Samâdhi, the presence of Brahman which pervades the inner and the outer world. But this is not all. He should then hold on this Brahmic consciousness until he feels his identity with Brahman at every moment and thus becomes completely free from the bonds of all duality and ignorance. This is the consummation of spiritual practice.

Only those in whom this consciousness¹ (of Brahman) being ever present grows into maturity, attain to the state of ever-existent Brahman; and not others who merely deal with words.²

¹ This consciousness—that Brahman alone is the reality pervading our whole being.

² Deal with words—Engage themselves in fruitless discussions about Brahman by variously interpreting texts bearing upon It.
Those clever, devoid of the consciousness (of Brahman) but very much attached to (worldly pleasures) surely again and again come.

Also those persons who are only clever in discussing about Brahman but have no realization, and are very much attached to worldly pleasures, are born and die again and again in consequence of their ignorance.

The aspirants imbued with Brahman thought without half an instant not stay just as Brahma and others Sanaka and others Suka and others not remain.

The aspirant after Brahman should not remain a single moment without the thought of Brahman, just like Brahma, Sanaka, Suka and others.

Should not remain, etc.—To be ever immersed in the Brahmic consciousness and thus identify oneself with It is the final aim of Raja-Yoga.

[With this verse ends the exposition of Raja-Yoga in the light of Vedanta.]

We may mention here in passing that although there is no vital difference between Raja-Yoga as expounded here and as found in the Yoga-sutras of Patanjali so far as the final
realization is concerned, yet there is much difference in the practices. Patanjali has prescribed the control of the body and Prâna prior to the practice of meditation, whereas the author here emphasizes the meditation of Brahman from the very beginning and thus wants to lead the aspirant straight to the goal.]

\[\text{कार्यसाधारणतः कार्यकुशलता नहि कार्यता।}

\[\text{कारणत्वं ततो गच्छेदूर कार्यमभावे विचारतः।} \| 135 \|]

कार्यत्व In the effect कारणत्व the nature of the cause आयताः
inheres कार्यता in the cause कार्यता the nature of the effect न
not हि verily ततः therefore विचारतः through reasoning
कार्यमभावे in the absence of the effect कारणत्वः the causality
gच्छेदूर disappears.

135. The nature of the cause inheres in the effect and not \textit{vice versa}; so through reasoning it is found that in the absence of the effect\textsuperscript{1} the cause, as such, also disappears.

\[1 \text{In the absence of the effect, etc.—The cause and the}
\text{effect are correlative; as long as there is an effect there is a}
\text{cause for it. But when the effect is altogether absent, the}
\text{cause, as such, can no longer exist, as there remains nothing}
\text{with reference to which it may be called a cause.}

\[\text{अथ शुद्धं भवेद्वस्तु यदैव बाचामगोचरम्।}

\[\text{द्रव्यं मुद्दतनेव द्रश्यान्तेन पुनः पुनः।} \| 136 \|]

अथ Then यत् which वें indeed शुद्धं pure वाचा of words
अगोचरं beyond the range वस्तु reality (तत् that) भवेदूः
remains मुद्दतनेव of earth and the pot द्रश्यान्तेन through the
illustration एव verily (तत् that) पुनः पुनः again and again
d्रव्यं should be understood.
136. Then that pure reality (Brahman) which is beyond speech alone remains. This should be understood again and again verily through the illustration of earth and the pot.¹

¹ The illustration of earth and the pot—The illustration runs thus: "Just as, my dear, by knowing a lump of earth everything made of earth is known—the modifications are mere names originated by speech, earth alone is the reality," etc. (Chhând. Up. VI.i.4). Here also the phenomenal world exists only in name, Brahman alone is the reality.

अनेनेव प्रकारण वृत्तिर्भ्रात्मिका भवेत् ।
उदेति सुद्विशिष्ठाणां वृत्तिशाश्य तत्त: परम् ॥ १३७ ॥

अनेनेव प्रकारण In this very way सुद्विशिष्ठाणां of the pure-minded वृत्तिशाश्य a state of awareness (of Brahman) उदेति arises तत्त: परं thereafter (सा that) वृत्ति: mental state भ्रात्मिका imbued with Brahman भवेत् becomes.

137. In this way alone¹ there arises in the pure-minded a state of awareness (of Brahman), which is afterwards merged into Brahman.

¹ In this way alone, etc.—By constant practice of contemplation and discrimination there dawns on the mind of the aspirant the knowledge that Brahman alone is, and nothing else exists. Thus the ignorance which has so long deluded him by projecting the world of duality, comes to an end. Thereafter the mind also, which by destroying ignorance has brought the aspirant so close to Brahman, vanishes like the fire which after consuming its fuel is itself extinguished, then Brahman alone shines in Its own glory.

कारण व्यतिरेकण पुमानाचू विलोकयेत् ।
अन्वयेन पुनस्तद्द्र कारं नित्यं प्रपश्यति ॥ १३८ ॥
A person at first by the negative method the cause should examine again that (i.e. cause) verily by the positive method in the effect understands.

One should first look for the cause by the negative method and then find it by the positive method, as ever inherent in the effect.

One should, etc.—The cause can be inferred either from a positive or from a negative proposition. The positive proposition is: "Where there is an effect, there must be a cause"; and the negative one is: "Where there is no cause, there is no effect." From either proposition we come to the conclusion that there is Brahman which is the cause of the world-phenomenon. For, if there were no Brahman (cause), there would be no world at all; again, there is the world (effect), therefore there is Brahman (cause).

In the effect the cause verily should see afterwards the effect should dismiss then the causality goes away the sage the residue becomes.

One should verily see the cause in the effect, and then dismiss the effect altogether. What then remains, the sage himself becomes.

[An alternative method is suggested here.]

What then remains, etc.—When both cause and effect have thus disappeared one may naturally conclude that only Sunya, a void, is left behind. But it is not so. For absolute negation is an impossibility. One may negate everything but cannot negate one's own Self. So when causality has been
negated, what is beyond all negation is the very Self of the enquirer, which is the ultimate reality.

भावितं तीव्रवेगेन यद्दस्तु निष्क्ष्यात्मना ।

पुरास्तःस्तिद्रभवेच्छीरं श्लेष्यं अस्माक्षीयकत्वं ॥ १४० ॥

निष्क्ष्यात्मना With firm conviction तीव्रवेगेन most energetically यदृ that वशस्तु thing भावित is meditated upon पुरान a person तत्तात that हि verily शीघ्र quickly भवेत becomes (एतात this) अस्माक्षीयकत्वं from the illustration of the wasp and the insect श्लेष्यं should be understood.

140. A person who meditates upon a thing with great assiduity and firm conviction, becomes that very thing. This may be understood¹ from the illustration of the wasp and the worm.

¹ This may be understood, etc.—It is a popular belief that when a wasp brings into its hole a particular kind of insect, the latter, out of fear, constantly thinks of its assailant till it is transformed into a wasp. So also if a person meditates upon Brahman with all his mind, he will become Brahman in course of time.

अद्वैतं भावभापणं सर्वमेव चिदातत्मकम् ।

साबधानतया नित्यं स्वात्मानं भावेयुद्युथः ॥ १४१ ॥

बुधः The wise अद्वैतं the invisible भावभापणं the substantial (i.e. the visible) च also सर्वमेव everything चिदातत्मकं of the nature of consciousness स्वात्मां as one's own Self एतां verily साबधानतया with great care नित्यं always भावेयत should think of.

141. The wise should always think with great care of the invisible, the visible and everything else, as his own Self which is consciousness itself.
Having reduced the visible\(^1\) to the invisible, the wise should think of the universe as one with Brahman. Thus alone will he abide in eternal felicity with the mind full of consciousness and bliss.

\(^1\) *Having reduced the visible, etc.*—A person may at first take some external thing as an object of his meditation, but he should afterwards think of it as existing only in the form of the mind; and lastly the mind also should be reduced to Brahman which is pure consciousness. Then alone one is said to have reached the highest goal.

143. Thus has been described Rāja-Yoga consisting of these steps\(^3\) (mentioned above). With this is to be combined Hatha-Yoga\(^2\) for (the benefit of) those whose worldly desires are partially attenuated.
These steps — The fifteen steps mentioned in verses 100-134.

With this is to be combined Hatha-Yoga, etc. — This Rāja-Yoga, which is purely psychological in its character, is extremely difficult to be practised by those who have not yet overcome the physical disabilities and banished the carnal appetites from the mind and thus made it pure. To them, therefore, Hatha-Yoga, or the Yoga that teaches physical control together with a little concentration, is at first very helpful. For, they may thereby get control over their external and internal nature and thus may in course of time become fit for the practice of this Rāja-Yoga.

परिपक्ष मनो येषा केवलोद्यं च सिद्धिः ।
गुरूदैवतभक्तानां सर्वेऽण्य खुलभो जवात् ॥ १४४ ॥

येषा Whose mind is completely mature, i.e. free from impurities (तेषां for them) केवलोद्यं this alone च (expletive) सिद्धिः productive of the highest result (i.e. perfection) (अभवति is) गुरूदैवतभक्तानां to those devoted to the teacher and the Deity सर्वेऽण्य of all (तत् that) जवात् speedily खुलभः easy to achieve (अभवति becomes).

144. For those whose mind is completely purified this (Rāja-Yoga) alone is productive of perfection. Purity of the mind, again, is speedily accessible to those who are devoted1 to the teacher and the Deity.

1 Those who are devoted, etc. — Those who have implicit faith in the words of the Guru and have unflinching devotion to their chosen Deity, become free from all doubts and thus easily acquire concentration which directly leads them to the realization of the highest truth.
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