DRG-DRSYA VIVEKA

AN INQUIRY INTO THE NATURE OF THE 'SEER' AND THE 'SEEN'

Text, with English Translation and Notes

BY

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WITH A FOREWORD BY

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SRI RAMAKRISHNA ASRAMA

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TO

HIS HIGHNESS

SRI KRISHNARAJA WODEYAR BAHADUR IV,
G.C.S.I., G.B.E.

MAHARAJA OF MYSORE

IN HIGH ADMIRATION

OF HIS GREAT DEVOTION TO VEDANTIC TRUTH
FOREWORD

It is a matter of general knowledge that a Hindu not infrequently exclaims, when he finds anything supremely difficult to achieve or understand, “It is like Brahmaryā!” This Brahmaryā or knowledge of Brahman, the attainment of which is thought to be so hard, is acquired only gradually, the steps being those of religion, theology including scholasticism, mysticism and philosophy including science. All these are comprehended by the term Vedānta. Men’s knowledge of science having been in its infancy, in the past, it was treated not as a separate subject but as a part of philosophy, which is a rational enquiry regarding all that is known to exist. Though philosophy or Vichāra comes last, yet it is not introduced abruptly at the very end. Every one, each to the extent to which one’s Buddhi or reasoning power admits, is by nature free to exercise this faculty, at whatever stage one may be. And as a consequence even the preliminary stages are mistaken by the ignorant for philosophy though the last alone is specifically so called, because it is then that one is able to devote oneself exclusively to a pursuit of the highest or the most comprehensive Truth, by means of Buddhi (reason).
In the past, rigorous Yogic (mystic) discipline, which was not an end in itself, helped to so clarify the mind as to enable it to reason most correctly. But such discipline is almost impossible under present conditions. The modern mental outlook is pre-eminently scientific owing to the great progress that science has made. And the best method of freeing the mind from its inaccurate ways of thinking is to imbue it as fully as possible with the scientific spirit. It is therefore only one who possesses a clear knowledge of its methods and results i.e., who is able to make reason (Buddhi) the highest means of enquiry that would be fit to enter upon the study of Vedantic philosophy.

For, as Vedanta itself admits its highest Truth (Atman or Brahman) cannot be reached by any path other than that of Buddhi (reason) and unless the Buddhi is sharper than the ‘Edge of a razor’ (Kath. Up., III, 12 and III, 14), which is also characterized as Mahādhi or Mahābuddhi (great or supreme reason) elsewhere (Māndukya Kārikā, IV, 89). The Gītā also supports it in several places (vide X, 10 and VI, 21). Further, where Manas and Chitta are used in the sense of Buddhi in Vedāntic literature, they are declared to be the highest means of attaining such knowledge (Briih. Up., IV, 4, 19, Mund. Up., III, 1, 9, and Kath. Up., IV, 11). Contrariwise, it is expressly stated that neither religion, theology nor mystic practice is in itself of value in the absence of
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Buddhi (vide Kath. Up., III, 23 and Mund., III, 1, 8). The aim of every one should be to reach this supreme level of Buddhi, by continued enquiry, though one may feel satisfied with the religion, theology or mysticism in which one believes. Some have not the patience to pursue it to the end. Therefore, the highest stage to which most men attain is only the theological (based on authority) or the mystic (based on intuition), and not the rational. How then, it may be asked, is such high order of Buddhi to be reached and how so much of patience to be commanded? The Vedānta says:

"None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain this Ātman by means of intelligence."—(Kath. Up., II, 24.)

"This Ātman is obtainable by love of truth, by austerity, by correct knowledge, by one's life of chastity (Brahmacharya) constantly practised."—(Mund. Up. III, 1, 4.)

In a word, purity of life, comprehending thought, word, and deed, is the foremost requisite for sharpening the Buddhi.

Recognizing, therefore, the difficulty of the nature of the study of Vedānta as a whole, some of the leading authorities on it have written a number of manuals of introduction. Though all these treatises cover the same ground, refer to the same topics of importance, and point to
the same goal, yet they differ from each other in their approach to the subject. Since these manuals are meant to lead those in the lower stages to rational (Buddhi), i.e., philosophic enquiry (Vichāra), they largely cover the preliminary, i.e., the religious, theological and mystic stages of Vedānta, indicating directly or indirectly the way to the final, i.e., the rational means of attaining the goal. All of them rely on the authority of Vedic Revelation and mystic or Yogic ecstasy of Samādhi. But the philosophy, which rises still higher into realms of pure Reason, is evidently reserved for more advanced enquiry.

The importance of Dṛg-Dṛṣṭya Vivēka as an aid to the study of Vedānta has been well pointed out by the learned Swami Nikhilanandaji in his introduction to this translation. The central theme of this work is that Brahman is realized through mystic or Yogic Samādhi (Concentration). After this state is attained, one can see Brahman wherever one turns one’s eyes.

"Dēhābhimāne galite vijnāte paramātmani
Yatra yatra mano yāti tatra tatra Samādhayaha"

"With the disappearance of the attachment to the body and with the realization of the Supreme Self, to whatever object the mind is directed one experiences Samādhi."

Problems such for instance as how to make sure that after we attain Samādhi whatever we
see is the Supreme Being or Brahman and not anything else, are matters beyond the scope of this small treatise.

_Dṛg-Dṛṣṭya Vivēka_ being very short, it necessarily compresses much information into a small space. Detailed explanations are indispensable. Swami Nikhilanandaji has spared no pains to make not only the English rendering accurate, but also the notes exhaustive and scholarly, which will be found to be of immense help to those who wish to proceed to a higher study of Vedāntic philosophy.

The Swami’s great literary merits are already so well and so widely known that this work of his needs little introduction from laymen like me. It is a time-honoured belief, a belief as old as the oldest Upanishads, that Vedāntic Truth is best taught by those that live it, but not by those that merely talk it. Bhagavan Sri Ramakrishna Paramahamsa, the ‘Real Mahatma’ of the late Prof. Max Müller, was one such rare and great teacher. And the Vedāntic works that are published by the revered Order of Sannyasins founded by such a Guru have so great a spiritual charm that they make these works most welcome to all earnest seekers after Truth.

_Mysore._

V. SUBRAHMANYA IYER.
INTRODUCTION

_Drg-Drṣya Viveka_, as the name indicates, is an inquiry into the distinction of the ‘Seer’ (_Dṛg_ ) and the ‘Seen’ (_Drṣya_)—an inquiry which is of the utmost importance for the understanding of the higher Vedānta Philosophy. The other name by which this treatise is known is _Vākyā Suddhā_ ascribed to Sankarāchāryya, which is also the name of a commentary on it. _Dṛg-Drṣya Viveka_ has been acknowledged as a _Prakarana_ treatise of the Vedānta Philosophy, _i.e._, a book which, though confined to a particular aspect of the subject-matter, explains its chief purpose, _viz._, the identification of Jiva and Brahman, by following a particular line of argument. The special feature of this book is its detailed description of the various kinds of Samādhi (Concentration), the importance of which is always acknowledged by the students of Vedānta. It has also given three theories, necessarily empirical in character, regarding the conception of Jiva (embodied being).

This small book of forty-six Ślokas, is an excellent _vade mecum_ for the study of higher Vedānta. Sixteen of the Ślokas from _Dṛg-Drṣya Viveka_, from 13 to 31 with the exception of 14, 21 and 28, are found in a minor
Upanishad, called the Saraswati Rahasyopanishad. It does not seem probable that the author of Dr̥g-Dṛṣṭya Vivēka wrote a treatise of forty-six stanzas borrowing sixteen from another book. Neither of the two commentators has mentioned these sixteen Ślokas as quotation from the Upanishad in question. Therefore it seems to us that the author of the Upanishad has borrowed these Ślokas from Dr̥g-Dṛṣṭya Vivēka, which, if true, would indicate the importance of the book.

Three names are generally associated with the authorship of the book. Brahmānanda Bhārati, one of the commentators, acknowledges Bhārati Tirtha as its author. In some manuscripts it is found that Ānanda Jñāna, another commentator, salutes in the colophon Sankarāchārya as its author. Nischaladāsa, in his Vṛitti Prabhākara, ascribes the book to Vidyāranya, the celebrated author of Panchadābi. We are led to think that the book was written by Bhārati Tirtha. Brahmānanda Bhārati probably wrote, as some authorities hold, a commentary called Vākya Sudhā. Bhārati Tirtha, the teacher of Vidyāranya, was a Jagad Guru of the Sringeri Math founded by Sankarāchārya. The old records of the Math state that he was the head of the Math from 1328 to 1380 A.D. An inscription dated 1340 A.D. states that Harihara I, the ruler of Vijayanagar, and his brothers made grants of land to Bhārati Tirtha for the maintenance of the Sringeri
Math. Probably Bhārati Tirtha was also known as Ānanda Bhārati Tirtha. Bhārati Tirtha is associated with the authorship of Dṛg-Dṛṣya Vivēka, Vaiyāsikanyāyamālā and a portion of Panchadasī. Vaiyāsikanyāyamālā is of great help to the student in understanding the commentary of Sankarāchārya on the Brahmasūtra.

There are two commentaries extant of Dṛg-Dṛṣya Vivēka. One is by Brahmānanda Bhārati and the other by Ānanda Jñāna or Ānandagiri. The book has been translated into several languages. The Bengali translation has been admirably done by Babu Durgācharan Chattopādhyāya, the erudite Sanskrit scholar of Benares, to whom we are obliged for much of the information given in this introduction.

Dṛg-Dṛṣya Vivēka, in dealing with certain aspects of the subject-matter, follows a method which may be called rational in that it attempts to discuss by employing a method which is known in logic as the method of Agreement and Disagreement or the method of Anvaya Vyatireka of the Indian Nyāya system. The book, it is hoped, will be of considerable help to those who wish to pursue the higher study of Vedānta Philosophy.

For the facility of understanding by the average student, we have given, besides the meaning of the words of the text and its running translation, extensive notes mainly collected.
from the two commentaries mentioned above. The Telugu, Malayālam, English, Sanskrit and Bengali editions of the book, which we have consulted while translating the treatise, have not always the same reading. We have not followed in toto any of these editions. But our reading will be supported by one or the other of the books we have consulted.

We wish to take this opportunity to express our sense of deep gratitude to H. H. Sri Krishnaraja Wodeyar IV, Maharaja of Mysore, for so kindly permitting us to associate this book with his name. Sri Ramakrishna Āśrama at Mysore owes its present position of usefulness to his sympathy and generosity. It is well known that His Highness’ noble father encouraged Swāmi Vivekānanda to proceed to the Parliament of Religions held in Chicago, an event which has raised India in the estimation of the whole of the civilized world. The Maharaja’s deep knowledge of philosophy, Eastern and Western, besides his remarkable acquaintance with modern science has made him one of the most cultured and respected of India’s rulers.

THE AUTHOR.
The direct and immediate knowledge of Ātman or Self is the means to the attainment of Liberation. The understanding of the meaning of the great Vedic statement "That thou art" (तस्मासि) enables one to...
realise the goal of life. The meaning of "That thou art" is correctly grasped by understanding the sense of the words contained in the statement. The first five slokas in the treatise explain the significance of 'Thou'.

1 Form—The word implies all objects of sense perception.

2 Eye—It stands for all the organs of perception such as nose, ears etc.

3 Perceiver—The eye is perceiver only in a relative sense because it is itself perceived by the mind.

4 Mind—The sense organs, unless the mind is attached to them, cannot perceive their objects. In a state of deep sleep the sense organs do not perceive anything because the mind, at that time, ceases to function.

5 With etc.—This includes Buddhi, Chitta, and Ahamkāra.

6 Perceiver—The mind is controlled by the conscious Self. Comp. "अन्यंत्रमना अभूवं नास्वं" (बु. उ. १-५-३) "My mind was elsewhere; I did not see."

7 It—The Ātman or the innermost Self is the ultimate perceiver. If a perceiver of the Ātman is sought, the enquiry will end in what is known as a regressus ad infinitum. All entities from the gross objects to the mind are products of Avidyā which itself is insentient (जड़). Hence they also partake of the nature of insentientcy. Therefore they are objects. The subjective character of some of these is only relative. But the Self is the ultimate Seer because no other seer is known to exist. The knowledge of the Knower is never absent.

The subject matter of the first sloka is explained in detail in the following:
2. The forms (objects of perception) appear as various on account of such distinctions as blue, yellow, gross, subtle, short, long etc. The eye, on the other hand, sees them, itself remaining one and the same.

The forms etc. are objects of perception which are varying. That which is constant and changeless is the perceiver. The different objects appear, no doubt, as distinct from one another. But they are perceived with their changes, because the eye, as perceiver, is a unity. They all belong to one category, namely, drśya or the seen. With reference to the objects, the eye is the perceiver.

The one characteristic of the objects is their changeability. Change is possible only in things which are imagined with reference to a substratum, as is the case with the snake, stick, water-line, garland etc., falsely imagined in a rope. These ideas are subject to change. The characteristic of the Seer is unchangeability. The objects change but their perceiver is constant. The appearances, like the snake etc., change but the rope is constant.
III

The eye, on account of its changeable nature, is an object and its perceiver is the mind.

आन्ध्यमान्यपुत्तेशृ नेत्रथर्मेसु चैकथा।

संकल्पयेन्मन: श्रोतत्वगादौ योज्यतामिदं॥ ३ ॥

आन्ध्यमान्यपुत्तेशृ blindness, dullness and sharpness, नेत्रथर्मेसु characteristics of the eye मन: mind एकथा as a unity संकल्पयेत cognizes है this श्रोतत्वगादौ to ears, skin, etc., च also योज्यतां applies.

3. Such characteristics of the eye as blindness, sharpness or dullness, the mind is able to cognize because it is a unity. This also applies to (whatever is perceived through) the ear, skin etc.

Though the eye is the perceiver in respect of the various forms, yet it becomes the object of perception in its relation to the mind. The eye is subject to changes which are perceived by the mind; for it is the mind that thinks 'I am blind' etc. The mind knows the changes because it is a unity. This applies to the other sense-organs as well. Though the nose, the skin, the tongue etc. are respectively perceivers with reference to their several objects, yet they themselves are perceived by the mind. Hence, the mind is perceiver and the sense-organs are objects of perception.

IV

Mind, also like other sense-organs, is an object perceived by another. This is indicated in the following sloka:—
4. Consciousness illumines (such other mental states as) desire\(^1\), determination\(^2\) and doubt, belief\(^3\) and non-belief, constancy\(^4\) and its opposite, modesty, understanding, fear and others,\(^5\) because it (Consciousness) is a unity.

\(^1\) Desire—Desire for the satisfaction of sensual pleasure.

\(^2\) Determination—Determining the nature of objects directly perceived by a sense-organ.

\(^3\) Faith—Faith in the result of Karma and the existence of God.

\(^4\) Steadiness—The mental power which sustains a man even while he is physically or otherwise tired.

\(^5\) Others etc.—Other states or functions of the mind are enumerated in the Aitareya Upanishad (3-2).

The list of the states or functions of the mind has been adopted from Brhadāraṇyaka Upanishad (1-5-3).

V

That the mind undergoes all these changes is known to all. Because of its changeable nature, the mind is an object of
perception and Consciousness is the perceiver. This is because all these changes are perceived by Consciousness. Consciousness perceives all these states because it is a unity. These states, though distinct in nature, become unified in Consciousness or Self.

नेदेिति नास्तमेलेवेा न द्रवद्वि याति न क्षयम्।
स्ववं विभास्यथान्यानि भास्येत्त्वाधवं विना॥५॥

एशा This (Consciousness) न उदेिति does not rise न अस्तम् एिि does not set द्रवद्वि तिः increase न याति does not undergo क्षयं decay न (याति) does not undergo क्षयं of itself विभास्य शििes अथ on the other hand विना without साधनं aid (of other means) अन्यानि other objects भास्येवि illumines.

5. This Consciousness¹ does neither rise² nor set³. It does⁴ not increase; nor does it suffer decay. Being self-luminous, it illumines everything⁵ else without any other aid.

¹ Consciousness—It is the eternal Witness of all internal changes.

² Neither rise—'Rising' means birth, i.e., coming into existence of an entity previously non-existent. This cannot be predicated of Consciousness as it is the Witness of even previous non-existence. Otherwise no one will be aware of such non-existence. All entities from the empirical ego to the gross object perceived have a previous non-existing state, because their appearance and disappearance are cognized by consciousness.
3 *Set*—‘Setting’ means disappearance of an existing entity, *i.e.*, its becoming non-existent again. This state, though possible for relative entities, cannot be predicated of Consciousness. No disappearance or destruction can be cognized without a conscious Witness.

4 *Does not etc.*—Every perceived entity of the empirical world possesses six characteristics, *viz.*, birth (जन्म), existence (अस्तित्व), growth (ब्रद्धि), change (विपरिषम), decay (अपशय) and destruction (नाश). But Consciousness has none of the characteristics of a perceived entity. By negating birth and decay, the four other characteristics are also negated in Consciousness. Growth and decay are only possible for those entities which have parts. But Consciousness is without parts.

5 *Everything else*—All perceived entities. Comp. “तेने भान्तू अनुभानि सवं तथ्य भासा सत्तमिदं विभाति” “It shining, all else shines” (*Katha Upanishad* 5-15). It is because there is nothing else to illumine the Ātman: it is self-luminous.

VI

चिन्ह्यावेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।
एकाहंकारितया स्यादंतःकरणश्रपिणी || ६ ॥

बुद्धौ in the Buddhi (intelligence) चिन्ह्या reflection of Consciousness आवेशत: on account of entering भानं appearance (of specific knowledge) भवति happens थी: intelligence (understanding) तु and द्विधा of two kinds स्थिता is एका one आहंकारित: egoity स्यात् is अन्य other अंतःकरणश्रपिणी of the nature of mind (mental faculties).
6. Buddhi appears to possess luminosity\textsuperscript{1} on account of the reflection of Consciousness in it. Intelligence (Buddhi)\textsuperscript{2} is of two kinds\textsuperscript{3}. One is designated egoity (अहंकारितः), the other as mind (अंतःकरणः).

\textsuperscript{1} \textit{Luminosity}—The Conscious Self (प्राणित्व), though self-luminous, has no manifestation, because from the absolute standpoint there is no other object which can be manifested by Consciousness. But on account of the superimposition of ignorance (अविचार) a modification appears known as mind (अंतःकरणः) which though insentient (जड़) (being the product of अविचार) appears as conscious on account of the association of consciousness or Atman with it. The Atman appears as Buddhi when associated with Antahkarana. The Buddhi, on account of its association with Consciousness, appears to be endowed with agency, will etc.

\textsuperscript{2} \textit{Buddhi}—Buddhi or Dhīh or intelligence is the internal organ which is subject to various modifications. The modification which makes and endows it with agency etc., is known as Ahamkṛti or Ahamkāra or egoism. Another modification is known as memory consisting of various faculties by means of which external objects are perceived. The Buddhi, by itself, is insentient (जड़). But its appearance as subject, object and the means of perception is possible on account of the reflection of Consciousness (चित्तः) in it. This reflection endows Buddhi with the power of perceiving objects.

\textsuperscript{3} \textit{Two kinds}—When Consciousness is reflected in Buddhi it undergoes two main modifications. These are the ego and the mind. The ego implies a subject (अहंकार) as well as its mind (अंतःकरणः). The inner organ, according to its different functions, is known
as volition and doubt (मनस्), determining faculty (बुद्धि) and the faculty of memory (चित्त).

VII

According to the first sloka, the eye and the mind have been described as seers with respect to their several objects of perception. But they are insentient. Therefore a doubt arises as to their power of cognition. This doubt is solved by the following sloka which says that though the mind etc. are insentient, yet on account of the reflection of Consciousness (चित्त्र) in them, they appear to be conscious. Hence knowledge of objects is possible for them.

 SMBH

तद्विकारतादल्म्याद्वेषेतनतामगात ॥ ७ ॥

In the opinion of the wise, the identity of the reflection (of Consciousness) and of ego¹ is like the identity² of the fire and the (heated) iron ball. The body³ having been identified with the ego (which has already identified itself with the reflection of Consciousness) passes for a conscious⁴ entity.

¹ एक्षे एक्षे
² एक्षे एक्षे
³ एक्षे एक्षे
⁴ एक्षे एक्षे
1 Ego—It is associated with the notion of subject.

2 Identity—In the case of a red-hot iron ball, fire and iron appear to be identified with each other. Similarly the reflection of Consciousness, coming in contact with ego, becomes completely identified with it and they cannot be separated from each other. This reflection of Consciousness which identifies itself with the insentient Ahamkāra is what is known as Jīva or embodied being.

3 Body—Which is otherwise inert and insentient.

4 Conscious entity—That is, movement etc. are ascribed to the body on account of this identification. Consciousness (साश्चात्यचन्दन्य) imparts the appearance of sentiency to all objects from egoism to the gross body, because it is the innermost essence of all. The body includes the places where the sense-organs are located. Therefore there is no separate identification with the sense-organ.

VIII

Now is described the nature of the identification of Ahamkāra with different entities:

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिश्च! ।
सहजं कर्मजं आतिजन्यं च त्रिबिधं कमात्॥ ८ ॥

अहंकारस्य of the ego तादात्म्यं identification चिच्छाया वेदसाक्षिश्च: with the reflection of Consciousness, body and Witness कमात र espectively सहजं natural कर्मजं due to past Karma आतिजन्यं च and due to ignorance त्रिबिधं of three kinds (भवतिइश).

8. The identification of the ego\(^1\) with the reflection of Consciousness, the body and the
Witness are of three kinds, namely, natural, due to (past) Karma, and due to ignorance, respectively.

1 **Ego**—See ante. sloka 6.

2 **Natural**—The moment the reflection of Consciousness and the ego (Ahamkāra) come into existence, they become identified with each other. The ego manifests itself under the influence of this reflection. Therefore this identification is called natural or innate. The experience resulting from this identification is, “I know” (अहं जानामि).

3 **Karma**—The ego identifies itself with a particular body according to its past acts, virtuous or otherwise. Birth in a particular body is always determined by Karma. The experience resulting from this identification is, “I am man” (अहं मनुष्यः).

4 **Ignorance.**—Ignorance of the real nature of Consciousness is called here अंति (delusion) which is without beginning and cannot be described as ‘Real’ or ‘Unreal’. This identification of the Ahamkāra (ego) with the Witness (साश्चात्तन्य) is based only upon ignorance (अंति). This identification can be removed only by knowing the real nature of Consciousness. The experience resulting from this identification is, “I am or exist” (अहमस्मि).

IX

How the different identifications of the Ahamkāra come to an end is thus described:

संबंधिःपृद्वसतोनानि निद्रशिस्तसहजस्त तु ।
कर्मक्षयात् प्रबोधाच्छ निवेदते कमादुभे || ९ ||
9. The mutual identification of the ego and the reflection of Consciousness, which\(^1\) is natural, does\(^2\) not cease so long as they are taken to be real. The other\(^3\) two identifications disappear after the wearing\(^4\) out of the result of Karma and the attainment\(^5\) of the knowledge of the highest Reality respectively.

\(^1\) Which etc.—The moment the ego (अहंकार) and the reflection of Consciousness come into existence they identify themselves with each other.

\(^2\) Does not etc.—That is, they can never separate themselves from each other so long as they are taken to be real. It is like the reflection of the sun in the water in a pot. The reflection can never separate itself from the water. The reflection disappears only when the water pot ceases to be.

\(^3\) Other two.—The identifications of the ego with the body and the Witness (साश्ची).

\(^4\) Wearing out etc.—The identification of the ego with the body is due to the past Karma whose effect is seen in this body that lasts till the Karma continues to produce its effects. But when the body comes to an end owing to the complete wearing out of the effects of Karma its identification with the ego automatically
ceases. This phenomenon is also observed at the time of swoon and deep sleep when the effects of Karma are temporarily suspended.

5. *Attainment etc.*—The identification of the ego with the Consciousness (साक्षात्तत्त्व) is due to error (अवति) which is destroyed only by the attainment of Knowledge. Knowledge (ज्ञान) destroys ignorance (अज्ञान) and its effects. Ahamkāra or the ego is the effect of ignorance. Therefore it is also destroyed by Knowledge. Hence Ahamkāra can no longer identify itself with the Witness after enlightenment, when it disappears in Brahman.

The three kinds of identification described above disappear simultaneously when the Jiva realizes itself as Brahman.

X

Now is described the world-bound nature of the Ātman as well as its associations with the three states, which are possible only when the ego identifies itself with the body:

अहंकारलये यसौ भेदेऽहोप्यचेतनः ।
अहंकार विकासार्थभस्मस्वस्तु जागरः ॥ १० ॥

यसौ in deep sleep अहंकारलये when (the thought of) ego disappears देहः the body अवि also अवेतनः unconscious भेदः becomes अहंकार-विकासार्थः the half manifestation of the ego ख्यः dream (भवति is) तु but सर्वः full (manifestation) जागरः waking state (भवति is).
10. In the state of deep sleep, when (the thought of) ego disappears the body also becomes unconscious. The state in which there is the half manifestation of the ego is called the dream state and the full manifestation of the ego is the state of waking.

1 *Disappears*—The ego merges itself in the causal ignorance which is characterised by the non-apprehension of empirical objects. This state in which there is no perception of duality is called the state of deep sleep. The ego in this state does not identify itself with the body. The result of past Karma, then, is not noticed. Therefore we become unconscious of our body in that state. Comp. "अंधः सचनानः भवति विद्वः सचनविद्वः भवति उपतापी सचनुपतापी भवति" (छ. उ. ८-४-२). "(Therefore he who has crossed that bank) if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted."

2 *Dream state*—In the dream state the ego does not perceive any object external to itself. The seer, the objects seen and the act of seeing which constitute the dream experiences are only the mental modifications of the ego. Compare—

"न तत्र रथ न रथयोगानं रथतामो भवति" (ब्रु. उ. ४-३-१०)

"There are no (real) chariots in that state, no horses, no roads (but he himself creates chariots, horses and roads)." The dream experiences, though they appear during the dream state as outside the body of the seer, are known to be only modifications of the mind from the standpoint of the waking state. Therefore from the waking standpoint the dream state is only a partial manifestation of the ego.

3 *Full manifestation*—In the waking state the ego experiences the gross external objects by means of its
internal organs. The ego and the non-ego which constitute the entire world of experience are both cognized in the waking state. In dream it is the mind alone of the sleeper which appears both as the ego and the non-ego. Therefore the full manifestation of the experience covering both ego and non-ego is seen only in the waking condition.

XI

How the experiences of the waking and dream states are but the modifications of mind is described now:

अन्तःकरणश्रद्ध चित्तिच्छायायमागता ।
वासना: कल्पयेत्त्वंबोधेष्वैविषण्यान्वितः॥ १ ॥

अन्तःकरणश्रद्धा the inner organ that is nothing but a modification (श्रद्ध:) चित्तिच्छायायम् identity with the reflection of Consciousness आगता having attained ख्यातिः in dream वासना: ideas कल्पयेत् imagines बोधे in the waking state अश्रेष्ठ: with respect to the sense-organs बहि: external विषयान् objects कल्पयेत् imagines.

11. The inner¹ organ (mind) which is itself but a modification (श्रद्ध:) identifying² itself with the reflection of Consciousness imagines (various) ideas³ in the dream. And the same inner organ (identifying itself with the body) imagines⁴ objects external to itself in the waking state with respect to the sense-organs.

¹ Inner organ—This comprises mind (मनस्), mind-stuff (चित्), intellect (बुद्धि:) and egoism (अहंकार:).
Identify—It is like the identification of the heat (fire) with the iron ball.

Ideas—The ideas of the ego and the non-ego as well as their mutual relationship.

Imagines—We remember our dream experiences in the waking state. The dream experiences which have the same nature as the waking ones are known to be internal only in the waking state. The waking experiences are also mere ideas or thoughts of the perceiving mind.

XII

The real nature of the inner organ (अन्तःकरण) is thus described:

मनोश्चक्तुपादानं लिंगेमेकं जड़त्तमकं ।
अवश्यात्रयमन्वेति जायते ग्रीयते तथा ॥ १ २ ॥

मनोश्चक्तुपादानं the material cause of mind and egoism एकं one जड़त्तमकं of the nature of insentieny लिंगे subtle अवश्यात्रयं the three states अन्वेति attains तथा similarly जायते is born ग्रीयते dies.

12. The subtle body which is the material cause of the mind and egoism is one and of the nature of insentienty. It moves in the three states and is born and it dies.

Subtle body—This is the same as the Antahkarana and is called lingam, because it enables the Jiva or the embodied being to realise Brahman. This subtle body has been described in other Vedantic texts as composed of seventeen parts, viz., five organs of perception, five organs of knowledge, five modifications of prana, mind (मनस्) and intellect (बुद्धि).
One—The subtle body (क्रियां) and the Antahkarana are really one and identical, though from the empirical standpoint they appear as different. Like the water and the wave the Antahkarana (अंतःकरण) and the ideas which manifest themselves as powers of knowledge and activity (ज्ञानशक्ति and क्याशक्ति which are only व्रत्ति or the modifications of the mind) are identical.

Nature etc.—It is because the Antahkarana is the modification of the Avidyā which is of the nature of insentience. It appears as sentient on account of its identification with the reflection of Consciousness (चिदाभास:).

Moves etc.—The identification with the three states as well as birth, death etc. can be predicated of the ego only and not of Ātman or Self who is unassociated with these conditions.

XIII

The existence of the material world is a matter of indubitable experience. The question arises, what is its cause? Brahman, which is beyond all causal relations, cannot create it. Therefore the scriptures postulate Māyā as the cause of the appearance of the universe. This Māyā is extremely illusive. It cannot be described either as real or unreal.

The best way to describe Māyā is to explain its two aspects, which is done in the following sloka:—

शाक्तिद्वयं हि मायाया विशेषपात्रतिश्रृंखला ।
विशेषशक्तिसिद्धादि ब्रह्माण्डां जगत्त्वजेव ॥ १३ ॥
Māyā: of Māyā बिश्वमेघाः of the nature of projecting (creating) and veiling शक्तिहृद्यं two powers हि without doubt (अति exists) बिश्वमेस्ति: projecting power जिज्ञासा ब्रह्माण्डान्तं from the subtle body to the (gross) universe जगत् world स्वेत creates.

13. Two powers, undoubtedly, are predicated of Māyā, viz., those of projecting¹ and veiling. The projecting power creates everything from the subtle² body to the gross universe.

¹ Projecting—This leads one to think of the pure and attributeless Ātman to be Viswa, Taijasa and Prājna, associated with the experiences of waking, dream and deep sleep. It is, again, under the influence of this aspect of Māyā that the non-dual Brahman appears as the manifested manifold.

² Subtle body—This body consists of seventeen parts. See ante, sloka 12.

XIV

From the relative standpoint, Brahman is pointed out as the cause of the universe because the mind seeks a cause. That Brahman is, really speaking, not the cause, can be seen from the following sloka which describes the true nature of creation:

सूक्ष्णोन्म ज्ञातस्ये सचिदानंदवस्तुनि ।
अभ्र्षैः फेनादिवत्सर्वेनांसुभापसारणा ॥ १४ ॥
of the nature of Brahman in the entity which is Existence-Consciousness-Bliss in the ocean like foams etc. the manifesting of all names and forms creation is called.

14. The manifesting\(^1\) of all names\(^2\) and forms\(^3\) in the entity\(^4\) which is Existence-\(^5\)Consciousness-Bliss and which is the same as Brahman, like\(^6\) the foams etc. in the ocean, is known as creation.\(^7\)

\(^1\) Manifesting—This manifestation is due to the projecting power of Māyā which is potential in Brahman from the causal standpoint.

\(^2\) Names—By which things are designated.

\(^3\) Forms—That which is expressed by a name. Both names and forms are mere forms of thought as can be understood by the analysis of names and forms experienced in dream, which are nothing but the modifications of the mind.

\(^4\) Entity—Reality is not a void or negation as the Buddhists contend. The appearance of the manifold cannot be based on an Absolute negation. In empirical experience, every appearance has a positive substratum. The illusion of names and forms appears from, and disappears in, Brahman.

\(^5\) Existence etc.—These are not positive attributes of Brahman, which cannot be described by word or thought. Words etc. can describe only what is perceived in the perceptual world.

\(^6\) Like etc.—This illustration is for the purpose of showing the indescribable nature of creation. Foams, waves, bubbles etc. are not separate from the ocean, because all these are made of the same stuff
as water. Again, they are not identical with the ocean, because we do make a distinction between the ocean and the waves, etc. Similarly the manifested manifold is not separate from Brahman, as the Sruti says, because no separate universe can be conceived of, which, according to the Sruti, is not of the nature of Existence-Consciousness-Bliss. Again, from the Sruti we know Brahman as separate from the world, which we perceive to be gross, solid, extended in time and space, etc. This appearance of the universe as separate from Brahman is due to Māyā.

_Vedānta_ explains the origin of the universe by saying that it is the unfolding of Brahman through Its inscrutable power, called Māyā. As the rope appears in the form of the snake, or as the ocean appears in the form of foams, waves etc. or as the sleeping man appears to be living in a dream world, so also Brahman appears in the form of the world. From the causal standpoint, Brahman is both the material and efficient cause of the world.

**XV**

Now is described the veiling power of Māyā:

अन्तर्ग्रहस्त्वयोभेंद्र बहिष्क्ष ज्वालसर्गे: ।
आशुरण्यपरा शक्तिस्सा संसारस्य कारणम् ॥ १५ ॥

अपरा शक्ति: the other power (of Māyā) अन्तः within दक्ष्णस्यो: (भेंद्र) (the distinction) between the seer and the seen (objects) बहि: outside व also ज्वालसर्गे: (भेंद्र) (the distinction) between Brahman and the created universe आशुरण्यति conceals सा this power संसारस्य of the phenomenal universe कारण cause (भवति is).
15. The other\(^1\) power (of Māyā) conceals the distinction between the perceiver\(^2\) and the perceived objects\(^3\) which are cognized within the body as well as the distinction between Brahman\(^4\) and the phenomenal\(^5\) universe which is perceived outside (one's own body). This\(^6\) power (शक्ति) is the cause of the phenomenal universe.

\(^1\) Other power—It is known as the Āvarana Śakti (the veiling power) of Māyā.

\(^2\) Perceiver—The Witness (साक्षी) which is the cause of the immediate perception of "I" (see ante, sloka 1). It considers itself as the enjoyer etc. by identifying itself with the gross and the subtle body. Really speaking, it is the relationless Ātman.

\(^3\) Objects—It includes everything from the empirical ego to the gross body. The Sākshin is distinct from the perceived objects. But the veiling power of Māyā does not enable us to see the distinction and therefore the Sākshin appears to have identified itself with the empirical ego, mind, sense-organs etc.

\(^4\) Brahman—Brahman is said to be of the nature of Existence-Consciousness-Bliss. But through the veiling power of Māyā It seems to have identified Itself with names and forms and thus appears as objects of enjoyment.

\(^5\) Phenomenal—This is a mere appearance like that of silver in the mother-o’-pearl.

\(^6\) This etc.—From the highest standpoint there is neither creation nor dissolution. Non-dual Brahman alone is and always exists. The appearance of the manifold is due to the veiling power of Māyā which conceals the real non-dual nature of Brahman and
presents the appearance of the variegated universe. It is just like perceiving dream objects with which the sleeper at that time is in no way connected. From the subjective standpoint a man becomes a world-bound creature on account of the identification of the seer with the mind, sense-organs etc. (object). Ignorance of the distinction between the subject and the object is the cause of one’s sufferings in the world.

Though it is a custom with the Vedantic writers to describe the veiling power (Āvarana Śakti) as prior to the projecting power (Vikshēpa Śakti), the author of this treatise makes here a departure. Strictly speaking, the Āvarana Śakti cannot be said to precede the Vikshēpa Śakti or vice versa. For, the effects of both are seen simultaneously. One cannot be conceived of without the other.

XVI

That Māyā is the cause of the appearance of the universe has already been stated. The question now arises: what is the nature of Jiva who suffers by the law of transmigration? It is the illusory characteristic of the universe that is described below with a view to discuss later on the real nature of Jiva:—

साक्षिण: पुरतो भाति लिंग देहेन संयुतम् ||
चित्रिच्छाया समावेशाजीवस्त्याद्वैवाहरिनः || १६ ||

साक्षिण: of the Witness, पुरतः in immediate proximity लिंग the subtle body देहेन with the (physical) body संयुतं related भाति shines. (That subtle body) चित्रिच्छायासमावेशात् on account of its
being affected by the reflection of Consciousness.

16. The subtle body (Lingam) which exists in close proximity to the Witness (Sākshin) identifying itself with the gross body becomes the embodied empirical self, on account of its being affected by the reflection of Consciousness.

Empirical self—It is that which thinks itself as the agent, enjoyer etc. It is this Jiva that appears to die and be reborn etc. But the Sākshin or Âtman is birthless, deathless, immutable and without attributes.

XVII

A doubt arises here. The embodied self is unreal and hence liberation is not possible for it. Again the Sākshin is ever free; therefore no liberation is necessary for it. There is no third entity for whom the scriptures, pointing to liberation, can be prescribed. Therefore scriptures become futile. The following stanza removes this doubt by showing that the idea of the embodied self is falsely superimposed upon the Sākshin or the Witness.

अस्य जीवत्मारोपात्साक्षिष्यप्यवभासते ।
आद्रतो तु विनिमयानं भेदे भातेदपयाति तत् ॥ १७ ॥

अस्य of this (the empirical self) जीवत्मां the nature of being a Jiva आद्रतो through superimposition साक्षिष्य in the Sākshin अभि also अवभासिते
appears आसन्न of the veiling power तु but विनद्धावन्य by the annihilation, भेदः the difference माते having become clear तत् that (the idea of being Jiva), अपवाचः disappears.

17. The character of an embodied self appears through false superimposition in the Sākshin also. With the disappearance of the veiling power, the distinction (between the seer and the object) becomes clear and with it the Jiva character of the Sākshin (Witness) disappears.

1 False superimposition—This is due to the projecting powers of Māyā.

2 Sākshin—Thereby the Witness appears as the world-bound Jiva.

3 Also—Though the Sākshin is ever free from all taint of worldliness.

4 Distinction—Through Knowledge one realizes that the Sākshin is ever free from worldliness and is the eternal seer and all other ideas, from the empirical ego to the body, are mere objects and hence negatable.

5 Disappears—This is possible only through Knowledge which one acquires from the study and the understanding of the scriptures. Hence scriptures are not futile.

XVIII

As in the case of the subject itself the Sākshin, through false identification, appears to have become the Jiva, so also Brahman appears to be identified with the objective universe.
Similarly, Brahman, through the influence of the power that conceals the distinction between It and the phenomenal universe, appears as endowed with the attributes of change.

1. Similarly—As in the case of the Witness and the object, with reference to the individual self.

2. Power—The concealing power of Māyā (अवरणशक्ति).

3. It—The real nature of Brahman is that It is without attributes.

4. Attributes—The six attributes of the manifested manifold, viz., birth, existence, growth, change, decay and annihilation. Under the influence of Māyā, Brahman appears to possess these attributes and to be identified with the world.

XIX

When that veiling power is destroyed, the distinction between Brahman and the phenomenal universe becomes clear and then the changes etc. attributed to Brahman disappear.
In this case also आत्मातिनिशेष निःसारयोः भेदस्तयोक्तिकारस्यात्मजोऽन्यं ब्रह्मण काचित् ॥ १९ ॥

अत: अस्ति with the destruction of the veiling power ब्रह्मणगे भेदस्तयोऽर्थातस्तरी ब्रह्मण काचित् ततः therefore in the phenomenal universe विकारः change ख्यातं न न ब्रह्मण in Brahman काचित् ever (विकारः ख्यात change exists).

19. In this case also, the distinction between Brahman and the phenomenal universe becomes clear with the disappearance of the veiling power. Therefore change is perceived in the phenomenal universe, but never in Brahman.

1 In etc.—As in the case of the individual self.

2 With etc.—As the result of the knowledge of the non-dual Brahman.

3 Change etc.—Whose essential characteristics are birth, growth, decay etc.

In the foregoing stanzas we have seen, following the methods of agreement and difference, that the word "त्व " ("Thou" in the Vedic statement, "That Thou Art") indicates the Witness (Sākshīn) which is immutable and changeless and that the word "तत् " indicates Brahman which is unrelated to the phenomena. The attributes generally associated with "Thou" and "That" are mere appearances and hence unreal.
Now is shown the identity of "Thou" and "That":—

अति भाति प्रियं रूपं नामेत्येशपश्चकम् ।
आध्यात्मज्ञस्तः रूपं जगद्दृष्टं ततो द्वयः ॥ २० ॥

अति (it) exists भाति (it) shines (becomes cognizable) प्रियं (it is) dear रूपं form नाम name च इति अंशपश्चकं all these five aspects (characterize every entity). आध्यात्मज्ञस्तः the first three (are) रूपं characteristics of Brahma the next द्वयः two जगद्दृष्टं characteristics of the universe.

20. Every entity has five characteristics, viz., existence, cognizability,1 attractiveness,2 form and name. Of these, the first three belong2 to Brahma and the next3 two to the world.

1 Cognizability—That which makes one aware of the existence of an object.

2 Belong to etc.—These three characteristics correspond to Sat, Chit, and Ananda.

3 Next two—Names and forms are the chief characteristics of Māyā.

XXI

The meaning of the preceding sloka is made clearer in the following by the methods of agreement and difference:—

खबायवष्टामिजलोविषु देवतिर्येन्द्रारादिषु ।
अभिव्वास्साधिकांशणा: भिष्यते रूपनामानी ॥ २१ ॥
21. The attributes of Existence, Consciousness and Bliss are equally present in the Akāsha (ether), air, fire, water and earth as well as in gods, animals and men etc. Names and forms make one differ from the other.

1 Equally etc.—All objects such as a pot, a picture etc. have these common features. These are the universal characteristics.

2 Make etc.—We distinguish one object from another only by their names and forms. Names and forms are characteristics of the individual and hence relative. Even after the negation of names and forms, there exists the common substratum whose nature is Existence-Consciousness-Bliss (Absolute).

XXII

Thus following the methods of agreement and difference, we get the implied meaning of "तत्" ("That") and "तः" ("Thou") which points to the Satchidananda Brahman. Therefore Brahman is identical with the Jiva. But one should practise concentration (Samādhi) in order to strengthen this conviction. The methods of Samādhi are described below:—
22. Having become indifferent to name and form and being devoted to Satchidānanda, one should always practise concentration either within the heart or outside.

1 *Having etc.*—Names and forms are impermanent, because they appear and disappear. Though names and forms give the direct meaning (वाच्यार्थ) of “That” (तत्) and “Thou” (लं), yet they are negatable as found in deep sleep.

2 *Satchidānanda*—This is the implied meaning (लक्ष्यार्थ) of all objects. The characteristics of Existence, Consciousness and Bliss are universal and therefore they form the common features of the substratum of all objects comprehended by “That” and “Thou”. Therefore these aspects alone, being permanent, as distinguished from names and forms, are worthy of concentration.

3 *Concentration*—Concentration or Samādhi means the one-pointedness of the mind by which the student feels his steady identity with Brahman.

4 *Heart*—Heart is pointed out, for the facility of concentration, as the seat of Paramātman.

5 *Outside*—That is, concentration can be practised through the help of any external object, such as a
word, sound, image or any other symbol. These two modes of concentration are meant for different temperaments.

XXIII

Samādhi with its twofold division is described in the following seven stanzas. Concentration within the heart is described in the three following:

सबिकल्पो निर्विकल्पः समाधिहिन्द्रिविधो हृदि ।
हहयशब्दानुवेधेन सबिकल्पः पुनहिन्द्रिया ॥ २३ ॥

सबिकल्पः in which the ideas are present, निर्विकल्पः in which ideas do not exist हृदि (to be practised) within the heart समाधि: concentration हहति: of two kinds सबिकल्पः समाधि: concentration in which ideas are present हहयशब्दानुवेधेन according to its association with a cognizable object or with a sound (as an object) पुनः again हिन्द्रिया (are) of two kinds.

23. Two kinds of Samādhi to be practised in the heart (within one’s self) are known as Savikalpa¹ and Nirvikalpa.² Savikalpa Samādhi is again divided into two classes, according to its association with a cognizable object or a sound (as an object).

¹ Savikalpa—In this Samādhi, the practitioner concentrates his mind on Brahman without completely losing such distinctions as the knower, knowledge and the known. This is the initial step in the practice of concentration.
Nirvikalpa—In this Samādhi the practitioner makes himself free from all thought of distinctions, as the knower, knowledge and the known.

XXIV

Now is described the Samādhi (Sāvikalpa) in which concentration is associated with an object.

कामास्थित्वते द्वियास्तसाक्षित्वेन चेतनम् ।
ध्यायेद्वियास्तनुविद्यं समाधिसाक्षिकल्पः ॥ २४ ॥

चित्तम्: centred in the mind कामायन: desire etc. द्विया: (cognizable) objects चेतन् Consciousness तसाक्षित्वं as their Witness ध्यायेत् should meditate अर्थसं हि द्वियास्तनुविद्य: (is) combined with cognizable objects साक्षिकल्पः in which ideas are present समाधिः concentration.

24. Desire¹ etc. centred² in the mind are to be treated as (cognizable) objects. Meditate on Consciousness³ as their Witness.⁴ This is what is called Savikalpa Samādhi associated with (cognizable) objects.

¹ Desire—See ante, 4.

² Centred etc.—Because they are the modifications of the mind. They disappear with the disappearance of the mind as in deep sleep. Therefore, they have got nothing to do with Ātman.

³ Consciousness—It means Ātman, that is, the Witness of all these mental modifications.

⁴ Witness—Because of the presence of Ātman, the mind and its modifications are seen to be active.
Then the process of the meditation is this:—Whenever any thought appears in the mind, take it to be an object and be indifferent to it. But think of the Ātman as your real nature, eternal and permanent. The object which is an idea appears and disappears. This sort of concentration is always associated with an object of thought.

XXV

Now is described a higher kind of Savikalpa Samādhi, with which some sound (object) is associated:—

असंगस्वाचिदानंदस्वप्रभो दैत्यवजित: ।
अस्वा ति शन्दिविद्वृत्तं समाधिस्वाचिदल्पः || २५ ॥

(अहैं I) असंग: unattached सचिदानन्द: Existence-Consciousness-Bliss स्वप्रभ: self-luminous दैत्यवजित: free from duality अस्वा am इति अर्थ यह this शन्दिविद्व: (is) associated with words समाधिः Savikalpaka Samādhi.

25. I am Existence\(^1\)—Consciousness—Bliss, unattached,\(^2\) self-luminous\(^3\) and free\(^4\) from duality. This is known as the (other kind of) Savikalpa Samādhi associated with sound (object).

\(^1\) *Existence etc.—Sat, Chit and Ānanda are the natural characteristics of Ātman.*

\(^2\) *Unattached—Unrelated to Chitta or mind whose functions are seen as desire, volition etc. Ātman is also unattached to virtue and vice, weal and woe, (relative) knowledge and ignorance etc. Comp. “असंगो-ब्रह्म पुरुषः” “This Purusha is unattached.”*
5 *Self-luminous*—The existence of Ātman cannot be doubted even when the relative objects are absent as in deep sleep. Compare "अहं दृढः शृण्ं श्रोतु" (बृ. उ. ३-४-११) "न रघु द्रियारं परमेषः" (बृ. उ. ३-४-३). "(That Brahman) is unseen but seeing, unheard but hearing." "Thou couldst not see the Seer of sight."

4 *Free from etc.*—Nothing else exists besides the Ātman, because Ātman is one and without a second and it has no parts and it is not of the nature of insentience. Comp. "एकमवाहिनीयं" (छ. उ. ६-४-१). "He is, verily, one without a second."

While practising this concentration the practitioner thinks, "I am the Witness, the innermost Self". The object of his meditation is the non-dual Self free from the ideas of desire etc. which are foreign to Ātman. There is only a current of self-consciousness. This sort of concentration is called Savikalpaka as it is not free from ideas altogether. Such ideas as, "I am unattached," etc. are present in this Samādhi.

**XXVI**

Now is described the higher concentration free from all ideas whatsoever:—

स्वानुभूतिरसांवेशादू द्वयशवब्दावपेक्ष्यतु ।
निर्विकल्पस्माधिष्ठितस्यात्रिवात्स्थितदीपवत् ॥ २६ ॥

ब्रुः but स्वानुभूतिरसांवेशात् on account of complete absorption in the bliss of realization of the Self द्वयशवब्दां both the perceived objects and sounds उपेक्ष्य being indifferent to निवास्थितदीपवत् like a flame in a place free from wind, निर्विकल्पः समाधि: absorption free from (subject-object) ideas स्वात् is.
26. But\(^1\) the Nirvikalpa Samādhi is that in which the mind\(^2\) becomes steady like the (unflickering flame of a) light kept in a place free from wind and in which the student becomes indifferent to both\(^3\) objects and sounds on account\(^4\) of his complete absorption in the bliss of the realization of the Self.

\(^1\) But—The Nirvikalpa Samādhi is here distinguished from the Savikalpa Samādhi as described in the foregoing slokas.

\(^2\) Mind etc.—Through the constant practice of the Savikalpa Samādhi, mind becomes free from all distractions which is the result of attachment to sense-objects. Therefore he, then, becomes competent to practise Nirvikalpa Samādhi in which the mind becomes steady like the unflickering flame of a candle kept in a windless place. Compare—

\"ग्रथा दृषो निवासत्थो नेह्नते सौप्पा स्मृता ।

योगिनो यताचित्तं गुजलो धात्मात्मनः ॥ (गात्रा ६. १९)\"

\"As a lamp in a spot unsheltered from the wind, does not flicker,—even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.\"

\(^3\) Both etc.—These are associated with concentration in the Savikalpa Samādhi. Desires etc. are the cognizable objects and \"I am unattached\" etc. are sound (objects) or ideas.

\(^4\) On account etc.—The word Anubhūti, in the text, means \"Highest Consciousness\" or \"Self\". Comp.

\"महामुद्रिजगन्माया चिन्ताभितत्तंतममभि तमू ॥\" (हस्तिसिद्धि, ७८)
"I bow to that innermost (Subjective) Self, birthless, incomprehensible, infinite, the embodiment of Bliss and the background of the World, created by Mahat etc. and painted by ignorance (Māyā)."

The word 'Rasa' means the Supreme Self or the nature of the Highest Bliss. Comp. "रसो वैसः। रस-ह्यवायं लह्वानन्दी भरवति" (२. २०-६१). "He is the Rasa, flavour, for only after perceiving a flavour can any one become blessed."

The word Āvesa means complete absorption. Or it may mean the 'manifestation' of the Supreme Bliss in the heart as the index of success in the Savikalpa Samādhi. Another meaning of the word is 'coming' (प्रवेश) from all directions (अन्न) of bliss. Still another meaning is the 'possession' i.e. the practitioner becomes possessed, as it were, by the bliss of self-realization and can no longer control himself.

The Nirvikalpa Samādhi is the highest kind of concentration in which the practitioner realises his real Self. In this Samādhi the functions of the mind are stopped and the practitioner experiences the Highest Bliss. Compare—

"प्रशांतगतिकं चित्तं परमानन्द्वीपकम् ।
असंप्रज्ञात्मामायं समाधियोऽवनां प्रियः॥" (सुक्तिकोपनिषत्, ७-६४)

"The mind, with the utter quiescence of modifications conferring upon one Supreme Bliss, is said to be Asamprajñāta Samādhi that is dear unto the Yogīs."

This Samādhi is characterized by the absence of the knowledge of the subject-object relationship. Apparently it is like that state of calmness and tranquillity which pervades a stone, because in the
Nirvikalpa Samādhi the mind stops its functioning. But it should not be mistaken for stupor or deep sleep in which state alone one experiences absence of duality. The difference between deep sleep and Nirvikalpa Samādhi is that in the former state there is no knowledge of Self, but in the latter there exists no feeling of not knowing the Self, because in the Nirvikalpa Samādhi one becomes identified with the ever-Conscious Ātman. Compare—

“संश्यात्सर्वसंश्यत्वः यथा शिलंतरिका स्थितिः।
जात्वनिनिर्विविषुक्ता सा ख्रुपस्थितिः स्मृताः॥”

(वासिष्ठरामायण, उत्पत्तिप्रकरण, ११३-९)

“The state in which all desires completely disappear which is (quiescent) like the interior of a stone, but which is not characterized by swoon or deep sleep is admitted as the real nature of Ātman.”

Nirvikalpa Samādhi which is identical with the Highest Knowledge can be attained only as a result of discrimination between the real and the unreal. After this discrimination, the student becomes indifferent to everything of the relative world. Comp. तत्परं पुरुषवत्तिक्षुविवृत्तिःम् (Pāñjāla Śutra, Samādhi Pāda, 16). “That is extreme non-attachment, which gives up even the qualities and comes from the Knowledge of (the real nature of) the Purusha.”

This Samādhi is possible only for him who has become established in complete renunciation. Comp. “तीबन्वेत्तायामात्वः।” (समाधिविध:;) (पा. सू., समाधिविध: ७१).

“Success is speedy for the extremely energetic.”

In this Samādhi one becomes free from all thoughts or ideas but infilled with Supreme Bliss. Compare—

“अन्तःक्रान्तः सदृशः श्वस्त्रयक्ष्मी इवांबरे ।
अन्तःपूर्णः बहिःपूर्णः पूर्णक्ष्मी इवांबरे ॥

(वासिष्ठरामायण, निर्वाणपूर्णप्रकरण, १२६-६८)
"It is just like an empty pitcher placed in the sky, having nothing inside and outside; and again; it is just like a full pitcher placed in the sea, full (of water) both inside and outside.

XXVII

By the practice of Samādhi described above the practitioner realises his own Self which is of the nature of Existence-Consciousness-Bliss. But this concentration can also be practised with the help of any object in the external world. By such concentration one can realise the nature of Brahman and creation. Brahman and Self are identical:—

हृदीव बायदेशेडिपि यस्मिन्कस्मिन्थ्व वस्तुनिः ।
समाधिराजस्तन्मात्राचारमुप्युपवकृत्ति: ॥ २७ ॥

हृदीव as in the heart बायदेशेडिप in the external region as well यस्मिन्कस्मिन्थ्व वस्तुनिः in any object whatsoever आय of the first kind समाधिराजस्तन्मात्राचारमुप्युपवकृत्ति: the separation of names and forms.

27. The first¹ kind of Samādhi is possible with the help of any external² object as it is with the help of an internal³ object. In that Samādhi the name and form are separated⁴ from what is Pure Existence⁵ (Brahman).

¹ First kind etc.—i.e. the Savikalpa Samādhi with the help of an object (हस्याद्विद्वः).
2 External—By concentration on such external objects, as the sun etc.

3 Internal etc.—Such as desire etc.

4 Separated—Names and forms on account of their appearance and disappearance are negatable. This is done by concentration on the Satchidānanda factor of an entity.

5 Pure Existence—The Existence aspect of an object can never be negated.

We have seen in the 24th stanza that concentration can be practised with the help of an object perceived internally. Similar concentration can be practised with the help of an external object also. Every object, as we have seen, has three unchangeable aspects, namely, Existence, Visibility, and Attractiveness. The two other changing aspects are names and forms. The practitioner should concentrate his mind on Pure Existence which is the same as Brahman and dissociate himself from the changing aspects of name and form.

XXVIII

Now is described the other kind of Savikalpaka Samādhi (शब्दानुविद्ध) associated with sound (object) to be practised with the help of an external object:—

अखंडेकरसं वस्तु सचिदानन्दलक्षणम् ।
इत्यविचिछिन्नचित्तेतं समानिर्मययो भवेत् ॥ २८ ॥

अखंडेकरसं of the same nature (always) and unlimited (by time, space etc.) सचिदानन्दलक्षण characterised by Existence-Consciousness-Bliss (यत्) वस्तु entity (तदेव ब्रह्म that is Brahman) इति
28. The entity which\textsuperscript{1} is (always) of the same nature and unlimited (by time, space etc.) and which is characterised by Existence-Consciousness-Bliss, is verily Brahman. Such uninterrupted reflection is called the intermediate\textsuperscript{2} absorption, that is, the Savikalpaka Samādhi associated with sound (object).

\textsuperscript{1} Which is etc.—Which remains the same, that is, immutable in the past, present and future and which is not limited by time, space etc.

\textsuperscript{2} Intermediate—Because it is superior to the Samādhi described in the foregoing Sloka and inferior to the Nirvikalpa Samādhi.

This Samādhi is similar to the one described in Sloka 25. The only difference is that it is associated with an external (objective) idea whereas the other one is associated with an internal (subjective) idea.

XXIX

Now is described the Nirvikalpaka Samādhi which can be practised by following the objective method:—

सत्तत्रभीभवो रसास्वादातृतीयः पूर्ववन्मतः ।
प्रतिस्माधिभिष्ण्डभिन्नेनेकालं निरंतरम् ॥ २९ ॥

रसाखादात् from the experience of Bliss
सत्तत्रभीवः insensibility (to external objects)
पूर्ववत् as in the previous instance तृतीयः (समाधि:)

\textsuperscript{1} आवेचिन्तन्ता such uninterrupted reflection मध्यम: middle, समाधि: concentration भेदत is.

\textsuperscript{2} अन्तर the intermediate
the third kind of Samādhi भवतः described (पंड्द- तानि by the teachers) एवः षड्भिः समाधिभिः by the help of these six kinds of Samādhi लिर्नतरं always कालं time नयेत् should spend.

29. The insensibility¹ of the mind (to external objects) as² before, on account of the experience³ of Bliss, is designated as the third kind of Samādhi (Nirvikalpaka). The practitioner should uninterruptedly⁴ spend his time in these six⁵ kinds of Samādhi.

¹ Insensibility—This shows that the mind is completely absorbed in the contemplation of Brahman.

² As before—As in the case of Samādhi described in the twenty-sixth Sloka; here also the practitioner attains the Nirvikalpaka Samādhi by merging the entire illusory phenomena in Brahman and by being indifferent to the manifested manifold (दृष्य) and such ideas as ‘‘indivisible’’ (अनेकंडः), of the same nature (एक्रसः) etc. Concentration becomes steady like the unflickering flame of a candle in a place free from wind.

³ Experience etc.—This bliss is due to the knowledge of Brahman whom the scriptures describe as an entity of Bliss. The Self (subject) is identical with Brahman. In the subjective concentration, the Self which is the Witness of all mental modifications is identical with Brahman. Otherwise such concentration, without a substratum, becomes a mere mental abstraction and ends in nihilism. Again, in objective concentration, Brahman, the unchanging entity in all perceived objects, because of its all-pervasive nature, is identical with the Self (subject). As the knowledge of Brahman is associated with bliss so also the knowledge of Self is accompanied by Bliss Eternal.
Uninterruptedly—This Samādhi should be practised uninterruptedly for a long time. Then only can the practitioner be firmly established in supreme knowledge. Cf. (सत्व) “दीर्घकालनैरंतर्षत्तारसेवितोहदभूमि” (पा. सू., समाधिवादः, ७४). “It becomes firmly grounded by long, constant efforts with great love (for the end to be attained).”

Six—That is, three subjective and three objective.

As a result of the constant practice of Samādhi, described above, it becomes subsequently quite natural and spontaneous. Then the student realises Brahman everywhere.

देहाभिमाने गठिते विज्ञाते परमात्मनि।
यत्र यत्र मनो याति तत्र तत्र समाधयः॥ ३० ॥

देहाभिमाने the attachment to the body गठिते with the disappearance of परमात्मानि the Supreme Self विज्ञाते (वाति) with the realization of यत्रवत्र to whatever objects मनः mind याति goes तत्रतत्र there समाधयः absorptions (समन्ति are).

30. With the disappearance of the attachment\(^1\) to the body and with the realization of the Supreme Self, to whatever object\(^2\) the mind is directed one experiences Samādhi.\(^3\)

\(^1\) Attachment etc.—On account of such attachment to body, a being feels that he is a man, a Brahmin, a so and so, etc. Following the process of enquiry laid down in Vedānta, the student realises that all
internal entities from the empirical ego to the body are only objects and the subject (Self) is the Witness. Therefore, he ceases to identify himself as attached to the objects, knowing that appearance and disappearance are their inevitable nature. Similarly, by an analysis of the external world he realises that Brahman is the only permanent entity in the universe, while names and forms are changing phenomena. Therefore the practitioner becomes indifferent to the internal and external objects and fixes his mind on Brahman which is identical with the Self.

2 *Objects*—As perceived by the senses.

3 *Samādhi*—That is, as a result of constant practice of Yogic Samādhi, as described above, for a long time and with the help of the knowledge of Truth, the practitioner realises all objects, internal and external, as Brahman. Even the names and forms which appear to the ignorant as devoid of reality are looked upon by the Jñāni as ever existent Brahman. He sees everywhere Brahman only. The knowledge of Brahman which is at first attainable by effort becomes, later on, quite spontaneous and natural.

XXXI

Now is described the result of this supreme realization in the language of the *Mundaka Upanishad* (2-8):

भिहते हृदयग्रंथि: छिद्धेते सर्वसंशया: ।
क्षीयते चास्यकर्मणि तस्मिन्देष्य परावे ॥ ३१ ॥

tasmān paravē Him who is high and low हृदेषे by beholding हृदयग्रंथि: fetters of the heart भिहतें is broken सर्वसंशया: all doubts छिद्धेते are solved
31. By beholding Him who is high and low, the fetters of the heart are broken, all doubts are solved and all his Karmas (activities and their effects) wear away.

1 By beholding Him—that is, by realising Brahman throughout the manifested manifold.

2 Who is high and low—The word high (पर) signifies Brahmā, what is known as cause of the universe. The word low (अपर) signifies the universe etc. which are the effects. It is the non-dual Turiya Brahman alone that exists everywhere, both in the cause and in the effect.

3 Fetters etc.—This denotes ideas of agency etc. which are falsely superimposed on the Self. This is due to ignorance.

4 All doubts—That is, the doubts regarding the nature of Self.

5 All his Karmas etc.—For a Jnāni the accumulated works (संचितकर्म) as well as fresh works (आगामिकर्म) do not yield any result. Only the fructescent works (प्रारथकर्म), as a result of which a man has got his present body, continue to produce their result. This work yields its result so long as the body lasts. But this explanation is offered only from the standpoint of the ignorant who see even a Jnāni subject to disease, misery, hunger, thirst etc. But a Jnāni who has made himself quite free from the body-idea does not feel the effect of any Karma. For him all works and their effects are non-existent. Comp. “अक्षरिं वाकसं ते न प्रियाप्रिये स्थृत:” (छ. उ. 8-17-1). “(But) when he is free of the body, then neither pleasure nor pain touches him.”
He who realises Brahman attains liberation (सुन्दर), which is the highest objective of life. Compare the following Sruti passages:

“ब्रह्म वेद ब्रह्मव भवति” (मु. उ. ३-२-९)
“He who knows Brahman, verily, becomes Brahman.”

“ब्रह्मचिद्धार्तिपरम्” (तै. उ. २-१-१)
“The knower of Brahman attains the Highest.”

“तरंति धीक्षातमविविष” (छ. उ. ७-१-३)
“The knower of Self goes beyond grief.”

“अभयं वै जनक प्रार्थिति” (ब्र. उ. ४-१-४)
“Oh! Janaka! You have attained fearlessness.”

“एतावदे खलुमृतत्वभिषित” (ब्र. उ. ३-५-१५)
“Oh, (Maitreyi), thus far goes immortality.”

“तमेव विद्वेष्ट्रा अतिमृत्युभिषित” (स्व. उ. ३-२, ६-१५)
“Knowing it (Self) one goes beyond death.”

“गुनवाण्य सर्वमात्रेमेवान्स्यभूत” (ब्र. उ. २-४-१३)
“When the Self only is all this.”

XXXII

We have seen the method prescribed in this treatise for the realization of the Highest Truth. By following this method the student understands the real significance of “That” and “Thou” and ultimately realises that identity. All these have been described in their proper places. The various helps for the attainment of such knowledge have been dealt with as well as the result of the knowledge of identity. The treatise may be said to be
completed here. But a doubt may still arise in the mind of the student. What is the nature of Jiva? If the Witness (Sākshī) is really Brahman, then He cannot be Jiva. And if He is Jiva, then He cannot be Brahman. In any case, the teaching is of no use. Therefore, it is necessary to explain to the student the real nature of Jiva.

The student will be told in the following slokas that the Jiva in reality is Sākshī and identical with Brahman. The Sākshī considers itself to be Jiva owing to his identification with the Upādhis:

अवचिन्तनाश्चिक्षांतः सत्वस्तुतीयः स्मकल्पितः ।
विज्ञयस्थिरिविभोजनस्तत्रात् पारमार्थिकः ॥ ३२ ॥

अवचिन्तनः limited चिदाभासः unreal presentation of Consciousness तृतीयः स्मकल्पितः the third is as imagined in dream इति श्रविंयः these three kinds जीवः embodied being विज्ञयः should be known तत्र among them आयः the first one पारमार्थिकः (is) the real nature (of Jiva).

32. There are three conceptions of Jiva (Consciousness), namely, as that *limited* (by) prāna etc., as that *presented* (in the mind) and the third one Consciousness as *imagined* in dream (to have assumed the forms of man etc.)

According to the first theory, Sākshī (the Seer) appears to be subject to various Upādhis (limitations)
of Prāna, sense-organ, mind etc. and thus regards himself as Jiva. It is like the infinite space (Ākāsha) portions of which appear to be limited by pots etc. According to the second theory, the Consciousness (Sākshin) appears to be fallaciously presented in the mind and this presentation is known as Jiva. It is like the reflection of the sun in water. The reflection always partakes of the qualities of the medium in which it is reflected as the reflection of the sun is seen to be moving etc. with the movement of the water. Similarly, the presentation of Consciousness in the mind partakes of the qualities of the mind, such as agency, desire, volition etc. According to a third theory, the nature of Jiva is the same as the nature of various beings one sees in dream. In dream, on account of the absence of the knowledge of reality, one thinks of himself as king, god, or beggar etc. Similarly, Ātman, also, through the ignorance of its real nature, thinks of itself as man, or animal etc. According to the author of this treatise, the first theory (अवच्छेदः) tells us that the real nature of Jiva is Brahman. This view is, however, not accepted by all schools of Vedānta.

XXXIII

How is it possible for a limited entity (Jiva) to be identical with the Absolute Brahman? This is thus explained:—

अवच्छेदः कल्पितस्यादवच्छेधं तु वास्तवम्।
तस्मिन्जीवात्मारोपात ब्रह्मस्य तु स्वभावतः॥ ३३॥

अवच्छेदः limitation कल्पितः स्मात् is imaginary (illusory) तu but अवच्छेधं what appears to be limited वास्तवं (is) real तस्मिन in that (Brahman)
93. Limitation is illusory\(^1\) but that which appears to be limited is real.\(^2\) The Jivahood\(^3\) (of the Self) is due to the superimposition of the illusory attributes. But really it\(^4\) has the nature of Brahman.

\(^1\) *Illusory*—The idea of limitation is illusory. What is the nature of the limitation that is superimposed upon Consciousness (Sākshin) which is without parts etc.? This limitation is said to be caused by Prāna etc. Ordinarily, limitation (अवःर्भः:) is seen to be of the following kinds:—A pillar is limited by the ground on which it stands. Or a part of it is covered (अवःर्भः:) by roof etc. This sort of limitation is not possible in Ātman because It is without parts. A frog is seen to be swallowed (अवःर्भः:) by the snake. But prāna etc. cannot act similarly with regard to Self; for, It is always complete, without parts, without activity and ever peaceful. Cf. “निष्कलं नाष्टिकं शात” (६१. उ. ६-१९) without parts, without actions, tranquil. “पूणमद: रूपमिदः” (शालिपाठ:) This is full and that is full. An elephant is seen to be trimmed (अवःर्भः:) by the will of its care-taker. But Prāna etc. cannot act likewise with regard to Ātman; for being themselves of insentient natur\(^5\), Prāna etc. are subservient to Ātman. Compare “यः प्राणमंतरोयमवत” (६१. उ. ३-१७-१६)—He who rules the breath within.

Hence no kind of limitation by Prāna etc. can be predicated of Ātman. Therefore the limitation which appears to be superimposed upon Ātman is illusory.

\(^2\) *Real.*—Sākshin or Self is real, because it is the same everywhere and at all times.
Jivahood—The appearance of Jiva is not possible without the association of upādhis. The following analogy of a scholiast is interesting. Rāhu always exists in the firmament. But it cannot be directly perceived except in association with the solar or the lunar disc. Similarly Sākshin also becomes an object of perception (Jiva) only in association with egoism, Prāna etc.

It is etc.—The Sākshin is the same as Brahman. It may be contended that if the idea of limitation (Jivatvam) and what limits it (Prāna etc.) be unreal, then Sākshin also (what appears to be limited) is unreal. But this contention is refuted thus:— Sākshin is not unreal because it is the same as Brahman. A woman wearing anklets, through illusion, considers her feet to be entwined by a snake. With the removal of the illusion, the snake idea vanishes: but her feet remain as they are. Similarly the illusion of limitation and what limits, is removed by Knowledge. But the Sākshin always exists.

XXXIV

That the theory of limitation (अवचार्यात्रत: ) explains in a better way the identity of Jiva and Brahman than the two other theories, is now described:—

अवचार्याय सीवस्य पूर्णोन्न ब्रह्मकृताम्।
तत्त्वमस्यादिवाक्यायिनः जगुनेतरजीवयोः॥ ३४॥

तत्त्वमस्यादि वाक्यायिनः such Vedic statements as “That Thou Art” etc. अवचार्याय सीवस्य of the limited Jiva पूर्णोन्न ब्रह्मण with Brahman that is without parts एकतां identity जयः declare न not इतर जीविन: with the two other Jivas.
34. Such Vedic statements\(^1\) as "That Thou Art" etc. declare\(^2\) the identity of partless\(^3\) Brahman with the Jiva who appears as such from\(^4\) the standpoint of the 'Theory of limitation' (अवक्षेपद्वाद्य:). But it does not agree with the\(^5\) other two views (of Jiva).

\(^1\) Vedic statements—The four great Vedic statements which summarize the entire teachings of the Vedas are: (1) "That Thou Art" (तत्त्वमास्); (2) "I Am Brahman" (अहं प्रभुः); (3) "This Ātman is Brahman (अयं आत्मा ब्रह्म); (4) "(Pure) Consciousness is Brahman" (प्रज्ञानं ब्रह्म).

\(^2\) I joy are etc.—The method followed in arriving at suraDecKconclusion is what is known as सागःगाङ्गक्षण—लेजहृद्यस्र (सत्य्यण or सागःगाङ्गण)—a method in which the order of the elements on both sides are given in all, their identity is recognized, noticing careful presentation of the Vedic statements, spiritual practice of these Jivas, according to the Upādhis or Avidyā and their nature of the objects of Jiva: one in which he appears such as cultivation, trade, presentation of the Sākṣa of the Vedas, spiritual practice of these Jivas, according to the theory of limitation and the other in which mere imagination.

\(^3\) Partless Brahman—i.e., Pure Consciousness in the universe.

\(^4\) From the eit.—That is, the Jiva as and enjoys limited by the Upādhis or Avidyā and their nature of the objects (universe).

\(^5\) The other etc.—There are various animate and inanimate objects.
Brahman can be demonstrated. But the two other Jivas are illusory. There cannot be any identity between an illusory appearance and a real entity.

XXXV

That the appearance of Jiva is due to the limitation (अवच्छेदः) superimposed upon Brahman is thus described:—

Brahmāṇya-vāksyaṁ māyā viśeṣa-pāraṇaṁ
ātmane va

विशेषपारणतः मायाः विशेषपारणतः मायाः
अतमां सत्सं जगात्जीवोऽपकल्पयत् ॥ ३५ ॥

विशेषपारणतः मायाः माया मायाः चारतः अथि
विशेषपारणतः मायाः मायाः चारतः अथि

That the appearance of Jiva is due to the limitation (अवच्छेदः) superimposed upon Brahman is thus described:—

Māyā which has the double-aspect explaining and concealment is in ² Brahman. Jiva and indivisible nature of Brahman theories, is (Brahman) appears as the world being.

अवच्छेदः जीवः ॐ नमः ॥

तत्त्वमस्य दिवाकर्यानि जग, for the cause of Māyā, are told that it (Māyā)

तत्त्वमस्य दिवाकर्यानि तत्त्वमस्य दिवाकर्यानि. such वे.

"That Thou Art" etc. अवच्छेदः limited Jiva पूर्णेन ब्रह्मणाः with (Brahman) appears without parts एकतां जीवयोः: with the two other Jivas.

That Thou Art etc. अवच्छेदः limited Jiva पूर्णेन ब्रह्मणाः with (Brahman) appears without parts एकतां जीवयोः: with the two other Jivas.
What is the nature of Jiva and what is, again, the nature of the universe?
The answer is thus stated:—

ीवो धीख्रिष्ठविद्यामासी भवेत्त्वोच्चा हि कर्मवृत्त ।
भोग्यस्यमिदं सवऽ जगत्याज्ञूतभौतिकम् ॥ ३६ ॥

धीख्रिष्ठः located in Buddhi (mind) विद्यामास: fallacious presentation of Consciousness कर्म{}वृत्त the performer of activities भोज्ञः (च) (as well as) the enjoyer हि because (तस्मात् therefore) जीव: becomes Jiva भूतभौतिकम् consisting of elements (भूतं) and their products (भौतिकं) भोग्यस्य of the nature of the objects of enjoyment हेतु सवऽ all this, जगत् universe यात् is called.

36. It is because the fallacious presentation of Consciousness (विद्यामास:) located in the Buddhi performs various¹ actions and enjoys² their results, therefore it is called Jiva. And all this, consisting of the elements³ and their products⁴ which are of the nature of the objects of enjoyment, is called Jagat (universe).

¹ Various actions—Such as cultivation, trade, sacrifice, worship, study of the Vedas, spiritual practices etc.

² Enjoys—Either in this world or in heaven.

³ Elements—Ether, air, fire, water and earth.

⁴ Products—Various animate and inanimate objects.
Both Jiva and Jagat are the products of Māyā; hence they are cognized so long as a man is in a state of ignorance.

इदं द्वैं तस्मादुभयं व्यावहारिकम् \| ३७ \|

These two, dating from time without beginning, have only empirical existence and exist till one attains liberation. Therefore both are called empirical.

1 These two—The Jiva and Jagat.

2 Without etc.—The origin of Māyā which produces the conceptions of time, space and causation cannot be proved from the relative or the empirical standpoint. It is because we are in Māyā that we cannot know the cause of Māyā. Compare—

“प्रकृति पुरुषं च चेव विद्यनादिर उभावपि” (गीता, १३-१९)

“Know both Prakriti and Purusha to be without beginning.”

3 Empirical—In the state of ignorance the ideas of knower, knowledge and known are possible and the existence of the universe as well as various activities connected with it are possible only through these concepts.
4 Till one etc.—The world disappears when one attains liberation or Jñanam. Compare—

"गता: कला: पंचदशप्रतित्वयं देवाथ्य सर्वे प्रतिदेवतासु।
कर्मोऽनि विज्ञानमयस्य आत्मा परेऽव्ययेऽ सर्वे एकी भवति॥

(सू. उ. ३-२-३)

"Their fifteen parts enter into their elements, their Devas (the senses) into their (corresponding) Devas. Their deeds and their Self with all his knowledge become all one in the Highest Imperishable."

5 Empirical—The Jiva and Jagat are neither real (पारमार्थिक) nor illusory (प्रातिमार्थिक). They are empirical or phenomenal (व्यावहारिक).

XXXVIII

The following doubt arises: if the individual self, as well as the cognized universe, existing from time immemorial, should last till one attains liberation, how is it possible to explain the scriptural passages dealing with creation, preservation and destruction and also waking, dream and deep sleep states? It is thus explained:—

चिदम्बरास्थिता निद्रा विश्वेपाद्वृत्तिकषणः
आद्वृत्य जीवजगती पूर्वं नूळे तु कल्पयेत्॥ ३८॥

चिदम्बरास्थिता located in (associated with) Consciousness as wrongly presented विश्वेपाद्वृत्तिकषणि of the nature of projection and concealment निद्रा sleep पूर्वे at first जीवजगतः the (individual)
self and the cognized universe आत्मा covering नूनें new त but कल्पेत इमागिन्स.

38. Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the (empirical) individual\(^1\) self and the cognized universe, but\(^2\) then imagines them (in dream) afresh.\(^3\)

1 Individual etc.—The individual self and the universe whose existence is perceived in the waking state.

2 But—This is to show the distinction between the Jiva and Jagat perceived in the waking state (Vyāvahārika) and those of the dream state (Prātibhāsika).

3 Afresh—That is, the Jiva and the Jagat cognized in dream which are apparently different from those of the waking state.

One of the scholiasts explains the Sloka in the following way:—

Nidrā means Avidyā, that is, a state in which the nature of reality is not known. This Nidrā or Avidyā merges (आत्मा—प्रविलाप्य) everything within it at the time of deep sleep or cosmic dissolution; Jiva, again, imagines them afresh at the time of waking. The word “imagines” means that they again become objects of experience. Jiva or the Chidābhāsa being itself a creation of Avidyā cannot properly be said to be the ground (आत्मा) of Avidyā. But from common experience, “I am ignorant” (अहं अज्जः), such expression may be used.

It is on account of the belief in causality that the mind sees a causal relation between the experiences of the waking and the dream states.
XXXIX.

Why are the Jiva and the Jagat, as cognized in dream, imaginary or illusory?

न हि स्वप्नबुद्ध्या पुनस्वमे स्थितिस्थयोः || ३९ ||

These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only during the period of (dream) experience. It is because स्वप्नबुद्ध्या for one who has woke up from sleep स्वप्न in (new) dream existence न not (seen).

39. These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only during the period of (dream) experience. It is because no one after waking up from dream sees those objects when one dreams again.

Only—These objects do not exist during the subsequent waking or dream states.

From this analogy it can be said that the entire world of experiences, perceived as real during the state of ignorance, are illusory or imaginary on account of their non-perception after the attainment of Knowledge.

XL

The following three stanzas point out the difference between the Jivas as conceived from the three standpoints stated above:
40. He who is the illusory\(^1\) Jiva thinks the illusory world\(^2\) as real\(^3\) but the empirical\(^4\) Jiva thinks (that world) as unreal\(^5\).

\(^1\) Illusory—Imagined in dream.
\(^2\) World—The world that is perceived in dream.
\(^3\) Real—Because such world exists as long as the dream Jiva exists in dream.
\(^4\) Empirical—\(\text{Vyāvahārika}\) Jiva is he who considers himself to be the enjoyer etc., in the waking state. This Jiva is the reflection of Consciousness in the Buddhi.
\(^5\) Unreal—To the Jiva of the waking state the entire dream-perceived world of subject and object appears as unreal.

The dream and the waking experiences, on account of their mutual contradictions, cannot be said to be real.

**XLI**

Now is described the nature of experiences of the Paramārthika (Real) Jiva:

\(\text{Vyāvahārika}\) Jiva is he who (is) illusory (that is perceived in dream) Jiva (तत्त ज जगत्यातिभासिकम्)

Because such world exists as long as the dream Jiva exists in dream.

\(\text{Unreal—}\) To the Jiva of the waking state the entire dream-perceived world of subject and object appears as unreal.

The dream and the waking experiences, on account of their mutual contradictions, cannot be said to be real.

\(\text{सत्यं प्रत्येकि मिथ्येति मन्यते पारमार्थिकः}

\(\text{XLI}\)
41. He who is the empirical Jiva sees this empirical world as real. But the real Jiva knows it to be unreal.

1 Empirical—See ante. sloka 36.
2 Empirical—The world of waking experiences created by Māyā.
3 Real—As existing in past, present and future. It is because the relative world exists as long as the Jiva, its perceiver, exists.
4 Real Jiva—The Jiva that is the witness of the three states.
5 It—The world and its experiences in the waking state.
6 Unreal—Because such world and its experiences are not perceived in deep sleep.

XLII

The Pāramārthika Jiva as distinguished from the Jivas of the waking and dream experiences is identical with Brahma.

पारमार्थिकजीवस्तु ब्रह्मैवं पारमार्थिकसः।
प्रस्तेति वीक्ष्णे नान्यद्वीक्ष्णे त्वनृत्तात्मनः॥ ४२ ॥

पारमार्थिकजीवं: the real Jiva तु but ब्रह्मैवं identity with Brahma पारमार्थिकं real प्रस्तेति knows
42. But the Pāramārthika Jiva knows its identity with Brahman to be (alone) real. He does not see the other,¹ (if he sees the other) he knows it to be illusory.²

¹ Other—He does not see any existence other than Brahman. Comp. “यत्र नान्यत्वस्यति” (छन. उ. ७-२४-१) “where one does not see the other”. “यत्र त्वस्त्र सम्वात्माः भूत्” (ब्र. उ. ६-४-१४) “when the Self is only all this”.

² Illusory—If the Pāramārthika Jiva comes back to the relative plane of Consciousness he knows the world and the reflected Consciousness (Jiva) to be unreal.

The Jiva so long as it does not know the distinction between the Witness (दृक्) and the perceived world (दृष्य) thinks the aggregate of body, mind, sense-organ etc., as the seer and the object (perceived world) as real. The Vyāvahārika Jiva is he who knows the ego (seer) as distinct from the aggregate of the mind, body and sense-organ etc., and thinks of the world not as real but the creation of the causal Self ultimately disappearing in it. He further knows this causal Self (Saguna Brahman) alone to be real. But the Pāramārthika Jiva knows this causal relation to be unreal. The Brahman does not produce or manifest the world of ego and non-ego. The idea of Jiva is due to a false superimposition upon Brahman. It is like the superimposition of the snake-idea on the rope.

XLIII-XLIV

The following doubt arises:—The Jivas known as Vyāvahārika (experiencer of the waking state) and Prātibhāsika
(experiencer of the dream state) on account of their being products of Avidya, are insentient by nature. Then how can they be described as Jiva? For Jiva is the same as the Jivatma as the Sruti says, "Entering by this living self" (Chand. Up. 6-3-2, 3). The Brahman itself has entered into the Devatā (shining element), of the nature of fire, earth, water, in the form of a Jivatma and manifested different names and forms. The doubt is thus solved:

माधुर्यद्रवशैल्यानि नीरघमस्तरजके ।
अनुगम्यः तत्त्वेषः फेनेःपद्यनुगता यथा ॥ ४३ ॥
साक्ष्यशःसचिदानन्दस्म्स्बन्धाद्रूणावहारिके ।
तद्भवरेणानुगच्छांति तथैव प्रातिभासिके ॥ ४४ ॥

माधुर्यद्रवशैल्यानि sweetness, fluidity and coldness, नीरघम्यः: characteristics of water तरंगके in the wave अनुगम्य तत्त्वेषः फेनेः in the foam of which it (wave) is the substratum अनुगता as inheres साक्ष्यशः: the inherent characteristics of Sākshin सचिदानन्दः: Existence, Consciousness and Bliss संबन्धान् on account of relation व्यावहारिके in the Vyāvahārika Jiva अनुगच्छांति inhere तद्भवरेण through it प्रातिभासिके in the Pratibhāsika Jiva तथैव similarly (अनुगच्छांति inhere).

43-44. As such characteristics of water as sweetness, fluidity and coldness appear to inhere in the waves,¹ and then also in the
foams of which the waves are the substratum, so also Existence,\(^2\) Consciousness and Bliss which are the (natural characteristics of Sākshin) appear to\(^3\) inhere in theVyāvahārika Jiva\(^4\) on account of its relation\(^5\) (with Sākshin) and through it similarly inhere in the Prātibhāsika\(^6\) Jiva.

1 *Waves*—The substratum of waves is water. The characteristics of the substratum appear to inhere in that which is substrated. The water appears as waves and the waves as foams. There is no difference between them except in respect of names and forms. Again, the foams, waves and water cannot be separated from sweetness, fluidity and coldness. The substance is, according to Vedānta, the same as the quality.

2 *Existence etc.*—These are the natural characteristics (स्वभावकल्पना) of Sākshin or Brahman. As a matter of fact, Sākshin is identical with Satchidananda.

3 *To inhere in*—It is because the Vyāvahārika Jiva, including the perceived universe, is the illusory appearance (Arūpita) falsely superimposed upon Brahman. Therefore the characteristics of Brahman appear to inhere in the Jiva and the Jagat.

4 *Jiva*—Both the Vyāvahārika Jiva and the Prātibhāsika Jiva include the worlds or the non-egos perceived in the waking and dream states.

5 *Relation*—This relation is seen from the causal or relative standpoint. From the standpoint of Brahman there is no Jiva, Vyāvahārika or Prātibhāsika and hence no relation.

6 *Prātibhāsika Jiva*—Both the ego and the non-ego cognized in dream also have the characteristics of Existence, Consciousness and Bliss.
This is how the characteristics of Atman are superimposed (अभ्यर्थिः) upon the seer and the seen. Now comes the negation (अपबाद) of this erroneous superimposition.

1 Foam—This is an appearance. The wave appears as the foam.

2 Wave—This is also an appearance of water, which is the ultimate substratum.

As before—Fluidity, coldness and sweetness were what constituted water before waves and foams appeared. Now after the disappearance of wave and foam in the water, these characteristics are also found to exist in their antecedent forms, as water from which they cannot be separated. Water always exists. Foams etc. have no existence separate from water. They appear from and disappear in water. They are nothing but water in another form.
Now the meaning that we get from the illustration is applied to the object illustrated:—

प्रातिभासिकजीवस्य लये स्थुल्यावहारिके ।
तहःये सचिदानंदा: पर्यवस्थंति साक्षिणि ॥ ४६ ॥

प्रातिभासिकस्य जीवस्य लये with the disappearance of the Prātibhāsika Jiva (सचिदानन्दा: the characteristics of Existence, Consciousness and Bliss) व्यावहारिके in the Vyāvahārika (empirical) Jiva स्थु: exist तहःये with the disappearance of that सचिदानंदा: characteristics of Existence, Consciousness and Bliss साक्षिणि in Sākshin पर्यवस्थति merge.

46. With the disappearance of the Prātibhāsika¹ Jiva (in the Vyāvahārika Jiva) Existence, Consciousness and Bliss (which are its characteristics) merge in the Vyāvahārika Jiva. When that also disappears (in Sākshin) these characteristics (finally) merge in Sākshin.²

¹ Prātibhāsika Jiva—This and the Vyāvahārika Jiva include the worlds perceived by them respectively.

² Sākshin—That is, Brahman which is identical with Self. Existence, Consciousness and Bliss which are imagined to be qualities of Brahman are, in reality, the same as Brahman.

As with the merging of foam, wave etc. in the water, their fluidity etc. disappear therein, even so with the
mergence of the Prātibhāsika Jiva and the Vyāvahārika Jiva in Śākshin (that is, in Brahman at the time of deep sleep and Mukti respectively) the characteristics, such as Existence etc. inhering in them, disappear in Brahman. For names and forms as well as the characteristics belonging to them have no other existence apart from Brahman. They appear out of and disappear in Brahman—Brahman or Śākshin. Its existence cannot be denied, in the past, the present or the future nor in the states of waking, dream or deep sleep. The Vyāvahārika Jiva and the world that it perceives are non-existent before creation and after dissolution. They exist only during the period of ignorance. They appear out of Brahman, inhere in Brahman and finally disappear in Brahman. As foam and wave have no existence apart from water, so also the entire universe consisting of the ego and the non-ego have no existence apart from Brahman. Verily all that exists is Brahman.