C O N T E N T S:

SRI SHANKARACHARYA :"UPADESASAHASRI(A THOUSAND TEACHINGS)

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AKSHARAJNA: "SRI RAMANA OF ARUNAGIRI"

उपदेशसाहस्री

गद्यपद्यभागद्वयम्

A THOUSAND TEACHINGS

IN TWO PARTS—PROSE AND POETRY

OF SRÎ SANKARÂCHÂRYA

TRANSLATED INTO ENGLISH WITH EXPLANATORY NOTES

BY

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PREFACE

Upadeshasâhasrî written by Srî Sankara, the great Teacher, is translated into English with explanatory footnotes, which will be found useful by readers while going through the book.

References to *Upanishats*, the *Vedânta Aphorisms* and the *Bhagavad-Gîtâ* mostly quoted by the author have been carefully traced and shown at the bottom of the pages, which, it is presumed, will throw much clear light on the Text and solve difficulties.

In his eagerness to do good to people, the great author, while writing the book, has spared no pains in making clear the idea of the distinction between oneself and one's body, mind, etc., which, when rightly comprehended under the benevolent guidance of a Teacher, a man of Knowledge, will perfectly convince one that one is not other than the Unlimited Bliss untouched by hunger and thirst, grief and delusion, old age and death, the only real Existence, the Goal of all human beings to be realized in life.

Râmatîrtha's glossary on Sankara's *Upadeshasâhasrî* has been followed in translating the book and appending footnotes.

Certain words, not to be found in the text but necessary for making the meaning clear, have been placed

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within brackets. Explanatory paragraphs have been added to the translation in a few places. In studying the book one may begin either with the prose part or the metrical. We have adopted the most acceptable readings after consulting the Nirnayasâgar, Lotus Library and Mysore editions of the book.

An index to the verses appended at the end of the book will, it is hoped, be found useful.

TRANSLATOR

Srinagar, Kashmir
July 24, 1941

LIST OF ABBREVIATIONS

Ai. U.	Aitareyopanishat.
Bh. Gîta	Bhagavadgîtâ.
Br. Sû.	Brahma Sûtra (Vedânta Sûtras).
Br. U.	Brihadâranyakopanishat.
Chh. U.	Chhândogyopanishat.
G. K.	Gaudapâda's Mândûkya-Kârikâ.
Ish. U.	Ishopanishat.
Kath. U.	Kathopanishat.
Ke. U.	Kenopanishat.
Mâ. U.	Mândûkyopanishat.
M. N. U.	Mahânârâyanopanishat.
Mu. U.	Mundakopanishat.
Nâ. U.	Nârâyanopanishat.
Pra. U.	Prasnopanishat.
Sw. U.	Swetâswataropanishat.
T. A.	Taittiriya Âranyaka.
Tai. U.	Taittirîyopanishat.

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उपदेशसाहस्री

A THOUSAND TEACHINGS

गद्यबन्धः प्रथमो भागः ।

Part I (Prose)

शिष्यप्रतिबोधविधिप्रकरणम् ॥ १ ॥

CHAPTER I

A METHOD OF ENLIGHTENING THE DISCIPLE

अथ मोक्षसाधनोपदेशविधिं व्याख्यास्यामो मुमुक्षूणां श्रद्धानानामर्थिनामर्थाय ॥ १ ॥

1. We shall now[1] explain a method of teaching the means[2] to liberation for the benefit of those aspirants after liberation who are desirous (of this teaching) and are possessed of faith (in it).

[1] After writing various books. [2] Self-knowledge.

तदिदं मोक्षसाधनं ज्ञानं साधनसाध्यादनित्यात्सर्वस्माद्विरक्ताय त्यक्तपुत्रवित्तलोकैषणाय प्रतिपन्नपरमहंसपारिव्राज्याय शमदमदयादियुक्ताय शास्त्रप्रसिद्धशिष्यगुणसम्पन्नाय शुचये ब्राह्मणाय विधिवदुपसन्नाय शिष्याय जातिकर्मवृत्तविद्याभिजनैः परीक्षिताय ब्रूयात् पुनःपुनः यावद्ग्रहणं दृढीभवति ॥ २ ॥

2. That means to liberation, viz. knowledge, should be explained again and again until it is firmly grasped, to a pure *Brâhmana* disciple who is indifferent to everything that is transitory and achievable through certain means, who has given up the desire for a son, for wealth and for this world [1] and the next [2], who has adopted the life of a wandering monk and is endowed with control over the mind and senses, with compassion etc., as well as with the qualities of a disciple well-known in the scriptures, and who has approached the teacher in the prescribed manner, and been examined in respect of his caste, profession, conduct, learning and parentage.

श्रुतिश्च—'परीक्ष्य लोकान् . . . तत्त्वतो ब्रह्मविद्याम्' इति। दृढगृहीता हि विद्या आत्मनः श्रेयसे सन्तत्यै च भवति। विद्यासन्ततिश्च प्राण्यनुग्रहाय भवति नौरिव नदीं तितीर्षोः। शास्त्रं च—'यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यात् एतदेव ततो भूय' इति। अन्यथा च ज्ञानप्राप्त्यभावात्—'आचार्यवान् पुरुषो वेद', 'आचार्याद्धैव विद्या

[1] Attainable through the birth of a son. Br. U., 1. 5. 16 and Br. U., 6. 4. 1. Sankara's Commentary.

[2] The region of the fathers, the result of *Vedic* actions, and tha of the gods, the result of meditation. Br. U., 1. 5. 16.

विदिता', 'आचार्यः प्लावयिता', 'सम्यग्ज्ञानं प्लव इहोच्यते' इत्यादिश्रुतिभ्यः, 'उपदेक्ष्यन्ति ते ज्ञानं' इत्यादिस्मृतेश्च ॥ ३ ॥

3. The *Sruti*[1] also says, "A *Brâhmana* after examining those worlds which are the result of *Vedic* actions should be indifferent to them seeing that nothing eternal can be achieved by means of those actions. Then, with fuel in his hands he should approach only a teacher versed in the *Vedas* and established in *Brahman*, in order to know the eternal. The learned teacher should correctly explain to that disciple who has self-control and a tranquil mind, and has approached him in the prescribed manner, the knowledge of *Brahman* revealing the imperishable and eternal Being." For only when knowledge is firmly grasped, it conduces to one's own good and is capable of transmission. This transmission of knowledge is helpful to people, like a boat to one who wants to cross a river. The scriptures too say, "Although one may give to the teacher this world surrounded by oceans and full of riches, this knowledge is even greater than that." Otherwise[3] there would be no attainment of knowledge. For the *Srutis* say, "A man[3] having a teacher can know *Brahman*," "Knowledge[4] received from a teacher alone (becomes perfect)," "The teacher is the pilot," "Right Knowledge is called in this world a raft," etc. The *Smriti*[5] also says, "knowledge will be imparted to you" etc.

[1] Mu. U., 1. 2. 12, 13.
[2] If it were not taught by a teacher.
[3] Chh. U., 6. 14. 2.
[4] Chh. U., 4. 9. 3.
[5] Bh. Gitâ, 4. 34.

शिष्यस्य ज्ञानाग्रहणं च लिङ्गैर्बुद्ध्वा अग्रहणे हेतून् अधर्म-लौकिक-प्रमाद-नित्यानित्यविवेकविषयासंजातदृढपूर्वश्रुतत्व-लोक-चिन्तावेक्षण-जात्याद्यभिमानादीन् तत्प्रतिपक्षैः श्रुतिस्मृतिविहितैः अपनयेत्, अक्रोधादिभिरहिंसादिभिश्च यमैः, ज्ञानाविरुद्धैश्च नियमैः ॥ ४ ॥

4. When the teacher finds from signs that knowledge has not been grasped (or has been wrongly grasped) by the disciple, he should remove the causes of non-comprehension which are past and present sins, laxity,[1] want of previous firm knowledge of what constitutes the subjects[2] of discrimination between the eternal and the non-eternal, courting popular esteem, vanity of caste etc., and so on, through means contrary to those causes, enjoined by the *Srutis* and *Smritis* viz, avoidance of anger etc., and the vows (*Yama*[3]) consisting of non-injury etc., also the rules of conduct that are not inconsistent with knowledge.

अमानित्वादिगुणं च ज्ञानोपायं सम्यक् ग्राह्येत् ॥ ५ ॥

5. He should also thoroughly impress upon the disciple qualities like humility, which are the means to knowledge.

आचार्यस्तूहापोहग्रहणधारणशमदमदयानुग्रहादिसम्पन्नो लब्धा-गमो दृष्टादृष्टभोगेष्वनासक्तः त्यक्तसर्वकर्मसाधनो ब्रह्मवित् ब्रह्मणि स्थितोऽभिन्नवृत्तो दम्भदर्पकुहकशाठ्यमायामात्सर्यानृताहङ्कारमम-

[1] Unrestrained conduct, speech, eating, etc. [2] viz., the Self and the non-Self. [3] i.e., non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts.

त्वादिदोषवर्जितः केवलपरानुग्रहप्रयोजनो विद्योपयोगार्थी पूर्व-मुपदिशेत्—'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्', 'यत्र नान्यत्पश्यति', 'आत्मैवेदं सर्वम्', 'आत्मा वा इदमेक एवाग्र आसीत्', 'सर्वं खल्विदं ब्रह्म' इत्याद्याः आत्मैक्यप्रतिपादन-पराः श्रुतीः ॥ ६ ॥

6. The teacher is one who is endowed with the power of furnishing arguments pro and con, of understanding questions [1] and remembering [2] them, who possesses tranquillity, self-control, compassion and a desire to help others, who is versed [3] in the scriptures and unattached to enjoyments both seen [4] and unseen, who has renounced the means to all kinds of actions, is a knower of *Brahman* and established in It, is never a transgressor of the rules of conduct, and who is devoid of shortcomings such as ostentation, pride, deceit, cunning, jugglery, jealousy, falsehood, egotism and attachment. He has the sole aim of helping others and a desire to impart the knowledge of *Brahman* only. He should first of all teach the *Sruti* texts establishing the oneness of the Self with *Brahman* such as "My [5] child, in the beginning it (the universe) was Existence only, one alone without a second," "Where [6] one sees nothing else", "All [7] this is but the Self", "In [8] the beginning all this was but the one Self" and "All [9] this is verily *Brahman*".

[1] Put by the disciple. [2] So as to answer them. [3] Through instructions traditionally handed down to him. [4] i.e., both here and hereafter. [5] Chh. U., 6, 2, 1. [6] Chh. U., 7, 24, 1. [7]. Chh. U., 7. 25. 2. [8] Ai. U., 1, 1, 1. [9] Chh. U., 3. 14. 1.

उपदिश्य च ग्राहयेत् ब्रह्मणो लक्षणम्—'य आत्माऽपहत-पाप्मा', 'यत्साक्षादपरोक्षाद्ब्रह्म', 'योऽशनायापिपासे', 'नेति नेति', 'अस्थूलमनणु', 'स एष नेति', 'अदृष्टं द्रष्टृ', 'विज्ञानमानन्दम्', 'सत्यं ज्ञानमनन्तम्', 'अदृश्येऽनात्म्ये', 'स वा एष महानज आत्मा', 'अप्राणो ह्यमनाः', 'सबाह्याभ्यन्तरो ह्यजः', 'विज्ञानघन एव', 'अनन्तरमबाह्यम्', 'अन्यदेव तद्विदितादथो अविदितात्', 'आकाशो वै नाम' इत्यादिश्रुतिभिः ॥ ७ ॥

स्मृतिभिश्च—'न जायते म्रियते वा', 'नादत्ते कस्यचित्पापम्', 'यथाकाशस्थितो नित्यम्', 'क्षेत्रज्ञं चापि मां विद्धि', 'न सत्तन्नासदुच्यते', 'अनादित्वान्निर्गुणत्वात्', 'समं सर्वेषु भूतेषु', 'उत्तमः पुरुषस्त्वन्यः' इत्यादिभिः श्रुत्युक्तलक्षणाविरुद्धाभिः परमात्मासंसारित्वप्रतिपादनपराभिः तस्य सर्वेणानन्यत्वप्रतिपादनपराभिश्च ॥ ८ ॥

7, 8. After teaching these he should teach the definition of *Brahman* through such *Sruti* texts as "The Self[1] devoid of sins", "The *Brahman*[2] that is immediate and direct," "That[3] which is beyond hunger and thirst", "Not[4]-this, not-this", "Neither[5] gross nor subtle", "This[6] Self is not-this", "It[7] is the Seer Itself unseen", "Knowledge[8]-Bliss", "Existence[9]-Knowledge-Infinite", "Imperceptible[10] bodiless", "That[11] great

[1] Chh. U., 8. 7. 1.
[2] Br. U., 3. 4. 1.
[3] Br. U., 3. 5. 1.
[4] Br. U., 2. 3. 6.
[5] Br. U., 3. 8. 8.
[6] Br. U., 3. 9. 26.
[7] Br. U., 3. 8. 11.
[8] Br. U., *Sloka* 7, under 3. 9. 27.
[9] Tai. U., 2. 1.
[10] Tai. U., 2. 7.
[11] Br. U., 4. 4. 22.

unborn Self", "Without[1] the vital force and the mind", "Unborn[2], comprising the interior and exterior", "Consisting[3] of knowledge only", "Without[4] interior or exterior", "It[5] is verily beyond what is known as also what is unknown" and "Called[6] *Âkâsha* (the self-effulgent One)", and also through such *Smriti* texts as the following: "It is[7] neither born nor dies," "It is[8] not affected by anybody's sins," "Just[9] as air is always in the ether," "The individual[10] Self should be regarded as the universal one," "It is[11] called neither existent nor non-existent," "As[12] the Self is beginningless and devoid of qualities," "The[13] same in all beings" and "The Supreme[14] Being is different;"—all these support the definition given by the *Srutis* and prove that the innermost Self is beyond transmigratory existence and that it is not different from *Brahman*, the all-comprehensive principle.

एवं श्रुतिस्मृतिभिः गृहीतपरमात्मलक्षणं शिष्यं संसारसागरादुत्तितीर्षुं पृच्छेत्—कस्त्वमसि सोम्येति ॥ ९ ॥

9. The disciple who has thus learnt the definition of the inner Self from the *Srutis* and the *Smritis* and is eager to cross the ocean of transmigratory existence is asked, "who are you, my child?"

स यदि ब्रूयात्—ब्राह्मणपुत्रः अदोन्वयः ब्रह्माचार्यासम्, गृहस्थो वा, इदानीमस्मि परमहंसपरिव्राट् संसारसागरात् जन्ममृत्युमहाग्राहात् उत्तितीर्षुरिति ॥ १० ॥

[1] Mu. U., 2. 1. 2. [2] Mu. U., 2. 1. 2. [3] Br. U., 2. 4. 12.
[4] Br. U., 2. 5. 19. [5] Ke. U., 1. 3. [6] Chh. U., 8. 14. 1.
[7] Bh. Gitâ, 2. 20. [8] Bh. Gitâ, 5. 15. [9] Bh. Gitâ, 9. 6.
[10] Bh. Gitâ, 13. 2. [11] Bh. Gitâ, 13. 12. [12] Bh. Gitâ, 13. 31.
[13] Bh. Gitâ, 13. 27. [14] Bh. Gitâ, 15. 17.

आचार्यो ब्रूयात्—इहैव तव सोम्य मृतस्य शरीरं वयोभिरद्यते मृद्भावं वापद्यते, तत्र कथं संसारादुद्धर्तुमिच्छसीति । नहि नद्याः अवरे कूले भस्मीभूते नद्याः पारं तरिष्यसीति ॥ ११ ॥

10, 11. If he says, "I am the son of a *Brâhmana* belonging to such and such a lineage, I was a student or a householder, and am now a wandering monk anxious to cross the ocean of transmigratory existence infested with the terrible sharks of birth and death," the teacher should say, "My child, how do you desire to go beyond transmigratory existence as your body will be eaten up by birds or will turn into earth even here when you die? For, burnt to ashes on this side of the river, you cannot cross to the other side."

स यदि ब्रूयात्—अन्योऽहं शरीरात्। शरीरं तु जायते म्रियते, वयोभिरद्यते, शस्त्राग्न्यादिभिश्च विनाश्यते, व्याध्यादिभिश्च प्रयुज्यते। तस्मिन अहं स्वकृतधर्माधर्मवशात् पक्षी नीडमिव प्रविष्टः पुनःपुनः शरीरविनाशे धर्माधर्मवशात् शरीरान्तरं यास्यामि, पूर्वनीडविनाशे पक्षीव नीडान्तरम्। एवमेवाहमनादौ संसारे देवमनुष्यतिर्यङ्निरयस्थानेषु स्वकर्मवशादुपात्तमुपात्तं शरीरं त्यजन, नवं नवं च अन्यदुपाददानो, जन्ममरणप्रबन्धचक्रे घटीयन्त्रवत् स्वकर्मणा भ्राम्यमाणः क्रमेणेदं शरीरमासाद्य संसारचक्रभ्रमणात् अस्मान्निर्विण्णो भगवन्तमुपसन्नोऽस्मि संसारचक्रभ्रमणप्रशमाय। तस्मान्नित्य एवाहं शरीरादन्यः। शरीराणि आगच्छन्त्यपगच्छन्ति च वासांसीव पुरुषस्येति ॥ १२ ॥

आचार्यो ब्रूयात्—साध्ववादीः, सम्यक्पश्यसि। कथं मृषाऽवादीः, ब्राह्मणपुत्रोऽदोन्वयो ब्रह्मचार्यासम, गृहस्थो वा, इदानीमस्मि परमहंसपरिव्राडिति ॥ १३ ॥

12, 13. If he says, "I am different from the body. The body is born and dies, is eaten up by birds, is destroyed by weapons, fire etc., and suffers from diseases and the like. I have entered it, like a bird its nest, on account of merit and demerit accruing from acts done by myself, and like a bird going to another nest when the previous one is destroyed, I shall enter into different bodies again and again as a result of merits and demerits when the present body is gone. Thus in this beginningless world on account of my own actions I have been giving up successive bodies assumed among gods, men, animals and the denizens of hell and assuming ever new ones. I have in this way been made to go round and round in the cycle of endless births and deaths, as in a Persian wheel by my past actions, and having in the course of time obtained the present body, I have got tired of this going round and round in the wheel of transmigration, and have come to you, Sir, to put an end to this rotation. I am, therefore, always different from the body. It is bodies that come and go, like clothes on a person,"—the teacher would reply, "You have spoken well. You see aright. Why then did you wrongly say, 'I am the son of a *Brâhmana* belonging to such and such a lineage, I was a student or a householder and am now a wandering monk?'"

तं प्रति ब्रूयादाचार्यः—स यदि ब्रूयात भगवन, कथमहं मृषाऽवादिषमिति ॥ १४ ॥—यतस्त्वं भिन्नजात्यन्वयसंस्कारं शरीरं जात्यन्वयवर्जितस्यात्मनः प्रत्यभ्यज्ञासीः ब्राह्मणपुत्रोऽदो-न्वय इत्यादिना वाक्येनेति ॥ १५ ॥

14, 15. If the disciple says, "How did I speak wrongly, Sir?" The teacher would reply, "Because by your statement, 'I am the son of a *Brâhmana* belonging to such and such a lineage etc.' you identified with the Self devoid of birth, lineage and purificatory ceremonies, the body possessed of them that are different [1] (from the Self)."

स यदि पृच्छेत् कथं भिन्नजात्यन्वयसंस्कारं शरीरं, कथं वा अहं जात्यन्वयसंस्कारवर्जित इति ॥ १६ ॥

आचार्यो ब्रूयात्—शृणु सोम्य यथेदं शरीरं त्वत्तो भिन्नं भिन्नजात्यन्वयसंस्कारं, त्वं च जात्यन्वयसंस्कारवर्जितः, इत्युक्त्वा तं स्मारयेत्—स्मर्तुमर्हसि सोम्य, परमात्मानं सर्वात्मानं यथोक्तलक्षणं श्रावितोऽसि 'सदेव सोम्येदम्' इत्यादिभिः श्रुतिभिः स्मृतिभिश्च। लक्षणं च तस्य श्रुतिभिः स्मृतिभिश्च ॥ १७ ॥

16, 17. If he asks, "How is the body possessed of the diversities of birth, lineage and purificatory ceremonies (different from the Self) and how am I devoid of them?"—The teacher would say, "Listen, my child, how this body is different from you and possessed of birth, lineage and sanctifying ceremonies and how you are free from these." Speaking thus he will remind the disciple saying, "You should remember, my child, you have been told about the innermost Self which is the Self of all with its characteristics as described by the *Srutis* such as 'This [2] was existence, my child' etc., as also the *Smritis*, and you should remember these characteristics also."

[1] i.e., of the nature of the non-Self.

[2] Chh. U., 6. 2. 1.

लब्धपरमात्मलक्षणस्मृतये ब्रूयात्—योऽसावाकाशनामा नाम-रूपाभ्यामर्थान्तरभूतः अशरीरः अस्थूलादिलक्षणः अपहत-पाप्मादिलक्षणश्च सर्वैः संसारधर्मैः अनागान्धितः 'यत्साक्षाद-परोक्षाद्ब्रह्म', 'य आत्मा सर्वान्तरः', 'अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता' नित्यविज्ञानस्वरूपः, अनन्तरः अबाह्यः विज्ञानघन एव, परिपूर्णः आकाशवत्, अन-न्तशक्तिः, आत्मा सर्वस्य, अशनायादिवर्जितः, आविर्भावतिरो-भाववर्जितश्च, स्वात्मविलक्षणयोः नामरूपयोः जगद्बीजभूतयोः स्वात्मस्थयोः तत्त्वान्यत्वाभ्यामनिर्वचनीययोः स्वयंवेद्ययोः सद्भावमात्रेणाचिन्त्यशक्तित्वाद् व्याकर्ता अव्याकृतयोः ॥ १८ ॥

18. The teacher should say to the disciple who has remembered the definition of the Self, "That which is called *Âkâsha* (the self-effulgent one) which is distinct from name and form, bodiless and defined as not gross etc., and as free from sins and so on, which is untouched by all transmigratory conditions, 'The *Brahman*[1] that is immediate and direct,' 'The innermost[2] Self,' 'The unseen[3] seer, the unheard listener, the unthought thinker, the unknown knower', which is of the nature of eternal knowledge, without interior or exterior, consisting only of knowledge, all-pervading like the ether and of infinite power—that Self of all devoid of hunger etc., as also appearance and disappearance, is, by virtue of Its inscrutable power, the cause of the manifestation of unmanifested name and form which abide in the Self through Its very presence,[4] but are different from

[1] Br. U., 3. 4. 1. [2] Br. U., 3. 4. 1. [3] Br. U., 3. 7. 23.
[4] They have no existence of their own apart from that of the Self.

It, which are the seed of the universe, are describable neither as identical with It nor different from It, and are cognized by It alone.

ते नामरूपे अव्याकृते सती व्याक्रियमाणे तस्मादेतस्मादात्मन आकाशनामाकृती संवृत्ते। तच्चाकाशाख्यं भूतमनेन प्रकारेण परमात्मनः सम्भूतं प्रसन्नादिव सलिलान्मलमिव फेनम्। न सलिलं न च सलिलादत्यन्तभिन्नं फेनम्। सलिलव्यतिरेकेणादर्शनात्। सलिलं तु स्वच्छं अन्यत् फेनान्मलरूपात्। एवं परमात्मा नाम-रूपाभ्यामन्यः फेनस्थानीयाभ्यां शुद्धः प्रसन्नः तद्विलक्षणः। ते नामरूपे अव्याकृते सती व्याक्रियमाणे फेनस्थानीये आकाश-नामाकृती संवृत्ते ॥ १९ ॥

19. "That name and form originally unmanifested took the name and form of the ether as they were manifested from that Self. This element called the ether thus arose out of the supreme Self, like the dirt called foam coming out of transparent water. Foam is neither water nor absolutely different from it. For it is never seen apart from water. But water is clear, and different from the foam which is of the nature of dirt. Similarly the supreme Self which is pure and transparent is different from name and form, which stand for foam. These—corresponding to the foam—having originally been unmanifested, took the name and form of the ether as they were manifested.

ततोऽपि स्थूलभावमापद्यमाने नामरूपे व्याक्रियमाणे वायु-भावमापद्यते, ततोऽप्यग्निभावं, अग्नेरब्भावं, ततः पृथ्वीभाव इत्येवक्रमेण पूर्वपूर्वानुप्रवेशेन पञ्चमहाभूतानि पृथिव्यन्तान्युत्प-

ग्नानि। ततः पञ्चमहाभूतगुणविशिष्टा पृथ्वी। पृथ्व्याश्च पञ्चात्मिक्यो व्रीहियवाद्या ओषधयो जायन्ते। ताभ्यो भक्षिताभ्यो लोहितं च शुक्रं च स्त्रीपुंसशरीरसंबन्धि जायते। तदुभयमृतुकाले अविद्याप्रयुक्तकामखजनिर्मथनोद्धृतं मन्त्रसंस्कृतं गर्भाशये निषिच्यते। तत्स्वयोनिरसानुप्रवेशेन विवर्धमानं गर्भीभूतं नवमे दशमे वा मासि सञ्जायते ॥ २० ॥

20. "Name and form, as they became still grosser in the course of manifestation assumed the form of air. From that again they became fire, from that water, and thence earth. In this order the preceding elements penetrated the succeeding ones, and the five gross elements ending with earth came into existence. Earth, therefore, possesses the qualities of all the five gross elements. From earth compounded of all the five great elements, herbs such as paddy and barley are produced. From these, after they are eaten, are formed blood and the seed of women and men respectively. These two ingredients drawn out, as by a churning rod, by lust springing from Ignorance, and sanctified by *mantras*,[1] are placed in the womb at the proper time. Through the infiltration of the sustaining fluids[2] of the mother's body, it develops into an embryo and is delivered at the ninth or tenth month.

तज्जातं ह्रस्वनामाकृतिकं जातकर्मादिभिः मन्त्रसंस्कृतं पुनः उपनयनसंस्कारयोगेन ब्रह्मचारिसंज्ञं भवति। तदेव शरीरं पत्नी-

[1] sacred mystical formulae.
[2] blood and seed mixed together.

[2] derived from food.

योगसंस्कारयोगेन गृहस्थसंज्ञं भवति । तदेव वनस्थसंस्कारेण तापससंज्ञं भवति । तदेव क्रियाविनिवृत्तिनिमित्तसंस्कारेण परिव्राट्संज्ञं भवति । इत्येवं त्वत्तो भिन्नं भिन्नजात्यन्वयसंस्कारं शरीरम् ॥ २१ ॥

21. "It is born, or is possessed of a form and a name and is purified by means of *mantras* relating to natal and other ceremonies. Sanctified again by the ceremony of investiture with the holy thread, it gets the appellation of a student. The same body is designated a house-holder when it undergoes the sacrament of being joined to a wife. That again is called a recluse when it undergoes the ceremonies pertaining to retirement into the forest. And it becomes known as a wandering monk when it performs the ceremonies leading to the renunciation of all activities. Thus [1] the body which has birth, lineage and purificatory ceremonies different (from the Self) is different from you.

मनश्चेन्द्रियाणि च नामरूपात्मकान्येव 'अन्नमयं हि सोम्य मनः' इत्यादिश्रुतिभ्यः ॥ २२ ॥

22. "That the mind and the senses are also of the nature of name and form is known from the *Sruti*, 'The mind, my child, consists of food [2].'

कथं चाहं भिन्नजात्यन्वयसंस्कारवर्जित इत्येतच्छृणु । योऽसौ नामरूपयोर्व्याकर्ता नामरूपधर्मविलक्षणः स एव नामरूपे व्याकरोति । अतोऽहं नामरूपधर्मविलक्षणः ॥ २३ ॥

[1] See paras 15 and 16 above.
[2] Food is transformed into the substance of the mind and invigorates it. Chh. U., 6. 5. 4 and 6. 5. 6.

कुर्वन् सृष्ट्वेदं शरीरं स्वयं संस्कारधर्मवर्जितो नामरूपे इह प्रविष्टः अन्यैरदृष्टः स्वयं पश्यन्, तथाऽश्रुतः शृण्वन्, अमतो मन्वानो, अविज्ञातो विजानन्—'सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाऽभिवदन् यदास्ते' इति। अस्मिन्नर्थे श्रुतयः सहस्रशः 'तत्सृष्ट्वा तदेवानुप्राविशत्', 'अन्तः प्रविष्टः शास्ता जनानाम्', 'स एष इह प्रविष्टः', 'एष त आत्मा', 'स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत', 'एष सर्वेषु भूतेषु गूढोत्मा', 'सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवताः' इत्याद्याः ॥ २३ ॥

23. "You said, 'How am I, devoid of birth, lineage and sanctifying ceremonies, different (from the Self ?)' Listen. The same one who is the cause of the unfoldment of name and form, whose nature is different from that of name and form, and who is devoid of all connection with sanctifying ceremonies, evolved name and form, created this body and entered into it (which is but name and form)—who is Himself the unseen seer, the unheard listener, the unthought thinker, the unknown knower as stated in the *Sruti* text, '(I [1] know) who creates names and forms and remains speaking'. There are thousands of *Sruti* texts conveying the same meaning; for instance, 'He [2] created and entered into it,' 'Entering [3] into them He rules all creatures,' 'He,' the Self, has entered into these bodies,' 'This [4] is your Self,' 'Opening [5] this very suture of the skull He got in by that door,' 'This [6] Self is concealed in all beings,' 'That [7] Divinity thought—let me enter into these three deities.'

[1] T. Â., 3. 12. 7.
[2] Tai. U., 2. 6.
[3] T. Â., 3. 11. 1, 2.
[4] Br. U., 1. 4. 7.
[5] Br. U., 3. 4. 1.
[6] Ai. U., 1. 3. 12.
[7] Kath. U., 3. 12.
[8] Chh. U., 6. 3. 2.

स्मृतयोऽपि 'आत्मैव देवता: सर्वा:', 'नवद्वारे पुरे देही', 'क्षेत्रज्ञं चापि मां विद्धि', 'सम: सर्वेषु भूतेषु', 'उपद्रष्टानुमन्ता च', 'उत्तम: पुरुषस्त्वन्य:', 'अशरीरं शरीरेषु' इत्याद्या: । तस्मात् जात्यन्वयसंस्कारवर्जितस्त्वमिति सिद्धम् ॥ २४ ॥

24. "*Smriti* texts too elucidate the same truth; for example, 'All[1] gods verily are the Self,' 'The Self[2] in the city of nine gates,' 'Know[3] the individual Self to be Myself', 'The same[4] in all beings.' 'The witness[5] and approver,' 'The Supreme[6] Being is different,' 'Residing in[7] all bodies but Itself devoid of any,' and so on. Therefore it is established that you are without any connection with birth, lineage and sanctifying ceremonies."

स यदि ब्रूयात्—अन्य एवाहमज्ञ: सुखी दु:खी बद्ध: संसारी, अन्योऽसौ मद्विलक्षण: असंसारी देव:, तमहं बल्युपहारनमस्कारादिभि: वर्णाश्रमकर्मभिश्चाराध्य संसारसागरादुत्तितीर्षुरस्मि, कथमहं स एवेति ॥ २५ ॥

25. If he says, "I am in bondage, liable to transmigration, ignorant, (sometimes) happy, (sometimes) unhappy and am entirely different from Him. He, the shining One, who is dissimilar in nature to me and beyond transmigratory existence is also different from me. I want to worship Him through the actions pertaining to my caste and order of life by making presents and offerings to Him and also by making

[1] Manu. XII. 119. [2] Bh. Gitâ. 13. 27; [3] Bh. Gitâ. 13. 2, 13. 17. [4] Bh. Gitâ. 5. 13. [5] Bh. Gitâ. 13. 22. [6] Bh. Gitâ. 15. 17. [7] Kath. U. 2. 22. but the *Smriti* source untraced.

salutations and the like. I am eager to cross the ocean of the world in this way. So how am I He Himself ?"

आचार्यो ब्रूयात्—नैवं सोम्य प्रतिपत्तुमर्हसि, प्रतिषिद्ध-त्वाद्भेदप्रतिपत्तेः। कथं प्रतिषिद्धा भेदप्रतिपत्तिरित्यत आह—'अन्योऽसावन्योऽहमस्मीति न स वेद', 'ब्रह्म तं परादाद्यो-ऽन्यत्रात्मनो ब्रह्म वेद', 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति' इत्येवमाद्याः ॥ २६ ॥

26. The teacher should say, "You ought not, my child, regard it so ; because a doctrine of difference is forbidden." In reply to the question Why is it forbidden ? the following other *Sruti* texts may be cited : "He[1] who knows that *Brahman* is one and he is another does not know (*Brahman*)", "He[2] who regards the *Brâhmanical* caste as different from himself is rejected[3] by that caste," "One[4] who views *Brahman* as if having diversity in It goes from death to death", and so on.

एता एव श्रुतयो भेदप्रतिपत्तेः संसारगमनं दर्शयन्ति ॥ २७ ॥

27. These *Srutis* show that transmigratory existence is the sure result of the acceptance of (the reality of) difference.

अभेदप्रतिपत्तेश्च मोक्षं दर्शयन्ति सहस्रशः—'स आत्मा तत्त्वमसि' इति परमात्मभावं विधाय 'आचार्यवान् पुरुषो वेद' इत्युक्त्वा 'तस्य तावदेव चिरम्' इति मोक्षं दर्शयन्त्यभेदविज्ञा-

[1] Br. U., 1. 4. 10. [2] Br. U., 2. 4. 6. [3] Makes him disinclined to know *Brahman*.
[4] Br. U., 4. 4. 19.

नादेव। सत्याभिसन्धस्य अतस्करस्येव दाहाद्यभाववत् संसारा-
भावं दर्शयन्ति दृष्टान्तेन, भेददर्शनादसत्याभिसन्धस्य संसार-
गमनं दर्शयन्ति तस्करस्येव दाहादिदृष्टान्तेन ॥ २८ ॥

28. "That, on the other hand, liberation results from the acceptance of (the reality of) non-difference is borne out by thousands of *Srutis*; for example, after teaching that the individual Self is not different from the supreme One in the text, 'That[1] is the Self, thou art That', and after saying, 'A[2] man who has a teacher knows *Brahman*', the *Srutis* prove liberation to be the result of the knowledge of (the reality of) non-difference only, by saying 'A[3] knower of *Brahman* has to wait only so long as he is not merged in *Brahman*'. That transmigratory existence comes to an absolute cessation (in the case of one who speaks the truth that difference has no real existence) is illustrated by the example of one 'who was not a thief and did not get burnt (by grasping a heated hatchet;) that one' who, on the other hand, speaks what is not true (i.e. the reality of difference) continues to be in the mundane condition is illustrated by the example of a thief who got burnt.

'त इह व्याघ्रो वा' इत्यादिना च अभेददर्शनात् 'स्व-
राड् भवति' इत्युक्त्वा तद्विपरीतेन भेददर्शनेन संसारगमनं
दर्शयन्ति—'अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका
भवन्ति' इति प्रतिशाखम्। तस्मात् मृषैवैवमवादीः—ब्राह्मण-
पुत्रोऽदोन्वयः संसारी परमात्मविलक्षण इति ॥ २९ ॥

[1] Chh. U., 6. 13. 3.
[2] Chh. U., 6. 14. 2.
[3] Chh. U., 6. 14.
[4] Chh. U., 6. 16. 1—3.

29. "The *Sruti* text commencing with 'Whatever[1] these creatures are here, whether a tiger or' and similar other texts, after asserting that 'One[2] becomes one's own master (i.e. *Brahman*)' by the knowledge of (the reality of) non-difference, show that one continues to remain in the transmigratory condition in the opposite case, as the result of the acceptance of (the reality of) difference, saying, 'Knowing[3] differently from this they get other beings for their masters and reside in perishable regions'. Such statements are found in every branch of the *Veda*. It was, therefore, certainly wrong on your part to say that you were the son of a *Brâhmana*, that you belonged to such and such a lineage, that you were subject to transmigration and that you were different from the supreme Self.

तस्मात् प्रतिषिद्धत्वाद्भेददर्शनस्य, भेदविषयत्वाच्च कर्मोपादानस्य, कर्मसाधनत्वाच्च यज्ञोपवीतादेः कर्मसाधनोपादानस्य परमात्माऽभेदप्रतिपत्त्या प्रतिषेधः कृतो वेदितव्यः। कर्मणां तत्साधनानां च यज्ञोपवीतादीनां परमात्माभेदप्रतिपत्तिविरुद्धत्वात्। संसारिणो हि कर्माणि विधीयन्ते तत्साधनानि च यज्ञोपवीतादीनि, न परमात्मनोऽभेददर्शिनः। भेददर्शनमात्रेण च ततोऽन्यत्वम् ॥ ३० ॥

30. "As the acceptance of (the reality of) difference is forbidden, it should be understood that, on the knowledge of one's identity with the supreme Self, the undertaking of religious rites which have difference for their

[1] Chh. U., 6. 9. 3.
[2] Chh. U., 6. 25. 2.
[3] Chh. U., 7. 25. 2.

province and the assumption of *yajnopavîta* [1] etc., which are the means to their performance, are forbidden. For these rites and *yajnopavîta* etc., their means, are inconsistent with the knowledge of one's identity with the supreme Self. It is those people only that refer classes and orders of life etc., to the Self on whom Vedic actions and *yajnopavîta* etc., their means, are enjoined, but not on those who have acquired the knowledge of their identity with the supreme Self. That [2] one is other than *Brahman* is due only to the acceptance of (the reality of) difference.

यदि कर्माणि कर्तव्यानि, न निवर्तयिषितानि ; कर्मसाधनासम्बन्धिनः कर्मनिमित्तजात्याश्रमाद्यसम्बन्धिनश्च परमात्मनश्च आत्मनैवाभेदप्रतिपत्तिं नावक्ष्यत् 'स आत्मा तत्त्वमसि' इत्येवमादिभिर्निश्चितरूपैर्वाक्यैः, भेदप्रतिपत्तिनिन्दां च नाभ्यधास्यत् 'एष नित्यो महिमा ब्राह्मणस्य', 'अनन्वागतं पुण्येनानन्वागतं पापेन, अत्र स्तेनोऽस्तेनः' इत्यादिना ॥ ३१ ॥

31. "If *Vedic* rites were to be performed and not renounced, the *Sruti* would neither have declared the identity of oneself with the supreme Self unrelated to those rites and their means, and castes, orders of life, etc., which are the conditions [3] of *Vedic* actions, in unambiguous sentences like 'That' is the Self, thou art

[1] The holy thread worn by the first three classes of the Hindus—the *Brâhmanas*, the *Kshatriyas*, and the *Vaishyas*.
[2] This is said in reply to the objection viz., why are duties enjoined only on the ignorant as they are also not different from *Brahman*?
[3] Those only who belong to castes or orders of life are fit for *Vedic* actions.
[4] Chh. U., 6. 8. 7.

That ;' nor would it have condemned the acceptance of (the reality of) difference in clauses such as 'It[1] is the eternal glory of the knower of *Brahman*,' 'Untouched[2] by virtue, untouched by sin', and 'Here[3] a thief is no thief.'

कर्मासम्बन्धिस्वरूपत्वं कर्मनिमित्तवर्णाद्यसम्बन्धरूपतां च नाभ्यधास्यत्, कर्माणि च कर्मसाधनानि च यज्ञोपवीतादीनि यद्यपरित्याजयिषितानि। तस्मात् ससाधनं कर्म परित्यक्तव्यं मुमुक्षुणा, परमात्माऽभेददर्शनविरोधात्, आत्मा च पर एवेति प्रतिपत्तव्यो यथाश्रुत्युक्तलक्षणः ॥ ३२ ॥

32. "The *Srutis* would not have stated that the essential nature of the Self was in no way connected with *Vedic* rites and conditions required by them such as a particular class, and the rest, if they did not intend that, those rites and *yajnopavîta* etc., their means, should be given up. Therefore, *Vedic* actions which are incompatible with the knowledge of the identity of oneself with the supreme Self should be renounced together with their means by one who aspires after liberation ; and it should be known that the Self is no other than *Brahman* as defined in the *Srutis*."

स यदि ब्रूयात्—भगवन्, दह्यमाने छिद्यमाने वा देहे प्रत्यक्षा वेदना, अशनायादिनिमित्तं च प्रत्यक्षं दुःखं मम। परश्चायमात्मा, 'अयमात्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सर्वगन्धरसवर्जितः' इति श्रूयते सर्वश्रुतिषु स्मृतिषु च।

[1] Br. U., 4. 4. 23.
[2] Br. U., 4. 3. 22.
[3] Br. U., 4. 3. 22.

कथं तद्विलक्षणः अनेकसंसारधर्मसंयुक्तः परमात्मानमात्मत्वेन च मां संसारिणं परमात्मत्वेन अग्निमिव शीतत्वेन प्रतिपद्येयम्? संसारी च सन् सर्वाभ्युदयनिःश्रेयससाधने अधिकृतः अभ्युदयनिःश्रेयससाधनानि कर्माणि तत्साधनानि च यज्ञोपवीतादीनि कथं परित्यजेयमिति ॥ २३ ॥

33. If he says, "The pain due to burns or cuts in the body and the misery caused by hunger and the like, Sir, are distinctly perceived to be in me. The supreme Self is known in all the *Srutis* and the *Smritis* to be 'free' from sin, old age, death, grief, hunger, thirst, etc., and devoid of smell and taste'. How can I who am different from Him and possess so many phenomenal attributes possibly accept the supreme Self as myself and myself, a transmigratory being, as the supreme Self? I may then very well admit that fire is cool! Why should I, a man of the world, entitled to accomplish all prosperity in this world and in the next and realize the supreme end of life, i.e., liberation, give up the actions producing those results and *yajnopavita* etc., their accessories?"

तं प्रति ब्रूयात्—यदवोचो दह्यमाने छिद्यमाने वा देहे प्रत्यक्षा वेदनोपलभ्यते ममेति तदसत्। कस्मात्? दह्यमाने छिद्यमाने इव वृक्षे उपलब्धुरुपलभ्यमाने कर्मणि शरीरे दाहच्छेदवेदनाया उपलभ्यमानत्वात् दाहादिसमानाश्रयेव वेदना। यत्र हि दाहः छेदो वा क्रियते तत्रैव व्यपदिशति दाहादिवेदनां लोकः, न वेदनां दाहाद्युपलब्धरीति। कथं? क ते वेदनेति पृष्टः शिरसि

[1] Chh. U., 8. 7. 1.

मे वेदना उरसि उदरे इति वा यत्र दाहादिस्तत्रैव व्यपदिशति, न तूपलब्धरीति। यद्युपलब्धरि वेदना स्यात्, वेदनानिमित्तं वा दाहच्छेदादि, वेदनाश्रयत्वेनो (नव्य) पदिशेद्दाह्याश्रयवत् ॥ ३४ ॥

34. The teacher should say to him, "It was not right for you to say, 'I directly perceive the pain in me when my body gets cuts or burns'. Why? As the pain due to cuts or burns is perceived in the body[1], the object of the perception of the perceiver like a tree burnt or cut, must have the same location as the burns etc. People point out pain caused by burns and the like to be in that place where they occur but not in the perceiver. How? For, on being asked where one's pain lies, one says, 'I have pain in the head, in the chest or in the stomach'. Thus one points out pain in that place where burns or cuts occur, but never in the perceiver. If pain or its causes viz., burns or cuts were in the perceiver one would have pointed out the perceiver to be the seat of the pain, like the parts of the body the seats of the burns or cuts.

स्वयं च नोपलभ्येत चक्षुर्गतरूपवत्। तस्मात् दाहच्छेदादिसमानाश्रयत्वेन उपलभ्यमानत्वाद्दाहादिवत् कर्मभूतैव वेदना। भावरूपत्वाच्च साश्रया तण्डुलपाकवत्। वेदनासमानाश्रय एव तत्संस्कारः। स्मृतिसमानकाल एवोपलभ्यमानत्वात् वेदनाविषयः। तन्निमित्तविषयश्च द्वेषोऽपि संस्कारसमानाश्रय एव।

[1] Pain is located in the body, it is true, but as a matter of fact it is in the mind.

तथा चोक्तम्—'रूपसंस्कारतुल्याऽऽधी रागद्वेषौ भयं च यत्।
गृह्यते धीश्रयं तस्माज्ज्ञाता शुद्धोऽभय: सदा' ॥ ३५ ॥

35. "Moreover, (if it were in the Self) the pain could not be perceived by the Self like the colour of the eye by the same eye. Therefore, as it is perceived to have the same seat as burns, cuts and the like, pain must be an object of perception like them. Since [1] it is an effect, it must have a receptacle like that in which rice is cooked. The impressions [2] of pain must have the same seat as pain [3] itself. As they are perceived during the time when memory is possible (i.e., in waking and dream, and not in deep sleep), these impressions must have the same location [4] as pain. The aversion to cuts, burns and the like, the causes of pain, must also have the same seat [5] as the impressions (of pain). It is therefore said, 'Desire [6], aversion and fear have a seat common with that of the impressions of colours. As they have for their seat the intellect, [7] the knower, the Self, is always pure and devoid of fear.'

किमाश्रया: पुना रूपादिसंस्कारादय इति। उच्यते। यत्र कामादय:। क्व पुनस्ते कामादय:? 'काम: सङ्कल्पो विचि-

[1] This sentence is an answer to the objection that pain cannot be in the body which is non-conscious; nor can it be in the Self which has been shown to be free from it; so pain has no location at all.
[2] This is in reply to the objection viz, 'Let the Self be the receptacle as the impressions and memory etc. of pain are perceived in the Self.'
[3] Pain being proved to be not in the Self, its impressions also cannot be there. [4] And therefore it is not the Self. [5] i.e., the non-Self. [6] Verse 13, chapter 15 of this book. [7] The intellect (and not the Self) is the seat of all other feelings also.

कित्सा' इत्यादिश्रुतेः बुद्धावेव। तत्रैव रूपादिसंस्काराद्ययोऽपि, 'कस्मिन्नु रूपाणि प्रतिष्ठितानीति हृदये' इति श्रुतेः। 'कामा येऽस्य हृदि श्रिताः', 'तीर्णो हि तदा सर्वान् शोकान् हृदयस्य', 'असङ्गो ह्ययम्', 'तद्वा अस्यैतदतिच्छन्दाः' इत्यादिश्रुतिभ्यः, 'अविकार्योऽयमुच्यते', 'अनादित्वान्निर्गुणत्वात्' इत्यादि इच्छाद्वेषादि च क्षेत्रस्यैव विषयस्य धर्मो नात्मन इति स्मृतिभ्यश्च कर्मस्थैवाशुद्धिः नात्मस्था इति ॥ ३६ ॥

36. "'What is then the locus of the impressions of colours and the rest?' 'The same as that of lust etc.' 'where again are lust etc.?' 'They are in the intellect (and no where else) according to the *Sruti*—lust,[1] deliberation, doubt.' 'The impressions of colours and so forth are also there (and nowhere else) according to the *Sruti*—what[2] is the seat of colours? The intellect.' That desire, aversion and the like are the attributes of the embodiment, the object and not the Self, is known from the *Srutis* 'Desires[3] that are in the intellect,' 'For' he is then beyond all the woes of his heart (intellect),' 'Because[4] It is unattached,' 'Its[5] form untouched by changeless,' 'Because[6] It is beginningless and without attributes' and so on. Therefore (it is concluded that) desires' and from *Smritis* such as 'It[7] is said to be impurity pertains to the object and not to the Self.

अतो रूपादिसंस्काराद्यशुद्धिसंबन्धाभावात् न परस्मादात्मनो विलक्षणस्त्वमिति प्रत्यक्षादिविरोधाभावात् युक्तं पर एवात्माऽह-

[1] Br. U., 1. 5. 3.
[2] Br. U., 4. 3. 22.
[3] Bh. Gitā, 2. 25.
[4] Br. U., 3. 9. 20.
[5] Br. U., 4. 3. 16.
[6] Bh. Gitā, 13. 31.
[7] Br. U., 4. 4. 7.
[8] Br. U., 4. 3. 21.

मिति प्रतिपत्तुम्—'तदात्मानमेवावेदहं ब्रह्मास्मि', 'एकधैवानुद्रष्टव्यम्', 'अहमेवाऽधस्तात्', 'आत्मैवाऽधस्तात्', 'सर्वमात्मानं पश्यति', 'यत्र त्वस्य सर्वमात्मैव', 'इदं सर्वं यदयमात्मा', 'स एषोऽकलः', 'अनन्तरमबाह्यम्', 'सबाह्याभ्यन्तरो ह्यजः', 'ब्रह्मैवेदम्', 'एतया द्वारा प्रापद्यत', 'प्रज्ञानस्य नामधेयानि', 'सत्यं ज्ञानमनन्तं ब्रह्म', 'तस्माद्वा', 'तत्सृष्ट्वा तदेवानुप्राविशत्', 'एको देवः सर्वभूतेषु गूढः सर्वव्यापी', 'अशरीरं शरीरेषु', 'न जायते म्रियते', 'स्वप्नान्तं जागरितान्तम्', 'स म आत्मेति विद्यात्', 'यस्तु सर्वाणि भूतानि', 'तदेजति तन्नैजति', 'येनस्तत्पश्यन्', 'तदेवाग्निः', 'अहं मनुरभवं सूर्यश्च', 'अन्तः प्रविष्टः शास्ता जनानाम्', 'सदेव सोम्य', 'तत्सत्यं स आत्मा तत्त्वमसि' इत्यादिश्रुतिभ्यः ॥३७॥

स्मृतिभ्यश्च—'पूः प्राणिनः सर्वगुहाशयस्य', 'आत्मैव देवताः', 'नवद्वारे पुरे', 'समं सर्वेषु भूतेषु', 'विद्याविनयसंपन्ने', 'अविभक्तं विभक्तेषु', 'वासुदेवः सर्वम्' इत्यादिभ्यः एक एवात्मा परं ब्रह्म सर्वसंसारधर्मविनिर्मुक्तस्त्वमिति सिद्धम् ॥३८॥

37, 38. "Therefore you are not different from the supreme Self in as much as you are devoid of impurities such as the connection with the impressions of colours and the like. As there is no contradiction to perceptional evidence etc., the supreme Self should be accepted as oneself according to the *Srutis* 'It [1] knew the pure Self to be *Brahman*,' 'It [2] should be regarded as homogeneous,' 'It [3] is I that am below,' 'It [4] is the Self that is below,' 'He [5] knows everything to be the Self,' 'When

[1] Br. U., 1. 4. 10. [2] Br. U., 4. 4. 20 [3] Chh. U., 7. 25. 1.
[4] Chh. U., 7. 25. 2. [5] Br. U., 4. 4. 23. [6] Br. U., 2. 4. 14.

everything becomes the Self,' 'All[1] this verily is the Self,' 'He[2] is without parts,' 'Without[3] the interior and exterior,' 'Unborn[4], comprising the interior and exterior,' 'All[5] this verily is *Brahman*,' 'It[6] entered through this door,' 'The[7] names of pure knowledge,' 'Existence,[8] Knowledge, Infinite Brahman,' 'From[9] It,' 'It[10] created and entered it,' 'The[11] shining One without a second concealed in all beings and all-pervading,' 'In[12] all bodies Itself bodiless,' 'It[13] is not born and does not die,' '(Knowing,) dream[14] and waking, 'He[15] is my Self, thus one should know,' 'Who[16] (knows) all beings,' 'It[17] moves and moves not,' knowing[18] It, one becomes worthy of being worshipped, 'It[19] and nothing but It is fire,' 'I[20] became *Manu* and the sun,' 'Entering[21] into them He rules all creatures,' 'Existence[22] only, my child,' 'That[23] is real, That is the Self, thou art That.'

"It is established that you, the Self, are the supreme *Brahman*, the One only and devoid of every phenomenal attribute, from the *Smritis* also such as 'All[24] beings are the body of One who resides in the hearts of all,' 'Gods[25] are verily the Self,' 'In[26] the city of nine gates,' 'The[27] same in all beings,' 'In[28] a *Brâhmana*

[1] Br. U., 2. 4. 6.
[2] Pra. U., 6. 5.
[3] Br. U., 2. 5. 19.
[4] Mu. U., 2. 1. 2.
[5] Mu. U., 2. 2. 11.
[6] Ai. U., 1. 3. 12.
[7] Ai. U., 3. 1. 2.
[8] Tai. U., 2. 1. 1.
[9] Tai. U., 2. 1. 1.
[10] Kath. U., 2. 1. 6.
[11] Sw. U., 6. 11.
[12] Kath. U., 2. 22.
[13] Kath. U., 2. 18.
[14] Kath. U., 2. 1. 4.
[15] Kaushitak. U., III. 8.
[16] Îsh. U., 6.
[17] Îsh. U., 5.
[18] M. N. U., 2. 3.
[19] T. Â., 10. 1.
[20] Br. U., 1. 4. 10.
[21] T. Â., 3. 11. 1. 2.
[22] Chh. U., 6. 2. 1.
[23] Chh. U., 6. 8. 7.
[24] Âpastamba Dharma-Sûtra 1. 8. 22.
[25] Manu, XII. 119.
[26] Bh. Gîtâ, 5. 13.
[27] Bh. Gîtâ, 13. 27.
[28] Bh. Gîtâ, 5. 18.

wise and courteous', 'Undivided' in things divided' and 'All' this verily is *Vâsudeva* (the Self).'"

स यदि ब्रूयात्—यदि भगवन् 'अनन्तरोऽबाह्यः', 'सबाह्याभ्यन्तरो ह्यजः', 'कृत्स्नः प्रज्ञानघन एव' सैन्धवघनवदात्मा सर्वमूर्तिभेदवर्जितः आकाशवदेकरसः, तर्हि किमिदं दृश्यते श्रूयते वा साध्यं साधनं वा साधकश्चेति श्रुतिस्मृतिलोकप्रसिद्धं वादिशतविप्रतिपत्तिविषय इति ॥ ३९ ॥

39. If he says, "If, Sir, the Self is 'Without[3] interior or exterior,' 'Comprising' interior and exterior, unborn, 'Whole,' 'Pure consciousness only' like a lump of salt, devoid of all the various forms, and of a homogeneous nature like the ether, what is it that is observed in ordinary usage and revealed in *Srutis* and *Smritis* as what is to be accomplished, its (appropriate) means and its accomplishers, and is made the subject-matter of contention among hundreds of rival disputants holding different views?"

आचार्यो ब्रूयात्—अविद्याकृतमेतद्यदिदं दृश्यते श्रूयते वा, परमार्थतस्त्वेक एवात्मा अविद्यादृष्टेः अनेकवत् आभासते, तिमिरदृष्ट्या अनेकचन्द्रवत्। 'यत्र वा अन्यदिव स्यात्', 'मृत्योः स मृत्युमाप्नोति', 'यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति', 'अथ यत्रान्यत्पश्यति अन्यच्छृणोति अन्यद्विजानाति तदल्पम्, अथ यदल्पं तन्मर्त्यमिति', 'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्', 'अन्योऽसावन्योऽहम्' इति भेद-

[1] Bh. Gitâ, 13. 16.
[2] Br. U., 2. 5. 19.
[3] Bh. Gitâ, 7. 19.
[4] Mu. U., 2. 1. 2.

दर्शननिन्दोपपत्तेरविद्याकृतं द्वैतम् 'एकमेवाद्वितीयम्', 'यत्र त्वस्य', 'तत्र को मोहः कः शोक:' इत्याद्येकत्वविधिश्रुतिस्यश्चेति ॥ ४० ॥

40. The teacher should say, "Whatever is observed (in this world) or learnt from the *Srutis* (regarding the next world) are products of Ignorance. But in reality there is only One, the Self, who appears to be many to deluded vision, like the moon appearing more than one to eyes affected by amaurosis. That duality is the product of Ignorance follows from the reasonableness of the condemnation by the *Srutis* of the accptance of (the reality of) difference such as 'When[1] there is something else as it were,' 'When[2] there is duality as it were, one sees another,' 'He[3] goes from death to death,' 'And[4] where one sees something else, hears something else, cognizes something else, that is finite, and that which is finite is mortal,' 'Modifications[5] (i.e., effects e.g., an earthen jar) being only names, have for their support words only, it is earth alone (i.e., the cause) that is real' and 'He[6] is one, I am another.' The same thing follows from the *Srutis* teaching unity, for example, 'One[7] only without a second,' 'When' the knower of *Brahman*' and 'What' delusion or grief is there ?'"

यद्येवं भगवन्, किमर्थं श्रुत्या साध्यसाधनादिभेद उच्यते उत्पत्तिः प्रलयश्चेति ॥ ४१ ॥

[1] Br. U., 4. 3. 31.
[2] Br. U., 2. 4. 14.
[3] Chh. U., 7. 24. 1.
[4] Chh. U., 6. 1. 4.
[5] Chh. U., 6. 2. 1.
[6] Br. U., 4. 5. 15.
[7] Chh. U., 6. 2. 1.
[8] Br. U., 4. 4. 19.
[9] Br. U., 1. 4. 10.
[9] Ish. U., 7.

41. "If it be so, Sir, why do the *Srutis* speak of diverse ends to be attained, their means, and so forth, as also the evolution and the dissolution of the universe?"

अत्रोच्यते—अविद्यावत उपात्तशरीरादिभेदस्य इष्टानिष्टयोगि-नमात्मानं मन्यमानस्य साधनैरेवेष्टानिष्टप्राप्तिपरिहारोपायविवेकम-जानतः इष्टप्राप्तिं चानिष्टपरिहारं चेच्छतः शनैस्तद्विषयमज्ञानं निवर्तयितुं शास्त्रं न साध्यसाधनादिभेदं विधत्ते। अनिष्टरूपः संसारो हि स इति तद्भेददृष्टिमेवाविद्यां संसारमुन्मूलयति उत्पत्ति-प्रलयाद्येकत्वोपपत्तिप्रदर्शनेन ॥ ४२ ॥

42. "The answer to your question is this: Having acquired (having identified himself with) the various things such as the body and the rest, considering the Self to be connected with what is desirable and what is undesirable and so on, though eager to attain the desirable and avoid the undesirable by appropriate means—for without certain means nothing can be accomplished—an ignorant man cannot discriminate between the means to the realisation of what is (really [1]) desirable for him and the means to the avoidance of what is undesirable. It is the gradual removal [2] of this ignorance that is the aim of the scriptures; but not the enunciation of (the reality of) the difference of the end, means and so on. For it is this very difference that constitutes this undesirable transmigratory existence. The scriptures, therefore, root out the ignorance constituting this (false) conception of difference which is the cause of phenomenal existence

[1] Self-knowledge.
[2] Through the injunction of meritorious actions for the purification of the mind.

by giving reasons for the oneness [1] of the evolution, dissolution, etc. of the universe.

अविद्यायामुन्मूलितायां श्रुतिस्मृतिन्यायेभ्यः अनन्तरमबाह्यम्, सबाह्याभ्यन्तरो ह्यजः, सैन्धवघनवत् 'प्रज्ञानघन एवैक आत्मा, आकाशवत्परिपूर्णः इत्यत्रैव एका प्रज्ञाप्रतिष्ठा परमार्थदर्शिनो भवति, न साध्यसाधनोत्पत्तिप्रलयादिभेदेन अशुद्धिगन्धोऽप्युपपद्यते ॥ ४३ ॥

43. "When ignorance is uprooted with the aid of the *Sruti*, *Smriti* and reasoning, the one-pointed [2] intellect of the seer of the supreme Truth becomes established [3] in the one Self which is of the nature of pure Consciousness like a (homogeneous) lump of salt, all-pervading [4] like the ether, which is without the interior and exterior, unborn and is within and without. Even the slightest taint of impurity due to the diversity of ends, means, evolution, dissolution and the rest is, therefore, not reasonable.

तच्चैतत् परमार्थदर्शनं प्रतिपत्तुमिच्छता वर्णाश्रमाद्यभिमानकृतपाङ्क्तरूपपुत्रवित्तलोकैषणादिभ्यो व्युत्थानं कर्तव्यम् । सम्यक्प्रत्ययविरोधात्तदभिमानस्य भेददर्शनप्रतिषेधार्थोपपत्तिश्चोपपद्यते । नह्येकस्मिन्नात्मन्यसंसारित्वबुद्धौ शास्त्रन्यायोत्पादितायां तद्विपरीता बुद्धिर्भवति । नह्यम्भौ शीतत्वबुद्धिः, शरीरे वा अजरामरणबुद्धिः । तस्मादविद्याकार्यत्वात् सर्वकर्मणां तत्साधनानां च यज्ञोपवीतादीनां परमार्थदर्शननिष्ठेन त्यागः कर्तव्यः ॥ ४४ ॥

[1] By showing that the universe is not different from *Brahman*.
[2] Bh. Gitâ, 2. 41. [3] Bh. Gitâ, 2. 55.
[4] Just as a rope pervades the snake mistaken for it.

44. "One who is eager to realize this right knowledge spoken of in the *Sruti* should rise above the desire for a son, wealth and this [1] world and the next [1] which are described in a five-fold[2] manner and are the outcome of a false reference to the Self, of castes, orders of life and so on. As this reference is contradictory to right knowledge, it is intelligible why reasons are given[3] regarding the prohibition of the acceptance of (the reality of) difference. For when the knowledge that the one non-dual Self is beyond phenomenal existence is generated by the scriptures and reasoning, there cannot exist side by side with it a knowledge contrary to it. None can think of chillness in fire or immortality and freedom from old age in regard to the (perishable) body. One, therefore, who is eager to be established in the knowledge of the Reality should give up all actions[4] with *yajnopavîta* and the rest, their accessories, which are the effects of ignorance."

HERE ENDS A METHOD OF ENLIGHTENING THE DISCIPLE

[1] See foot-notes 1 and 2 on para 2 above.
[2] Br. U., 1. 4. 17. [3] by the *Srutis*.
[4] Obligatory daily duties enjoined by the *Vedas*, occasional rites rites performed for some particular object and with a view to future fruition and actions prohibited by the *Vedas*.

कूटस्थाद्वयात्मबोधप्रकरणम् ॥ २ ॥

CHAPTER II

THE KNOWLEDGE OF THE CHANGELESS AND NON-DUAL SELF

सुखमासीनं ब्राह्मणं ब्रह्मनिष्ठं कश्चिद्ब्रह्मचारी जन्ममरणलक्षणात् संसारात् निर्विण्णो मुमुक्षुः विधिवदुपसन्नः पप्रच्छ—भगवन्, कथमहं संसारान्मोक्षिष्ये ? शरीरेन्द्रियविषयवेदनावान् जागरिते दुःखमनुभवामि, तथा स्वप्नेऽनुभवामि पुनः पुनः सुषुप्तिप्रतिपत्त्या विश्रम्य विश्रम्य । किमयमेव मम स्वभावः, किं वा अन्यस्वभावस्य सतो नैमित्तिक इति । यदि स्वभावः, न मे मोक्षाशा, स्वभावस्यावर्जनीयत्वात् । अथ नैमित्तिकः, निमित्तपरिहारे स्यान्मोक्षोपपत्तिः ॥ ४५ ॥

45. A certain *Brahmachârin*,[1] tired of the transmigratory existence consisting of birth and death and aspiring after liberation, approached in the prescribed manner[2] a Knower of *Brahman* established in It and sitting at ease and said, "How can I, Sir, be liberated from this

[1] One belonging to the first of the four orders of life, a student.
[2] Bh. Gîtâ. 4. 34.

transmigratory existence ? Conscious of the body, the senses and their objects, I feel pain in the state of waking and also in the state of dream again and again after intervals of rest in deep sleep experienced by me. Is this my own nature or is it causal, I being of a different nature ? If it be my own nature, I can have no hope of liberation as one's own nature cannot be got rid of. But if it be causal, liberation from it may be possible by removing the cause."

तं गुरुरुवाच—शृणु वत्स, न तवायं स्वभावः । (किं तु) नैमित्तिकः ॥ ४६ ॥

46. The teacher said to him, "Listen, my child, it is *not* your nature but *causal*."

इति उक्तः शिष्य उवाच—किं निमित्तं, किं वा तस्य निवर्तकम्, को वा मम स्वभावः, यस्मिन्निमित्ते निवर्तिते नैमित्तिकाभावः, रोगनिमित्तनिवृत्ताविव रोगी स्वभावं प्रपद्येयेति ॥ ४७ ॥

47. Told thus the disciple said, "What is the cause, what will bring it to an end and what is my nature ? That cause being brought to an end, there will be the absence of the effect, and I shall come by my own nature, just like a patient who gets back the normal condition (of his health) when the cause of his disease is removed."

गुरुरुवाच—अविद्या निमित्तं, विद्या तस्य निवर्तिका, अविद्यायां निवृत्तायां तन्निमित्ताभावात् मोक्ष्यसे जन्ममरणलक्षणात्, स्वप्नजाग्रद्दुःखं च नानुभविष्यसीति ॥ ४८ ॥

48. The teacher said, "The cause is Ignorance. Knowledge brings it to an end. When Ignorance, the cause, will be removed, you will be liberated from the transmigratory existence consisting of birth and death. You will never again feel pain[1] in the states of waking and dream."

शिष्य उवाच—का सा अविद्या, किं विषया वा, विद्या च का यया स्वभावं प्रतिपद्येयेति ॥ ४९ ॥

49. The disciple said "What is that Ignorance? what is its seat?[2] (what is its object?[2]) and what is Knowledge by means of which I may come by my own nature?"

गुरुरुवाच—त्वं परमात्मानं सन्तं असंसारिणं संसार्यहम-स्मीति विपरीतं प्रतिपद्यसे, अकर्तारं सन्तं कर्तेति, अभोक्तारं सन्तं भोक्तेति, विद्यमानं च अविद्यमानमिति, इयमविद्या ॥५०॥

50, The teacher said, "You are the non-transmigratory Supreme Self, but you wrongly think that you are one liable to transmigration. (Similarly), not being an agent or an experiencer you wrongly consider yourself to be so. Again, you are eternal but mistake yourself to be non-eternal. This is Ignorance."

शिष्य उवाच—यद्यप्यहं विद्यमानः तथापि न परमात्मा। कर्तृत्वभोक्तृत्वलक्षणः संसारो मम स्वभावः, प्रत्यक्षादिभिः प्रमाणैः

[1] As real and pertaining to the Self.
[2] The seat and the object of Ignorance is Pure Consciousness, the Self.

अनुभूयमानत्वात्; न अविद्यानिमित्तः, अविद्यायाः स्वात्म-विषयत्वानुपपत्तेः। अविद्या नाम अन्यस्मिन् अन्यधर्माध्यारोपणा—यथा प्रसिद्धं रजतं प्रसिद्धायां शुक्तिकायां, यथा प्रसिद्धं पुरुषं स्थाणावध्यारोपयति, प्रसिद्धं वा स्थाणुं पुरुषे। नाऽप्रसिद्धं प्रसिद्धे, प्रसिद्धं चाऽप्रसिद्धे। न चात्मन्यनात्मानमध्यारोपयति, आत्मनः अप्रसिद्धत्वात्। तथा आत्मानं अनात्मनि, आत्मनोऽप्रसिद्धत्वादेव ॥ ५१ ॥

51. The disciple said, "Though eternal, I am not the Supreme Self. My nature is one of transmigratory existence consisting of agency and experiencing of its results, as it is known by evidences such as sense-perception etc. It is not due to Ignorance. For it cannot have the innermost Self for its object. Ignorance consists of the superimposition of the qualities of one thing on another e.g., well-known silver on well-known mother-of-pearl or a well-known human being on a (well-known) trunk of a tree and *vice versa*. An unknown thing cannot be superimposed on a known one and *vice versa*. The non-Self cannot be superimposed on the Self, for It is not known. Similarly, the Self cannot be superimposed on the non-Self for the very same reason."

तं गुरुरुवाच—न, व्यभिचारात्। नहि वत्स प्रसिद्धं प्रसिद्ध एवाध्यारोपयतीति नियन्तुं शक्यम्। आत्मन्यध्यारोपणदर्शनात्। गौरोऽहं कृष्णोऽहमिति देहधर्मस्य अहंप्रत्ययविषये आत्मनि, अहंप्रत्ययविषयस्य च आत्मनः देहे अयमस्मीति ॥ ५२ ॥

52. The teacher said to him, "It is not so. There are exceptions. For, my child, there cannot be a rule that it is only well-known things [1] that are superimposed on other well-known things, for we meet with the superimposition of certain things on the Self. Fairness and blackness, the properties of the body, are superimposed [2] on the Self which is the object of the consciousness 'I,' and the same Self is superimposed on the body." [3]

शिष्य आह—प्रसिद्ध एव तर्ह्यात्मा अहंप्रत्ययविषयतया, देहश्च अयमिति। तत्रैवंसति प्रसिद्धयोरेव देहात्मनोरितरेतराध्यारोपणात् स्थाणुपुरुषयोः शुक्तिकारजतयोरिव। तत्र कं विशेषमाश्रित्य भगवतोक्तं प्रसिद्धयोरितरेतराध्यारोपणेति नियन्तुं न शक्यते इति ॥ ५३ ॥

53. The disciple said, "In that case the Self must be well-known owing to Its being the object of the consciousness 'I'. The body also must be well-known, for it is spoken of as 'this' (body). When this is so, it is a case of mutual superimposition of the well-known body and the well-known Self, like that of a human being and the trunk of a tree or that of silver and mother-of-pearl. (There is, therefore, no exception here.) So what is the peculiarity with reference to which you said that there could not be a rule that mutual superimposition was possible of two well-known things only?"

[1] Objects of knowledge.
[2] When one says 'I am fair' or 'I am black.'
[3] When one says, 'I am a man.'

गुरुराह—शृणु। सत्यं प्रसिद्धौ देहात्मानौ, न तु स्थाणुपुरुषा-
विव विविक्तप्रत्ययविषयतया सर्वलोकप्रसिद्धौ। कथं तर्हि?
नित्यमेव निरन्तराविविक्तप्रत्ययविषयतया। नहि अयं देहः,
अयमात्मा, इति विविक्ताभ्यां प्रत्ययाभ्यां देहात्मानौ गृह्णाति यतः
कश्चित्। अत एव हि मोमुह्यते लोकः आत्मानात्मविषये एवमात्मा
नैवमात्मा इति। इमं विशेषमाश्रित्यावोचं नैवं नियन्तुं शक्य-
मिति ॥ ५४ ॥

54. The teacher said, "Listen. It is true that the Self and the body are well-known, but they are not well-known to all people to be objects of different knowledges, like a human being and a trunk of a tree. (Question). How are they known then ? (Reply). (They are always known) to be the objects of an undifferentiated knowledge. For, no one knows them to be the objects of different knowledges saying, 'This is the body' and 'This is the Self'. It is for this reason that people are deluded about the nature of the Self and of the non-Self, and say, 'The Self is of this nature' and 'It is not of this nature'. It was this peculiarity with reference to which I said that there was no such rule (viz. only well-known things could be superimposed on each other.)"

ननु अविद्याध्यारोपितं यत्र यत्, तदसत् तत्र दृष्टं, यथा
रजतं शुक्तिकायां, स्थाणौ पुरुषः, रज्ज्वां सर्पः, आकाशे तल-
मलिनत्वमित्यादि तथा देहात्मनोरपि नित्यमेव निरन्तराविविक्त-
प्रत्ययतया इतरेतराध्यारोपणा कृता स्यात्, तदितरेतरयोः

नित्यमेव असत्त्वं स्यात्। यथा शुक्तिकादिषु अविद्याध्यारोपितानां रजतादीनां नित्यमेव अत्यन्तासत्त्वं, तद्विपरीतानां च विपरीतेषु, तद्वत् देहात्मनोरविद्ययैव इतरेताध्यारोपणा कृता स्यात्। तत्रैवं सति देहात्मनोरसत्त्वं प्रसज्येत। तच्चानिष्टं, वैनाशिकपक्षत्वात्। अथ तद्विपर्ययेण देहः आत्मन्यविद्ययाऽध्यारोपितः, देहस्यात्मनि सति असत्त्वं प्रसज्येत। तच्चानिष्टं, प्रत्यक्षादिविरोधात्। तस्माद्देहात्मानौ नाविद्यया इतरेतरस्मिन् अध्यारोपितौ। कथं तर्हि, वंशस्तम्भवन्नित्यसंयुक्तौ ॥ ५५ ॥

55. Disciple.—" Whatever is superimposed through Ignorance on anything else is found to be non-existent in that thing, e.g., silver [1] in mother-of-pearl, a human being in the trunk of a tree, a snake in a rope, and the form of a frying pan and blueness in the sky. Similarly, both the body and the Self, always the objects of an undifferentiated knowledge, would be non-existent in each other if they were mutually superimposed. Just as silver etc., superimposed on mother-of-pearl and other things and *vice versa* are always absolutely non-existent. Likewise, the Self and the non-Self would both be non-existent if they were similarly superimposed on each other through Ignorance. But that is not desirable as it is the position of the Nihilists. If, instead of a mutual superimposition the body (alone) is superimposed through Ignorance on the Self, the body will be non-existent in the existing Self.[2] That is also not

[1] It is non-existent in mother-of-pearl on which it is superimposed.

[2] The disciple means by the word Self the consciousness, '*I*'.

desirable. For it contradicts sense-perception etc. Therefore the body and the Self are not mutually superimposed due to Ignorance. (If they are not superimposed) what then ? They are always in the relation of conjunction with each other like pillars and bamboos."[1]

न। अनित्यत्वपरार्थत्वप्रसङ्गात्। संहतत्वात् परार्थत्वं अनित्यत्वं च, वंशस्तम्भादिवदेव। किं च यस्तु परैर्देहेन संहतः कल्पित आत्मा स संहतत्वात् परार्थः। तेन असंहतः परोऽन्यो नित्यः सिद्धस्तावत् ॥ ५६ ॥

56. Teacher.—" It is not so. For in that case there arises the possibility of the Self existing for the benefit of another[2] and being non-eternal. The Self, if in contact with the body, would be existing for the benefit of another[2] and be non-eternal like the combination of pillars and bamboos. Moreover, the Self, supposed by other philosophers to be conjoined with the body, must have an existence for the sake of another.[2] It is, therefore, concluded that devoid of contact with the body the Self is eternal and characteristically different from it."

तस्यासंहतस्य देहे देहमात्रतया अध्यारोपितत्वेन असत्त्वानित्यत्वादिदोषप्रसङ्गो भवति। तत्र निरात्मको देह इति वैनाशिकपक्षप्राप्तिदोषः स्यात् ॥ ५७ ॥

[1] Just as a combination of pillars and bamboos is called a house, so the combination of the Self and the body is called a man.
[2] Another conscious Being.

57. Disciple.—"The objections that the Self as the body only[1] is non-existent, non-eternal and so on, hold good if the Self which is not[2] conjoined with the body[3] were superimposed on it.[4] The body would then be without a Self[5] and so the Nihilist position comes in."

न। स्वत एवात्मनः आकाशस्येव असंहतत्वाभ्युपगमात्। सर्वेणासंहतः स च आत्मेति न निरात्मको देहादिः सर्वः स्यात्। यथाच आकाशं सर्वेणासंहतमिति सर्वं न निराकाशं भवति, एवम्। तस्मान्न वैनाशिकपक्षप्राप्तिदोषः स्यात् ॥ ५८ ॥

58. Teacher.—"No. (You are not right). For we admit that, like the ether, the Self is by nature free from contact with anything. Just as things are not bereft of the ether though it is not in contact with them, so, the body etc., are not devoid of the Self though It is not in contact with them. Therefore the objection of the Nihilist position coming in does not arise.

यत्पुनरुक्तं, देहस्यात्यन्तासत्त्वे प्रत्यक्षादिविरोधः स्यादिति। तन्न। प्रत्यक्षादिभिः आत्मनि देहस्य सत्त्वानुपलब्धेः। नह्यात्मनि, कुण्डे बदरं, क्षीरे सर्पिः, तिले तैलं, भित्तौ चित्रमिव च, प्रत्यक्षादिभिः देह उपलभ्यते। तस्मान्न प्रत्यक्षादिविरोधः ॥ ५९ ॥

[1] For, being superimposed the Self is non-existent.
[2] The relation of conjunction between the Self and the body is not admitted by the teacher.
[3] The relation of conjunction failing, that of false identity comes in. For we must explain the idea, 'I am a man'.
[4] The body again is superimposed on the Self according to the teacher.
[5] And the Self would be without a body.

59. "It is not a fact [1] that the absolute non-existence of the body contradicts sense-perception etc. inasmuch as the existence of the body in the Self is not known by these evidences. The body is not known to exist in the Self by perception etc. like a plum in a hole, ghee in milk, oil in sesame or a picture painted on a wall. There is, therefore, no [2] contradiction to sense-perception etc."

कथं तर्हि प्रत्यक्षाद्यप्रसिद्धात्मनि देहाध्यारोपणा, देहे च आत्मारोपणा ॥ ६० ॥

60. Disciple.—"How can then there be the superimposition of the body etc. on the Self which is not known by sense-perception etc. and that of the Self on the body?"

नायं दोषः । स्वभावप्रसिद्धत्वादात्मनः । नहि कादाचित्कत्वसिद्धावेव अध्यारोपणा, न नित्यसिद्धौ, इति नियन्तुं शक्यं, आकाशे तलमलाद्यध्यारोपणदर्शनात् ॥ ६१ ॥

61. Teacher.—"It is not a (valid) objection. For the Self is naturally well-known. As we see the form of a frying pan and blueness superimposed on the sky.

[1] As stated by the disciple. See para 55 above.
[2] One, therefore, should not refuse to accept mutual superimposition on the false ground that it contradicts sense-perception etc. As a matter of fact it is only the qualities like consciousness etc. of the Self and not the Self itself that is superimposed, though the non-Self itself and its qualities are superimposed. Hence Nihilism does not come in.
See Padmapâda's gloss (Panchapâdikâ, Division 1). Where it is explained how consciousness is a quality of the Self

there cannot be a rule that it is things known *occasionally* only on which superimposition is possible and not on things *always* known ".[1]

किं भगवन् देहात्मनोः इतरेतराध्यारोपणा देहादिसंघातकृता अथवा आत्मकृतेति ॥ ६२ ॥

62. Disciple.—" Sir, is the mutual superimposition of the body and the Self made by the combination of the body etc. or by the Self ? "

गुरुरुवाच—यदि देहादिसंघातकृता, यदि वा आत्मकृता, किं तत्र स्यात् ॥ ६३ ॥

63. The teacher said, " Does it matter if it be made by the one or the other ? "

इत्युक्तः, शिष्य आह—यद्यहं देहादिसंघातमात्रः, ततो ममाचेतनत्वात् परार्थत्वमिति न मत्कृता देहात्मनोः इतरेतराध्यारोपणा । अथाहमात्मा परोऽन्यः संघातात्, चितिमत्त्वात् स्वार्थ इति मयैव चितिमता आत्मनि अध्यारोपणा क्रियते सर्वानर्थबीजभूता ॥ ६४ ॥

64. Questioned thus the disciple said, " If I were only a combination of the body etc., I would be non-conscious and would exist for the sake of another only. Therefore the mutual superimposition of the body and the Self could not be made by me. If on the other hand, I were the Self I would be characteristically different from the combination of the body etc., would

[1] E. g., the Self.

be conscious and, therefore, would exist entirely for myself. So it is I, a conscious being, who make that superimposition, the root of all evils, on the Self."

इत्युक्तो गुरुरुवाच—अनर्थबीजभूतां चेत् मिथ्याध्यारोपणां जानीषे, मा कार्षीस्तर्हि ॥ ६५ ॥

65. Thus told, the teacher said, "Do not[1] make any superimposition, if you know it to be the root of all evils."

नैव भगवन् शक्नोमि न कर्तुम्। अन्येन केनचित् प्रयुक्तोऽहं, न स्वतन्त्र इति ॥ ६६ ॥

66. Disciple.—"Sir, I cannot but make it, I am not independent. I am made to act by someone else."

न तर्हि अचितिमत्त्वात् स्वार्थः त्वम्। येन प्रयुक्तः अस्वतन्त्रः प्रवर्तसे, स चितिमान् स्वार्थः, संघात एव त्वम् ॥ ६७ ॥

67. Teacher.—"Then you do not exist for yourself as you are non-conscious. That by which you are made to act like one dependent on another is conscious and exists for itself. You are only a combination (of the body and other things)."

यद्यचेतनोऽहं, कथं सुखदुःखवेदनां भवदुक्तं च जानामि ॥ ६८ ॥

68. Disciple.—"How am I conscious of pain and pleasure and also of what you say, if I be non-conscious?"

[1] *i.e.*, give it up. Know that you are Pure Consciousness and never really identified with the body etc.

गुरुरुवाच—किं सुखदुःखवेदनाया मदुक्ताच्चान्यस्त्वं, किं वा अनन्य एवेति ॥ ६९ ॥

69. Teacher.—" Are you different from the consciousness of pain and pleasure and from what I say or not ? "

शिष्य उवाच—नाहं तावदनन्यः । कस्मात ? यस्मात्तदुभयं कर्मभूतं घटादिकमिव जानामि । यद्यनन्योऽहं, तेन तदुभयं न जानीयां ; किं तु जानामि, तस्मादन्यः । सुखदुःखवेदनाविक्रिया च स्वार्थैंव प्राप्नोति, त्वदुक्तं च स्यात् अनन्यत्वे, न च तयोः स्वार्थता युक्ता । नहि चन्दनकण्टककृते सुखदुःखे चन्दनकण्टकार्थे, घटोपयोगो वा घटार्थः । तस्मात् तद्विज्ञातुर्मम चन्दनादिकृतः अर्थः । अहं हि ततोऽन्यः समस्तमर्थं जानामि बुद्धयारूढम् ॥ ७० ॥

70. The disciple said, " It is not a fact that I am not different from them. For I know them to be objects of my knowledge like jars and other things. If I were not different, I could not know them. But I know them ; so I am different. If I were not different, the modifications of the mind called pain and pleasure and the words spoken by you would exist for themselves. But that is not reasonable. For pleasure and pain produced by sandal paste and a thorn respectively and also the use of a jar are not for their own sake. Therefore the purposes served by sandal paste etc., are for the sake of me who am their knower. I am different from them as I know all things pervaded by the intellect."

तं गुरुरुवाच—एवं तर्हि स्वार्थस्त्वं, चितिमत्त्वान्न परेण प्रयुज्यसे। नहि चितिमान् परतन्त्रः परेण प्रयुज्यते, चितिमत-श्चितिमदर्थत्वानुपपत्तेः, समत्वात, प्रदीपप्रकाशयोरिव। नापि अचितिमदर्थत्वं चितिमतो भवति, अचितिमतोऽचितिमत्त्वादेव स्वार्थसंवन्धानुपपत्तेः। नापि अचितिमतोः अन्योन्यार्थत्वं दृष्टम्। नहि काष्ठकुड्ये अन्योन्यार्थे कुर्वाते ॥ ७१ ॥

71. The teacher said to him, "As you are possessed of consciousness, you exist for yourself and are not made to act by anyone else. For an independent conscious being is not made to act by another as it is not reasonable that one possessed of consciousness exists for the sake of another possessing consciousness, both being of the same nature like the lights of two lamps. Nor does one possessed of consciousness exist for the sake of another having no consciousness ; for it is not possible that a thing exists for itself for the very fact that it is non-conscious. Nor again is it seen that two non-conscious things exist for each other, as wood and a wall do not serve each other's purpose."

ननु चितिमत्त्वे समेऽपि भृत्यस्वामिनोः अन्योन्यार्थत्वं दृष्टम् ॥ ७२ ॥

72. Disciple.—"But it may be said that the servant and the master are seen to serve each other's purpose though they are equally possessed of consciousness."

नैवम्, अग्नेरुष्णप्रकाशवत् तव चितिमत्त्वस्य विवक्षितत्वात्। प्रदर्शितश्च दृष्टान्तः प्रदीपप्रकाशयोरिति। तत्रैवं सति

स्वबुद्ध्यारूढमेव सर्वमुपलभसे अग्न्युष्णप्रकाशतुल्येन कूटस्थनित्यचैतन्यस्वरूपेण । यदि चैवम् आत्मनः सर्वदा निर्विशेषत्वमुपगच्छसि । किमित्यूचिवान्, सुषुप्ते विश्रम्य विश्रम्य जाग्रत्स्वप्नयोः दुःखमनुभवामि इति । किं अयमेव मम स्वभावः, किं वा नैमित्तिकः इति च । किमसौ व्यामोहोऽपगतः, किं वा नेति ॥७३॥

73. Teacher.—"It is not[1] so. For I speak of consciousness belonging to you like heat and light to fire. It is for this reason that I cited the example of the lights of two lamps. Therefore, as changeless and eternal consciousness, like the heat and light of fire, you know everything[2] presented to your intellect. Thus when you always know the Self to be without any attribute, why did you say,[3] 'I experience pain and pleasure again and again during the states of waking and dream after intervals of rest in deep sleep?' And why did you say, 'Is it my own nature or causal?' Has this delusion vanished or not?"

इत्युक्तः शिष्य आह—भगवन्, अपगतः त्वत्प्रसादात् व्यामोहः, किं तु मम कूटस्थतायां संशयः । कथम्? शब्दादीनां स्वतःसिद्धिर्नास्ति, अचेतनत्वात् । शब्दाद्याकारप्रत्ययोत्पत्तेस्तु तेषां; प्रत्ययानामितरेतरव्यावृत्तविशेषणानां नीलपीताद्याकारवतां स्वतःसिद्धयसंभवात् । तस्माद्बाह्याकारनिमित्तत्वं गम्यते, इति बाह्याकारवत् शब्दाद्याकारत्वसिद्धिः । तथा प्रत्ययानामपि अहं-

[1] For the non-conscious portion in each is of service to the conscious portion in the other.
[2] Superimposed on you, changeless, Pure Consciousness.
[3] See para 45 above.

प्रत्ययालम्बनवस्तुभेदानां संहतत्वात् अचैतन्योपपत्तेः स्वार्थ-त्वासंभवात् स्वरूपव्यतिरिक्तग्राहकग्राह्यत्वेन सिद्धिः ; शब्दादि-वदेव । असंहतत्वे सति चैतन्यात्मकत्वात् स्वार्थोऽपि अहंप्रत्ययानां नीलपीताद्याकाराणामुपलब्धेति विक्रियावानेव कूटस्थः, इति संशयः ॥ ७४ ॥

74. To this, the disciple replied, "The delusion[1], Sir, is gone by your grace ; but I have doubts about the changeless nature which, you say, pertains to me."

Teacher.—"What doubts ?"

Disciple.—"Sound etc.[2], do not exist independently as they are non-conscious. But they come into existence when there arise in the mind modifications resembling sound and so on. It is impossible[3] that these modifications[4] should have an independent existence[5] as they are exclusive of one another as regards their special characteristics (of resembling sound etc.,) and appear to be blue, yellow, etc. (So sound etc., are not the same as mental modifications.) It is therefore inferred that these modifications are caused by external objects. So it is proved that modifications resemble sound etc., objects existing externally.[3] Similarly[6], these different modifications of the mind also are combinations and therefore non-conscious. So, not existing for their own

[1] *i. e.*, "I am liable to transmigration and misery and other than the Lord who is ever free."
[2] Sound, touch, sight, taste and smell.
[3] Refutation of the Idealists.
[4] *i.e.*, sound consciousness, touch consciousness, colour consciousness, etc.
[5] It is only Pure Consciousness that has an independent existence.
[6] like sound etc.

sake they, like sound etc., exist only when known by one[1] different from them. Though the Self is not a combination, It consists of Consciousness and exists for Its own sake; It is the knower[2] of the mental modifications appearing to be blue, yellow and so on. It must, therefore, be of a *changeful* nature. Hence is the doubt about the changeless nature of the Self."

तं गुरुरुवाच—न युक्तस्तव संशयः। यतस्तेषां प्रत्ययानां नियमेन अशेषतः उपलब्धेरेव अपरिणामित्वात् कूटस्थत्वसिद्धौ, निश्चयहेतुमेव अशेषचित्तप्रचारोपलब्धिं संशयहेतुमात्थ। यदि हि तव परिणामित्वं स्यात्, अशेषस्वविषयचित्तप्रचारोपलब्धिर्न स्यात्, चित्तस्येव स्वविषये, यथा चेन्द्रियाणां स्वविषयेषु। न च तथाऽत्मनस्तव स्वविषयैकदेशोपलब्धिः। अतः कूटस्थतैव तवेति ॥ ७२ ॥

75. The teacher said to him, "Your doubt is not justifiable. For you, the Self, are proved to be free from change, and therefore perpetually the same on the ground that all the modifications of the mind without a single exception are (simultaneously) known by you. You regard this knowledge of all the modifications which is the reason for the above inference as that for your doubt. If you were changeful like the mind or the senses (which pervade their objects one after another), you would not simultaneously know all the mental modifications, the objects of your knowledge. Nor are you aware of a portion only of the objects of your

[1] The Self. [2] The disciple means the agent of the action of knowing the modifications.

knowledge (at a time). You are, therefore, absolutely changeless [1]."

तत्राह—उपलब्धिर्नाम धात्वर्थो विक्रियैव, उपलब्धुः कूटस्थात्मता चेति विरुद्धम् ॥ ७६ ॥

76. The disciple said, "Knowledge is the meaning of a root [2] and therefore surely consists of a change [3]; and the Knower [4] (as you say) is of a changeless nature. This is a contradiction."

न। धात्वर्थविक्रियायां उपलब्ध्युपचारात्। यो हि बौद्धः प्रत्ययः स धात्वर्थो विक्रियात्मकः आत्मनः उपलब्ध्याभासफलावसान इति उपलब्धिशब्देन उपचर्यते। यथा छिदिक्रिया द्वैधीभावफलावसानेति धात्वर्थत्वेन उपचर्यते, तद्वत् ॥ ७७ ॥

77. Teacher.—"It is not so. For the word knowledge is used only in a secondary sense to mean a change called an action, the meaning of a root. A modification of the intellect called an action ends in a result in itself which is the reflection of Knowledge, the Self. It is for this reason that this modification is called knowledge in a secondary [5] sense, just as the action of cutting a thing in two is secondarily called its separation in two which is the ultimate result of the action of cutting the thing.

इत्युक्तः शिष्य आह—ननु भगवन् मम कूटस्थत्वप्रतिपादनं प्रति असमर्थो दृष्टान्तः। कथम्? छिदिः छेद्यविक्रियावसाना

[1] Verse 7, Chap. 14 and verses 156—158, Chap. 18.
[2] To know. [3] For every root means an action.
[4] The disciple means the agent of the action of knowing.
[5] See verse 53 and 54, Chap. 18.

उपचर्यते यथा धात्वर्थत्वेन, तथा उपलब्धिशब्दोपचरितोऽपि धात्वर्थो बौद्धप्रत्ययः आत्मनः उपलब्धिविक्रियावसानश्चेत्, नात्मनः कूटस्थतां प्रतिपादयितुं समर्थः ॥ ७८ ॥

78. Being told thus, the disciple said, "Sir, the example cited by you cannot prove that I am changeless."

Teacher.—"How ?"

Disciple.—"For, just as the ultimate separation (into two) is used secondarily for the action of cutting which is the meaning of a root, so the word knowledge is used secondarily for the mental modification which is the meaning of a root and which ends in the result that is a change in Knowledge. The example cited by you, therefore, cannot establish the changeless nature of the Self."

गुरुरुवाच—सत्यमेवं स्यात्, यदि उपलब्ध्युपलब्ध्रोः विशेषः। नित्योपलब्धिमात्र एव हि उपलब्धा, न तु तार्किकसमय इव अन्या उपलब्धिः, अन्य उपलब्धा च ॥ ७९ ॥

79. The teacher said, "What you say would be true if there were a distinction existing between the Knower and Knowledge. For, the Knower is eternal Knowledge only [1]. The Knower and Knowledge are not different as they are in the argumentative [2] philosophy."

ननु उपलब्धिफलावसानो धात्वर्थः कथमिति ॥ ८० ॥

80. Disciple.—"How is it then that an action ends in a result which is Knowledge.[3]

[1] Pure Knowledge. [2] The philosophy of the Naiyâyikas.
[3] For Knowledge is spoken of as eternal in the previous paragraph. A result cannot of course be eternal.

उच्यते—शृणु, उपलब्ध्याभासफलावसान इत्युक्तं, किं न श्रुतं तत् त्वया? न तु आत्मा विक्रियोत्पादनावसान इति मयोक्तम् ॥ ८१ ॥

81. The teacher said, "Listen. It was said that the mental modification, called an action, ended in a result which was the *reflection*[1] of Knowledge. Did you not hear it? I did not say[2] that a change was produced in the *Self* as a result (of the modification of the mind").

शिष्य उवाच—कथं तर्हि कूटस्थे मयि अशेषस्वविषयचित्त-प्रचारोपलब्धृत्वमित्यात्थ ॥ ८२ ॥

82. The disciple said, "How then am I who am changeless, the knower, as you say,[3] of all the mental modifications, the objects of my knowledge?"

तं गुरुरुवाच—सत्यमवोचं, तेनैव कूटस्थतामब्रुवं तव ॥८३॥

83. The teacher said to him, "I told you the right thing. The very fact (that you know simultaneously all the mental modifications) was adduced by me as the reason why you are eternally immutable."

यद्येवं भगवन्, कूटस्थनित्योपलब्धिस्वरूपे मयि शब्दाद्या-कारबौद्धप्रत्ययेषु च मत्स्वरूपोपलब्ध्याभासफलावसानवत्सु उत्पद्य-मानेषु, कस्त्वपराधो मम ॥ ८४ ॥

84. Disciple.—"If this is so, Sir, what is my fault when the mental changes resembling sound etc. and

[1] Para 77 above. [2] I did not say that a modification ended in a result that was Knowledge (the Self). [3] See Para 75 above.

resulting in the *reflection*[1] of Knowledge,' My own nature, are produced in Me who am of the nature of changeless and eternal Consciousness ?"

सत्यम्, नास्त्यपराधः, किं तु अविद्यामात्रस्तु अपराध इति प्रागेवावोचम् ॥ ८५ ॥

85. Teacher.—"It is true that you are not to be blamed. Ignorance, as I told you before,[3] is the only fault."

यदि भगवन्, सुषुप्त इव मम विक्रिया नास्ति, कथं स्वप्न-जागरिते ॥ ८६ ॥

86. Disciple.—"Sir, why are there the states of dream and waking (in me) if I am absolutely changeless like one in deep sleep ?"

तं गुरुरुवाच—किं तु अनुभूयेते त्वया सततम् ॥ ८७ ॥

87. The teacher said to him, "But you always experience them (whenever they arise)."

बाढम् अनुभवामि, किं तु विच्छिद्यविच्छिद्य, न तु सन्ततम् ॥

88. Disciple.—"Yes, I experience them, at intervals but not continuously."

तं गुरुरुवाच—तर्हि आगन्तुके स्वेते, न तवात्मभूते । यदि तवात्मभूते चैतन्यस्वरूपवत् स्वतःसिद्धे, सन्तते एव स्याताम् । किं च स्वप्नजागरिते न तव आत्मभूते, व्यभिचारित्वात्,

[1] Para 77 above. [2] Pure Consciousness. [3] Paras 48—50 above.

वस्त्रादिवत्। नहि यस्य यत्स्वरूपं तत् तद्व्यभिचारि दृष्टम्। स्वप्नजागरिते तु चैतन्यमात्रत्वात् व्यभिचरतः। सुषुप्ते चेत् स्वरूपं व्यभिचरेत्, तन्नष्टं नास्तीति वा बाध्यमेव स्यात्, आगन्तुकानां अतद्धर्माणां उभयात्मकत्वदर्शनात्, यथा धनवस्त्रादीनां नाशो दृष्टः, स्वप्नभ्रान्तिलब्धानां तु अभावो दृष्टः ॥ ८९ ॥

89. The teacher said, "They are then adventitious only and are not your own nature. They will surely be continuous [1] if they were self-existent like Pure Consciousness which is your own nature. Moreover, they are not your own nature inasmuch as they are non-persistent like clothes and other things. For what is one's own nature is never seen to cease to persist while one is persisting. But waking and dream cease to persist while Pure Consciousness continues to do so. Pure Consciousness, the Self, persisting in deep sleep, whatever is non-persistent (at that time) is either destroyed [2] or negated [2] inasmuch as adventitious things, never the properties of one's own nature, are found to possess these characteristics ; for example, the destruction of money, clothes, etc. and the negation of things acquired in dream or delusion are seen."

नन्वेवं भगवन्, चैतन्यस्वरूपमपि आगन्तुकं प्राप्तम्, स्वप्नजागरितयोरिव, सुषुप्ते अनुपलब्धेः। अचैतन्यस्वरूपो वा स्यामहम् ॥ ९० ॥

[1] And hence would always be experienced by you. [2] In both these cases they cannot be regarded as really belonging to the Self.

90. Disciple.—" But, Sir, when this is so, Pure Consciousness Itself has to be admitted [1] to be adventitious like waking and dream. For it is not known in deep sleep. Or, (it may be that I have adventitious consciousness or) am non-conscious by nature."

न, पश्य, तदनुपपत्तेः । चैतन्यस्वरूपं चेत् आगन्तुकं पश्यसि, पश्य । नैतद्वर्षशतेनापि उपपत्त्या कलयितुं शक्नुमो वयम्, अन्यो वाऽचैतन्योऽपि । संहतत्वात् पारार्थ्यं अनेकत्वं नाशित्वं च न केनचित् उपपत्त्या वारयितुं शक्यम् । अस्वार्थस्य स्वतःसिद्ध्यभावादित्यवोचाम । चैतन्यस्वरूपस्य तु आत्मनः स्वतःसिद्धेः अन्यानपेक्षत्वं न केनचित् वारयितुं शक्यम्, अव्यभिचारात् ॥ ९१ ॥

91. Teacher.—" No. (What you say is not right.) Think over it. It is not reasonable (to say so). You may look upon Pure Consciousness as adventitious (if you are wise enough) ; but we cannot prove It to be so by reasoning even in a hundred years, nor (can It be proved to be so) even by a dull [2] man. As the consciousness (that has for its adjuncts mental modifications) is a combination, no one can prevent its existence for the sake of another, its manyness and destructibility by any reasoning whatever ; for we have already [3] said that whatsoever does not exist for itself is not

[1] The ideas, 'I am a seer,' 'I am a hearer,' etc. showing consciousness in one in dream and waking are absent in deep sleep together with the two states. The disciple's idea is : 'When the two states are not there in deep sleep, my consciousness is also not there.'

[2] i.e., no one can be so dull as to prove It to be so.

[3] See para 74 above.

self-existent. As Pure Consciousness, the Self, is self-existent. No one can prevent Its independence of other things inasmuch as It never ceases to exist."

ननु व्यभिचारो दर्शितो मया, सुषुप्ते न पश्यामीति ॥ ९२ ॥

92. Disciple.—"But I have shown[1] an exception, namely, I have no consciousness in deep sleep."

न। व्याहतत्वात्। कथं व्याघातः? पश्यतस्तव न पश्यामि इति व्याहतं वचनम्। नहि कदाचित् भगवन् सुषुप्ते मया चैतन्यं अन्यद्वा किंचित् दृष्टम्। पश्यन् तर्हि सुषुप्ते त्वम्। यस्मात् दृष्टमेव प्रतिषेधसि, न दृष्टिम्। या तव दृष्टिः तत् चैतन्यमिति मयोक्तम्। यया त्वं विद्यमानया न किंचित् दृष्टमिति प्रतिषेधसि, सा दृष्टिः त्वच्चैतन्यम्। तर्हि सर्वत्र अव्यभिचारात् कूटस्थनित्यत्वं सिद्धं स्वत एव, न प्रमाणापेक्षम्। स्वतःसिद्धस्य हि प्रमातुः अन्यस्य प्रमेयस्य परिच्छित्तिं प्रति प्रमाणापेक्षा। या तु अन्या नित्या परिच्छित्तिः अपेक्ष्यते अन्यस्य अपरिच्छित्तिरूपस्य परिच्छेदाय, सा हि नित्यैव कूटस्था स्वयंज्योतिःस्वभावा। आत्मनि प्रमाणत्वे प्रमातृत्वे वा न तां प्रति प्रमाणापेक्षा, तत्स्वभावत्वात्। यथा प्रकाशनं उष्णत्वं वा लोहोदकादिषु परतः अपेक्ष्यते अग्न्यादित्यादिभ्यः, अतत्स्वभावत्वात्, न अग्न्यादित्यादीनां तदपेक्षा, सर्वदा तत्स्वभावत्वात् ॥ ९३ ॥

93. Teacher.—"No, you contradict yourself".
Disciple.—"How is it a contradiction?"

[1] See para 90 above. [2] To the persistence of Pure Consciousness

Teacher.—"You contradict yourself by saying that you are not conscious when, as a matter of fact, you *are* so".

Disciple.—"But, Sir, I was never conscious of consciousness or anything else in deep sleep".

Teacher.—"You are then conscious in deep sleep. For you deny the existence of the *objects* of Knowledge (in that state), but not that of *Knowledge*. I have told you that what is *your* consciousness is nothing but absolute Knowledge. The Consciousness owing to whose presence you deny (the existence of things in deep sleep) by saying, 'I was conscious of nothing' is the Knowledge, the Consciousness which is your Self. As It never ceases to exist, Its eternal immutability is self-evident and does not depend on any evidence ; for an object of Knowledge different from the self-evident Knower depends on an evidence in order to be known. Other than the object the eternal Knowledge, that is indispensable in proving non-conscious things other than Itself, is immutable ; for It is always of a self-evident nature. Just as iron, water, etc., which are not of the nature of light and heat, depend for them on the sun, fire and other things other than themselves, but the sun and fire themselves, always of the nature of light and heat, do not depend for them on anything else ; so, being of the nature of pure Knowledge It does not depend on an evidence to prove that It exists or that It is the Knower."

अनित्यत्वे एव प्रमा स्यात्, न नित्यत्वे इति चेत् ॥ ९४ ॥

94. Disciple.—"But it is transitory knowledge only that is the result[1] of a proof and not eternal Knowledge[2]".

न। अवगतेः नित्यत्वानित्यत्वयोः विशेषानुपपत्तेः। न हि अवगतेः प्रमात्वे अनित्या अवगतिः प्रमा, न नित्या इति विशेषः अवगम्यते ॥ ९५ ॥

95. Teacher.—"No. There cannot reasonably be a distinction of perpetuity or otherwise in Knowledge. For it is not known that transitory Knowledge is the result of a proof and not eternal Knowledge, as Knowledge[3] Itself is such a result."

नित्यायां प्रमातुः अपेक्षाभावः। अनित्यायां तु यत्नान्तरितत्वात् अवगतिः अपेक्ष्यत इति विशेषः स्यादिति चेत् ॥ ९६ ॥

96. Disciple.—"But eternal Knowledge does not depend on a Knower[4] while transitory Knowledge does so as it is produced by an intervening effort. This is the difference[5]."

सिद्धा तर्हि आत्मनः प्रमातुः स्वतःसिद्धिः, प्रमाणनिरपेक्षतयैवेति ॥ ९७ ॥

[1] True Knowledge is due to sense-perception, inference, testimony, etc., when we see a jar, for example, with our eyes, we have what is called the true Knowledge of the jar. It is produced and therefore transitory. That is what the disciple thinks.
[2] Pure Knowledge which is the Self.
[3] Pure Knowledge Itself. See paras 103 and 108 of this Chapter.
[4] One who applies a proof.
[5] Between Knowledge eternal and transitory.

97. Teacher.—"The Knower[1] which is the Self is then self-evident as It does not depend on any evidence (in order to be proved)."

अभावेऽपि अपेक्षाऽभावः, नित्यत्वात् इति चेत् । न । अवगतेरेव आत्मनि सद्भावादिति परिहृतमेतत् ॥ ९८ ॥

98. Disciple.—"(If the Knowledge of the Self be independent of an evidence on the ground that It is eternal), why should the absence[2] of the result[3] of an evidence with regard to the Self be not so on the same ground ?"

Teacher.—"No, it has been refuted on the ground that it is pure Knowledge that is in the Self[4]."

प्रमातुश्चेत् प्रमाणापेक्षासिद्धिः, कस्य प्रमित्सा स्यात् ? यस्य प्रमित्सा स एव प्रमाता अभ्युपगम्यते । तदीया च प्रमित्सा प्रमेयविषयैव, न प्रमातृविषया । प्रमातृविषयत्वे । अनवस्थाप्रसङ्गात् । प्रमातुः तदिच्छायाश्च तस्याप्यन्यः प्रमाता, तस्याप्यन्य इति । एवमेव इच्छायाः प्रमातृविषयत्वे प्रमातुरात्मनः अव्यवहितत्वाच्च प्रमेयत्वानुपपत्तिः । लोके हि प्रमेयं नाम प्रमातुः इच्छा-स्मृति-प्रयत्न-प्रमाणजन्मव्यवहितं सिद्धयति, नान्यथा, अवगतिः प्रमेयविषया दृष्टा । नच प्रमातुः प्रमाता स्वस्य स्वयमेव केनचित् व्यवहितः कल्पयितुं शक्यः इच्छादीनामन्यतमेनापि । स्मृतिश्च स्मर्तव्यविषया, न स्मर्तृविषया ।

[1] Eternal Knowledge. See para 93 above.
[2] The disciple thinks that the Self does not exist as It is not known by an evidence.
[3] True Knowledge. See foot-note 1, para 94 above.
[4] i.e., the Self is of the nature of pure Knowledge and so It exists independent of every evidence. See paras 93 and 97 above.

तथा इच्छायाः इष्टविषयत्वमेव, न इच्छावद्विषयत्वम् । स्मर्त्रिच्छावद्विषयत्वेऽपि हि उभयोः अनवस्था पूर्ववदपरिहार्या स्यात् ॥ ९९ ॥

99. "Whom will the desire (to know a thing) belong to, if the Knower depend on an evidence in order to be known? It is admitted that one who is desirous of knowing a thing is the knower. His desire of knowing a thing has for its object the thing to be known and not the knower. For, in the latter case, there arises a *regressus ad infinitum* with regard to the knower and also with regard to the desire to know the knower, inasmuch as the knower of the knower and so on (are to be known). Moreover, there being nothing intervening, the knower, the Self, cannot fall into the category of the known. For a thing to be known,[1] becomes known, when it is distanced from the knower by the birth of an intervening desire, memory, effort or an evidence on the part of the knower. There cannot be the knowledge of an object in any other way. Again it cannot be imagined that the knower himself is distanced by anyone of his own desire etc. For memory has for its object the thing to be remembered and not one who remembers it; so has desire for its object the thing to be desired and not one who desires it. There

[1] i.e., a thing to be known is distanced by the birth of an evidence, before it is known; a thing to be desired is distanced by the birth of a desire before it is desired; a thing to be remembered is distanced by the birth of a memory before it is remembered; and a thing to be accomplished is distanced by an effort before it is accomplished.

arises, as before, an inevitable *regressus ad infinitum* if memory and desire have their own agents for their objects.

ननु प्रमातृविषयावगत्यनुत्पत्तौ अनवगत एव प्रमाता स्या-दितिचेत् ॥ १०० ॥

100. Disciple.—" But the knower remains unknown if there is no knowledge which has for its object the knower."

न, अवगन्तुः अवगतेः अवगन्तव्यविषयत्वात् । अवगन्तृ-विषयत्वे च अनवस्था पूर्ववत् स्यात् । अवगतिश्च आत्मनि कूटस्थनित्यात्मज्योतिः अन्यतः अनपेक्षैव सिद्धा, अग्न्यादि-त्याद्युष्णप्रकाशवत्, इति पूर्वमेव प्रसाधितम् । अवगतेः चैत-न्यात्मज्योतिषः स्वात्मनि अनित्यत्वे आत्मनः स्वार्थतानुपपत्तिः, कार्यकारणसंघातवत् संहतत्वात् पाराथ्र्य दोषवत्त्वं च अवोचाम। कथम् ? चैतन्यात्मज्योतिषः स्वात्मनि अनित्यत्वे स्मृत्यादि-व्यवधानात् सान्तरत्वम् । ततश्च तस्य चैतन्यज्योतिषः प्रागु-त्पत्तेः प्रध्वंसाद्योर्ध्वं आत्मन्येव अभावात्, चक्षुरादीनामिव संह-तत्वात्, पाराथ्र्य स्यात् । यदा च तत् उत्पन्नं आत्मनि विद्यते, न तदा आत्मनः स्वार्थत्वम् । तद्भावाभावापेक्षा हि आत्माना-त्मनोः स्वार्थत्वपरार्थत्वसिद्धिः । तस्मात् आत्मनः अन्यनिर-पेक्षमेव नित्यचैतन्यज्योतिष्ट्वं सिद्धम् ॥ १०१ ॥

101. Teacher.—" No. The knowledge of the knower has for its object the thing to be known. If it has for its object the knower, there arises a *regressus ad infinitum*

as before.[1] It has already[2] been shown that, like the heat and light of the sun, fire and other things, the Knowledge which is changeless, eternal and self-effulgent[3] has an existence in the Self entirely independent of everything else. I have already[4] said that if the self-effulgent Knowledge which is there in the Self were transitory, it would become unreasonable that the Self existed for Itself, and that being a combination It would get impurities and have an existence for the sake of another like the combination of the body and the senses. How ? (Reply) If the self-effulgent knowledge in the Self were transitory, It would have a distance[6] by the intervention of memory etc. It would then be non-existent in the Self before being produced and after being destroyed, and the Self, then a combination, would have an existence for the sake of another like that of the eye etc. produced by the combination of certain things. The Self would have no independent existence if this knowledge were produced before it was in It. For it is only on account of the absence or presence of the state of being combined that the Self is known to exist for Itself and the non-Self for another. It is, therefore, established that the Self is of the nature of eternal and self-effulgent knowledge."

ननु एवं सति असति प्रमाश्रयत्वे कथं प्रमातुः प्रमातृत्वम् ॥ १०२ ॥

[1] See para 99 above.
[2] See para 93 above.
[3] Br. U., 4. 3. 9.
[4] See paras 64 to 73.
[5] And therefore producible.
[6] See para 99.

102. Disciple.—" How can the knower be a knower if he is not the seat of the knowledge produced by evidences ? "

उच्यते—प्रमायाः नित्यत्वे अनित्यत्वे च रूपविशेषाभावात् । अवगतिर्हि प्रमा । तस्याः स्मृतीच्छादिपूर्विकायाः अनित्यायाः, कूटस्थनित्याया वा, न स्वरूपविशेषो विद्यते । यथा धात्वर्थस्य तिष्ठत्यादेः फलस्य गत्यादिपूर्वकस्य अनित्यस्य अपूर्वस्य नित्यस्य वा, रूपविशेषो नास्तीति तुल्यो व्यपदेशो दृष्टः—तिष्ठन्ति मनुष्याः, तिष्ठन्ति पर्वताः इत्यादि, तथा नित्यावगतिस्वरूपेऽपि प्रमातरि प्रमातृत्वव्यपदेशो न विरुध्यते, फलसामान्यादिति ॥ १०३ ॥

103. The teacher said, " The knowledge [1] produced by an evidence does not differ in its essential nature whether one calls it eternal or transitory. Knowledge (though) produced by an evidence is nothing but knowledge. The knowledge preceded [2] by memory, desire, etc. and supposed to be transitory, and that which is eternal and immutable do not differ in their essential nature. Just as the result of the transitory actions of standing etc., the meanings of roots, preceded by motion etc. and that of the permanent ones not so preceded do not differ in their essential nature and there are, therefore, the identical statements, ' People stand ', ' Mountains stand ', etc. ; so, the knower, though of the nature of eternal knowledge, is called a knower

[1] True knowledge as opposed to delusion. See note 1, para 94 above.

[2] See para 99 above.

without contradiction inasmuch as eternal knowledge is the same[1] as one produced by an evidence (as regards their essential nature)."

अत्राह शिष्यः—नित्यावगतिस्वरूपस्य आत्मनः अविक्रियत्वात् कार्यकरणैः असंहत्य, तक्षादीनामिव वास्यादिभिः, कर्तृत्वं नोपपद्यते, असंहतस्वभावस्य च कार्यकरणोपादाने अनवस्था प्रसज्येत। तक्षादीनां तु कार्यकरणैः नित्यमेव संहतत्वमिति वास्याद्युपादाने नानवस्था स्यादिति ॥ १०४ ॥

104. Here the disciple starts an objection: "It is not reasonable that the Self which is changeless and of the nature of eternal Knowledge and not in contact with the body and the senses should be the agent[2] of an action like a carpenter in contact with an adze and other instruments. A *regressus ad infinitum* arises if the Self unconnected with the body, the senses, etc. were to use them as Its instruments. As carpenters and others are always connected with bodies and senses there is no *regressus ad infinitum* when they use adzes and other instruments."

इह तु असंहतस्वभावस्य करणानुपादाने कर्तृत्वं नोपपद्यत इति करणं उपादेयम्, तदुपादानमपि विक्रियैवेति तत्कर्तृत्वे करणान्तरमुपादेयम्, तदुपादानेऽपि अन्यदिति प्रमातुः स्वातन्त्र्ये अनवस्था अपरिहार्या स्यात् इति। न च क्रियैव आत्मानं कारयति, अनिर्वर्तितायाः स्वरूपाभावात्। अथ अन्यत् आत्मानं उपेत्य क्रियां कारयतीति चेत्। न। अन्यस्य स्वतःसिद्धत्वा-

[1] See para 108.

[2] Br. Sû., 2. 3. 33, 40.

विषयत्वाद्यनुपपत्तेः । न हि आत्मनः अन्यत् अचेतनं वस्तु स्वप्रमाणकं दृष्टम् । शब्दादिसर्वमेव अवगतिफलावसानप्रत्ययप्रमितं सिद्धं स्यात् । अवगतिश्चेदात्मनोऽन्यस्य स्यात्, सोऽपि आत्मैव असंहतः स्वार्थः स्यात्, न परार्थः । न च देहेन्द्रियविषयाणां स्वार्थतां अवगन्तुं शक्नुमः, अवगत्यवसानप्रत्ययापेक्षसिद्धिदर्शनात् ॥ १०५ ॥

105. Teacher.—(Reply) "Agency is not possible without the use of instruments. Instruments, therefore, have to be assumed. The assumption of instruments is of course an action. In order to be the agent of this action, other instruments have to be assumed. In assuming these instruments still others have to be assumed. A *regressus ad infinitum* is, therefore, inevitable if the Self which is not joined with anything were to be the agent.[1]

"Nor can it be said that it is an action [2] that makes the Self act. For an action, not performed, has no existence. It is also not possible that something (previously existing) makes the Self act as nothing (except the Self) can have an independent existence and be a non-object. For things other than the Self must be non-conscious and, therefore, are not seen to be Self-existent. Everything including sound [3] etc. come to exist when they are proved by mental functions resulting in the reflection of the *Self* in them.

[1] Br. Sû., 2. 3. 33, 40. The Self is not really an agent but only apparently so. [2] As the Mîmâmsakas hold. [3] Sound, touch, sight, taste and smell.

"One,[1] (apparently) different from the Self, and possessed of consciousness, must be no other than the Self that is free from combination with other things and existing for Itself only.

"Nor[2] can we admit that the body, the senses and their objects exist for themselves inasmuch as they are seen to depend for their existence on mental modifications resulting in the reflection of the Self (in them)."

ननु देहस्यावगतौ न कश्चित् प्रत्यक्षादिप्रत्ययान्तरं अपेक्षते ॥ १०६ ॥

106. Disciple.—"But no one depends on any other evidence such as sense-perception etc. in knowing the body."

बाढं, जाग्रति एवं स्यात्। मृतिसुषुप्त्योस्तु देहस्यापि प्रत्यक्षादिप्रमाणापेक्षैव सिद्धिः। तथैव इन्द्रियाणाम्। बाह्या एव हि शब्दादयो देहेन्द्रियाकारपरिणता इति प्रत्यक्षादिप्रमाणापेक्षैव हि सिद्धिः। सिद्धिरिति च प्रमाणफलं अवगतिं अवोचाम, सा च अवगतिः कूटस्था स्वयंसिद्धात्मज्योतिःस्वरूपेति च ॥ १०७ ॥

107. Teacher.—"Yes, it is so in the waking state. But at death and in deep sleep the body also depends on evidences such as sense-perception etc. in order to be known. Similar is the case with the senses. It is the external sound and other objects that are transformed

[1] The Naiyâyikas hold that *Îshwara* is different from the individual soul. This view is refuted here. [2] It is the position of the Châr vâkas.

into the body and the senses ; the latter, therefore, also depend on evidences like sense-perception etc. in order to be known. I have said that knowledge,[1] the result produced by evidences, is the same[2] as the self-evident, self-effulgent and changeless Self."

अत्राह चोदकः—अवगतिः प्रमाणानां फलं, कूटस्थनित्यात्मज्योतिःस्वरूपेति च विप्रतिषिद्धम्। इत्युक्तवन्तमाह—न विप्रतिषिद्धम्। कथं तर्हि कूटस्था नित्यापि सती प्रत्यक्षादिप्रत्ययान्ते लक्ष्यते, तादर्थ्यात्। प्रत्यक्षादिप्रत्ययस्य अनित्यत्वे अनित्येव भवति। तेन प्रमाणानां फलं इति उपचर्यते ॥ १०८ ॥

108. The objector (the disciple) says, "It is contradictory to state that knowledge is the result of evidences and (at the same time) it is the self-effulgent Self which is changeless and eternal."

The reply given to him is this : "It is not a contradiction."

"How then is knowledge a result ?"

"It is a result in a secondary sense : though changeless and eternal, It is noticed in the presence of mental modifications called sense-perception etc. as they are instrumental in making It manifest. It appears to be transitory, as mental modifications called sense-perception etc. are so. It is for this reason that It is called the result[3] of proofs in a secondary[4] sense."

[1] Knowledge, according to the Châryâkas, is an effect produced in the body, a combination of the elements, like the effect of a chemical combination. [2] See paras 103 and 108. [3] See para 103 above. [4] The same Pure Consciousness is thus called, in a secondary sense, a knower, an agent, or the result of proofs. This is the gist of the paragraphs from 94 onwards.

यद्येवं भगवन् कूटस्थनित्यावगतिः आत्मज्योतिःस्वरूपैव स्वयंसिद्धा, आत्मनि प्रमाणनिरपेक्षत्वात्, ततोऽन्यत् अचेतनं संहत्यकारित्वात् परार्थम्। येन च सुखदुःखमोहप्रत्ययावगतिरूपेण पारार्थ्यं, तेनैव स्वरूपेण अनात्मनः अस्तित्वं, नान्येन रूपान्तरेण, अतो नास्तित्वमेव परमार्थतः। यथा हि लोके रज्जुसर्पमरीच्युदकादीनां तदवगतिव्यतिरेकेण अभावो दृष्टः, एवं जाग्रत्स्वप्नद्वैतभावस्यापि तदवगतिव्यतिरेकेण अभावो युक्तः। एवमेव परमार्थतः भगवन् अवगतेः आत्मज्योतिषः नैरन्तर्यभावात् कूटस्थनित्यता, अद्वैतभावश्च, सर्वप्रत्ययभेदेषु अव्यभिचारात्। प्रत्ययभेदास्तु अवगतिं व्यभिचरन्ति। यथा स्वप्ने नीलपीताद्याकारभेदरूपाः प्रत्ययाः तदवगतिं व्यभिचरन्तः परमार्थतो न सन्तीत्युच्यन्ते, एवं जाग्रत्यपि नीलपीतादिप्रत्ययभेदाः तामेवावगतिं व्यभिचरन्तः असत्यरूपा भवितुमर्हन्ति। तस्याश्चावगतेः अन्यः अवगन्ता नास्तीति न स्वेन स्वरूपेण स्वयं उपादातुं हातुं वा शक्यते, अन्यस्य च अभावात् ॥ १०९ ॥

109. Disciple.—"Sir, if this is so, independent of evidences regarding Itself, eternal and changeless knowledge, which is the Consciousness of the Self, is surely self-evident, and all things different from It, and therefore non-conscious, have an existence only for the sake of the Self as they combine to act for one another (in order that the events of the universe may continue uninterruptedly). It is only as the knowledge[1] of the mental modifications giving rise to pleasure, pain and delusion that the non-Self serves the purpose of

[1] The substratum of the mental modifications by which they are known (illumined).

another.[1] And it is as the same knowledge and as nothing else that it has an existence.[2] Just as a rope-snake, the water in a mirage and such other things are found to be non-existent except only the knowledge by which they are known ; so, the duality experienced during waking and dream has reasonably no existence except the knowledge by which it is known. So, having a continuous[3] existence, Pure Consciousness, the Self, is eternal and immutable, and never ceasing[3] to exist in any mental modification. It is one without a second. The modifications themselves cease to exist, the Self continuing to do so. Just as in dream the mental modifications appearing to be blue, yellow, etc. are said to be really non-existent as they cease to exist while the knowledge by which they are known has an uninterrupted continuous existence ; so, in the waking state also they are reasonably really non-existent, as they cease to exist while the very same knowledge continues to do so. As that knowledge[4] has no[5] other knower, it cannot be accepted or rejected by Itself. As there is nothing else (except Myself, the aim of my life is fulfilled by your grace)."

तथैवेति। एषा अविद्या, यन्निमित्तः संसारो जाग्रत्स्वप्न-लक्षणः। तस्या अविद्यायाः विद्या निवर्तिका। इत्येवं त्वं अभयं

[1] Consciousness, the Self. [2] The non-Self has no existence independent of knowledge unlike that of Prakriti (the material cause of the universe) spoken of in the Sânkhya philosophy. [3] In all experiences such as 'jar consciousness', 'cloth consciousness', etc., consciousness persists and is therefore real, while jar, cloth, etc. do no persist and so are unreal. [4] The Self. [5] Because It is Self-evident.

प्राप्नोषि । नातःपरं जाग्रत्स्वप्नदुःखमनुभविष्यसि, संसारदुःखान्मुक्तोऽसीति ॥ ११० ॥

110. Teacher.—"It is exactly so. It is Ignorance[2] due to which the transmigratory existence consisting of waking and dream is experienced. It is Knowledge[1] that brings this Ignorance to an end. You have thus attained Fearlessness. You will never again feel[3] pain in waking or in dream. You are liberated from the misery of this transmigratory existence."

ओमिति ॥ १११ ॥

111. Disciple.—"Yes, Sir."

[1] See para 49 of this chapter. [2] *Brahman.* Br. U., 4.
[3] See para 48 above and foot-note.

परिसंख्यानप्रकरणम् ॥ ३ ॥

CHAPTER III

REPETITION

मुमुक्षूणां उपात्तपुण्यापुण्यक्षपणपराणां अपूर्वानुपचयार्थिनां परिसंख्यानमिदमुच्यते । अविद्याहेतवो दोषाः वाङ्मनःकाय-प्रवृत्तिहेतवः, प्रवृत्तेश्च इष्टानिष्टमिश्रफलानि कर्माणि उपचीयन्ते, इति तन्मोक्षार्थम् ॥ ११२ ॥

112 This[1] method of repetition is described for those who aspire after supreme tranquillity of the mind by destroying accumulated sins and virtues and refraining from accumulating new ones. Ignorance causes defects.[2] Defects produce efforts of the body, mind and speech. And through these efforts are accumulated actions having desirable, undesirable and mixed results. This method is described here so that there may be a cessation of all these.

तत्र शब्दस्पर्शरूपरसगन्धानां विषयाणां श्रोत्रादिग्राह्यत्वात् स्वात्मनि परेषु वा विज्ञानाभावः, तेषामेव परिणतानां यथा

[1] This word indicates that the Chapter is at an end.
[2] Desire and aversion.

लोष्टादीनाम् । श्रोत्रादिद्वारैश्च ज्ञायन्ते । येन च ज्ञायन्ते सः ज्ञातृत्वात् अतज्जातीयः । ते हि शब्दादयः अन्योन्यसंसर्गित्वात् जन्मवृद्धिविपरिणामापक्षयनाशसंयोगवियोगाविर्भावतिरोभावविकारविकारिक्षेत्रबीजाद्यनेकधर्माणः, सामान्येन च सुखदुःखाद्यनेककर्माणः । तद्विज्ञातृत्वादेव तद्विज्ञाता सर्वशब्दादिधर्मविलक्षणः ॥ ११३ ॥

113. As they are perceived by the ear and the other senses the objects called sound, touch, sight, taste and smell have no knowledge of themselves or of other things. Transformed into the body and other things they, like brickbats, are known to lack in the said knowledge. Moreover, they are known through the ear etc. Being the knower, that by which they are known is quite of a different nature. For, connected with one another those sound and other objects are possessed of various properties such as, birth, growth, change of condition, decline, death, contact, separation, appearance, disappearance, cause, effect and sex. All of them produce various effects like pleasure, pain and so on. The knower[1] of sound and the like is of a nature different from theirs as It is the knower.

तत्र शब्दादिभिः उपलभ्यमानैः पीड्यमानो विद्वान् एवं परिसंचक्षीत ॥ ११४ ॥

शब्दस्तु ध्वनिसामान्यमात्रेण, विशेषधर्मैर्वा षड्जादिभिः, प्रियैः स्तुत्यादिभिः इष्टैः, अनिष्टैश्च असत्यबीभत्सपरिभवाक्रो-

[1] The Self.

शादिभिर्वचनैः, मां दृक्स्वभावं असंसर्गिणं अविक्रियं अचलं अनिधनं अभयं अत्यन्तसूक्ष्मं अविषयं गोचरीकृत्य स्प्रष्टुं नैवार्हति असंसर्गित्वादेव माम् । अत एव न शब्दनिमित्ता हानिः वृद्धिर्वा । अतो मां किं करिष्यति स्तुतिनिन्दादिप्रियाप्रियत्वादिलक्षणः शब्दः । अविवेकिनं हि शब्दं आत्मत्वेन गतं प्रियः शब्दो वर्धयेत्, अप्रियश्च क्षपयेत्, अविवेकित्वात् । नतु मम विवेकिनो वालाग्रमात्रमपि कर्तुमुत्सहत इति । एवमेव स्पर्शसामान्येन, तद्विशेषैश्च शीतोष्णमृदुकर्कशादिज्वरोदरशूलादिलक्षणैश्च अप्रियैः, प्रियैश्च कैश्चित् शरीरसमवायिभिः बाह्यागन्तुकनिमित्तैश्च, न मम काचित् विक्रिया वृद्धिहानिलक्षणा अस्पर्शत्वात् क्रियते, व्योम्न इव मुष्टिघातादिभिः । तथा रूपसामान्येन, तद्विशेषैश्च प्रियाप्रियैः स्त्रीव्यञ्जनादिलक्षणैः, अरूपत्वात् न मम काचित् हानिः वृद्धिर्वा क्रियते । तथा रससामान्येन, तद्विशेषैश्च प्रियाप्रियैः मधुराम्ललवणकटुतिक्तकषायैः मूढबुद्धिभिः परिगृहीतैः, अरसात्मकस्य मम न काचित् हानिः वृद्धिर्वा क्रियते । तथा गन्धसामान्येन, तद्विशेषैः प्रियाप्रियैः पुष्पाद्यनुलेपनादिलक्षणैः, अगन्धात्मकस्य न मम काचित् हानिः वृद्धिर्वा क्रियते । 'अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्' इति श्रुतेः ॥ ११५ ॥

114, 115. Distressed by sound and other things experienced, the knower of *Brahman* will thus practise repetition :

"I who am of the nature of Consciousness, not attached to anything, changless, immovable, imperishable, free from fear, extremely subtle and not an object, cannot for the very fact of my being not attached, be

made an object and touched by sound in general or its special forms such as, the notes of the gamut, praise, etc. which are pleasant and desirable, and false, terrible, insulting and abusive words, which are undesirable. So there is no loss or gain due to sound. Therefore what can sound, pleasant or unpleasant, consisting of praise or blame do to me? Pleasant or unpleasant sound regarded as belonging to the Self glorifies or injures an ignorant man on account of indiscrimination. But it cannot do even the slightest good or evil to me who am a man of knowledge. (These ideas should thus be repeated).

" Similarly no change consisting of gain or loss can be produced in me by touch in general or its special forms such as fever, colic pain and such other diseases and coldness, hotness, softness or roughness which are unpleasant. Again, pleasant touches connected with the body or brought into existence by external and adventitious causes can likewise produce no change in me inasmuch as I am beyond touch, like the ether which, when struck with one's fist, does not meet with any change whatever.

" Likewise as I am entirely unconnected with sight, no good or harm is done to me by it, either in its general form or in its special forms both pleasant, and unpleasant, such as, ugly sights.

" Similarly, Independent of taste I am not harmed or benefited by it, either in its general form or in its special forms such as, sweetness, sourness, saltiness,

pungency, bitterness and astringency, though accepted as pleasant or unpleasant by the ignorant.

"Thus, I who do not consist of smell cannot be harmed or benefited by it, either in its general form or in its special forms such as, flowers, fragrant pastes, etc., considered to be pleasant or unpleasant. For the *Sruti*[1] says that I am one who am 'eternally devoid of sound, touch, sight, taste and smell'.

किं च य एव बाह्याः शब्दादयः ते शरीराकारेण संस्थिताः, तद्ग्राहकैश्च श्रोत्राद्याकारैः अन्तःकरणद्वयतद्विषयाकारेण च, अन्योन्यसंसर्गित्वात् संहतत्वाच्च सर्वक्रियासु। तत्र एवं सति विदुषो मम न कश्चित् शत्रुः मित्रं उदासीनो वा अस्ति। तत्र यदि कश्चित् मिथ्याज्ञानाभिमानेन प्रियं अप्रियं वा प्रयुयुङ्क्षेत क्रियाफललक्षणं, तन्मृषैव प्रयुयुङ्क्षते सः। तस्य अविषयत्वान्मम—'अव्यक्तोऽयमचिन्त्योऽयं' इति स्मृतेः। तथा सर्वेषां पञ्चानामपि भूतानां अविकार्यः, अविषयत्वात्। 'अच्छेद्योऽयमदाह्योऽयं' इति स्मृतेः। यापि शरीरेन्द्रियसंस्थानमात्रमुपलक्ष्य मद्भक्तानां विपरीतानां च क्रियाऽक्रियादिप्रयुयुङ्क्षा, तज्जा च धर्माधर्मादिप्राप्तिः, सा तेषामेव, न तु मयि अजरे अमृते अभये, 'नैनं कृताकृते तपतः', 'न कर्मणा वर्धते नो कनीयान्', 'सबाह्याभ्यन्तरो ह्यजः', 'न लिप्यते लोकदुःखेन बाह्यः', इत्यादिश्रुतिस्मृतिभ्यः। अनात्मवस्तुनश्च असत्त्वात् इति परमो हेतुः। आत्मनश्च अद्वयत्वविषयाणि, द्वयस्यासत्त्वात्, यानि सर्वाणि उपनिषद्वाक्यानि, विस्तरशः समीक्षितव्यानि समीक्षितव्यानीति ॥ ११६ ॥

[1] Kath. U., 3. 15.

116. "Moreover, sound and the other external objects that are transformed into the forms of the body, the ear and the other senses through which they are perceived, are transformed into the forms of the two internal organs, (the intellect and the mind) and also into those of their objects.[1] For they are connected and combined with one another in all actions. When this is so, I who am a man of knowledge have no one belonging to me as a friend or a foe, nor have I anyone indifferent to me. Anybody, therefore, who wishes to connect me with pleasure or pain, the results of his action, through a false egoism, makes a vain effort. For I am not within the reach of pain or pleasure as the *Sruti*[2] says, 'It is unmanifested and inscrutable'. Similarly, I am not changeable by the action of any of the five elements as I am not of an objective nature. Therefore the *Sruti*[3] says, 'It cannot be cut or burnt.' The merit or demerit arising out of good or evil done to this combination of the body and the senses on the part of those who are devotional or adverse to me will be theirs. but will not touch me who am devoid of old age, death and fear as the *Sruti* and *Smritis* say, 'It'[4] is not pained by omission and commission', 'It'[5] is not harmed or benefited by any action', 'Unborn, comprising the interior and exterior'[6], and 'It'[7] is beyond the reason why I am unattached is that nothing really exists except the Self"[8].

[1] Pleasure, pain, etc.
[2] Bh. Gitâ, 2. 25.
[3] Br. U., 4. 4. 22.
[4] Br. U., 4. 4. 23.
[5] Bh. Gitâ, 2. 24.
[6] Mu. U., 2. 1. 2.
[7] Kath. U., 5. 11.

[8] The repetition
portion of the book

As duality does not exist the portions of the *Upanishats* regarding the *oneness* of the Self should be studied to a great extent.*

Here ends the prose portion of *A Thousand Teachings* written by the all-knowing Sankara.

* The repetition of the last word in the text shows that the prose portion of the book is concluded.

पद्यबन्धः द्वितीयो भागः

Part II (Metrical)

उपोद्घातप्रकरणम् ॥ १ ॥

CHAPTER I

INTRODUCTION

चैतन्यं सर्वगं सर्वं सर्वभूतगुहाशयम् ।
यत्सर्वविषयातीतं तस्मै सर्वविदे नमः ॥ १ ॥

1. I bow down to that all-knowing [1] One which is Pure Consciousness, all-pervading,[2] all,[3] residing in the hearts [4] of all beings and beyond all objects [5] of knowledge.

समापय्य क्रियाः सर्वा दाराग्न्याधानपूर्विकाः ।
ब्रह्मविद्यामथेदानीं वक्तुं वेदः प्रचक्रमे ॥ २ ॥

[1] *Brahman*, the all-comprehensive Principle. It, like the sun, illumines everything without being an agent.
[2] Just as, a rope pervades the snake in a rope-snake.
[3] Because It is the material cause of everything.
[4] The Sanskrit word literally means a cave. Here it stands for the intellect of which the Self is the witness.
[5] Primeval Ignorance and all its modifications.

2. Now[1] then,[2] the *Vedas* begin to describe the knowledge of *Brahman* after dealing with all actions[3] preceded by marriage and the installation of sacred fire.[4]

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
ध्रुवे स्यातां ततो रागो द्वेषश्चैव ततः क्रियाः ॥ ३ ॥
धर्माधर्मौ ततोऽज्ञस्य देहयोगस्तथा पुनः ।
एवं नित्यप्रवृत्तोऽयं संसारश्चक्रवद्भ्रुशम् ॥ ४ ॥

3, 4. Actions, (both enjoined and prohibited), bring about one's connection with the body ; when the connection with the body has taken place, pleasure[5] and pain[5] most surely follow ; thence come attraction and repulsion, from them actions[6] follow again, as results of which merit and demerit appertain to an ignorant[7] man, which again are similarly followed by the connection with the body. This transmigratory existence is thus going on continually for ever like a wheel.

अज्ञानं तस्य मूलं स्यादिति तद्धानमिष्यते ।
ब्रह्मविद्यात आरब्धा ततो निःश्रेयसं भवेत् ॥ ५ ॥

[1] In the knowledge portion of the *Vedas* (for the benefit of seekers after liberation).

[2] After one has acquired the qualifications such as, self-control etc., in order to be able to gain the knowledge of *Brahman*.

[3] Both enjoined and prohibited.

[4] Sacred fire is established at the time of marriage. It burns continuously throughout one's life and with it one's body is burnt at death.

[5] The effects of merits and dermerit. The Bliss of *Brahman* is not such an effect.

[6] All efforts of the body, mind and speech.

[7] One who has not got the knowledge of *Brahman*.

5. The cessation[1] of Ignorance[2] is desirable, as it is the root of this transmigratory existence. Hence, a delineation of the knowledge of *Brahman* through which comes liberation (from Ignorance) is commenced.[3]

विद्यैवाज्ञानहानाय न कर्माप्रतिकूलतः ।
नाज्ञानस्याप्रहाणे हि रागद्वेषक्षयो भवेत् ॥ ६ ॥
रागद्वेषक्षयाभावे कर्म दोषोद्भवं ध्रुवम् ।
तस्मान्निःश्रेयसार्थाय विद्यैवात्र विधीयते ॥ ७ ॥

6, 7. Not being incompatible with Ignorance, actions do not destroy it; it is knowledge alone that does it. Ignorance not being destroyed, the destruction of desire and aversion is not possible. Actions[4] caused by impurities[5] are sure to follow in case desire and aversion are not removed. Knowledge alone, therefore, is taught here,[6] so that liberation (from Ignorance) may be accomplished.

ननु कर्म तथा नित्यं कर्तव्यं जीवने सति ।
विद्यायाः सहकारित्वं मोक्षं प्रति हि तद् व्रजेत् ॥ ८ ॥

8. Obligatory duties should be performed (along with the practice of knowledge) as long as life lasts,[7] because these duties co-operate with Knowledge in producing liberation.[8]

[1] Just as a snake ceases to exist immediately on one's having the knowledge of the rope in a rope-snake. [2] Primeval Ignorance veiling *Brahman*. [3] In the *Upanishats*. [4] Efforts of the body, the mind and speech. [5] Desire, aversion and delusion. [6] In the *Upanishats*. [7] Ish. U., 2. [8] Objection, verses 8—11 (line 1).

यथा विद्या तथा कर्म चोदितत्वाविशेषतः ।
प्रत्यवायस्मृतेश्चैव कार्यं कर्म मुमुक्षुभिः ॥ ९ ॥

9. As they are equally enjoined,[1] obligatory duties and knowledge (should be practised together). They should be undertaken by those who aspire after liberation because *Srutis*[2] speak of sins[3] also (arising out of the omission of those actions.)

ननु ध्रुवफला विद्या नान्यत्किंचिदपेक्षते ।
नाग्निष्टोमो यथैवान्यद् ध्रुवकार्योऽप्यपेक्षते ॥ १० ॥
तथा ध्रुवफला विद्या कर्म नित्यमपेक्षते ।
इत्येवं केचिदिच्छन्ति न कर्म प्रतिकूलतः ॥ ११ ॥

10, 11 (first line). You may say, "Followed by a sure result,[4] Knowledge does not depend[5] on anything else." But it is not so. Just as *Agnishtoma*[6], though followed by an unfailing result[7], depends on things[8] other than itself ; so, knowledge, though bringing about a sure result, must depend[5] on obligatory duties.

11 (last line). (Reply). Some people hold this view. We say : No. As it is incompatible with actions, Knowledge does not depend[9] on them (in producing its result).[10]

[1] Îsh. U., 11. [2] The whole body of the sacred tradition or what is remembered by human Teachers. [3] See Manu Samhitâ. 11. 44. [4] Liberation. [5] In order to produce liberation. [6] The name of a particular *Vedic* sacrifice. [7] Higher regions, where there is pleasure higher than in this world. [8] Accessories such as, chanting of certain *Vedic* hymns, reading of certain verses and the knowledge of certain gods. [9] Though it depends on actions for its own birth. [10] Liberation.

विद्याया: प्रतिकूलं हि कर्म स्यात्साभिमानत: ।
निर्विकारात्मबुद्धिश्च विद्येतीह प्रकीर्तिता ॥ १२ ॥

12. Accompanied by egoism[1], actions are incompatible with Knowledge. For it is well-known here (in the *Vedântas*)[2] that Knowledge is the consciousness that the Self is changeless.[3]

अहं कर्ता ममेदं स्यादिति कर्म प्रवर्तते ।
वस्त्वधीना भवेद्विद्या कर्त्रधीनो भवेद्विधि: ॥ १३ ॥

13. Actions have their origin in the consciousness that one is a doer and has the desire of having the results of what one does. Knowledge depends on a thing (its own object and also on evidence), while actions depend entirely on the performer.

कारकाण्युपमृद्नाति विद्या बुद्धिमिवोषरे ।
इति तत्सत्यमादाय कर्म कर्तुं व्यवस्यति ॥ १४ ॥

14. The Knowledge (of one's own real nature) destroys the ideas of doership etc.[4] (on the part of oneself like the right Knowledge of the nature of the desert which destroys) the conviction of there being water in it. When this is so, how can (a man of knowledge) accept[5] them as true and perform actions ?

[1] E.g., 'I am a *Brâhmana*' etc. [2] Literally, the final portions of the *Vedas*. [3] I. e., *Brahman* Itself. So, a man of Knowledge can have nothing to do with agency of actions.
[4] All the grammatical cases are meant.
[5] For without accepting them as true actions are not possible.

विरुद्धत्वादतः शक्यं कर्म कर्तु न विद्यया ।
सहैव विदुषा तस्मात्कर्म हेयं मुमुक्षुणा ॥ १५ ॥

15. It is, therefore, not possible on the part of a man of knowledge to have Knowledge and perform an action at the same time as they are incompatible with each other. So, one who aspires after liberation should renounce actions [1].

देहाद्यैरविशेषेण देहिनो ग्रहणं निजम् ।
प्राणिनां तदविद्योत्थं तावत्कर्मविधिर्भवेत् ॥ १६ ॥

16. The natural [2] conviction on the part of the people that the Self is not different from the body etc.[3] arises through Ignorance. The *Vedic* injunctions (and prohibitions) are authoritative as long as it prevails.

नेतिनेतीति देहादीनपोह्यात्मावशेषितः ।
अविशेषात्मबोधार्थं तेनाविद्या निवर्तिता ॥ १७ ॥

17. The Self is left over by negating the body etc. by the *Sruti* [4], 'Not this, not this,' so that one may have the Knowledge of the Self which is devoid of all attributes. Ignorance is brought to an end by this knowledge.

निवृत्ता सा कथं भूयः प्रसूयेत प्रमाणतः ।
असत्येवाविशेषेऽपि प्रत्यगात्मनि केवले ॥ १८ ॥

[1] I. e., (1) those of which the results are desired, (2) which are prohibited, (3) that are obligatory and (4) those the performance of which becomes necessary on certain special occasions.

[2] I.e., not arising from the teachings of the *Shâstras*.

[3] I.e., the body, the senses, the mind, the intellect, vital force and their properties.

[4] Br. U., 2. 3. 6.

18. How[1] can Ignorance, once negated (by *Vedic* evidence), arise again ? For it is neither in the innermost Self which is only one[2] without a second and without attributes nor in the non-Self[3].

न चेद्भूयः प्रसूयेत कर्ता भोक्तेति धीः कथम् ।
सदस्मीति च विज्ञाने तस्माद्विद्याऽसहायिका ॥ १९ ॥

19. How can there again be the idea[4] that one is a doer of actions and experiencer of their results if Ignorance does not arise after there has grown the Knowledge 'I am *Brahman*' ? Knowledge, therefore, is independent of actions (in producing liberation).

अत्यरेचयदित्युक्तो न्यासः श्रुत्यात एव हि ।
कर्मभ्यो मानसान्तेभ्य एतावदिति वाजिनाम ॥ २० ॥
अमृतत्वं श्रुतं यस्मात्त्याज्यं कर्म मुमुक्षुभिः ।
अग्निष्टोमवदित्युक्तं तत्रेदमभिधीयते ॥ २१ ॥

20, 21 (first line). Therefore, it is said by the *Sruti* that the renunciation of actions including mental ones (catalogued in the *Nârâyanopanishat*)[5], is superior to their performance. Again immortality is heard of in the *Brihadâranyakopanishat*[6] which says, "This[7] alone." Hence, they should be renounced by those who aspire after liberation.

[1] This verse is an answer to the objection that Ignorance, though negated, may prevail again. [2] So, the Self cannot cause Ignorance. [3] No category in the domain of the non-Self can cause Ignorance as all such categories are caused by it. [4] So, actions, naturally depending on this idea, becomes impossible then.
[5] Nâ. U. 78. [6] 4. 5. 15. [7] I. e., knowledge alone, independent of actions, is the cause of immortality (liberation).

21 (last line). We give the following reply [1] to the objector who quoted the example of *Agnishtoma*.[2]

नैककारकसाध्यत्वात्फलान्यत्वाच्च कर्मण: ।
विद्या तद्विपरीतातो दृष्टान्तो विषमो भवेत् ॥ २२ ॥

22. Knowledge is quite opposite in nature to that of actions like *Agnishtoma* etc. for they are accomplished with the help of many [3] materials and differ in the quality [4] of the result of each individual performance. The example, therefore, is not parallel.

कृष्यादिवत्फलार्थत्वादन्यकर्मोपबृंहणम् ।
अग्निष्टोमस्त्वपेक्षेत विद्यान्यत्किमपेक्षते ॥ २३ ॥

23. As it produces a result (variable in quality) the *Agnishtoma* sacrifice, like agriculture etc., requires subsidiary [5] actions [6] other than itself. But what else will Knowledge depend [7] on ?

प्रत्यवायस्तु तस्यैव यस्याहंकार इष्यते ।
अहंकारफलार्थित्वे विद्येते नात्मवेदिन: ॥ २४ ॥

24. It is only one having egoism [8] that may incur sin (by the omission [9] of duties). A man who has got Self-knowledge has neither egoism nor a desire for the results of actions.

[1] Verses 22 and 23. [2] See verse 10 above. [3] The performance of such an action becomes efficacious only when prescribed articles, '*mantras*' (*Vedic* formulae) etc., are used. [4] Chh. U., 1. 1. 10. [5] Sea footnote 1, *sloka* 22. [6] So that the quality of the result might be better. [7] Because liberation, the result of Knowledge, does not vary in quality. [8] I. e., the idea that one is an agent and experiencer. [9] See verse 9 of the above.

तस्मादज्ञानहानाय संसारविनिवृत्तये ।
ब्रह्मविद्याविधानाय प्रारब्धोपनिषत्त्वियम् ॥ २५ ॥

25. The *Upanishats*[1] are, therefore[2], commenced in order to teach the Knowledge of *Brahman* so that Ignorance might be removed and transmigratory existence might for ever come to an end.[3]

सदेरुपनिपूर्वस्य क्विपि चोपनिषद्भवेत् ।
मन्दीकरणभावाच्च गर्भादेः शातनात्तथा ॥ २६ ॥

26. The word '*Upanishat*' is derived from the root '*sad*'[4] prefixed by two particles, '*Upa*'[5] and '*ni*'[6] and followed by the suffix '*Kwip*'. So, that[7] which loosens the bondage of birth, old age, etc., enables a man to approach *Brahman* and destroys birth, death, etc., is called *Upanishat*[8].

[1] *Upanishatic* texts are meant. [2] As, independent of actions, right knowledge produces liberation. [3] This verse states the main conclusion of the Chapter.
[4] This root has three meanings, (*a*) to slaken, (*b*) to move and (*c*) to destroy. [5] Near. [6] Certainly. [7] The Knowledge of *Brahman*. [8] In the primary sense, the books are so called in a secondary sense only.

प्रतिषेधप्रकरणम् ॥ २ ॥

CHAPTER II

NEGATION

प्रतिषेद्धुमशक्यत्वान्नेतिनेतीति शेषितम् ।
इदं नाहमिदं नाहमित्यद्धा प्रतिपद्यते ॥ १ ॥

1. Impossible[1] 'to be negated' the Self is left over on the authority of the *Sruti* 'Not this, not this?' So, the Self becomes clearly known on the reflection, 'I am not this, I am not this[2]?

अहंधीरिदमात्मोत्था वाचारम्भणगोचरा ।
निषिद्धात्मोद्भवत्वात्सा न पुनर्मानतां व्रजेत् ॥ २ ॥

2. The consciousness of egoism (i.e., the mistaken identity of the Self with the body etc.) has its origin in the intellect[3] and has for its object what[4] is based on words[5] only. As its very nature and origin are both negated by the *Sruti*, 'Not this, not this,' egoism[6] can never again[7] be regarded as founded on any evidence.

[1] For the Self is the witness of the process of negation itself.
[2] I.e., I am not the body, the senses, the mind, the intellect and the vital force. But I am the witness of all of them.
[3] The object portion in the consciousness 'I'. While using the word 'I' people mix up Pure Consciousness and the intellect. The intellect is the object portion of the consciousness 'I', Pure Consciousness is the non-object portion. [4] Name and form. [5] Chh. U., 6. 1. 4-6. [6] Though as old as time itself and experienced by beings birth after birth. [7] After the nature of the Self has been known.

पूर्वबुद्धिमबाधित्वा नोत्तरा जायते मतिः ।
दृशिरेकः स्वयं सिद्धः फलत्वात्स न बाध्यते ॥ ३ ॥

3. A following [1] knowledge does not arise without negating [2] the previous [3] one (e.g., the knowledge of the rope does not come without destroying that of the snake in a rope-snake). Pure Consciousness, the Self, only has an independent existence and is never negated as It is the result [4] of evidences.

इदं वनमतिक्रम्य शोकमोहादिदूषितम् ।
वनाद्गान्धारको यद्वत्स्वात्मानं प्रतिपद्यते ॥ ४ ॥

4. One attains one's own innermost [5] Self by crossing [6] the forest of this body infested with ferocious beasts of grief, delusion, etc., like the man [7] of the country of Gândhâra who crossed the forest and reached his own country.

[1] The right Knowledge of the substratum. [2] So, the Knowledge of the Self does not arise without destroying the previous Knowledge of egoism etc. [3] The superimposed Knowlodge. [4] See paras 103 and 108 (Part I).

[5] It is the innermost because It is the substratum of the intellect, the mind, the vital force, the body, etc., each of which is supposed by the ignorant to be the Self. [6] By discriminating the body and the mind from the Self. [7] The story runs thus : This man, with his eyes covered and thrown in a deep forest far away from his own country, was very miserable and was crying loudly in order that the covering of his eyes might be removed, when a kind man did it and indicated the path to his country. The man then did reach his own country by remembering the instruction of the kind man. (Such is the case with the disciple and the teacher). See Chh. U., 6. 14.

ईश्वरात्मप्रकरणम् ॥ ३ ॥

CHAPTER III

SELF-BRAHMAN

ईश्वरश्चेदनात्मा स्यान्नासावस्मीति धारयेत् ।
आत्मा चेदीश्वरोऽस्मीति विद्या साऽन्यनिवर्तिका ॥ १ ॥

1. The aspirant cannot know that he is *Brahman* if It be different from the Self. (It then contradicts the *Sruti*.) But if he has the conviction that he, the Self, is *Brahman* (there is no contradiction to the *Sruti*.) This is (right) Knowledge which destroys Ignorance [1].

आत्मनोऽन्यस्य चेद्धर्मा अस्थूलत्वादयो मताः ।
अज्ञेयत्वेऽस्य किं तैः स्यादात्मत्वे ह्यन्यधीह्नुतिः ॥ २ ॥

2. What would be the use (of the description by the *Sruti*) of the qualities, 'not [2] large' etc. if they were the qualities of one [3] other than the Self, it being not [4] an object of search ? But if Brahman (with these qualities) is the Self, the ideas [5] such as, largeness, smallness, etc. are negated [6] from the latter.

[1] Which falsely shows that there are things other than the Self. [2] Br. U., 3. 8. 8. [3] Personal God. [4] For it is other than the Self. See Br. U., 1. 4. 7. [5] Superimposed on the Self. [6] And thus liberation is achieved.

मिथ्याध्यासनिषेधार्थं ततोऽस्थूलादि गृह्यताम् ।
परत्र चेन्निषेधार्थं शून्यतावर्णनं हि तत् ॥ ३ ॥

3. Know, therefore, that the *Sruti*, ' not large ' etc. is meant to negate the false superimposition (of largeness, smallness, etc. on the Self) as it would be a description of a void if it were meant to negate those qualities from one other than the Self.

बुभुत्सोर्यदि चान्यत्र प्रत्यगात्मन इष्यते ।
अप्राणो ह्यमनाः शुभ्र इति चानर्थकं वचः ॥ ४ ॥

4. Moreover, the saying [1], ' devoid of the vital force, devoid of the mind and pure ' would be unmeaning if these qualities were meant to be negated from one other [2] than the individual Self, the aspirant.

[1] Mu. U., 2. 1. 2. [2] For the vital force and the mind are possessed by none other than the individual Self. It possesses them owing to Ignorance which is removed by this negation.

तत्त्वज्ञानस्वभावप्रकरणम् ॥ ४ ॥

CHAPTER IV

THE NATURE OF RIGHT KNOWLEDGE

अहंप्रत्ययबीजं यदहंप्रत्ययवत्स्थितम् ।
नाहंप्रत्ययवद्दग्धुष्टं कथं कर्म प्ररोहति ॥ १ ॥

1. How can those actions of which the root is egoism[1] and which are accumulated in the mind produce results when they are burnt[2] by the fire of the right Knowledge that one is neither the doer of actions nor the experiencer of their results ?

दृष्टवच्चेत्प्ररोहः स्यान्नान्यकर्मा स इष्यते ।
तन्निरोधे कथं तत्स्यात्पृच्छामो वस्तदुच्यताम् ॥ २ ॥

2. (The objector). Actions burnt by the fire of Knowledge may produce results like the seen ones of the actions of a man of Knowledge. (Reply). No. They are due to another cause[3]. (The objector). I ask

[1] Identification of oneself with the gross and subtle bodies.
[2] Hence, actions accumulated in previous births are not obstacles to liberation when the Knowledge of *Brahman* arises.
[3] I.e., those actions of past lives which have given birth to the present body and have begun to produce results.

you how there can be actions [1] when egoism [2] is destroyed. Please answer.

देहाद्यारम्भसामर्थ्याज्ज्ञानं सद्विषयं त्वयि ।
अभिभूय फलं कुर्यात्कर्मान्ते ज्ञानमुद्भवेत् ॥ ३ ॥

3. (Reply). Such actions [3] produce their results by overpowering the Knowledge of *Brahman* in you, because they have the power of producing the body etc. Knowledge, however, becomes manifest [4] when [4] the results of these actions come to an end.

आरब्धस्य फले ह्येते भोगो ज्ञानं च कर्मणः ।
अविरोधस्तयोर्युक्तो वैधर्म्यं चेतरस्य तु ॥ ४ ॥

4. As Knowledge and the experiencing of pain and pleasure are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions [5] are different [6] in nature.

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानबाधकम् ।
आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ।
ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

[1] Even those actions that have begun to produce results.
[2] For egoism is the root of all actions. (See the previous verse).
[3] See Footnote 1, Verse 2.
[4] They come to an end only when they are exhausted by being experienced and one gets absolutely disembodied freedom.
[5] (1) Actions accumulated in previous states of existence and (2) those that are done in this life after the realization of Knowledge.
[6] For Knowledge destroys accumulated actions and makes impotent those that are done in the present life after the attainment of Knowledge.

5. The Knowledge of one's identity with the pure Self that negated the wrong notion of the identity of the body and the Self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human [1] being.

All [2] this, therefore, is established. And reasons have been already given by us.

[1] Identifying himself with the body.
[2] The compatibility of Knowledge with the actions that have begun to produce results and its incompatibility with other kinds of actions.

बुद्ध्यपराधप्रकरणम् ॥ ५ ॥

CHAPTER V

ERROR IN UNDERSTANDING

मूत्राशङ्को यथोदङ्को नाग्रहीदमृतं यथा ।
कर्मनाशभयाज्जन्तोरात्मज्ञानाग्रहस्तथा ॥ १ ॥

1. People do not receive Self-knowledge on account of the fear that their duties (according to their castes and orders of life) would be destroyed like Udanka [1] who did not accept genuine nectar which, he thought, was urine.

[That people do not like to receive Self-knowledge is due to their ignorance of the real nature of the Self and a wrong and false conception about It.]

बुद्धिस्थश्चलतीवात्मा ध्यायतीव च दृश्यते ।
नौगतस्य यथा वृक्षास्तद्वत्संसारविभ्रमः ॥ २ ॥

[1] This man practised much austerity in order to please Vishnu so that he might get nectar from him. Vishnu was pleased and sent Indra with a pot full of nectar to give it to Udanka. Indra wanted to deceive him and in the guise of a *Chandâla* he hung the pot containing nectar from his waist. The pot was hanging in such a way that urine would fall into it if Indra were to make water. When he appeared before Udanka in that fashion and offered him the nectar, the latter thought the pot contained urine and refused to accept the nectar.

2. The Self seems to be moving when the intellect moves, and It seems to be at rest when it is at rest, on account of Its identification [1] with the intellect, like trees appearing to move in the eyes of those who are in a moving boat. Similar is the misconception [2] about transmigratory existence.

नौस्थस्य प्रातिलोम्येन नगानां गमनं यथा ।
आत्मनः संसृतिस्तद्वद्ध्यायतीवेति हि श्रुतिः ॥ ३ ॥

3. Just as trees are thought to be moving in a direction opposite to that of a moving boat by a man in it, so, transmigratory existence is (wrongly) thought to belong to the Self (by a man who has identified himself with the intellect). For there is the passage in the *Sruti*, 'as [3] if at rest.'

चैतन्यप्रतिबिम्बेन व्याप्तो बोधो हि जायते ।
बुद्धेः शब्दादिभिर्भासस्तेन मोमुह्यते जगत् ॥ ४ ॥

4. The modifications of the intellect are pervaded by the reflection of Consciousness when they come to exist. So the Self appears to be identified with sound [4] etc. This is the reason why people are deluded. [5]

चैतन्यभास्यताहमस्तादर्थ्यं च तदस्य यत् ।
इदमंशप्रहाणेन परः सोऽनुभवो भवेत् ॥ ५ ॥

[1] Due to Ignorance. [2] For people make the mistake of believing that transmigratory existence belongs to the Self instead of to the intellect. [3] Br. U. 4. 3. 7. [4] The objects of the modifications of the intellect i.e., the body etc. [5] For unable to distinguish between the Self and Its reflection people attribute the properties of the intellect to the Self.

5. As it is the object of Pure Consciousness and exists [1] for It (the ego [2] is not the Self). Pure Consciousness is the universal Self [3] when the object portion [4] is rejected.[5]

[1] For, the agency and experience of the Self is due to the superimposition of the ego on It.

[2] See footnote 1, verse 2, Chapter 2.

[3] What appears to be the individual Self owing to the proximity of the ego before the attainment of right knowledge is known to be no other than the universal Self when the discrimination of the Self from the ego has been accomplished.

[4] The object portion of the consciousness 'I', i.e., the ego.

[5] I.e., when the identification of the Self with the ego is known to be due to a wrong conception.

विशेषापोहप्रकरणम् ॥ ६ ॥

CHAPTER VI

NEGATION OF ATTRIBUTES

छित्त्वा त्यक्तेन हस्तेन स्वयं नात्मा विशिष्यते ।
तथा शिष्टेन सर्वेण येन येन विशेष्यते ॥ १ ॥

1. The Self Itself is not qualified by an arm which has been cut off and thrown away. Similarly, It is not qualified by any of the remaining things [1] by which It is (thought to be) qualified.[2]

तस्मात्त्यक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।
अनात्मत्वेन तस्माज्ज्ञो मुक्तः सर्वैर्विशेषणैः ॥ २ ॥

2. Therefore all the qualifications are similar to the arm cut off and thrown away as they are all non-Self.[3] So the Self is free from all qualifications.

विशेषणमिदं सर्वं साध्वलंकरणं यथा ।
अविद्याध्यासतः सर्वं ज्ञात आत्मन्यसद्भवेत् ॥ ३ ॥

[1] The gross and subtle bodies and their attributes.
[2] See verses 91-94, Ch. 18.
[3] For they are all superimposed on the Self.

3. It is reasonable that like ornaments [1] all these [2] are qualifications (of the Self) owing to superimposition through Ignorance. When the Self is known they prove to be unreal.

ज्ञातैवात्मा सदा ग्राह्यो ज्ञेयमुत्सृज्य केवलः ।
अहमित्यपि यद्ग्राह्यं व्यपेताङ्गसमं हि तत् ॥ ४ ॥

4. After rejecting [3] the object portion one should accept the Self as the knower [4] free from all qualifications. The ego [5], the object portion, is also like the part of the body cut off. [6]

यावान्स्यादिदमंशो यः स स्वतोऽन्यो विशेषणम् ।
विशेषप्रक्षयो यत्र सिद्धो ज्ञश्चित्रगुर्यथा ॥ ५ ॥

5. The Self of which the whole of the object portion [7] is the qualification is different from it. Bereft of all qualifications, It has an independent existence like that of a man [8] possessing a variegated cow.

इदमंशोऽहमित्यत्र त्याज्यो नात्मेति पण्डितैः ।
अहं ब्रह्मेति शिष्टांशो भूतपूर्वगतेर्भवेत् ॥ ६ ॥

6. As it is not the Self the object portion in the consciousness 'I' should be renounced [9] by the wise.

[1] Falsely appearing to be the qualifications of the wearer.
[2] See footnote 1, verse 1 above. [3] See footnote 2, verse 5, Chapter 5. [4] Pure Consciousness, the witness. [5] Though to the ignorant it appears to be Self. [6] See verse 1 of this Chapter.
[7] In the consciousness 'I'. [8] The man has an existence independent of the cow, so has the Self an existence independent of the ego etc., Its qualifications, It having no connection with them.
[9] See footnote 2, verse 5, Chapter 5.

As It was mixed with egoism[1] previously[2] the remaining[3] (non-object) portion is implied by the word 'I' in the sentence 'I am *Brahman*.'

[1] It is mixed with the Self, just as a snake may be said to be mixed with a rope in a rope-snake i.e., a rope mistaken for a snake.
[2] Just as a Military Captain is called a Captain even after he has retired, so, we call Pure Consciousness 'I', even after It has been discriminated from the ego.
[3] Pure Consciousness.

बुद्ध्यारूढप्रकरणम् ॥ ७ ॥

CHAPTER VII

KNOWLEDGE THROUGH THE INTELLECT

बुद्ध्यारूढं सदा सर्वं दृश्यते यत्र तत्र वा ।
मया तस्मात्परं ब्रह्म सर्वज्ञश्चास्मि सर्वग: ॥ १ ॥

1. I am the supreme *Brahman* all-knowing and all-pervading as pervaded[1] by the intellect, all things[2] in all conditions are always illumined by me.[3]

यथात्मबुद्धिचाराणां साक्षी तद्वत्परेष्वपि ।
नैवापोढुं न वादातुं शक्यस्तस्मात्परो ह्यहम् ॥ २ ॥

2. Just as I am the witness of all the objects of *my* intellect, so am I that[4] of the objects of *other*

[1] For the word आरूढ in the Text see verse 156, Chap. 18.
[2] In waking or dream; either in this world or in the next; known either through the senses or inference or from the scriptures etc.
[3] Just as a lamp is different from the objects it illumines, so, I am different from all objects illumined by me, Pure Consciousness.
[4] Being witnessed, difference cannot pertain to the witness. So there cannot be more than one witness.

intellects. I am not capable of being rejected [1] or accepted.[2] Therefore I am the supreme *Brahman.*

विकारित्वमशुद्धत्वं भौतिकत्वं न चात्मनः ।
अशेषबुद्धिसाक्षित्वाद् बुद्धिवच्चालपवेदना ॥ ३ ॥

3. As It is the witness of all intellects and their modifications, the Self, unlike the intellects, is not of limited knowledge and has no change, impurity or material nature in It.

मणौ प्रकाश्यते यद्वद्रक्ताद्याकारतातपे ।
मयि संदृश्यते सर्वमातपेनेव तन्मया ॥ ४ ॥

4. Just as in the presence of sunlight colours such as red etc., (of flowers and other things) are manifested in a jewel,[3] so, all objects are seen in the intellect [4] in My Presence.[5] All things are, therefore, illumined by Me like sun-light.

बुद्धौ दृश्यं भवेद् बुद्धौ सत्यां नास्ति विपर्यये ।
द्रष्टा यस्मात्सदा द्रष्टा तस्माद् द्वैतं न विद्यते ॥ ५ ॥

5. Objects of knowledge exist in the intellect as long as it is there in waking and dream ; but none [6] exists in the opposite case (i.e., when it is merged during

[1] None can say that the Self is not the witness or not at any place, as It is All-knowing and All-pervading.
[2] No one can make the Self an object of one's knowledge or bring It into existence by any action as It always exists.
[3] Crystal etc.
[4] The intellect is not the illuminator.
[5] Changeless like sunlight.
[6] For there is no evidence that a non-conscious thing exists when unknown.

deep sleep.) The knower is always[1] the knower. Duality has, therefore, no existence.

अविवेकात्पराभावं यथा बुद्धिरवैत्तथा ।
विवेकात्तु परादन्यः स्वयं चापि न विद्यते ॥ ६ ॥

6. The intellect[2] knew the non-existence of the supreme *Brahman* before the discrimination between the Self and the non-Self. But after the discrimination there is no individual Self different from *Brahman* nor the intellect itself.

[1] For the Self never ceases to exist like the intellect, its modifications or the objects of knowledge. Therefore they must be unreal. But the Self which always exists must be real and pure.

[2] Here the intellect is spoken of as having delusion. For it is on account of the mutual superimposition of the Self and the intellect that all delusion arises. Otherwise the intellect itself could not be spoken of as deluded or otherwise as it is non-conscious.

मतिविलापनप्रकरणम् ॥ ८ ॥

CHAPTER VIII [1]

MERGING OF THE MIND

चितिस्वरूपे स्वत एव मे मते रसादियोगस्तव मोहकारितः।
अतो न किंचित्तव चेष्टितेन मे फलं भवेत्सर्वविशेषहानतः ॥ १ ॥

1. The connection of enjoyment etc., with me, oh My mind, who am by nature Consciousness Itself is due to the delusion created by you. As I am free from all attributes, there is no utility accruing to me from your efforts.

विमुच्य मायामयकार्यतामिह प्रशान्तिमायाह्यसदीहितात्सदा।
अहं परंब्रह्म सदा विमुक्तवत्तथाजमेकं द्वयवर्जितं यतः ॥ २ ॥

2. Give up false attempts and come to rest in Me from constant vain efforts as I am always the supreme *Brahman* as if [2] free from bondage, Unborn and devoid of duality.

[1] This and Chap. 19 may be studied together for comparison.
[2] For *Brahman* is never bound. So, It cannot be called at any time liberated.

सदा च भूतेषु समोऽस्मि केवलो यथा च खं सर्वगमक्षरं शिवम् ।
निरन्तरं निष्कलमक्रियं परं ततो न मेऽस्तीह फलं तवेहितैः ॥ ३ ॥

3. The supreme *Brahman*, the same [1] in all beings and free from all attributes, I am all-pervading like the ether, imperishable, auspicious, homogeneous, partless and actionless. I, therefore, have no benefit to be derived from your efforts.

अहं ममैको न तदन्यदिष्यते तथा न कस्याप्यहमस्म्यसंगतः ।
असङ्गरूपोऽहमतो न मे त्वया कृतेन कार्यं तव चाद्वयत्वतः ॥४॥

4. No one different from Me can belong to me who am one only. Nor can I who am unattached belong to anybody. I have, therefore, no benefit to be derived from anything done by you. As you [2] are not other than Myself you can have no effort nor its results.

फले च हेतौ च जनो विषक्तवानिति प्रचिन्त्याहमतो विमोक्षणे ।
जनस्य संवादमिमं प्रकल्पवान्स्वरूपतत्त्वार्थविबोधकारणम् ॥५॥

5. Considering that people are attached to the ideas of cause [1] and effect,[3] I have composed this dialogue (between the mind and the Self) leading to the understanding of the real nature of the Self in order that they might get freed from this (bondage).

संवादमेतं यदि चिन्तयेन्नरो विमुच्यतेऽज्ञानमहाभयागमात् ।
विमुक्तकामश्च तथा जनः सदा चरत्यशोकः सम आत्मवित्सुखी ॥

[1] Because the Self of all. [2] You are non-conscious and have no separate existence from *Brahman*. [3] G. K., 4. 14-28.

6. A man gets liberated from Ignorance, the cause of great fear,[1] and roams (over the world) free from desires, free from grief, a Knower of the Self, the same[2] in all beings and happy, if he ponders over this dialogue.

[1] I.e., of this transmigratory existence.
[2] Because the Self of all.

सूक्ष्मताव्यापिताप्रकरणम् ॥ ९ ॥

CHAPTER IX

SUBTLENESS AND PERVASIVENESS

सूक्ष्मताव्यापिते ज्ञेये गन्धादेरुत्तरोत्तरम् ।
प्रत्यगात्मावसानेषु पूर्वपूर्वप्रहाणत: ॥ १ ॥

1. A succeeding one in the series of earth [1] etc. ending with the innermost Self is found to be subtler and more pervasive when a preceding one is negated.[2]

[When we negate a preceding one we get a subtler and more pervasive one till at last the innermost Self is reached which is of the nature of Existence and Consciousness and is the material [3] Cause of everything, and therefore, absolutely all-pervading and the subtlest.]

शारीरा पृथिवी तावद्यावद्ग्राह्या प्रमाणत: ।
अम्बादीनि च तत्त्वानि तावज्ज्ञेयानि कृत्स्नश: ॥ २ ॥

2. External earth is the same as that pertaining to bodies. Water [4] etc., the other categories, also are,

[1] Earth, water, fire, air and the ether.
[2] Known to have no separate existence from a succeeding one, its cause.
[3] See Br. Sû., 1. 4. 23.
[4] External.

without exception, known to be the same [1] according to evidences.[2]

[When all the elements either external or pertaining to bodies are ascertained to be pervaded by the Self, no distinction is known to exist between the external elements and those pertaining to bodies as the Self only then exists. See Br. Sû., 2. 1. 14.]

वाय्वादीनां यथोत्पत्तेः पूर्वं खं सर्वगं तथा ।
अहमेकः सदा सर्वश्चिन्मात्रः सर्वगोऽद्वयः ॥ ३ ॥

3. Always Pure Consciousness, I am one without a second, all and all-pervading like the ether before the creation of air and other elements.

ब्रह्माद्याः स्थावरान्ता ये प्राणिनो मम पूः स्मृताः ।
कामक्रोधादयो दोषा जायेरन्मे कुतोऽन्यतः ॥ ४ ॥

4. It has been ascertained that all the beings from *Brahmâ*[3] down to the immovable creation are my bodies. From what other source will blemishes like lust, anger, etc. come into me ?[4]

भूतदोषैः सदाऽस्पृष्टं सर्वभूतस्थमीश्वरम् ।
नीलं व्योम यथा बालो दुष्टं मां वीक्षते जनः ॥ ५ ॥

5. People look upon Me, the Lord[5] residing in all beings and always untouched by their defects, as tainted

[1] As those pertaining to the bodies. [2] Measure—Ram Tirtha.
[3] The soul invested with the aggregate of subtle bodies.
[4] They do not by nature belong to me as they come and go; nor can they come to Me form anywhere else as there exists nothing else except Me.
[5] I.e., the cause, and the cause is never touched by any of the properties of its effects.

(with those defects) like a boy who (erroneously) looks upon the sky as blue.

मच्चैतन्यावभास्यत्वात्सर्वेप्राणिधियां सदा ।
पूर्मम प्राणिनः सर्वे सर्वज्ञस्य विपाप्मनः ॥ ६ ॥

6. As the intellects of all beings are illumined by My[1] Consciousness all beings are bodies belonging to Me who am all-knowing and free from all sins and virtues.

जनिमज्ज्ञानविज्ञेयं स्वप्नज्ञानवदिष्यते ।
नित्यं निर्विषयं ज्ञानं तस्माद् द्वैतं न विद्यते ॥ ७ ॥

7. Objects that come into being and are capable of being made the objects of Knowledge are as unreal as those known in dream. As duality has no (real) existence Knowledge is eternal and objectless.

ज्ञातुर्ज्ञातिर्हि नित्योक्ता सुषुप्ते त्वन्यशून्यतः ।
जाग्रज्ज्ञातिस्त्वविद्यातस्तद्ग्राह्यं चासदिष्यताम् ॥ ८ ॥

8. As there is nothing other than the Self in dreamless sleep, it is said by the *Sruti*[2] that the Consciousness of the Knower[3] is eternal. (As Knowledge is really objectless) the knowledge of objects in the waking state must be due to Ignorance. Accept then that its objects are also unreal.[4]

[1] I.e., by Me Who am Pure Consciousness.
[2] Br. U., 4. 3. 23-30. [3] Consciousness is the real nature of the knower like heat which is the nature of the sun.
[4] For the changeless Self cannot be the seat of knowledge nor can the non-conscious intellect. Therefore Knowledge in the waking state with its objects cannot but be falsely superimposed on the Self which alone is real.

रूपवत्त्वाद्यसत्त्वान्न दृष्ट्यादेः कर्मता यथा ।
एवं विज्ञानकर्मत्वं भूम्नो नास्तीति गम्यते ॥ ९ ॥

9. It is clearly understood that *Brahman* cannot be the object[1] of knowledge just as It cannot be the object[2] of seeing etc. as It has no colour, form and the like.

[1] It is said in the *Chhândogyopanishat* (7. 24. 1). 'Where one sees nothing else, knows nothing else it is Brahman', from which it might be inferred that one does not see or know anything else, it is true, but one sees and knows the Self. The above verse is to remove this doubt. The Chh. text (7. 24. 1) prohibits in Brahman the duality appearing to be real during Ignorance.

[2] It is said in the *Brihadâranyakopanishat* (2. 4. 5). 'The Self should be seen, heard, reflected upon and meditated on'. So there may be a doubt that the Self is the object of seeing etc. The present verse is to remove this doubt. The Br. text (2. 4. 5) is really intended to make people turn away from the non-Self and not to teach them that the Self is the object of seeing etc.

दृशिस्वरूपपरमार्थदर्शनप्रकरणम् ॥ १० ॥

CHAPTER X

RIGHT CONCEPTION OF THE NATURE OF CONSCIOUSNESS

दृशिस्वरूपं गगनोपमं परं सकृद्विभातं त्वजमेकमक्षरम् ।
अलेपकं सर्वगतं यदद्वयं तदेव चाहं सततं विमुक्तॐ ॥ १ ॥

1. I am the supreme *Brahman* which is pure consciousness, always clearly manifest, unborn, one only, imperishable, unattached and all-pervading like the ether and non-dual. I am, therefore, ever-free.[1]

दृशिस्तु शुद्धोऽहमविक्रियात्मको
न मेऽस्ति कश्चिद्विषयः स्वभावतः ।
पुरस्तिरश्चोर्ध्वमधश्च सर्वतः
संपूर्णभूमा त्वज आत्मनि स्थितः ॥ २ ॥

2. Pure and changeless consciousness I am by nature, devoid of objects (to illumine). Unborn and established in the Self, I am all-pervading *Brahman* in the front, oblique, upward, downward and all other directions.

[1] The Sanskrit word '*Aum*' used in the text indicates that one realizes *Brahman* by meditating on it. See *Kathopanishat* 1. 2. 16. 17.

अजोऽमरश्चैव तथाऽजरोऽमृतः स्वयंप्रभः सर्वगतोऽहमद्वयः ।
न कारणं कार्यमतीव निर्मलः सदैकतृप्तश्च ततो विमुक्तऊँ ॥ ३ ॥

3. I am unborn, deathless, devoid of old age, immortal, self-effulgent, all-pervading and non-dual. Perfectly pure, having neither cause nor effect and contented with the one Bliss,[1] I am free. Yes.[2]

सुषुप्तजाग्रत्स्वपतश्च दर्शनं न मेऽस्ति किंचित्स्वमिवेह मोहनम् ।
स्वतश्च तेषां परतोऽप्यसत्त्वतस्तुरीय एवास्मि सदाद्वगद्वयः ॥४॥

4. No perception whatever in waking, dream or deep sleep belongs to Me but it is due to delusion. For these states have no independent existence nor an existence depending[3] on the Self. I am, therefore, the Fourth[4] which is the Seer of all the three states and without a second.

शरीरबुद्धीन्द्रियदुःखसंततिर्न मे न चाहं मम निर्विकारतः ।
असत्त्वहेतोश्च तथैव संततेरसत्त्वमस्याः स्वपतो हि दृश्यवत् ॥५॥

5. As I am changeless the series producing pain viz., the body, the intellet and the senses are not myself nor mine. Moreover they are unreal[5] like dream-objects, there being a reason for inference that they are so.

[1] i.e., the Bliss of the Self. [2] The word in the Text indicates assent. The disciple accepts Brahman as the Self.
[3] For they cannot have an existence dependent on the Self which is contrary to them in nature i.e., the Self is conscious while they are not so. [4] Fourth, because the Self is beyond the three states of waking, dream and deep sleep which are superimposed on It.
[5] The argument is this : the series is not real as they are objects of knowledge like dream-objects which are known to be unreal.

इदं तु सत्यं मम नास्ति विक्रिया विकारहेतुर्न हि मेऽद्वयत्वतः ।
न पुण्यपापे न च मोक्षबन्धने न चास्ति वर्णाश्रमताऽशरीरतः ॥

6. But it is true that I have no change nor any cause of a change as I am without a second. As I do not possess a body I have neither sin nor virtue, neither bondage nor liberation, neither a caste nor an order of life.

अनादितो निर्गुणतो न कर्म मे फलं च तस्मात्परमोऽहमद्वयः ।
यथा नभः सर्वगतं न लिप्यते तथा ह्यहं देहगतोऽपि सूक्ष्मतः ॥

7. Beginningless [1] and devoid of attributes, I have neither actions nor their results. Therefore I am the supreme One without a second. Though in a body, I do not get attached on account of My subtleness [2] like the ether which, though all-pervading, does not get tainted.

सदा च भूतेषु समोऽहमीश्वरः क्षराक्षराभ्यां परमो ह्यथोत्तमः ।
परात्मतत्त्वञ्च तथाद्वयोऽपि सन्विपर्ययेणाभिमतस्त्वविद्यया ॥८॥

8. Though I am the Lord [3] always the same in all beings, beyond the perishable [4] and the imperishable, and therefore the Supreme, the Self of all, and without a second, I am considered to be of a contrary nature on account of Ignorance.

[1] Bh. Gitâ, 13. 31. [2] i.e., having no form. See Bh. Gitâ, 13. 32. And therefore untouched by the defects of beings in whom I reside.
[3] i.e., the cause.
[4] The unmanifested Power of *Brahman* which transforms itself into the manifested universe. See Bh. Gitâ, 15. 16-18.

अविद्यया भावनया च कर्मभि-
र्विविक्त आत्माऽव्यवधिः सुनिर्मलः ।
दृगादिशक्तिप्रचितोऽहमद्वयः
स्थितः स्वरूपे गगनं यथाऽचलम् ॥ ९ ॥

9. Not distanced by anything from Itself and untouched by Ignorance, false conceptions (of possessing a body etc.) and by actions, the Self is very pure. Without a second and established in My real nature like the immovable ether, I am (thought [1] to be) connected with the powers of seeing and other perceptions.

अहं परं ब्रह्म विनिश्चयात्मदृङ् न जायते भूय इति श्रुतेर्वचः ।
न चैव बीजे त्वसति प्रजायते फलं न जन्मास्ति ततो ह्यमोहता ॥

10. There is the saying of the *Sruti* [2] that one who has the sure conviction about oneself that one is *Brahman* is never born again. There being no [3] delusion there is no birth. For, when the cause is not there, there cannot be any effect.

ममेदमित्थं च तथेदमीदृशं तथाहमेवं न परो न वान्यथा ।
विमूढतैवं न जनस्य कल्पना सदा समे ब्रह्मणि चाद्वये शिवे ॥

11. False conceptions of people such as, 'mine,' 'this,' 'thus,' 'this is so,' 'I am so,' 'another is not so,' etc., are all due to delusion. They are never in *Brahman* which is auspicious, the same in all and without a second.

[1] Through Ignorance.
[2] Kath. U., 1. 3. 8.
[3] For one has known the Self.

यदद्वयं ज्ञानमतीव निर्मलं महात्मनां तत्र न शोकमोहता ।
तयोरभावे न हि कर्म जन्म वा भवेदयं वेदविदां विनिश्चयः ॥

12. All grief and delusion are removed from those great souls when there arises the very pure [1] knowledge of the non-dual Self. It is the conclusion of those who know the meaning of the *Vedas* that there cannot be any action or birth in the absence of grief [2] and delusion.[2]

सुषुप्तवज्जाग्रति यो न पश्यति द्वयं तु पश्यन्नपि चाद्वयत्वतः ।
तथा च कुर्वन्नपि निष्क्रियश्च यः स आत्मविन्नान्य इतीह निश्चयः ॥

13. It is the conclusion here (in the *Vedântas*) that one who, though perceiving [3] the world of duality in the waking state, does not,[4] like a man in deep sleep,[5] perceive it owing to duality being negated, and who is (really) actionless even when (apparently) acting, is a man of Self-knowledge ; but no one else is so.

इतीदमुक्तं परमार्थदर्शनं मया हि वेदान्तविनिश्चितं परम् ।
विमुच्यतेऽस्मिन्यदि निश्चितो भवेन्न लिप्यते व्योम इवेह कर्मभिः ।

14. This Right knowledge described by me is the highest because it is ascertained in the *Vedântas*. One becomes liberated and unattached (to actions) like the ether if one is perfectly convinced of this Truth.

[1] i. e., free from all doubts.
[2] Ignorance implied by them.
[3] Apparently.
[4] i e., does not perceive it to be real.
[5] Duality gets merged in Ignorance in the case of deep sleep but in the case of Self-knowledge it gets negated in all the states.

ईक्षितृत्वप्रकरणम् ॥ ११ ॥

CHAPTER XI

NATURE OF THE WITNESS

ईक्षितृत्वं स्वत:सिद्धं जन्तूनां च ततोऽन्यता ।
अज्ञानादित्यतोऽन्यत्वं सदसीति निवर्त्यते ॥ १ ॥

1. All beings are by nature Pure Consciousness Itself. It is due to Ignorance that they appear to be different from It. Their difference from It is removed by the teaching 'Thou art existence'.[1]

एतावद्धयमृतत्वं न किंचिदन्यत्सहायकम् ।
ज्ञानस्येति ब्रुवच्छास्त्रं सलिङ्गं कर्म बाधते ॥ २ ॥

2. The scriptures negate *Vedic* actions with their accessories[2] by saying, 'Knowledge alone is the cause of immortality,[3] and that there is nothing else to co-operate with it (in producing liberation).

सर्वेषां मनसो वृत्तमविशेषेण पश्यत: ।
तस्य मे निर्विकारस्य विशेष: स्यात्कथंचन ॥ ३ ॥

[1] *Brahman.*

[2] The sacred tuft of hair on the head, the sacred thread, etc.

[3] Br. U., 4. 5. 15.

मनोवृत्तं मनश्चैव स्वप्नवज्जाग्रतीक्षितुः ।
संप्रसादे द्वयासत्त्वाच्चिन्मात्रः सर्वगोऽव्ययः ॥ ४ ॥

3, 4. How can there be any special [1] property in Me Who am changeless by nature and witness the modifications of the minds of all without any exception ? (How can again there be any change in Me) Who witness the mind and its functions in the waking state as in dream ? But as there is the absence [2] of both the mind and its functions in deep sleep, I am Pure Consciousness, all-pervading and changeless.

स्वप्नः सत्यो यथाऽऽबोधाद्देहात्मत्वं तथैव च ।
प्रत्यक्षादेः प्रमाणत्वं जाग्रत्स्यादात्मवेदनात् ॥ ५ ॥

5. Just as dreams appear to be true as long as one does not wake up, so, the identification of oneself with the body etc. and the authenticity of sense-perception and the like in the waking state continue as long as there is no Self-knowledge.

व्योमवत्सर्वभूतस्थो भूतदोषैर्विवर्जितः ।
साक्षी चेताऽगुणः शुद्धो ब्रह्मैवास्मीति केवलः ॥ ६ ॥

6. I am *Brahman*, of the nature of Pure Consciousness, without qualities, free from Ignorance, free from the three states of waking, dream and deep sleep. Living in all beings like the ether, I am the witness free from all their defects.

[1] e.g., agency, egoism, etc.
[2] Therefore witnessing the mind and its functions is not in the nature of the Self.

नामरूपक्रियाभ्योऽन्यो नित्यमुक्तस्वरूपवान् ।
अहमात्मा परं ब्रह्म चिन्मात्रोऽहं सदाद्वयः ॥ ७ ॥

7. Ever free and different from names, forms and actions, I am the supreme *Brahman*, the Self, consisting of Pure Consciousness and always without a second.

अहं ब्रह्मास्मि कर्ता च भोक्ता चास्मीति ये विदुः ।
ते नष्टा ज्ञानकर्मभ्यां नास्तिकाः स्युर्न संशयः ॥ ८ ॥

8. Those who think themselves to be one with *Brahman* and at the same time to be doers and experiencers should be regarded as fallen from both Knowledge and duties. They are, no doubt, unbelievers in the *Vedas*.

धर्माधर्मफलैर्योग इष्टोऽदृष्टो यथात्मनः ।
शास्त्राद्ब्रह्मत्वमप्यस्य मोक्षो ज्ञानात्तथेष्यताम् ॥ ९ ॥

9. It must be accepted on the strength of the scriptures that the Self is *Brahman*, and that liberation accrues from Right Knowledge only, like the connection with the Self[1] of the results of sin and virtue, which, though unseen, is admitted on the same authority.

या माहारजनाद्यास्ता वासनाः स्वप्नदर्शिभिः ।
अनुभूयन्त एवेह ततोऽन्यः केवलो दृशिः ॥ १० ॥

10. What are called in the *Sruti*[2] clothes coloured with turmeric etc. are nothing but mental impressions

[1] The individual Self.

[2] Br. U., 2. 3. 6.

perceived by people in dream. (The Self, their [1] illuminator, must, therefore, be different from them and from the subtle body in which they lie.) So the Self, Pure Consciousness, (the perceiver of doership etc.,) must be different from them [2] (in the waking state also).

कोशादिव विनिष्कृष्टः कार्यकारणवर्जितः ।
यथासिर्दृश्यते स्वप्ने तद्वद्बोद्धा स्वयंप्रभः ॥ ११ ॥

11. Just as a sword taken out of its sheath is seen as it is, so, the Knower, the Self, is seen [3] in dream in Its real and self-effulgent nature free from cause [4] and effect [4].

आपेषात्प्रतिबुद्धस्य ज्ञस्य स्वाभाविकं पदम् ।
उक्तं नेत्यादिवाक्येन कल्पितस्यापनेतृणा ॥ १२ ॥

12. The real nature [5] of the individual (Self) who was pushed and awakened [6] has been described by the saying "Not this, [7] not this" which negates all superimposition.

महाराजादयो लोका मयि यद्वत्प्रकल्पिताः ।
स्वप्ने तद्वद्द्वयं विद्याद्रूपं वासनया सह ॥ १३ ॥

13. Just as objects of enjoyment like a great Kingship [8] etc. are superimposed on Me in dream (and are

[1] The Knower, Knowing and the Known in dream.
[2] I.e., from the subtle body and the impressions in it.
[3] Not as an object. [4] I.e., the mind which assumes the forms of causes and effects in dream. [5] *Brahman* Itself.
[6] Br. U., 2. 1. 15. [7] Br. U., 2. 3. 6. [8] Br. U., 2. 1. 18.

unreal,[1]) so, the two forms,[2] (the visible and the invisible) with the mental impressions,[3] are also superimposed on Me (and are similarly unreal[4]).

देहलिङ्गात्मना कार्या वासनारूपिणा क्रियाः ।
नेतिनेत्यात्मरूपत्वान्न मे कार्या क्रिया क्वचित् ॥ १४ ॥

14. All actions are performed by the Self[5] which has identified Itself with the gross and the subtle bodies and which has the nature of accumulating[6] impressions. As I am of the nature[7] indicated by the *Sruti* 'Not this, not this' actions are nowhere[8] to be done by Me.

न ततोऽमृतताशास्ति कर्मणोऽज्ञानहेतुतः ।
मोक्षस्य ज्ञानहेतुत्वान्न तदन्यदपेक्षते ॥ १५ ॥

15. As actions have Ignorance for their cause, there is no hope from them of immortality. As liberation is caused by right Knowledge (alone), it does not depend on anything else.[9]

अमृतं चाभयं नार्तं नेतीत्यात्मा प्रियो मम ।
विपरीतमतोऽन्यद्यत्त्यजेत्तत्सक्रियं ततः ॥ १६ ॥

16. But Immortality[10] is free[11] from fear and destruction. The individual Self (signified by the words)

[1] Br. U., 4. 3. 10. [2] Br. U., 2. 3. 1. [3] Br. U., 2. 3. 6.
[4] For they are objects of Knowledge. [5] The individualized Self.
[6] Owing to continual performance of actions. As a matter of fact the subtle body is the seat of mental impressions.
[7] I. e., Pure Consciousness. [8] Neither in waking nor in dream; and also neither by nature nor by *Vedic* injunctions.
[9] Actions etc. [10] *Brahman*. [11] If it were not so it would be capable of being produced by actions.

'dear'[1] to one' is *Brahman*[2] (devoid of all attributes) according to the *Sruti*, 'Not this, not this'. Whatever[3] is thought to be different from It[4] should, therefore, be renounced together with all actions.

[1] Br. U., 1. 4. 8 and 2. 4. 5.
[2] Therefore *Brahman*, not different from the Self, is not capable of being realized by actions.
[3] I. e., the ideas of 'me' and 'mine' with respect to it.
[4] *Brahman*.

प्रकाशप्रकरणम् ॥ १२ ॥

CHAPTER XII

LIGHT

प्रकाशस्थं यथा देहं सालोकमभिमन्यते ।
द्रष्ट्राभासं तथा चित्तं द्रष्टाहमिति मन्यते ॥ १ ॥

1. Just as a man (erroneously) looks upon his body placed in the sun as having the property of light in it, so, he looks upon the intellect pervaded by the reflection of Pure Consciousness as the Self.

यदेव दृश्यते लोके तेनाभिन्नत्वमात्मनः ।
प्रपद्यते ततो मूढस्तेनात्मानं न विन्दति ॥ २ ॥

2. The Self gets identified with whatever [1] is seen in the world. It is for this reason that an ignorant man does not know himself (to be *Brahman*).

[The reason why people mistake the combination of the subtle and the gross bodies for the Self is this identification caused by Its reflection. On account of there being the reflection of Pure Consciousness in the body, the senses, the mind, the intellect and the vital

[1] The body, the senses, the mind, the intellect and the vital force.

force, they appear to be conscious and cannot, therefore, be discriminated from the Self.]

दृशमस्य नवात्मत्वप्रतिपत्तिवदात्मनः ।
दृश्येषु तद्वदेवायं मूढो लोको न चान्यथा ॥ ३ ॥

3. An ignorant man gets identified with objects[1] of knowledge and does not know the Self which is different from them like the tenth[2] boy who got identified as it were with the other nine.

त्वं कुरु त्वं तदेवेति प्रत्ययावेककालिकौ ।
एकनीडौ कथं स्यातां विरुद्धौ न्यायतो वद ॥ ४ ॥

4. Say how there can reasonably be the two contrary ideas 'You do this' and 'You are *Brahman*'[3] at the same time and in respect of the same person.

देहाभिमानिनो दुःखं नादेहस्य स्वभावतः ।
स्वापवत्तत्प्रहाणाय तत्त्वमित्युच्यते दृशेः ॥ ५ ॥

5. Pain belongs to one identifying oneself with the body. One not identifying oneself with it, as in deep sleep, is, therefore, by nature free from pain. The teaching 'Thou art That' is imparted in order that this identification[4] might be removed[5] from the Self.

[1] See foot-note, verse 2 above.
[2] After swimming across a river, one of ten boys counted their number and found that they were only nine. The reason for this was that the boy did not count himself. He got, as it were, identified with the other nine, and could not find he was the tenth. But he came to know that he was the tenth when he was told so.
[3] Which is a non-doer. [4] Together with Ignorance, its cause.
[5] The unity of the Self and *Brahman* is here taught and not action.

दृशेश्छाया यदारूढा मुखच्छायेन दर्शने ।
पश्यंस्तं प्रत्ययं योगी दृष्ट आत्मेति मन्यते ॥ ६ ॥

6. An ignorant person mistakes the intellect with the reflection of Pure Consciousness in it for the Self, when there is the reflection [1] of the Self in the intellect like that of a face in a mirror.

तं च मूढं च यद्यन्यं प्रत्ययं वेत्ति नो दृशेः ।
स एव योगिनां प्रेष्ठो नेतरः स्यान्न संशयः ॥ ७ ॥

7. He who looks upon the ego, the indiscrimination that produces delusion and other mental modifications (or the reflection of the Self in them) as having no connection with the Self, is, without doubt, the dearest to the knowers of *Brahman*. No one else is so.

विज्ञातेर्यस्तु विज्ञाता स त्वमित्युच्यते यतः ।
स स्यादनुभवस्तस्य ततोऽन्योऽनुभवो मृषा ॥ ८ ॥

8. It is the knower [2] of knowledge that is referred to by the word 'Thou' in the *Sruti*.[3] The understanding of the term 'Thou' in this sense is correct. The other [4] sense different from it is due to superimposition.

दृशिरूपे सदानित्ये दर्शनादर्शने मयि ।
कथं स्यातां ततो नान्य इष्यतेऽनुभवस्ततः ॥ ९ ॥

[1] This is why one attributes the properties (e.g., agency, experiencing, etc.,) of the intellect to the Self like those (e.g., spots etc. of the mirror to the face.

[2] Br. U., 3. 4. 2.

[3] Chh. U., 6. 8. 7

[4] i. e., the Self with the intellect etc., superimposed on It.

9. How can there be knowledge or ignorance in Me who am eternal and always of the nature of Pure Consciousness ? No knowledge,[1] therefore, other than the Self[2] can be accepted.

यत्स्थस्तापो रवेर्देहे दृशेः स विषयो यथा ।
सत्त्वस्थस्तद्वदेवेह दृशेः स विषयस्तथा ॥ १० ॥

10. Just as the heat of the sun (in a part of the body) together with that part of the body is the object of the knower, so, pain and pleasure together with the intellect in which they lie are the objects of the Self.

प्रतिषिद्धे दृगंशोऽज्ञः खमिवैकरसोऽद्वयः ।
नित्यमुक्तः सदा शुद्धः सोऽहं ब्रह्मास्मि केवलः ॥ ११ ॥

11. I am *Brahman* without attributes, ever pure, ever free, non-dual, homogeneous like the ether and of the nature of Consciousness from which the object portion[3] has been negated.[4]

विज्ञातुर्नैव विज्ञाता परोऽन्यः संभवत्यतः ।
विज्ञाताहं परो मुक्तः सर्वभूतेषु सर्वदा ॥ १२ ॥

12. I am always the free[5] supreme Knower in all beings inasmuch as there cannot be a more comprehensive knower different from Me.

यो वेदालुप्तदृष्टित्वमात्मनोऽकर्तृतां तथा ।
ब्रह्मवित्त्वं तथा मुक्त्वा स आत्मज्ञो न चेतरः ॥ १३ ॥

[1] A mental modification with the reflection of Consciousness in it. [2] pure knowledge. [3] See foot-note 1, verse 2, Chapter II.
[4] On the authority of the Sruti, 'Not this, not this.'
[5] Because untouched by the properties of objects of knowledge.

13. He who Knows that the Consciousness of the Self never ceases to exist, and that It is never an agent and also gives up the egoism that he is a Knower[1] of *Brahman* is a (real) knower of the Self. Others are not so.

ज्ञातैवाहमविज्ञेयः शुद्धो मुक्तः सदेत्यपि ।
विवेकी प्रत्ययो बुद्धेर्दृश्यत्वान्नाशवान्यतः ॥ १४ ॥

14. Capable by no means of being known, I am the knower and am always free and pure as the discriminating knowledge which is in the intellect and is liable to be destroyed on account of its being an object of knowledge.[2]

अलुप्ता त्वात्मनो दृष्टिर्नोत्पाद्या कारकैर्यतः ।
दृश्यया चान्यया दृष्ट्या जन्यतास्याः प्रकल्पिता ॥ १५ ॥

15. The Consciousness[3] of the Self, on the other hand, never goes out of existence and is not capable of being produced by the action of agents etc. inasmuch as producibility is superimposed on It by another consciousness[4] which is Its object and is different from It.

देहात्मबुद्ध्यपेक्षत्वादात्मनः कर्तृता मृषा ।
नैव किंचित्करोमीति सत्या बुद्धिः प्रमाणजा ॥ १६ ॥

[1] The consciousness 'I am a Knower of *Brahman*' is a modification of the mind and should, not therefore, be attributed to the Self. [2] The modification of the mind, 'I am *Brahman*.'
[3] The Self which is Consciousness.
[4] Phenomenal consciousness. It contributes its own producibility to the Self on account of superimposition.

16. The doership of the Self is false as it depends on the misconception of the body being the Self. That I do not do anything is the true knowledge which arises from the right evidence, (the *Vedas*).

कर्तृत्वं कारकापेक्षमकर्तृत्वं स्वभावतः ।
कर्ता भोक्तेति विज्ञानं मृषैवेति सुनिश्चितम् ॥ १७ ॥

17. Agency depends on doership, instruments [1] etc. but non-agency is natural. It has, therefore, been very well ascertained that the knowledge that one is a doer and experiencer is certainly false.

एवं शास्त्रानुमानाभ्यां स्वरूपेऽवगते सति ।
नियोज्योऽहमिति ह्येषा सत्या बुद्धिः कथं भवेत् ॥ १८ ॥

18. How can the idea that I am a person to be enjoined (by the *Vedas* to perform actions) be true, when the real nature of the Self is thus [2] known from the scriptures [3] and inference ? [4]

यथा सर्वान्तरं व्योम व्योम्नोऽप्यभ्यन्तरो ह्यहम् ।
निर्विकारोऽचलः शुद्धोऽजरो मुक्तः सदाद्वयः ॥ १९ ॥

19. Just as the ether is in the interior [5] of all [6], so am I in the interior [7] of even the ether. Therefore I am without any change, without any motion. Pure, devoid of old age, ever free and without a second.

[1] Of action and of knowledge.
[2] As described in this chapter. [3] See verse 8. [4] See verse 10 above.
[5] Being the material cause. [6] The other four elements. [7] i..e, I am the substratum of everything.

अचक्षुष्ट्वप्रकरणम् ॥ १३ ॥

CHAPTER XIII

EYELESSNESS

अचक्षुष्ट्वान्न दृष्टिर्मे तथाऽश्रोत्रस्य का श्रुतिः ।
अवाक्त्वान्न तु वक्तिः स्यादमनस्त्वान्मतिः कुतः ॥ १ ॥

1. There is no vision in Me as I am without the organ of seeing. How can there be hearing in Me who have no auditive organ ? Devoid of the organ of speech, I have no act of speaking in Me. How can there be thinking in Me who have no mind ?

अप्राणस्य न कर्मास्ति बुद्ध्यभावे न वेदिता ।
विद्याविद्ये ततो न स्तश्चिन्मात्रज्योतिषो मम ॥ २ ॥
नित्यमुक्तस्य शुद्धस्य कूटस्थस्याविचालिनः ।
अमृतस्याक्षरस्यैवमशरीरस्य सर्वदा ॥ ३ ॥

2, 3. Devoid of the vital force, I have no action (in Me), and devoid of the intellect, I am not a knower. Ever free, ever pure, changeless, immovable, immortal, imperishable and bodiless, I have no knowledge or ignorance in Me who am of the nature of the Light of Pure Consciousness only.

जिघत्सा वा पिपासा वा शोकमोहौ जरामृती ।
न विद्यन्तेऽशरीरत्वाद्व्योमवद्व्यापिनो मम ॥ ४ ॥

4. All-pervading like the ether, I have no hunger, thirst, grief, delusion, old age and death as I am without a body (mind and vital force).

अस्पर्शत्वान्न मे स्पृष्टिर्नाजिह्वत्वाद्रसज्ञता ।
नित्यविज्ञानरूपस्य ज्ञानाज्ञाने न मे सदा ॥ ५ ॥

5. Devoid of the organ of touch, I have no act of touching ; and devoid of the tongue, I have no sensation of taste. I never have knowledge or ignorance as I am of the nature of eternal Consciousness.

या तु स्यान्मानसी वृत्तिश्चाक्षुष्का रूपरञ्जना ।
नित्यमेवात्मनो दृष्ट्या नित्यया दृश्यते हि सा ॥ ६ ॥

6. It is well known that the mental modification [1] which is produced through the instrumentality of the eye and is of the form of the object of vision is always witnessed by the eternal Consciousness of the Self.

तथान्येन्द्रिययुक्ता या वृत्तयो विषयाञ्जनाः ।
स्मृती रागादिरूपा च केवलान्तर्मनस्यपि ॥ ७ ॥
मानस्यस्तद्वदन्यस्य दृश्यन्ते स्वप्नवृत्तयः ।
द्रष्टुर्दृष्टिस्ततो नित्या शुद्धानन्ता च केवला ॥ ८ ॥

[1] In connection with an object the intellect gets transformed into the form of that object. This transformation is called a modification.

7, 8. Similarly, other mental modifications in the forms of objects of knowledge produced through the instrumentality of other organs and also those in the forms of memory, attachment, etc., which are only within the mind, and those [1] again in dream are witnessed by one different from all of them (i.e., by the Self). The Knowledge, therefore, of the Knower [2] is eternal, pure, infinite and without a second.

अनित्या साऽविशुद्धेति गृह्यतेऽत्राविवेकतः ।
सुखी दुःखी तथा चाहं दृश्ययोपाधिभूतया ॥ ॥

9. It is through the indiscrimination between the Self and the modifications of the mind, false adjuncts to the Self, that the Knowledge of the Knower [3] is wrongly conceived by the people to be impure and transitory, and the Self happy or miserable.

मूढया मूढ इत्येवं शुद्धया शुद्ध इत्यपि ।
मन्यते सर्वलोकोऽयं येन संसारमृच्छति ॥ १० ॥

10. All men misconceive themselves to be ignorant or pure, according as they identify themselves with the mental modification 'I am ignorant' or 'I am pure'. It is for this reason that they continue to be in transmigratory existence.

अचक्षुष्कादिशास्त्रोक्तं सबाह्याभ्यन्तरं त्वजम् ।
नित्यमुक्तमिहात्मानं मुमुक्षुश्चेत्सदा स्मरेत् ॥ ११ ॥

[1] These modifications do not assume the forms of external objects but of their impressions only. [2] i.e., The Self which is Knowledge itself, just as by the heat of fire we mean the heat which is fire itself. [3] See footnote 2 on the two previous verses.

11. One should always remember the Self to be ever-free, unborn and comprising[1] the interior and exterior as described in the *Sruti* in which the Self is spoken of as 'eyeless'[2] and so on, if one is an aspirant after liberation.

अचक्षुष्कादिशास्त्राच्च नेन्द्रियाणि सदा मम ।
अप्राणो ह्यमनाः शुभ्र इति चाथर्वणेर्वचः ॥ १२ ॥

12. That organs never belong to me is known from the *Sruti*, 'eyeless'[3] etc. There is again the saying of the *Sruti*[3] belonging to the *Atharva Veda* that the Self is 'devoid of the vital force, devoid of the mind and pure.'

शब्दादीनामभावश्च श्रूयते मम काठके ।
अप्राणो ह्यमना यस्मादविकारी सदा ह्यहम् ॥ १३ ॥

13. As I am always devoid[4] of the vital force and the mind and heard of in the *Kathopanishat*[5] as having no connection with sound etc. I am always changeless.

विक्षेपो नास्ति तस्मान्मे न समाधिस्ततो मम ।
विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ १४ ॥

14. I, therefore, have neither unrestfulness nor a profound concentration. Both of them belong to the mind which is subject to change.

अमनस्कस्य शुद्धस्य कथं तत्स्याद् द्वयं मम ।
अमनस्त्वाविकारित्वे विदेहव्यापिनो मम ॥ १५ ॥

[1] See foot-note 1, verse 43, Chapter 17 and also see Mu. U., 2. 1. 2.
[2] Br. U., 3. 8. 8. [3] Mu. U., 2. 1. 2. (Thus both the Srutis prove the same thing.) [4] Mu. U., 2. 1. 2. [5] Kath. U., 1. 3. 15.

15. How can I who am pure and mindless have those two ?[1] I am without any change and without a mind as I am all-pervading and devoid of a body.

इत्येतद्यावदज्ञानं तावत्कार्यं ममाभवत् ।
नित्यमुक्तस्य शुद्धस्य बुद्धस्य च सदा मम ॥ १६ ॥

16. So, I who am ever free, ever pure and ever awakened had duties[2] to perform so long as there was Ignorance.

समाधिर्वाऽसमाधिर्वा कार्यं चान्यत्कुतो भवेत् ।
मां हि ध्यात्वा च बुद्ध्वा च मन्यन्ते कृतकृत्यताम् ॥ १७ ॥

17. How can I have concentration, non-concentration or other actions in Me, as all men feel that the acme of their lives is fulfilled when they meditate on Me and know Me ?

अहं ब्रह्मास्मि सर्वोऽस्मि शुद्धो बुद्धोऽस्म्यतः सदा ।
अजः सर्वत एवाहमजरश्चाक्षयोऽमृतः ॥ १८ ॥

18. I am, therefore, *Brahman*, the all-comprehensive Principle, ever Pure, ever Awakened and ever Unborn, devoid of old age, imperishable and immortal.

मदन्यः सर्वभूतेषु बोद्धा कश्चिन्न विद्यते ।
कर्माध्यक्षश्च साक्षी च चेता नित्योऽगुणोऽद्वयः ॥ १९ ॥

19. There is no knower among the beings of the world other than Myself. I am the distributor[3] of the

[1] See the previous verse.
[2] See the following verse.
[3] See Sankarânanda's gloss on Sw. U., 6. 11.

results of their actions and the witness. It is I to whom all beings owe their consciousness. Without qualities and without a second, I am eternal.

न सच्चाहं न चासच्च नोभयं केवलः शिवः ।
न मे संध्या न रात्रिर्वा नाह्वा सर्वदा दृशेः ॥ २० ॥

20. I am not the three[1] visible elements nor the two[2] invisible ones, neither am I both (i.e., their combination, the body). I am devoid of all attributes and the three *Gunas*[3]. In Me there is neither night[4] nor day[4] nor their juncture[4] as I am always of the nature of light.[5]

सर्वमूर्तिवियुक्तं यद्यथा खं सूक्ष्ममद्वयम् ।
तेनाप्यस्मि विनाभूतं ब्रह्मैवाहं तथाऽद्वयम् ॥ २१ ॥

21. Just as the ether is subtle, without a second and devoid of all forms, so am I the non-dual *Brahman* devoid even of the ether.

ममात्मा स्वत आत्मेति भेदो व्योम्नो यथा भवेत् ।
एकस्य सुषिभेदेन तथा मम विकल्पितः ॥ २२ ॥

22. The distinction between the Self in Itself[6] and my Self is due to the superimposition (of different[7] adjuncts on one and the same Self), just as difference

[1] Earth, water, and fire. [2] Air and ether.
[3] *Sattva*, *rajas* and *tamas*, the three constituent essences of *Mâyâ*, the Power of *Brahman* transforming itself into the universe. See Bh. Gitâ, 14. 5-19. [4] These words may also mean deep sleep, waking and dream respectively. [5] I.e., Consciousness.
[6] *Brahman*. [7] The intellect etc.

(is wrongly conceived to) exist in one and the same ether owing to apertures (in various objects).

भेदोऽभेदस्तथा चैको नाना चेति विकल्पितः ।
ज्ञेयं ज्ञाता गतिर्गन्ता मय्येकस्मिन्कुतो भवेत् ॥ २३ ॥

23. How can difference, absence of difference, oneness, manyness and the qualities of being known and being a knower, the results of actions and also agency and experiencing be attributed to Me who am one only?

न मे हेयं न चादेयमविकारी यतो ह्यहम् ।
सदा मुक्तस्तथा शुद्धः सदा बुद्धोऽगुणोऽद्वयः ॥ २४ ॥

24. I have nothing to reject or accept inasmuch as I am changeless. Always free, pure, awakened and without qualities, I am without a second.

इत्येवं सर्वदात्मानं विद्यात्सर्वं समाहितः ।
विदित्वा मां स्वदेहस्थमृषिर्मुक्तो ध्रुवो भवेत् ॥ २५ ॥

25. One should, with great concentration of mind, always know the Self to be All.[1] One certainly becomes all-knowing and free when one knows Me to be residing in one's own body.[2]

कृतकृत्यश्च सिद्धश्च योगी ब्राह्मण एव च ।
य एवं वेद तत्त्वार्थमन्यथा ह्यात्महा भवेत् ॥ २६ ॥

26. He who thus knows the reality of the Self becomes successful in attaining the goal of his life and

[1] *Brahman.* [2] As the witness of the body, gross and subtle.

becomes perfect. He becomes a Knower[1] of *Brahman* and one with It. One knowing the Self otherwise may be said to commit suicide.[2]

वेदार्थो निश्चितो ह्येष समासेन मयोदितः ।
संन्यासिभ्यः प्रवक्तव्यः शान्तेभ्यः शिष्टबुद्धिना ॥ २७ ॥

27. This ascertained meaning of the *Vedas* described briefly by me should be imparted to those who have given up worldly action and have controlled their minds by one whose intellect has been trained (according to the scriptures under a teacher who has known *Brahman*).

[1] For a Knower of *Brahman* becomes *Brahman*. See Tai. U., 2. 1.
[2] For the Self remains hidden, killed as it were. See Îsh. U., 3.

स्वप्नस्मृतिप्रकरणम् ॥ १४ ॥

CHAPTER XIV

DREAM AND MEMORY

स्वप्नस्मृत्योर्घटादेर्हि रूपाभासः प्रदृश्यते ।
पुरा नूनं तदाकारा धीर्दृष्टेत्यनुमीयते ॥ १ ॥

1. As the resemblance of objects of knowledge like jars etc. is perceived in dream and memory, it is inferred that the intellet in those forms was surely seen before in the waking state.

भिक्षामटन्यथा स्वप्ने दृष्टो देहो न स स्वयम् ।
जाग्रद्दृश्यात्तथा देहाद्द्रष्टृत्वादन्य एव सः ॥ २ ॥

2. Just as the body going from place to place for alms[1] seen (e.g. by a wandering mendicant) in dream is not oneself, so witnessing the body in the waking state the Seer must be different from it which is seen.

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।
रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥ ३ ॥

[1] The only means of subsistence, according to the scriptures, for those who have given up worldly action in search of the knowledge of *Brahman*.

3. Pervading objects like forms, colours, etc., the mind appears to be exactly like them, just as (molten) copper assumes the form of a mould when poured into it.

व्यञ्जको वा यथालोको व्यङ्ग्यस्याकारतामियात् ।
सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥ ४ ॥

4. Or, just as light, the revealer, assumes the forms of the objects revealed by it, so the intellect looks like all things inasmuch as it reveals them.

धीरेवार्थस्वरूपा हि पुंसा दृष्टा पुरापि च ।
न चेत्स्वप्ने कथं पश्येत्स्मरतो वाऽऽकृतिः कुतः ॥ ५ ॥

5. It was the intellect in the forms of objects of knowledge that was seen before[1] by the seer ; how can he see them in dream or remember their forms, if that were not the case ?

व्यञ्जकत्वं तदेवास्या रूपाद्याकारदृश्यता ।
द्रष्टृत्वं च दृशेस्तद्व्याप्तिः स्याद्धिय उद्भवे ॥ ६ ॥

6. That intellect is seen in the forms of objects of knowledge is what is meant by saying that it reveals[2] them. The Self is said to witness the modifications of the intellect as It pervades[3] them whenever they arise.

[1] In the state of waking and experiencing.
[2] In assuming the forms of objects the intellect gets changed ; but the Self does not get changed in pervading the modifications of the intellect. It does it by means of Its reflection.

चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्धयः ।
मया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो ह्यहम् ॥ ७ ॥

7. I am the Self of all as the intellects of all beings are illumined by Me who am of the nature of the Light of Consciousness only.

करणं कर्म कर्ता च क्रिया स्वप्ने फलं च धीः ।
जाग्रत्येवं यतो दृष्टा द्रष्टा तस्मादतोऽन्यथा ॥ ८ ॥

8. It is the intellect [1] that becomes the instrument, the object, the agent, actions and their results in dream. It is known to be so in the waking state also.[2] The Seer [3] is, therefore, different from the intellect (and its objects).

बुद्ध्यादीनामनात्मत्वं हेयोपादेयरूपतः ।
हानोपादानकर्तात्मा न त्याज्यो न च गृह्यते ॥ ९ ॥

9. As they are susceptible of appearance and disappearance, the intellect etc. are not the Self. The Self is the cause [4] of their appearance and disappearance and cannot be made to appear or disappear.

सबाह्याभ्यन्तरे शुद्धे प्रज्ञानैकरसे घने ।
बाह्यमाभ्यन्तरं चान्यत्कथं हेयं प्रकल्प्यते ॥ १० ॥

10. How can an interior, an exterior or any other thing be attributed to the Self which comprises the

[1] As there are no external objects in that state. See Br. U., 4. 3. 10.
[2] For the existence of external objects depends on the intellect. Otherwise they might be perceived in deep sleep also when the intellect is not there.
[3] The Self.
[4] The substratum.

interior[1] and exterior,[1] is pure and of the nature of homogeneous Consciousness ?

य आत्मा नेतिनेतीति परापोहेन शेषितः ।
स चेद्ब्रह्मविदात्मेष्टो यतेतातः परं कथम् ॥ ११ ॥

11. Why should a knower of *Brahman* make any-more effort if the Self which is left over by negating the non-Self according to the *Sruti*, 'Not this, not this' is considered to be his Self ?

अशनायाद्यतिक्रान्तं ब्रह्मैवास्मि निरन्तरम् ।
कार्यवान्स्यां कथं चाहं विमृशेदेवमञ्जसा ॥ १२ ॥

12. One should rightly think thus : I am all-pervading *Brahman* beyond hunger etc.; how can I have actions ?

पारगस्तु यथा नद्यास्तत्स्थः पारं यियासति ।
आत्मज्ञश्चेत्तथा कार्यं कर्तुमन्यदिहेच्छति ॥ १३ ॥

13. A knower of the Self will wish to perform actions if one who has reached the other bank of a river wish to reach that bank while there.

आत्मज्ञस्यापि यस्य स्याद्धानोपादानता यदि ।
न मोक्षार्हः स विज्ञेयो वान्तोऽसौ ब्रह्मणा ध्रुवम् ॥ १४ ॥

14. A (so-called) knower of the Self having the ideas of acceptance and rejection should be regarded as

[1] See footnote 1, verse 43, Chapter 17 and Mu. U., 2. 1. 2.

not fit for liberation, but must be considered to be certainly rejected by *Brahman*.

सादित्यं हि जगत्प्राणस्तस्मान्नाहर्निशैव वा ।
प्राणज्ञस्यापि न स्यातां कुतो ब्रह्मविदोऽद्वये ॥ १५ ॥

15. Even[1] for a knower of *Prâna*[2] the world with the sun is *Prâna* and, therefore, there is no day[3] or night[3] for him ; how then can they be for a knower of *Brahman* in which there is no duality ?

न स्मरत्यात्मनो ह्यात्मा विस्मरेद्वाप्यलुप्तचित् ।
मनोऽपि स्मरतीत्येतज्ज्ञानमज्ञानहेतुजम् ॥ १६ ॥

16. The Self whose Consciousness never ceases to exist neither remembers[5] nor forgets Itself. That the mind remembers the Self is also a knowledge caused by Ignorance.[6]

ज्ञातुर्ज्ञेयः परो ह्यात्मा सोऽविद्याकल्पितः स्मृतः ।
अपोढे विद्यया तस्मिन्रज्ज्वां सर्प इवाद्वयः ॥ १७ ॥

17. If the supreme Self be an object of the knowledge of the knower, it must be a superimposition due to Ignorance. It is only the Self without a second when that superimposition is negated by right knowledge, like a snake in a rope.

[1] Though he has not gone beyond all difference.
[2] *Prâna* is the being identifying himself with the universe. A meditator on *Prâna* gets identified with him.
[3] So, no duties to be done in particular hours of the day and night.
[4] Who has gone beyond duality.
[5] Therefore a man of knowledge is free from the duty of concentrating his mind. (See footnote 3, previous verse.)
[6] For the mind is non-conscious and cannot remember anything.

कर्तृकर्मफलाभावात्सबाह्याभ्यन्तरं ह्यजम् ।
ममाहं वेत्ति यो भावस्तस्मिन्कस्य कुतो भवेत् ॥ १८ ॥

18. Who (and for what reason) will attribute the ideas of 'me' and 'mine' to the Self as It is unborn and comprises the interior[1] and exterior on account of the fact that the agent, actions and their results do not exist ?

आत्मा ह्यात्मीय इत्येष भावोऽविद्याप्रकल्पितः ।
आत्मैकत्वे ह्यसौ नास्ति बीजाभावे कुतः फलम् ॥ १९ ॥

19. For the ideas 'me' and 'mine' are superimposed on the Self due to Ignorance. They do not exist when the Self is known to be one only. How can there be an effect without a cause ?

द्रष्टृ श्रोतृ तथा मन्तृ विज्ञात्रेव तदक्षरम् ।
द्रष्ट्राद्यन्यन्न तद्यस्मात्तस्माद्द्रष्टाऽहमक्षरम् ॥ २० ॥

20. It is the individual Self known to be the seer, the hearer, the thinker and the knower that is *Brahman*, the imperishable One. As the individual Self is not different from It, I, the seer, am the imperishable Principle.

स्थावरं जङ्गमं चैव द्रष्टृत्वादिक्रियायुतम् ।
सर्वमक्षरमेवातः सर्वस्यात्माक्षरं त्वहम् ॥ २१ ॥

21. As all beings, moving and non-moving, are endowed with actions such as, seeing etc., they are

[1] Footnote 1, verse 43, Chap. 17 and also see Mu. U., 2. 1. 2.

Brahman, the imperishable One. Therefore I am the Self of all, the indestructible One.

अकार्यशेषमात्मानमक्रियात्मक्रियाफलम् ।
निर्ममं निरहंकारं यः पश्यति स पश्यति ॥ २२ ॥

22. He has the truest knowledge who looks upon the Self as a non-agent having no connection with actions and their results and free from the ideas of 'me' and 'mine'.

ममाहंकारयत्नेच्छाः शून्या एव स्वभावतः ।
आत्मनीति यदि ज्ञातमाध्वं स्वस्थाः किमीहितैः ॥ २३ ॥

23. Be in peace. What is the use of efforts if the Self has been known to be naturally free from the ideas 'me' and 'mine' and from efforts and desires ?

योऽहंकर्तारमात्मानं तथा वेत्तारमेव च ।
वेत्ति नात्मज्ञ एवासौ योऽन्यथाज्ञः स आत्मवित् ॥ २४ ॥

24. One who looks upon the Self as an agent of actions and a knower of objects is not a knower of the Self. One who knows otherwise [1] is a real knower of It.

यथान्यत्वेऽपि तादात्म्यं देहादिष्वात्मनो मतम् ।
तथाऽकर्तुरविज्ञानात्फलकर्मात्मतात्मनः ॥ २५ ॥

25. Just as the Self is identified with the body etc., though different from them, so, It is looked upon as the agent of actions and the experiencer of their results

[1] As a non-agent and non-experiencer.

owing to the fact that It is not[1] known to be a non-agent.

दृष्टिः श्रुतिर्मतिर्ज्ञातिः स्वप्ने दृष्टा जनैः सदा ।
तासामात्मस्वरूपत्वादतः प्रत्यक्षतात्मनः ॥ २६ ॥

26. Seeing,[2] hearing, thinking and knowing are always Known by people in dream. Moreover, as they are essentially the Self It is directly Known.

[The meaning is this : The mind merges in the Self as Primeval Ignorance during deep sleep, but the Self then, as always, exists in its nature of Pure Consciousness. Therefore it is clear that the Self is different from the mind and exists as the witness of this phenomenon ; that is what is meant by saying in the verse that the Self is directly known.]

परलोकभयं यस्य नास्ति मृत्युभयं तथा ।
तस्यात्मज्ञस्य शोच्याः स्युः सब्रह्मेन्द्रा अपीश्वराः ॥ २७ ॥

27. Even powerful beings including *Brahmâ*[3] and *Indra*[4] are objects of pity to that knower of the Self who has no fear about the next world nor is afraid of death.

ईश्वरत्वेन किं तस्य ब्रह्मेन्द्रत्वेन वा पुनः ।
तृष्णा चेत्सर्वतश्छिन्ना सर्वदैन्योद्भवाऽशुभा ॥ २८ ॥

[1] i. e., The Self is not discriminated from the subtle body.
[2] These are mental modifications through the instrumentality of various organs. As the mind with these modifications is witnessed by the Self in dream It must be different from them.
[3] See footnote 1, verse 4, Chapter 9 of this book.
[4] The king of gods in heaven.

28. What is the use of his becoming a powerful one or becoming *Brahmâ* or *Indra* if all inauspicious desires, the cause of misery, are entirely uprooted ?

अहमित्यात्मधीर्या च ममेत्यात्मीयधीरपि ।
अर्थशून्ये यदा यस्य स आत्मज्ञो भवेत्तदा ॥ २९ ॥

29. He is a Knower of the Self to whom the ideas 'me' and 'mine' have become quite meaningless.[1]

बुद्ध्यादौ सत्युपाधौ च तथासत्यविशेषता ।
यस्य चेदात्मनो ज्ञाता तस्य कार्यं कथं भवेत् ॥ ३० ॥

30. How can there be any action in one who finds no difference in the Self both when [2] the intellect etc., Its adjuncts, exist and when [3] they do not ?

प्रसन्ने विमले व्योम्नि प्रज्ञानैकरसेऽद्वये ।
उत्पन्नात्मधियो ब्रूत किमन्यत्कार्यमिष्यते ॥ ३१ ॥

31. Say what action might be desired to be done by one who has known himself to be without a second, who is of the nature of homogeneous consciousness and who is devoid of impurities, both natural and adventitious, like the ether.

आत्मानं सर्वभूतस्थममित्रं चात्मनोऽपि यः ।
पश्यन्निच्छत्यसौ नूनं शीतीकर्तुं विभावसुम् ॥ ३२ ॥

32. He who sees the Self in all beings and at the same time feels that he has enemies desires surely to make fire cold.

[1] i.e., unreal. [2] In waking and dream. [3] In deep sleep.

प्रज्ञाप्राणानुकार्यात्मा छायेवाक्षादिगोचरः ।
ध्यायतीवेति चोक्तो हि शुद्धो मुक्तः स्वतो हि सः ॥ ३३ ॥

33. The Self which has for Its adjuncts the intellect and the vital force is reflected in the modifications of the intellect and in the senses, like the sun reflected in water (for example). The Self is free and pure by nature (even in that condition) as it is said in the *Sruti*,[1] "It is at rest as it were."

[The real sun in the sky never moves with the movement of the water in which it is reflected, though the reflection does so. So, the Self does not change with the changes in the intellect in which It is reflected. The meaning of the *Sruti* quoted is that the Self, in no condition, has either rest or motion ; It is always pure. Rest and motion are in the intellect.]

अप्राणस्यामनस्कस्य तथाऽसंसर्गिणो दृशेः ।
व्योमवद्व्यापिनो ह्यस्य कथं कार्यं भवेन्मम ॥ ३४ ॥

34. How can I have actions who am Pure Consciousness devoid of the vital force and the mind, unattached and all-pervading like the ether ?

असमाधिं न पश्यामि निर्विकारस्य सर्वदा ।
ब्रह्मणो मे विशुद्धस्य शोध्यं नान्यद्विपाप्मनः ॥ ३५ ॥
गन्तव्यं च तथा नैव सर्वगस्याचलस्य च ।
नोर्ध्वं नाधस्तिरो वापि निष्कलस्यागुणत्वतः ॥ ३६ ॥

35, 36. As I am *Brahman*, always changeless and pure, I never see the absence of concentration in Me ;

[1] Br. U., 4. 3. 7.

and free from sin and virtue, I find nothing in Me to be purified. As I am without parts, without qualities, without motion and all-pervading, I do not find, on my part, the action of going or a place [1] to go to ; nor do I find an upward, a downward or an oblique direction.

चिन्मात्रज्योतिषो नित्यं तमस्तस्मिन्न विद्यते ।
कथं कार्यं ममैवाद्य नित्यमुक्तस्य शिष्यते ॥ ३७ ॥

37. How can any action be left for Me who am ever free ; for the Self is always of the nature of the Light of Pure Consciousness and hence devoid of Ignorance.

अमनस्कस्य का चिन्ता क्रिया वानिन्द्रियस्य का ।
अप्राणो ह्यमनाः शुभ्र इति सत्यं श्रुतेर्वचः ॥ ३८ ॥

38. How can there be any thought in one who has no mind, and actions in one who has no senses ? The *Sruti* [2] truly says, the Self is ' pure, devoid of the vital [3] force and the mind '.

अकालत्वाददेशत्वाददिक्त्वादनिमित्ततः ।
आत्मनो नैव कालादेरपेक्षा ध्यायतः सदा ॥ ३९ ॥

39. Always meditating on the Self, one has nothing to do with time [4] etc., as the Self is in no [5] way connected with time, space, direction and causation.

[1] E. g., the sphere of *Brahmâ* where the knowers of the qualified *Brahman* go at the end of their earthly career.
[2] Mu. U., 2. 1. 2.
[3] including the senses.
[4] The proper time, place, etc. are, on the other hand, necessary for *Vedic* actions. [5] See Br. Su., 4. 1. 11.

यस्मिन्देवाश्च वेदाश्च पवित्रं कृत्स्नमेकताम् ।
व्रजेत्तन्मानसं तीर्थं यस्मिन्स्नात्वाऽमृतो भवेत् ॥ ४० ॥

40. The mind[1] is the place of pilgrimage[2] where the *devas*[3], the *Vedas*[4] and all other purifying agencies[5] become one.[6] A bath[7] in that place of pilgrimage makes one immortal.

न चास्ति शब्दादिरनन्यवेदनः परस्परेणापि न चैव दृश्यते ।
परेण दृश्यास्तु यथा रसादयस्तथैव दृश्यत्वत एव दैहिकाः ॥

41. (Non-conscious objects of Knowledge like) sound etc.[8] cannot illumine themselves nor one another. Therefore taste etc.[8] are illumined by one[9] other than themselves. So are taste etc. pertaining to the body as they are also objects of knowledge.

अहंममेत्येषणयत्नविक्रियासुखादयस्तद्वदिह प्रदृश्यतः ।
दृश्यत्वयोगाच्च परस्परेण ते न दृश्यतां यान्ति ततः परो भवान् ॥

42. The objects of knowledge, the ego and other changes described as 'mine', such as, desires, efforts, pleasure etc. cannot similarly[10] illumine themselves. They cannot illumine one another for the same reason.[11] You, the Self, are, therefore, different from them.

[1] The consciousness 'I am *Brahman*'. [2] Because it makes a man free from Ignorance, the root of all sins and virtues. [3] The presiding deities of places of pilgrimage. [4] The study etc. of the *Vedas*. [5] The uttering of sacred names etc. [6] Because of the appearance of the all-pervading *Brahman* in the mind. [7] Merging in *Brahman*, just as a man merges into water while bathing.
[8] Sound, touch, sight, taste and smell. [9] The Self.
[10] Like sound, touch, etc., see the above verse. [11] As they are objects of knowledge.

अहंक्रियाद्या हि समस्तविक्रिया सकर्तृका कर्मफलेन संहता।
चितिस्वरूपेण समन्ततोऽर्कवत्प्रकाश्यमानाऽसिततात्मनो ह्यतः ॥

43. All the changs such as, egoism etc. have an agent and are connected with the results of actions. They are illumined completely by Pure Consciousness like the sun. The Self, therefore, is free from bondage.

दृशिस्वरूपेण हि सर्वदेहिनां वियद्यथा व्याप्य मनांस्यवस्थितः।
अतो न तस्मादपरोऽस्ति वेदिता परोऽपि तस्मादत एक ईश्वरः ॥

44. As the minds of all embodied beings are pervaded by the Self as Consciousness which is Its nature like the ether [1], there is neither a lower [2] nor a higher [3] knower than Itself. So, there is one non-dual universal Self [4] only.

शरीरबुद्ध्योर्यदि चान्यदृश्यता निरात्मवादाः सुनिराकृता मया।
परश्च शुद्धो ह्यविशुद्धिकर्मतः सुनिर्मलः सर्वगतोऽसितोऽद्वयः ॥

45. The doctrine [5] that there is no Self has been well refuted by me as the gross and the subtle bodies are illumined by one [6] different from them. It [6] must be unalloyed with actions [7] that cause impurity and beyond them. It is very pure, all-pervading, free from bondage and without a second.

घटादिरूपं यदि तेन गृह्यते मनः प्रवृत्तं बहुधा स्ववृत्तिभिः।
अशुद्धयचिद्रूपविकारदोषता मतेर्यथा वारयितुं न पार्यते ॥ ४६ ॥

[1] Which pervades jars etc. [2] The individual Self. [3] *Ishwara* the creator, preserver and the destroyer of the universe. [4] Pure Consciousness.
[5] It stands for the doctrines that the Self is a void, that It is momentary and so on. [6] The Self. [7] i.e., sin and virtue.

46. If, according to you, the mind which assumes various forms like those of jars and other things through its modifications be not illumined (by the Self), the defects in It, in the forms of impurity, non-consciousness and change cannot be prevented like those in the mind.

[If one does not accept that the Self is the witness of the mind and therefore, unattached to it, it is inevitable that the defects of the mind will tarnish the Self. Liberation becomes impossible in that case].

यथा विशुद्धं गगनं निरन्तरं न सज्जते नापि च लिप्यते तथा ।
समस्तभूतेषु सदैव तेष्वयं समः सदात्मा ह्यजरोऽमरोभयः ॥४७॥

47. Just as the pure and limitless ether does not get attached nor tainted, so, the Self is always the same in all beings and free from old age, death and fear.

अमूर्तमूर्तानि च कर्मवासना दृशिस्वरूपस्य बहिः प्रकल्पिताः ।
अविद्यया ह्यात्मनि मूढदृष्टिभिरपोह्य नेतीत्यवशेषितो दृशि ॥४८॥

48. The elements[1] with and without forms and the seat[2] of desires, superimposed through delusion by ignorant people on the Self, are thrown[3] out of It which consists of Consciousness only, on the authority of the *Vedic* evidence 'Not this, not this'. The Self alone is then left over.

[In this verse the whole of the gross and the subtle universes are negated from the Self].

[1] The gross body consisting of the five elements. See Br. U., 2. 3. 1—4.
[2] The subtle body. See Br. U., 2. 3. 5. 6.
[3] I.e., negated from It.

प्रबोधरूपं मनसोऽर्थयोगजं स्मृतौ च सुप्तस्य च दृश्यतोऽर्थवत् ।
तथैव देहप्रतिमानतः पृथग्दृशेः शरीरं च मनश्च दृश्यतः ॥ ४९ ॥

49. The impressions of the objects known in the waking state, owing to the contact of the mind with them, are perceived like real objects [1] in memory and dream. So the body, the mind and their impressions [2] are different from the Self as they are objects of perception.[3]

स्वभावशुद्धे गगने घनादिके मलेऽपयाते सति चाविशेषता ।
यथाच तद्वच्छ्रुतिवारितद्वये सदाऽविशेषो गगनोपमे दृशौ ॥ ५० ॥

50. Just as impurites like clouds etc. do not produce any alteration in the naturally pure ether by their appearance or disappearance ; so, there is never any alteration in the ether-like Consciousness free from duality negated by the *Sruti*.

[1] I.e., like those in the waking state.
[2] Br. U., 2. 3. 6.
[3] The meaning is this : as they are objects of perception the body etc. are unreal like dream objects.

नान्यदन्यत्प्रकरणम् ॥ १५ ॥

CHAPTER XV

IMPOSSIBILITY OF ONE BEING ANOTHER

नान्यदन्यद्भवेद्यस्मान्नान्यत्किंचिद्विचिन्तयेत् ।
अन्यस्यान्यत्वभावे हि नाशस्तस्य ध्रुवो भवेत् ॥ १ ॥

1. As one cannot become another one should not consider *Brahman* to be different from oneself. For if one becomes another one is sure to be destroyed.

[The idea is this : The individual Self, if considered to be really different from *Brahman*, cannot become *Brahman* as long as it exists ; and if it were destroyed who would then become *Brahman* ? Therefore one should know that one is not different from It and It is not different from one.]

स्मरतो दृश्यते दृष्टं पटे चित्रमिवार्पितम् ।
यत्र येन च तौ ज्ञेयौ सत्त्वक्षेत्रज्ञसंज्ञकौ ॥ २ ॥

2. Things seen (in the waking state) are seen like a picture painted on a canvas when one remembers them. Those by and in which they are so seen are respectively known to be the individual Self and the intellect.

फलान्तं चानुभूतं यद्युतं कर्त्रादिकारकैः ।
स्मर्यमाणं हि कर्मस्थं पूर्वं कर्मैव तच्चितः ॥ ३ ॥

3. What is perceived to be connected with *kârakas*[1] and entailing results[2] is found to be in the (category of) objects when it is remembered. The seat,[3] therefore, in which it was perceived before was an object[4] (of Consciousness).

द्रष्टुश्चान्यद्भवेद्दृश्यं दृश्यत्वाद्घटवत्सदा ।
दृश्याद्द्रष्टाऽसजातीयो न धीवत्साक्षितान्यथा ॥ ४ ॥

4. The seen (e. g., the intellect) is always different from the seer as it is an object of knowledge like a jar. The seer is of a nature different from that of the seen. Otherwise the seer would be devoid of the nature of being the witness like the intellect.

स्वात्मबुद्धिमपेक्ष्यासौ विधीनां स्यात्प्रयोजकः ।
जात्यादिः शववत्तेन तद्वन्नानात्मतान्यथा ॥ ५ ॥

5. When they are considered to be one's own caste etc., become the cause of injunctions like a dead[5] body. They do not, therefore, belong to the Self.[6] The Self would otherwise[7] become the non-Self.

[1] (In grammar) the relation subsisting between a noun and a verb in a sentence (or between a noun and other words governing it).
[2] Pleasure and pain. [3] The intellect. [4] See verse 1, Chapter 14.
[5] A dead body thought to be one's father or mother becomes the cause of being cremated by sons and others.
[6] Like the dead body which is no longer a father or a mother.
[7] If caste etc., were regarded as belonging to the Self.

न प्रियाप्रिय इत्युक्तेनदिहत्वं क्रियाफलम् ।
देहयोगः क्रियाहेतुस्तस्माद्विद्वान्क्रियास्त्यजेत् ॥ ६ ॥

6. As it is said in the *Sruti*[1], 'pleasure and pain (do not touch one who is bodiless[2]) ' *Bodilessness*[3] *is* not the result of actions. The cause[4] *of our connection* with a body is action. Therefore an aspirant *after* knowledge should renounce actions.

कर्मस्वात्मा स्वतन्त्रश्चेन्निवृत्तं च तथेष्यताम् ।
अदेहत्वे फलेऽकार्ये ज्ञाते कुर्यात्कथं क्रियाः ॥ ७ ॥

7. If the Self is considered to be independent *with* regard to the performance of actions, It must be *so with* regard to their renunciation also. Why should, *there*-fore, one perform actions when the result[5] *is known to* be Bodilessness[5] which cannot be produced by actions ?

जात्यादीन्संपरित्यज्य निमित्तं कर्मणां बुधः ।
कर्महेतुविरुद्धं यत्स्वरूपं शास्त्रतः स्मरेत् ॥ ८ ॥

8. After giving up caste etc., which are the causes of duties, a wise man should (constantly) remember, from the scriptures, his own real nature which[6] is in-compatible with causes[7] of duties.

आत्मैकः सर्वभूतेषु तानि तस्मिंश्च खे यथा ।
पर्यगाद्व्योमवत्सर्वं शुक्रं दीप्तिमदिष्यते ॥ ९ ॥

[1] Chh. U., 8. 12. 1. [2] i.e., liberated even in life. [3] Liberation.
[4] See verse 3, Chap. 1, Part II. [5] Liberation.
[6] When known. [7] Caste etc., due to Ignorance of the Self.

9. The one and the same Self is in all beings, and they are in It just as all beings are in the ether. As by the ether, everything is pervaded by the Self which is considered to be pure and consisting of the Light of Pure Consciousness.

व्रणस्नाय्वोरभावेन स्थूलं देहं निवारयेत् ।
शुद्धापापतयालेपं लिङ्गं चाकायमित्युत ॥ १० ॥

10. By negating wounds and sinews the *Sruti*[1] negates the gross body (from the Self.) Being pure and free from sin and virtue, the Self is free from all the impressions of pain and pleasure. The *Sruti*[1] again discards the subtle body by calling the Self bodiless.

वासुदेवो यथाश्वत्थे स्वदेहे चाब्रवीत्समम् ।
तद्वद्वेत्ति य आत्मानं समं स ब्रह्मवित्तमः ॥ ११ ॥

11. He who knows the Self to be the same everywhere like Vâsudeva[2], who speaks of the same Self residing in a *pipal*[3] tree and in his own body, is the best of the knowers of *Brahman*.

यथा ह्यन्यशरीरेषु ममाहन्ता न चेष्यते ।
अस्मिंश्चापि तथा देहे धीसाक्षित्वाविशेषतः ॥ १२ ॥

12. Just as the ideas of 'me' and 'mine' are not thought to exist in other bodies, so, also they do not exist in one's own. For the Self is the common witness of all intellects.

[1] Îsh. U., 8.

[2] Srî Krishna.

[3] Bh. Gîtâ, 10. 26.

रूपसंस्कारतुल्याधी रागद्वेषौ भयं च यत् ।
गृह्यते धीश्रयं तस्माज्ज्ञाता शुद्धोऽभयः सदा ॥ १३ ॥

13. Desire, aversion and fear have a seat [1] common with that of the impressions of colours. As they have for their seat the intellect, the knower, the Self, is always pure [2] and devoid of fear.

यन्मनास्तन्मयोऽन्यत्वे नात्मत्वाप्तौ क्रियात्मनि ।
आत्मत्वे चानपेक्षत्वात्सापेक्षं हि न तत्स्वयम् ॥ १४ ॥

14. The meditator assumes the form of the object meditated upon ; for the latter is different from the former ; there can be no such actions [3] in the Self in order that It may be established in Itself, as It is independent of actions (owing to the fact that It is the Self). For It would not be the Self if It [4] depended on actions.

खमिवैकरसा ज्ञप्तिरविभक्ताजराऽमला ।
चक्षुराद्युपधानात्सा विपरीता विभाव्यते ॥ १५ ॥

15. Pure Consciousness is of one homogeneous nature like the ether, [5] undivided, without old age and impurity. It is conceived to be of a contrary nature on account of adjuncts such as, the eye etc.

दृश्यत्वादहमित्येष नात्मधर्मो घटादिवत् ।
तथान्ये प्रत्यया ज्ञेया दोषाश्चात्माऽमलो ह्यतः ॥ १६ ॥

[1] The intellect and not the Self.
[2] Free from desire and aversion.
[3] like meditation etc.
[4] Liberation which is of the nature of the Self.
[5] Nirnayasâgar ' and ' Lotus Library ' texts read स्वम् ।

16. What is called the ego is not the property of the Self, as it is an object of perception like jars and other things. So are to be known the other functions and the impurities[1] of the mind. The Self, therefore, is without any impurity.

सर्वप्रत्ययसाक्षित्वादविकारी च सर्वगः ।
विक्रियेत यदि द्रष्टा बुद्धयादीवाल्पविद्भवेत् ॥ १७ ॥

17. The Self is changeless and all-pervading on account of Its being the witness of all the functions of the mind. It would be of limited knowledge like the intellect etc. if It were subject to change.[2]

न दृष्टिर्लुप्यते द्रष्टुश्चक्षुरादेर्यथैव तत् ।
नहि द्रष्टुरिति ह्युक्तं तस्माद्द्रष्टा सदैकदृक् ॥ १८ ॥

18. Unlike the knowledge gained through the eye etc., the knowledge[3] of the Knower does not cease to exist. It is said in the *Sruti*,[4] 'knowledge[3] of the Knower does not go out of existence'. The knower, therefore, is always of the homogeneous nature of knowledge.[3]

संघातो वास्मि भूतानां करणानां तथैव च ।
व्यस्तं वान्यतमो वास्मि को वास्मीति विचारयेत् ॥ १९ ॥

19. One should discriminate thus : Who am I ? Am I a combination of the elements or the senses, or am I any one of them separately ?

[1] These stand for all the qualities of the mind, good and bad.
[2] Verses 157, 158, Chap 18.
[3] Pure Consciousness.
[4] Br. U., 4. 3. 23.

व्यस्तं नाहं समस्तं वा भूतमिन्द्रियमेव वा ।
ज्ञेयत्वात्करणत्वाच्च ज्ञातान्योऽस्माद्घटादिवत् ॥ २० ॥

20. I am not any one of the elements separately nor their aggregate ; similarly, I am not any one of the senses nor their aggregate ; for they are objects (like jars etc.) and instruments (like axes etc.) of knowledge respectively. The knower is different from all these.

आत्माग्नेरिन्धना बुद्धिरविद्याकामकर्मभिः ।
दीपिता प्रज्वलत्येषा द्वारैः श्रोत्रादिभिः सदा ॥ २१ ॥

21. Placed [1] like fuel [2] in the fire of the Self, burning brightly by Ignorance, desire and action, the intellect always shines forth through the door-like apertures called ears etc.

दक्षिणाक्षिप्रधानेषु यदा बुद्धिर्विचेष्टते ।
विषयैर्हविषा दीप्ता ह्यात्माग्निः स्थूलभुक्तदा ॥ २२ ॥

22. The fire of the Self is the experiencer of gross objects (in the waking state) when the intellect, ignited [3] by the objects which are in the place of oblations, functions among the senses of which the right [4] eye is the chief.

हूयन्ते तु हवींषीति रूपादिग्रहणे स्मरन् ।
अरागद्वेष आत्माग्नौ जाग्रद्दोषैर्न लिप्यते ॥ २३ ॥

[1] One gets unattached if one considers the perceptions of objects to be oblations to the fire of the Self. [2] Fuel keeps fire burning. The intellect keeps the Self in manifestation.
[3] Assuming the forms of. [4] For it is well-known that the right part of the body is superior to the left.

23. One does not get attached to the impurities of the waking state if, at the time of perceiving colours etc., one remembers that oblations are being offered to the fire of the Self,[1] and remains free from desire and aversion.

मानसे तु गृहे व्यक्तः सोऽविद्याकर्मवासनाम् ।
पश्यंस्तैजस आत्मोक्तः स्वयंज्योतिः प्रकाशिता ॥ २४ ॥

24. Manifested in the abode of the modifications of the mind (in dream), and witnessing the impressions produced by actions [2] due to Ignorance, the Self is called *Taijasa*.[3] It is then the self-effulgent witness.

विषया वासना वापि चोद्यन्ते नैव कर्मभिः ।
यदा बुद्धौ तदा ज्ञेयः प्राज्ञ आत्मा ह्यनन्यदृक् ॥ २५ ॥

25. (In deep sleep) when neither objects nor their impressions are produced in the intellect by actions, the Self, cognizant neither of objects nor of their impressions, is known to be *Prâjna*.[4]

मनोबुद्धीन्द्रियाणां या अवस्थाः कर्मचोदिताः ।
चैतन्येनैव भास्यन्ते रविणेव घटादयः ॥ २६ ॥

26. The conditions of the mind [5], the intellect [6] and the senses,[7] produced by actions are illumined by Pure Consciousness like jars and other things by the sun.

[1] Footnote I, verse 21 above. [2] All actions are due to Ignorance. [3] i.e., manifested with regard to objects consisting of impressions only. [4] i.e., one of unlimited knowledge. [5] i.e., the dream state.—Râmtîrtha. [6] i.e., the state of sleep.—Râmtîrtha. [7] i.e., the waking state.—Râmtîrtha.

तत्रैवंसति बुद्धीर्ज्ञ आत्मभासावभासयन् ।
कर्ता तासां यदर्थास्ता मूढैरेवाभिधीयते ॥ २७ ॥

27. As it is so, illumining by Its Light the functions of the mind which [1] exist for It, i.e. Pure Consciousness, the Self is regarded by the ignorant only as an agent of those functions.

सर्वज्ञोऽप्यत एव स्यात्स्वेन भासावभासयन् ।
सर्वं सर्वक्रियाहेतोः सर्वकृत्त्वं तथात्मनः ॥ २८ ॥

28. Therefore also, illumining everything by Its own Light, the Self is considered to be all-knowing. Similarly, It is regarded as the Accomplisher of everything as It is the Cause [2] of all actions.

सोपाधिश्चैवमात्मोक्तो निरुपाख्योऽनुपाधिकः ।
निष्कलो निर्गुणः शुद्धस्तं मनो वाक् च नाप्नुतः ॥ २९ ॥
चेतनोऽचेतनो वापि कर्ताऽकर्ता गतोऽगतः ।
बद्धो मुक्तस्तथा चैकोऽनेकः शुद्धोऽन्यथेति वा ॥ ३० ॥

29, 30. The Self with adjuncts is thus described. (But) It is without adjuncts, indescribable, without parts, without qualities and pure, which the mind and speech do not reach. (For philosophers differ in their conceptions about the Self. Different conceptions are :) the Self is (1) conscious, (2) non-conscious, (3) an agent, (4) a non-agent, (5) all-pervading, (6) not all-pervading,

[1] Through which pleasure and pain are superimposed on the Self.
[2] By Its proximity only.

(7) bound, (8) free, (9) one, (10) many, (11) pure, (12) not pure, and so on.

अप्राप्यैव निवर्तन्ते वचो धीभिः सहैव तु ।
निर्गुणत्वात्क्रियाभावाद्विशेषाणामभावतः ॥ ३१ ॥

31. Words with the mind turn back without reaching It as It is without qualities, without actions and without attributes.

व्यापकं सर्वतो व्योम मूर्तैः सर्वैर्वियोजितम् ।
यथा तद्वदिहात्मानं विन्द्याच्छुद्धं परं पदम् ॥ ३२ ॥

32. One should know the Self, comparable to the ether which is all-pervading and free from all objects having forms, to be the pure and supreme Goal[1] in the *Vedântas*.

दृष्टं हित्वा स्मृतिं तस्मिन्सर्वग्रश्च तमस्त्यजेत् ।
सर्वद्दग्ज्योतिषा युक्तो दिनकृच्छार्वरं यथा ॥ ३३ ॥

33. One should give up[2] the waking state, its impressions (i.e., dream) and deep sleep which causes everything to merge in itself. The Self, the witness of them all, is then in the nature of Pure Consciousness[3], like the sun which has dispelled the darkness of the night.

रूपस्मृत्यन्धकारार्थाः प्रत्यया यस्य गोचराः ।
स एवात्मा समो द्रष्टा सर्वभूतेषु सर्वगः ॥ ३४ ॥

[1] *Brahman.*
[2] i.e., one should give up one's identification with them.
[3] *Brahman.*

34. Illumining the modifications which have for their objects waking,[1] dream[1] and deep sleep,[2] the all-pervading Self is the same in all beings, and is the witness of them all.

आत्मबुद्धिमनश्चक्षुर्विषयालोकसंगमात् ।
विचित्रो जायते बुद्धेः प्रत्ययोऽज्ञानलक्षणः ॥ ३५ ॥

35. Caused by Ignorance[3] the diverse functions of the intellect (called knowledge) come to exist when the body, the intellect, the mind, the eye, objects and light happen to co-exist (with the Self).

विविच्यास्मात्स्वमात्मानं विन्द्याच्छुद्धं परं पदम् ।
द्रष्टारं सर्वभूतस्थं समं सर्वभयातिगम् ॥ ३६ ॥
समस्तं सर्वगं शान्तं विमलं व्योमवत्स्थितम् ।
निष्कलं निष्क्रियं सर्वं नित्यं द्वन्द्वैर्विवर्जितम् ॥ ३७ ॥

36, 37. One should discriminate from these[4] the Self which is the witness, free from all fear, from all adjuncts, free from impurity, firm like the ether, without parts and without actions, and know It to be the pure, supreme *Brahman*, the same in all beings, the all-pervading whole, the all-comprehensive Principle which is eternally free from all duality.

सर्वप्रत्ययसाक्षी ज्ञः कथं ज्ञेयो मयेत्युत ।
विमृश्यैवं विजानीयाज्ज्ञानकर्म न वेति वा ॥ ३८ ॥

[1] Waking and dream are the objects of the modifications of the mind. [2] It is the object of the modification of Ignorance.
[3] Superimposed on the Self.
[4] The body, the intellect, etc. (See the previous verse).

38. One should ascertain whether Pure Consciousness which is the witness of all the mental modifications, is knowable or not, and if knowable, whether It is an object of knowledge or not.

अदृष्टं द्रष्टृविज्ञातं दभ्रमित्यादि शासनात् ।
नैव ज्ञेयं मयान्यैर्वा परं ब्रह्म कथंचन ॥ ३९ ॥

39. The supreme *Brahman* is never capable of being known by me or others, according to the teachings of the *Srutis*, 'unseen seer',[1] 'unknown (knower)' and 'finite'[2] (if thought to be known), and so on.

स्वरूपाव्यवधानाभ्यां ज्ञानालोकस्वभावतः ।
अन्यज्ञानानपेक्षत्वाज्ज्ञातं चैव सदा मया ॥ ४० ॥

40. Independent of every other knowledge, of the nature of the light of Pure Consciousness and not distanced by anything,[3] *Brahman*, my own nature, is always known[4] by me.

नान्येन ज्योतिषा कार्यं स्वेरात्मप्रकाशने ।
स्ववोधान्नान्यवोधेच्छा बोधस्यात्मप्रकाशने ॥ ४१ ॥

41. The sun does not require any other light in order to illumine itself ; so, Knowledge[5] does not require any other knowledge except that which is its own nature in order to be known.

[1] Br. U., 3. 7. 23. [2] Ke. U., 2. 1.
[3] Like the reflection of Itself.
[4] Not as an object of knowledge but as a non-object.
[5] Pure Consciousness.

न तस्यैवान्यतोऽपेक्षा स्वरूपं यस्य यद्भवेत् ।
प्रकाशान्तरदृश्यो न प्रकाशो ह्यस्ति कश्चन ॥ ४२ ॥

42. Just as one light does not depend on another in order to be revealed, so, what is one's own nature does not depend on anything else (i.e., being of the nature of Knowledge, the Self does not require another knowledge in order to be known).

व्यक्तिः स्यादप्रकाशस्य प्रकाशात्मसमागमात् ।
प्रकाशस्त्वर्ककार्यः स्यादिति मिथ्या वचो ह्यतः ॥ ४३ ॥

43.[1] A thing naturally lacking[2] luminosity gets revealed (i.e., has only its surrounding darkness removed) when in contact with something which by nature is luminous. The saying, therefore, that luminosity is an effect produced on other things by the sun is false.

यतोऽभूत्वा भवेद्यच्च तस्य तत्कार्यमिष्यते ।
स्वरूपत्वादभूत्वा न प्रकाशो जायते रवेः ॥ ४४ ॥

44. Something[3] non-existent[4] coming into existence[5] from something[6] else is called its effect. But light[7] which is the sun's own nature does not come into existence from previous non-existence.

[1] This half verse is an answer to the objection that Pure Consciousness, though not capable of being known by another Consciousness, knows Itself like the sun which, though not revealed by other lights, reveals itself.

[2] For a thing naturally luminous is not made luminous by anything else or by itself. So the Self which is of the nature of Knowledge cannot be known by another knowledge or by Itself.

[3] e.g., a jar. [4] not manifested before. [5] manifestation.
[6] e.g., earth. [7] which seems to be in jars etc.

सत्तामात्रे प्रकाशस्य कर्तादित्यादिरिष्यते ।
घटादिव्यक्तितो यद्वत्तद्वद्बोधात्मनीष्यताम् ॥ ४५ ॥

45. Just as when jars and other things get revealed the sun and other luminous bodies are called the agents of revealing those things on account of their proximate existence only (but are not really the agents) ; so the Self which is Pure Consciousness only is called a knower (on account of Its existence proximate to things known, but is not really an agent).

विलात्सर्पस्य निर्याणे सूर्यो यद्वत्प्रकाशकः ।
प्रयत्नेन विना तद्वज्ज्ञाताऽऽत्मा बोधरूपतः ॥ ४६ ॥

46. Just as the sun, though devoid of effort on its part, is called the revealer of a snake coming out of its hole, so, the Self, though of the nature of Pure Consciousness only, is called a knower (without agency on Its part).

दग्धैवमुष्णः सत्तायां तद्वद्बोद्धाऽऽत्मनीष्यताम् ।
सत्येव यदुपाधौ तु ज्ञाते सर्प इवोत्थिते ॥ ४७ ॥

47. Just as fire which is naturally hot is called a burner on account of its existence (proximate to things burnt), so is the Self a knower (on account of Its existence proximate to objects [1] of knowledge). For the Self is called a Knower when adjuncts are known like the sun which is called a revealer when the snake is seen coming out of its hole.

[1] superimposed on the Self.

ज्ञाताऽयत्नोऽपि तद्वज्ज्ञः कर्ता भ्रामकवद्भवेत् ।
स्वरूपेण स्वयं नात्मा ज्ञेयोऽज्ञेयोऽथवा ततः ॥ ४८ ॥

48. Just as the Self, though devoid of effort, is called a knower, so, It is called an agent (though devoid of effort) like the loadstone. In Its own nature, therefore, It is neither capable of being known [1] or unknown.[1]

विदिताविदिताभ्यां तदन्यदेवेति शासनात् ।
बन्धमोक्षादयो भावास्तद्वदात्मनि कल्पिताः ॥ ४९ ॥

49. As it is taught in the *Sruti* [2] that the Self is different from both the known and the unknown, (It is other than the manifested and the unmanifested [3]). The ideas such as, bondage, liberation, etc. are likewise [4] superimposed on the Self.

नाहोरात्रे यथा सूर्ये प्रभारूपाविशेषतः ।
बोधरूपाविशेषान्न बोधाबोधौ तथात्मनि ॥ ५० ॥

50. Just as there is no day or night in the sun as it is of the nature of light only, so, is there no knowledge [5] or ignorance [6] in the Self which is of the nature of Pure Consciousness only.

यथोक्तं ब्रह्म यो वेद हानोपादानवर्जितम् ।
यथोक्तेन विधानेन स सत्यं नैव जायते ॥ ५१ ॥

[1] See verses 39 and 40 above. In the proximity of agents etc. the Self is called an agent and as It is actionless It is called a non-agent.
[2] Ke. U., 1. 4.
[3] *Mâyâ*, the primeval cause.
[4] Like agency and knowingness. See verses 45, 47 and 48 above.
[5] Therefore no liberation.
[6] Therefore no bondage.

51. Knowing *Brahman* described as having no connection with acceptance [1] or rejection,[1] according to the method [2] delineated, one is certainly never born again.

जन्मसृत्युप्रवाहेषु पतितो नैव शक्नुयात् ।
इत उद्धर्तुमात्मानं ज्ञानादन्येन केनचित् ॥ ५२ ॥

52. One who has fallen into the stream of births and deaths cannot save oneself by anything else except Knowledge.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्ट इति श्रुतेः ॥ ५३ ॥

53. The *Sruti* [3] says that the knots [3] of the heart are torn asunder, all doubts disappear and one's actions come to an end when the Self is seen.[4]

ममाहमित्येतदपोह्य सर्वतो विमुक्तदेहं पदमम्बरोपमम् ।
सुदृष्टशास्त्रानुमितिभ्य ईरितं विमुच्यतेऽस्मिन्यदि निश्चितो नरः ॥

54. A man gets liberated if he discards the ideas of 'me' and 'mine' in all respects and gets the perfect conviction in the etherlike goal [5] devoid of (the gross and the subtle) bodies, described here according to right inference [6] and the scriptures [6] well-studied.

[1] Knowing that the Self is neither accepted nor rejected and that It does not accept or reject anything.
[2] The clear understanding of the terms 'the Self' and '*Brahman*'. See also verse 96, Chapter 18.
[3] Mu. U., 2. 2. 8.
[4] The mutual superimposition of the Self and the non-Self.
[5] Self-*Brahman*.
[6] And therefore there is no possibility of there being any error here.

पार्थिवप्रकरणम् ॥ १६ ॥

CHAPTER XVI

"CONSISTING OF EARTH"[1]

पार्थिवः कठिनो धातुर्द्रवो देहे स्मृतोऽम्मयः ।
पक्तिचेष्टावकाशाः स्युर्वह्निवाय्वम्बरोद्भवाः ॥ १ ॥

1. The hard material in the body is known to be a transformation of earth; the liquid part consists of water; and heat, vibration and apertures[2] in the body are due to fire, air and ether respectively.

घ्राणादीनि तदर्थाश्च पृथिव्यादिगुणाः क्रमात् ।
रूपालोकवदिष्टं हि सजातीयार्थमिन्द्रियम् ॥ २ ॥

2. Smell etc., (i.e., the senses) and their objects are produced from earth etc. respectively as the senses have for their objects things of their own kind e.g., colour and light (the latter being of the same nature as the former, its object).

[1] The name is after the first word of this chapter in the text.
[2] i.e., the channels through which food, drink, and the mind move in the body.

बुद्धयर्थान्याहुरेतानि वाक्पाण्यादीनि कर्मणे ।
तद्विकल्पार्थमन्तस्थं मन एकादशं भवेत् ॥ ३ ॥

3. These[1] are called the organs of knowledge; the larynx and the hand etc. are called the organs of action; and the mind, the eleventh, which is within the body, is for the purpose of knowing different objects one after another (as they tend to present themselves at the same time).

निश्चयार्था भवेद्बुद्धिस्तां सर्वार्थानुभाविनीम् ।
ज्ञाताऽऽत्मोक्तः स्वरूपेण ज्योतिषा व्यञ्जयन्सदा ॥ ४ ॥

4. The intellect is for determining objects. Always illumining the all-pervasive[2] intellect by Its light[3], which is Its own nature, the Self is called the Knower.

[The purport of the above four *verses* is that the Self is different from the body, the senses, the mind and the intellect.]

व्यञ्जकस्तु यथाऽऽलोको व्यङ्ग्यस्याकारतां गतः ।
व्यतिकीर्णोऽप्यसंकीर्णस्तद्वज्ज्ञः प्रत्ययैः सदा ॥ ५ ॥

5. Just as light assumes the forms of objects revealed by it, but is really different from, though apparently mixed up with, them, so, the Self is different from the mental modifications (whose forms It assumes[4] while revealing them).

[1] Smell etc. See the previous verse.
[2] pervading objects one after another.
[3] Consciousness.
[4] Through Its reflection.

स्थितो दीपो यथायत्नः प्राप्तं सर्वं प्रकाशयेत् ।
शब्दाद्याकारबुद्धीर्ज्ञः प्राप्तास्तद्वत्प्रपश्यति ॥ ६ ॥

6. The Self illumines, without effort, the intellect in the forms of sound etc. present before It ; like a stationary lamp devoid of any effort which illumines everything within its reach.

शरीरेन्द्रियसंघात आत्मत्वेन गतां धियम् ।
नित्यात्मज्योतिषा दीप्तां विशिंषन्ति सुखादयः ॥ ७ ॥

7. Pleasure etc. qualify the intellect identifying itself with the combination of the body and the senses and illumined by the eternal Light of the Self.

शिरोदुःखादिनात्मानं दुःख्यस्मीति हि पश्यति ।
द्रष्टान्यो दुःखिनो दृश्याद्द्रष्टृत्वाच्च न दुःख्यसौ ॥ ८ ॥

8. For one considers oneself to be distressed by pain in the head etc. The Seer is different from the seen i.e., that[1] which feels pain. The Self is free from pain as It is the Seer (of the pain).

दुःखी स्याद्दुःख्यहंमानाद्दुःखिनो दर्शनान्न वा ।
संहतेऽङ्गादिभिर्द्रष्टा दुःखी दुःखस्य नैव सः ॥ ९ ॥

9. One becomes unhappy when one *identifies* oneself with the intellect which has assumed the form of unhappiness but not by merely *seeing* it. The Witness[2] of the pain in the body, which is a combination of the limbs and the senses, does not feel pain.

[1] The intellect.

[2] The Self.

चक्षुर्वत्कर्मकर्तृत्वं स्याच्चेन्नानेकमेव तत् ।
संहतं च ततो नात्मा द्रष्टृत्वात्कर्मतां व्रजेत् ॥ १० ॥

10. May it not be that the Self is both object and subject like the eye[1]? No; the eye consists of several parts and is a combination.[2] But the Self does not become an object as It is the Seer.[3]

ज्ञानयत्नाद्यनेकत्वमात्मनोऽपि मतं यदि ।
नैकज्ञानगुणत्वात्तु ज्योतिर्वत्तस्य कर्मता ॥ ११ ॥

11. One may argue that the Self also has many qualities such as, knowledge, effort and so on (and, therefore, like the eye It may be both subject[4] and object[5]). No, it is not so; It can never be an object because like light It has only one quality viz., Knowledge.[5]

ज्योतिषो द्योतकत्वेऽपि यद्वन्नात्मप्रकाशनम् ।
भेदेऽप्येवं समत्वाज्ज्ञ आत्मानं नैव पश्यति ॥ १२ ॥

12. Just as light, though an illuminator, does not illumine itself, so, even assuming[6] that there is a

[1] The eye becomes an object when seen in a mirror and a subject when it is in its own place. So, identified with other things the Self is an object, otherwise It is a subject.—The objector.
[2] And, therefore, it may be both Subject and object as suggested by the objector. [3] Pure Consciousness. It can never become an object. For an object is always the non-Self.
[4] The objector means that the Self possessed of the qualities of effort, desire, etc. may be a subject with certain qualities and an object with others. [5] Br. U., 2. 4. 12.
[6] Even according to the assumption, therefore, one part cannot make the other part its object. For the object part can neither be conscious nor non-conscious; as both parts are equally conscious

dividing line (dividing It into two categories viz., subject and object) in the Self, It cannot illumine Itself. For It is of a homogeneous conscious nature.

यद्धर्मा यः पदार्थो न तस्यैवेयात्स कर्मताम् ।
न ह्यात्मानं दहत्यग्निस्तथा नैव प्रकाशयेत् ॥ १३ ॥

13. Nothing[1] can be an object of its own quality. For fire does not burn or illumine itself.

एतेनैवात्मनात्मानो ग्रहो बुद्धैर्निराकृतः ।
अंशोऽप्येवं समत्वाद्धि निर्भेदत्वान्न युज्यते ॥ १४ ॥

14. The doctrine of the Buddhists that the intellect[2] is perceived by itself is refuted by this. Similarly[3], the assumption of parts in the Self is also unreasonable. For It is of a homogeneous nature without having a dividing line in It.

शून्यतापि न युक्ता वै बुद्धेरन्येन दृश्यता ।
युक्ताऽतो घटवत्तस्याः प्राक्सिद्धेश्च विकल्पतः ॥ १५ ॥

15. The doctrine of the void (Nihilism) is [4]also not reasonable as it must be accepted that the intellect is witnessed like a jar by another i.e., the Self. For the

in the former case one part cannot be an object of the other, while in the latter we cannot imagine that there may be a non-conscious part in consciousness.

[1] The Self is, therefore, not the object of knowledge which is supposed by some to be a quality of the Self.

[2] There is no Self other than the intellect according to the Buddhists.

[3] Like the assumption that the Self is both subject and object. See verses 10—13 and footnotes.

[4] Like the doctrine that the intellect is the Self.

Self exists even before [1] the intellect comes [2] into existence.

अविकल्पं तदस्त्येव यत्पूर्वं स्याद्विकल्पतः ।
विकल्पोत्पत्तिहेतुत्वाद्यद्यस्यैव तु कारणम् ॥ १६ ॥

16. Whatever [3] is pervaded by anything [4] is an effect of that thing, the cause. The cause has an existence invariably anterior to that of the effect. Itself uncaused the cause [5] producing effects (such as, the intellect [6] etc.), must, therefore, exist before them.

अज्ञानं कल्पनामूलं संसारस्य नियामकम् ।
हित्वात्मानं परं ब्रह्म विन्द्यान्मुक्तं सदाभयम् ॥ १७ ॥

17. Discarding Ignorance,[7]—the root of all superimposition and the controller of transmigratory existence—one should know the Self to be the Supreme *Brahman* which is always free and devoid of fear.

जाग्रत्स्वप्नौ तयोर्बीजं सुषुप्ताख्यं तमोमयम् ।
अन्योन्यस्मिन्नसत्त्वाच्च नास्तीत्येतत्त्रयं त्यजेत् ॥ १८ ॥

18. Transmigratory existence consists of waking and dream. Their root is deep sleep consisting of Ignorance. No one of these three states has a real existence because each goes out of existence when another

[1] e.g., in deep sleep. [2] In waking and dream.
[3] e.g., an earthen jar. [4] e.g., earth. [5] The Self.
[6] Pervaded by (the reflection of) Existence, the Self. The Self must, therefore, have an existence anterior to that of everything. Hence nihilism cannot be accepted.
[7] Itself superimposed and therefore unreal.

remains in it. One should, therefore, give up [1] all these three states.

आत्मबुद्धिमनश्चक्षुरालोकार्थादिसंकरात् ।
भ्रान्तिः स्यादात्मकर्मेति क्रियाणां संनिपाततः ॥ १९ ॥
निमीलोन्मीलने स्थाने वायव्ये तेन चक्षुषः ।
प्रकाशत्वान्मनस्येवं बुद्धौ न स्तः प्रकाशतः ॥ २० ॥

19, 20. Just as the closing and opening of the eye-lids, connected with the vital force, are mistaken for the properties of the eye which is of the nature of light, and just as motion is wrongly attributed to the mind and the intellect which are also of the same nature [2]; so, the Self, though really not an agent, is mistaken for one because actions arise when the body, the intellect, the mind, the eye, light, objects, etc. coexist with It.

संकल्पाध्यवसायौ तु मनोबुद्ध्योर्यथा क्रमात् ।
नेतरेतरधर्मत्वं सर्वं चात्मनि कल्पितम् ॥ २१ ॥

21. The peculiar characteristic of the mind is reflection and that of the intellect is determination, and not *vice versa*. Everything is, therefore, superimposed on the Self.

स्थानावच्छेददृष्टिः स्यादिन्द्रियाणां तदात्मताम् ।
गता धीस्तां हि पश्यज्ञो देहमात्र इवेक्ष्यते ॥ २२ ॥

[1] i.e., one should know that they do not exist in the Self or anywhere else like a snake in a rope-snake when the rope is known.

[2] For they are instruments of knowledge.

22. Organs are (thought to be not all-pervading[1] but) limited by their particular appendages (which are in the body.) The intellect gets identified with the organs (and hence with the body). Illumining the intellect, therefore, the Self appears to be of the same size as the body.[2]

क्षणिकं हि तदत्यर्थं धर्ममात्रं निरन्तरम् ।
सादृश्यादीपवत्तद्धीस्तच्छान्तिः पुरुषार्थता ॥ २३ ॥

23. (Objection). Both knowledge and its objects are extremely momentary i.e., perishable by nature every moment. They are appearances only without any reality whatever and are continually being produced. Just as a lamp of the preceding moment appears to be the same in the succeeding moment on account of similarity, so, both the objects and the subjects of the preceding and the succeeding moments wrongly appear to be identical on account of similarity. The goal of human life is the removal of this idea of the continuity in knowledge and its objects (and the removal of the indiscrimination to which it is due[3]).

स्वाकारान्यावभासं च येषां रूपादि विद्यते ।
येषां नास्ति ततश्चान्यत्पूर्वासंगतिरुच्यते ॥ २४ ॥

24. (Reply). According to one school of these philosophers external things are objects of knowledge which is different from them. According to another

[1] As they do not function outside the body.
[2] Jainas hold this view.
[3] The verse states the doctrine of the Buddhists.

school[1] external objects other than knowledge do not exist. The unreasonableness of the former school is now going to be described.[2]

बाह्याकारत्वतो ज्ञप्तेः स्मृत्यभावः सदा क्षणात् ।
क्षणिकत्वाच्च संस्कारं नैवाधत्ते क्वचित्तु धीः ॥ २५ ॥
आधारस्याप्यसत्त्वाच्च तुल्यतानिर्निमित्ततः ।
स्थाने वा क्षणिकत्वस्य हानं स्यान्न तदिष्यते ॥ २६ ॥

25, 26. (According to this school) knowledge has to be admitted to be identical[3] with external things; and everything[4] being momentary and the intellect, the receptacle, in which the impressions of memory are to be retained, being non-existent[5] (at the time of receiving the impressions), there will always be the absence of memory. Being momentary, (according to them) the intellect never retains the impressions of memory. (Again recognition is said to be due to a misconception of similarity but) there is no cause[6] of similarity (between the preceding and the succeeding moments[7]). (If on the other hand, a witness perceiving both the moments be admitted) the doctrine of momentariness is abandoned. But that is not desirable.

शान्तेश्चायत्नसिद्धत्वात्साधनोक्तिरनर्थिका ।
एकैकस्मिन्समाप्तत्वाच्छान्तेरन्यानपेक्षता ॥ २७ ॥

[1] Idealists. [2] There is still another School according to which there are neither knowledge nor its objects. They are Nihilists. [3] In that case their doctrine would be the same as that of the Idealists. [4] Both subjects and objects. [5] Because momentary. [6] e.g. parts, qualities etc. Beginning from here the arguments are also against the idealists. [7] Phenomena belonging to the moments.

27. The teaching of a means to the attainment of the end (viz., the bringing to an end of the idea of continuity in knowledge and its objects) becomes useless. For it requires, no effort to be accomplished as all phenomena exist only for a moment.[1] The coming to an end of the said continuity does not, therefore, depend on anything else.

अपेक्षा यदि भिन्नेऽपि परसंतान इष्यताम् ।
सर्वार्थे क्षणिके कस्मिंस्तथाप्यन्यानपेक्षता ॥ २८ ॥

28. If, according to you, the effect depends on the cause though unconnected with it, you have to accept dependence on a series[2] which is quite foreign.[3] If you say, "Though all things i.e., causes and effects, are momentary, some effects depend on some fixed causes" still nothing can depend on anything else (according to your doctrine of momentariness).

तुल्यकालसमुद्भूताविंतरेतरयोगिनौ ।
योगाच्च संस्कृतो यस्तु सोऽन्यं हीक्षितुमर्हति ॥ २९ ॥

29. That particular one of two[4] things existing at the same time and connected with each other is fit to depend on the other owing to whose connection it is benefited.[5]

[1] The ideas of continuity and indiscrimination also being momentary there is no effort necessary to remove them.
[2] Each phenomenon continually produced and destroyed every moment and produced again is known to be a series.
[3] e.g., in order to be produced, curd may depend on sand instead of milk.
[4] e.g., a sprout and a cloud.
[5] Here ends the refutation of those who hold the doctrine of momentariness.

मृषाध्यासस्तु यत्र स्यात्तन्नाशस्तत्र नो मतः ।
सर्वनाशो भवेद्यस्य मोक्षः कस्य फलं वद ॥ ३० ॥

30. Our doctrine is that there is false superimposition on the Self and its negation in the same Self. Please[1] tell me who will attain liberation, the result of Knowledge, according to you who hold that all, i.e., both the superimposed and the substratum, are annihilated.

अस्ति तावत्स्वयं नाम ज्ञानं वात्मान्यदेव वा ।
भावाभावज्ञतस्तस्य नाभावस्त्वधिगम्यते ॥ ३१ ॥

31. That oneself exists is undoubted. You may call it Knowledge, Self or whatever[2] you like. But Its non-existence cannot be admitted as It is the witness of all things existing and non-existing.[3]

येनाधिगम्यतेऽभावस्तत्सत्स्यात्तन्न चेद्भवेत् ।
भावाभावानभिज्ञत्वं लोकस्य स्यान्न चेष्यते ॥ ३२ ॥

32. That by which the non-existence of things is witnessed must be real. All would be ignorant of the existence and non-existence of things if that were not the case. Therefore yours is a position[2] which cannot be accepted.

सदसत्सदसच्चेति विकल्पात्प्राग्यदिष्यते ।
तदद्वैतं समत्वात्तु नित्यं चान्यद्विकल्पितात् ॥ ३३ ॥

33. That which must be admitted to exist before the deliberation about existence, non-existence or both

[1] Refutation of Nihilism. [2] A void.
[3] The author's doctrine, verses 31—44.

is One without a second as there cannot be a cause of diversity before there is any superimposition on It. It must be eternal and different from what is superimposed.

विकल्पोद्भवतोऽसत्त्वं स्वप्नदृश्यवदिष्यताम् ।
द्वैतस्य प्रागसत्त्वाच्च सदसत्त्वादिकल्पनात् ॥ ३४ ॥

34. Accept duality as unreal. For it comes to exist by way of superimposition like dream objects and does[1] not exist before[2] the deliberation about its existence, non-existence, etc.

वाचारम्भणशास्त्राच्च विकाराणां ह्यभावता ।
मृत्योः स मृत्युमित्यादेर्मम मायेति च स्मृतेः ॥ ३५ ॥

35. All the modifications of the Primeval Cause are known to be unreal according to the scriptures which say that they have 'words[3] only for their support' and that 'he' dies again and again' and so on. The *Smriti* also says, 'My[5] *Mâyâ* (is difficult to be got rid of').

विशुद्धिश्चात एवास्य विकल्पाच्च विलक्षणः ।
उपादेयो न हेयोऽत आत्मा नान्यैरकल्पितः ॥ ३६ ॥

36. The Self is, therefore[6], pure and is of a nature contrary to that of what is superimposed. Hence It can neither be accepted nor rejected. It is[7] not superimposed on anything else.

[1] There is no evidence that duality exists when unknown. See Pra. U., 4. 7, 8.
[2] e.g., in deep Sleep.
[3] Chh. U., 6. 1. 4—6.
[4] Br. U., 4. 4. 19.
[5] Bh. Gîtâ, 7. 14.
[6] As all duality is unreal.
[7] Because It is the ultimate substratum of all superimposition.

अप्रकाशो यथाऽऽदित्ये नास्ति ज्योतिःस्वभावतः ।
नित्यबोधस्वरूपत्वान्नाज्ञानं तद्वदात्मनि ॥ ३७ ॥

37. Just as there is no darkness in the sun as it is of the nature of light only, so, there is no Ignorance in the Self as It is of the nature of eternal Knowledge.

तथाऽविक्रियरूपत्वान्नावस्थान्तरमात्मनः ।
अवस्थान्तरवत्त्वे हि नाशोऽस्य स्यान्न संशयः ॥ ३८ ॥

38. Similarly, the Self has no change of states as It is of a changeless nature. It would, no doubt, be destructible if It underwent any change.

मोक्षोऽवस्थान्तरं यस्य कृतकः स चलो ह्यतः ।
न संयोगो वियोगो वा मोक्षो युक्तः कथंचन ॥ ३९ ॥
संयोगस्याप्यनित्यत्वाद्वियोगस्य तथैव च ।
गमनागमने चैव स्वरूपं तु न हीयते ॥ ४० ॥
स्वरूपस्यानिमित्तत्वात्सनिमित्ता हि चापरे ।
अनुपात्तं स्वरूपं हि स्वेनात्यक्तं तथैव च ॥ ४१ ॥

39—41. Liberation becomes artificial and therefore transitory according to the philosopher who holds that it is a change of one state into another on the part of the Self. Again it is not reasonable that it is a union (with *Brahman*) or a separation (from Nature). As both union and separation are transitory, Liberation cannot consist of the individnal Self going to *Brahman* or of *Brahman* coming to it. But the Self[1], one's own

[1] That the Self Itself is Liberation is the conclusion.

real nature, is never destroyed. For It is uncaused and cannot be accepted or rejected by oneself (or by others) while other things (e. g., states etc) are caused.

स्वरूपत्वान्न सर्वस्य त्यक्तुं शक्यो ह्यनन्यतः ।
ग्रहीतुं वा ततो नित्योऽविषयत्वात्पृथक्त्वतः ॥ ४२ ॥

42. As It is the Self of every thing, not different from anything and not an object like a thing separate from Itself, It cannot be accepted or rejected. It is, therefore, eternal.

आत्मार्थत्वाच्च सर्वस्य नित्य आत्मैव केवलः ।
त्यजेत्तस्मात्क्रियाः सर्वाः साधनैः सह मोक्षवित् ॥ ४३ ॥

43. Everything transitory is for the experience of the Self which is eternal and free from all adjuncts. (Liberation is, therefore, nothing but being established in one's own Self.) As it is so, one aspiring after liberation should renounce all (Vedic) actions with their accessories.

आत्मलाभः परो लाभ इति शास्त्रोपपत्तयः ।
अलाभोऽन्यात्मलाभस्तु त्यजेत्तस्मादनात्मताम् ॥ ४४ ॥

44. To know the real Self[1] to be one's own is the greatest attainment according to the scriptures and reasoning. To know wrongly the non-Self such as the ego etc. to be the Self is no attainment at all. One, therefore, should renounce this misconception (by knowing that one is *Brahman*).

[1] *Brahman*, the Universal Self.

गुणानां समभावस्य भ्रंशो न ह्युपपद्यते ।
अविद्यादेः प्रसुप्तत्वान्न चान्यो हेतुरुच्यते ॥ ४५ ॥

45. The deviation of the *Gunas*[1] from the state of equilibrium (which they have during the dissolution of the universe with their consequent evolution) is not reasonable. For no causes of this transformation are admitted inasmuch as (according to these philosophers[2]) Ignorance is then merged, (individual souls, *Purushas* as they are called, are always spectators only and *Ishwara* is not admitted).[3]

इतरेतरहेतुत्वे प्रवृत्तिः स्यात्सदा न वा ।
नियमो न प्रवृत्तीनां गुणेष्वात्मनि वा भवेत् ॥ ४६ ॥

46. If the *Gunas* be the cause of their mutual change there will always be change or none at all. (If one argues that there cannot be a continuous transformation in the *Gunas* as creation, maintenance and dissolution are known to come one after another, still) there will be no regulating cause of the modifications of the *Gunas* acting either on the *Purushas*[4] or on the *Gunas*; (and no other categories are admitted in the Sânkhya philosophy).

विशेषो मुक्तबद्धानां तादर्थ्ये न च युज्यते ।
अर्थार्थिनोस्त्वसंबन्धो नार्थी ज्ञो नेतरोऽपि वा ॥ ४७ ॥

[1] *Sattva, rajas* and *tamas*, the three constituent essences of the material cause of the universe called the "*Prakriti*" or "*Pradhâna*" in the Sânkhya philosophy. [2] The Sânkhyas.
[3] Refutation of the Sânkhya doctrine : verses 45—50.
[4] *Purushas* are immutable.

47. If, as admitted, the *Prakriti* or *Pradhâna* work for (the bondage and the liberation of) the *Purushas* there will be no distinction [1] between the bound and the liberated. Moreover, there is no relation between what is desired (i.e., liberation) and one who desires it, as the *Purusha* has no desire at all, neither the other, i.e., the *Prakriti*.[2]

प्रधानस्य च पारार्थ्यं पुरुषस्याविकारतः ।
न युक्तं सांख्यशास्त्रेऽपि विकारेऽपि न युज्यते ॥ ४८ ॥

48. As the *Purusha* is changeless it is not reasonable according to the *Sânkhya* philosophy also [3] that the *Prakriti* can work for it. Even admitting change [4] in the *Purusha*, it is unreasonable (that the *Prakriti* is of any service or disservice to it).

संबन्धानुपपत्तेश्च प्रकृतेः पुरुषस्य च ।
मिथोऽयुक्तं तदर्थत्वं प्रधानस्याचितित्वतः ॥ ४९ ॥

49. As there can reasonably be no mutual relation between the *Prakriti* and the *Purusha* and as the *Prakriti* is non-conscious it is unreasonable that the *Prakriti* can render any service to the *Purusha*.

क्रियोत्पत्तौ विनाशित्वं ज्ञानमात्रे च पूर्ववत् ।
निर्निमित्ते त्वनिर्मोक्षः प्रधानस्य प्रसज्यते ॥ ५० ॥

[1] For all *Purushas* will be bound or all liberated as the same *Prakriti* works for all *Purushas* at the same time.
[2] For it is non-conscious. [3] Like other systems of philosophy outside the pale of the *Vedas*. [4] In that case the *Purusha* will have to be admitted to be transitory and not, as it is supposed, the lord of the *Prakriti* which is admitted to be eternal.

50. If any action is admitted in the *Purusha*, it must be perishable. If (it is argued that) the action in the *Purusha* is of the nature of Knowledge[1] only, we meet with the difficulty spoken of before. If uncaused action in the *Prakriti* be admitted, it becomes unreasonable that there can be liberation.

न प्रकाश्यं यथोष्णत्वं ज्ञानेनैवं सुखादयः ।
एकनीडत्वतोऽग्राह्याः स्युः कणादादिवर्त्मनाम् ॥ ५१ ॥

51. Pleasure[2] etc. cannot be the objects of knowledge ; for they are the properties of the same substance,[3] just as heat, (a property of fire) cannot be revealed by light.[4]

युगपत्समवेतत्वं सुखविज्ञानयोरपि ।
मनोयोगैकहेतुत्वादग्राह्यत्वं सुखस्य च ॥ ५२ ॥

52. Pleasure and knowledge cannot come together as each of them is (separately) caused by the contact of the mind with the self. Therefore pleasure cannot be the object (of knowledge).

तथान्येषां च भिन्नत्वाद्युगपज्जन्म नेष्यते ।
गुणानां समवेतत्वं ज्ञानं चेन्न विशेषणात् ॥ ५३ ॥

[1] If knowledge is Pure Consciousness the *Purusha* cannot be the lord of the *Prakriti*, (see footnote 2, verse 48 above), but if it be phenomenal, *Purusha* becomes perishable.
[2] Refutation of Kanâda's Vaiseshika doctrine : verses 51—66.
[3] The individual soul. According to this philosophy souls have qualities, such as knowledge, pain, pleasure, etc.
[4] Another property of fire.

53. As other qualities also are different from one another (like knowledge and pleasure) they cannot be produced at the same time. If it be contended that the knowledge of the qualities is nothing but their coming in contact with one and the same self, we say 'No'; for, they are qualified [1] by knowledge.

ज्ञानेनैव विशेषत्वाज्ज्ञानाप्यत्वं स्मृतेस्तथा ।
सुखं ज्ञातं मयेत्येवं तवाज्ञानात्मकत्वत: ॥ ५४ ॥

54. Pleasure etc. are surely objects of knowledge, because they are qualified by it and also on account of the memory, 'pleasure was *known* by me.' (Moreover, they cannot be known by being connected only with the self and not with knowledge.) For the self is non-conscious [2] as it is different from knowledge according to you.

सुखादेर्नात्मधर्मत्वमात्मनस्तेऽविकारत: ।
भेदादन्यस्य कस्मान्न मनसो वाऽविशेषत: ॥ ५५ ॥

55. Pleasure etc. cannot be the qualities of the soul as it is changeless [3] according to you. Moreover why should pleasure etc. of one soul not be there in other souls and also in the mind as difference is common [4]?

[1] e.g., 'we say known pleasure', 'known pain', etc.
[2] Whatever is different from knowledge must be non-conscious. And non-conscious pleasure, pain, etc. cannot be known when in contact with a non-conscious Self.
[3] For souls, according to them, are all of an infinitely extended nature and are, therefore, changeless.
[4] Just as pleasure etc. are different from one soul they are so from other souls and from the mind.

स्यान्माला़ऽपरिहार्या तु ज्ञानं चेज्ज्ञेयतां व्रजेत् ।
युगपद्वापि चोत्पत्तिरभ्युपेतात इष्यते ॥ ५६ ॥

56. If knowledge be the object of a second[1] knowlege a *regressus ad infinitum* is inevitable. If, however, a simultaneous production (of the two knowledges from one single contact of the mind with the self) be admitted, you must accept (the simultaneous production of colour, taste, smell, etc. from the same contact).

अनवस्थान्तरत्वाच्च बन्धो नात्मनि विद्यते ।
नाशुद्धिश्चाप्यसङ्गत्वादसङ्गो हीति च श्रुतेः ॥ ५७ ॥

57. There is no bondage in the Self as there is no change of condition in It. There is no impurity in the Self inasmuch as It is 'unattached', as the *Sruti*[2] says.

सूक्ष्मैकागोचरेभ्यश्च न लिप्यत इति श्रुतेः ॥ ५८ ॥

58. (The Self is eternally pure) as It is beyond the mind and speech, one only and without any attributes, as the *Sruti*[3] says "It does not get attached."

एवं तर्हि न मोक्षोऽस्ति बन्धाभावात्कथंचन ।
शास्त्रानर्थक्यमेव स्यान्न बुद्धेभ्रान्तिरिष्यते ।
बन्धो मोक्षश्च तन्नाशः स यथोक्तो न चान्यथा ॥ ५९ ॥

59. (Objection). If this be so, in the absence of bondage there cannot be any liberation and the scriptures are, therefore, useless.

[1] It is admitted by the Vaiseshikas.
[2] Br. U., 3. 9. 26.
[3] Kath. U., 5. 11.

(Reply). No. Bondage is nothing but a delusion of the intellect; the removal of this delusion is liberation. Bondage is nothing but *what* has been described.[1]

बोधात्मज्योतिषा दीप्ता बोधमात्मनि मन्यते ।
बुद्धिर्नान्योऽस्ति बोद्धेति सेयं भ्रान्तिर्हि धीगता ॥ ६० ॥

60. Illumined by the light[2] of the Self which is Pure Consciousness, the intellect (falsely) believes that it is itself conscious and that there is no one else which is so. This is delusion. It is in the intellect.

बोधस्यात्मस्वरूपत्वान्नित्यं तत्रोपचर्यते ।
अविवेकोऽप्यनाद्योऽयं संसारो नान्य इष्यते ॥ ६१ ॥

61. Consciousness which is of the nature of the eternal Self is superimposed[3] on the intellect. This indiscrimination is also beginningless (like the Ignorance to which it is due). This indiscrimination, and nothing else, is what is called transmigratory existence.

मोक्षस्तन्नाश एव स्यान्नान्यथानुपपत्तितः ।
येषां वस्त्वन्तरापत्तिर्मोक्षो नाशस्तु तैर्मतः ॥ ६२ ॥

62. The removal of this indiscrimination and nothing else is what is called liberation, as all other conceptions of it are unreasonable. It is the destruction of the Self according to those who consider

[1] In verse 17 of this chapter. So the scriptures are not useless as they teach the means to the removal of this delusion. See the following verse.

[2] The reflection of the Self.

[3] See foot-note 2, para 59, chapter II, prose part.

liberation[1] to be the change of the individual *Self* into a different Being.[2]

अवस्थान्तरमप्येवमविकाराान्न युज्यते ।
विकारोऽवयवित्वं स्यात्ततो नाशो घटादिवत् ॥ ६३ ॥

63. Similarly, it is also not reasonable that liberation is a change of condition (on the part of the *Self*) as it is changeless. If, however, any change be assumed to exist in It, it must be admitted to consist of parts and so to be destructible like jars and other things.

तस्माद्भान्तिरतोऽन्या हि बन्धमोक्षादिकल्पनाः ।
सांख्यकाणादबौद्धानां मीमांसाहतकल्पनाः ॥ ६४ ॥
शास्त्रयुक्तिविहीनत्वान्नादर्तव्याः कदाचन ।
शक्यन्ते शतशो वक्तुं दोषास्तासां सहस्रशः ॥ ६५ ॥
अपि निन्दोपपत्तेश्च यान्यतोऽन्यानि चेत्यतः ।
त्यक्त्वातो ह्यन्यशास्त्रोक्तीर्मतिं कुर्याद्दृढां बुधः ॥ ६६ ॥
श्रद्धाभक्ती पुरस्कृत्य हित्वा सर्वमनार्जवम् ।
वेदान्तस्यैव तत्वार्थे व्यासस्याभिमतौ तथा ॥ ६७ ॥

64—67. Therefore the conception of bondage and liberation different from this is wrong. The conceptions of the Sânkhyas, the Kânâdas and the Buddhists about them are not tenable according to reason. They should never be accepted. For they are not supported by reason and the scriptures. Hundreds and thousand of errors on their part may be mentioned.

[1] See footnote 1, verse 41 above. [2] *Brahman.*

As the scriptures other than the *Vedas* have been condemned in the ancient sacred tradition,[1] "scriptures other than these" (they should not be accepted). A wise man should give up the teachings of such scriptures and all crookedness, and with faith and devotion should have a firm understanding of the true import of the *Vedântas* accepted by Vyâsa.[2]

इति प्रणुन्ना द्वयवादकल्पना निरात्मवादाश्च तथाहि युक्तितः।
व्यपेतशङ्काः परवादतः स्थिरा मुमुक्षवो ज्ञानपथे स्युरित्युत ॥

68. False doctrines of dualism and those according to which the Self is not admitted have thus been refuted by reasoning, so that those who aspire after liberation may be steady in the path of Knowledge (described in the *Vedântas*) and be free from doubts arising from others' doctrines.

स्वसाक्षिकं ज्ञानमतीव निर्मलं विकल्पनाभ्यो विपरीतमद्वयम्।
अवाप्य सम्यग्यदि निश्चितो भवेन्निरन्वयो निर्वृतिमेति शाश्वतीम् ॥

69. Having attained the extremely pure, non-dual Knowledge[3] which is Its own Witness and contrary to what is superimposed, a man, perfectly convinced (of the Truth of the Self) becomes free from Ignorance and gets eternal peace.

[1] The tradition is this: Those learned ones who want pure religion should doubt about the truth of the various scriptures found in the world, which are other than the *Vedas* etc.
[2] Bâdarâyana, the author of the *Vedânta* Aphorisms.
[3] Knowledge of *Brahman* that leads to liberation immediately.

इदं रहस्यं परमं परायणं व्यपेतदोषैरभिमानवर्जितैः ।
समीक्ष्य कार्या मतिरार्जवे सदा न तत्त्वदृक्स्वान्यमतिर्हि कश्चन ॥

70. Those who are free from defects and vanity should always fix their mind on *Brahman* which is always the same, after having a firm grasp of the Knowledge[1] which arises only through the teacher and the *Vedas* and is the Supreme Goal. For no man who knows *Brahman* to be different from himself is a knower of Truth.

अनेकजन्मान्तरसंचितैर्नरो विमुच्यतेऽज्ञाननिमित्तपातकैः ।
इदं विदित्वा परमं हि पावनं न लिप्यते व्योम इवेह कर्मभिः ॥

71. When he acquires this Knowledge, the supreme purifier, a man becomes free from all merit and demerit produced by Ignorance and accumulated in many other past lives. He, like the ether, does not get attached to actions in this world.

प्रशान्तचित्ताय जितेन्द्रियाय च प्रहीणदोषाय यथोक्तकारिणे ।
गुणान्वितायानुगताय सर्वदा प्रदेयमेतत्सततं मुमुक्षवे ॥ ७२ ॥

72. This Knowledge should be imparted only to him whose mind has been pacified, who has controlled his senses and is freed[2] from all defects, who has practised the duties enjoined by the scriptures and is possessed of good qualities[3], who is always obedient

[1] That the Self is *Brahman*.
[2] By the performance of *Vedic* actions without a desire for their results.
[3] Such as, learning, humility and truth.

to the teacher and aspires only after liberation and nothing else.

परस्य देहे न यथाभिमानिता परस्य तद्वत्परमार्थमीक्ष्य च ।
इदं हि विज्ञानमतीव निर्मलं संप्राप्य मुक्तोऽथ भवेच्च सर्वतः ॥

73. Just as one is free from the ideas of 'me' and 'mine' in respect of others' bodies, so, one becomes free from those ideas in respect of one's own body when one knows the supreme Truth. One becomes immediately liberated in all respects on attaining this very pure Knowledge.

नहीह लाभोऽभ्यधिकोऽस्ति कश्चन
स्वरूपलाभात्स इतो हि नान्यतः ।
न देयमैन्द्रादपि राज्यतोऽधिकं
स्वरूपलाभं त्वपरीक्ष्य यत्नतः ॥ ७४ ॥

74. There is no attainment higher than that of Self-knowledge in the worlds of men and gods. It arises from nothing but the *Vedantas*. This Knowledge, superior even to the kingdom of Indra, should, therefore, not be imparted to any person without examining[1] him carefully.

[1] See para II, chapter I, prose portion.

सम्यङ्मतिप्रकरणम् ॥ १७ ॥

CHAPTER XVII

RIGHT KNOWLEDGE

आत्मा ज्ञेयः परो ह्यात्मा यस्मादन्यन्न विद्यते ।
सर्वज्ञः सर्वदृक् शुद्धस्तस्मै ज्ञेयात्मने नमः ॥ १ ॥

1. The Self is to be known.[1] It is beyond everything knowable as there exists nothing else except *It*. I bow down to that pure, all-knowing and omniscient One which is to be known.

पदवाक्यप्रमाणज्ञैर्दीपभूतैः प्रकाशितम् ।
ब्रह्म वेदरहस्यं यैस्तान्नित्यं प्रणतोऽस्म्यहम् ॥ २ ॥

2. I always bow down to those teachers who are conversant with words, sentences and sources of Knowledge and who, like lamps, have shown clearly to us *Brahman*, the secret of the *Vedas*.

यद्वाक्सूर्यांशुसंपातप्रनष्टध्वान्तकल्मषः ।
प्रणम्य तान्गुरूनुच्चैष्ये ब्रह्मविद्याविनिश्चयम् ॥ ३ ॥

[1] Not as an object. See verse 1, chapter II, part II.

3. I bow down to my teacher whose words fell (into my ears) and destroyed Ignorance (in me) like the sun's rays falling on darkness and destroying it. I shall now state the reasoning leading to the right conclusion about the Knowledge of *Brahman*.

आत्मलाभात्परो नान्यो लाभः कश्चन विद्यते ।
यदर्था वेदवादाश्च स्मार्ताश्चापि तु याः क्रियाः ॥ ४ ॥

4. There is no other attainment higher than that of the Self. For that is the purpose for which the teachings of the *Vedas*, the *Smritis* and the actions[1] (described in the work-portion of the *Vedas*) are there.

आत्मार्थोऽपि हि यो लाभः सुखायेष्टो विपर्ययः ।
आत्मलाभः परः प्रोक्तो नित्यत्वाद्ब्रह्मवेदिभिः ॥ ५ ॥

5. The acquisition[2] on the part of oneself[3] considered to be a source of happiness produces the opposite result[4] also. It is for this reason that the Knowers of *Brahman* say that the greatest acquisition is that of the Self as It is eternal.[5]

स्वयं लब्धस्वभावत्वाल्लाभस्तस्य न चान्यतः ।
अन्यापेक्षस्तु यो लाभः सोऽन्यदृष्टिसमुद्भवः ॥ ६ ॥

6. Of the nature of being always[6] attained, the Self does not depend on anything else in order to be

[1] They lead to Knowledge through the purification of the mind.
[2] Such as, fame, wealth and so on.
[3] Br. U., 1. 4. 8 and 2. 4. 5.
[4] Pain; owing to the loss of such acquisition.
[5] See verses 43 and 44, chapter 16.
[6] For it is the Self.

acquired. The acquisition that depends on other things (e.g., effort etc.) is due to Ignorance (and so vanishes when the means to which it is due vanish).

अन्यदृष्टिस्त्वविद्या स्यात्तन्नाशो मोक्ष उच्यते ।
ज्ञानेनैव तु सोऽपि स्याद्विरोधित्वान्न कर्मणा ॥ ७ ॥

7. The conception (of the existence) of the non-Self is what is called Ignorance, the destruction of which is known to be liberation. This destruction is possible by means of Knowledge only, which is incompatible with Ignorance. (Compatible with Ignorance), actions cannot destroy it.

कर्मकार्यस्त्वनित्यः स्यादविद्याकामकारणः ।
प्रमाणं वेद एवात्र ज्ञानस्याधिगमे स्मृतः ॥ ८ ॥

8. That actions produced by desires caused by Ignorance give rise to results[1] which are perishable, and that Knowledge produces an imperishable result[2] are known on the evidence of the *Vedas*.

ज्ञानैकार्थपरत्वात्तं वाक्यमेकं ततो विदुः ।
एकत्वं ह्यात्मनो ज्ञेयं वाक्यार्थप्रतिपत्तितः ॥ ९ ॥

9. The learned know the *Vedas*[3] to be one continuous whole the only purpose of which is to demonstrate one thing viz., Knowledge inasmuch as the

[1] e.g., higher regions. See Chh. U., 8. 1. 6.
[2] Liberation which is the Self Itself and therefore imperishable.
[3] The work and the Knowledge portions of the *Vedas*. The work portion leads an aspirant performing *Vedic* actions, through the purification of the mind, to Self-knowledge.

oneness of the Self[1] is to be known by the understanding of the *Vedic* sentences.[2]

वाच्यभेदात्तु तद्भेदः कल्प्यो वाच्यो हि तच्छ्रुतेः ।
त्रयं त्वेतत्ततः प्रोक्तं रूपं नाम च कर्म च ॥ १० ॥

10. (One may object that *Brahman* and the individual Self are different from each other as they are the meanings of two words which are not synonymous. The objection is not reasonable) inasmuch as one has to know the difference between the words from that between their meanings and the difference between their meanings from that between the words. (Therefore the objector is led to the fallacy of reciprocal dependence. So no difference between them can be accepted, there being no *Vedic* evidence.) (Objection.) As the *Sruti* states three things besides the Self viz., names, forms and actions (it evidently supports the existence of things other than the Self).

असदेतत्त्रयं तस्मादन्योन्येन हि कल्पितम् ।
कृतो वर्णो यथा शब्दाच्छ्रुतोऽन्यत्र धिया बहिः ॥ ११ ॥
दृष्टं चापि यथारूपं बुद्धेः शब्दाय कल्पते ।
एवमेतज्जगत्सर्वं भ्रान्तिबुद्धिविकल्पितम् ॥ १२ ॥

11, 12. (Reply.) As they are inter-dependent[3] like a painting[4] and a description[4] of it, they are unreal. So

[1] Oneness of the Self with *Brahman*. [2] Such as, 'Thou art That', 'I am *Brahman*' and so on. [3] Br. U., 1. 6. 3.
[4] For we paint a picture (say, of a god) with the help of imagination when we hear a word (viz., the name of the god).

the whole of the universe is really non-existent but exists only for a deluded intellect.

असदेतत्ततो युक्तं सच्चिन्मात्रं न कल्पितम् ।
वेदश्चापि स एवाद्यो वेद्यं चान्यत्तु कल्पितम् ॥ १३ ॥

13. It is, therefore, reasonable that this universe is unreal. Existence-Knowledge only is real. Existing prior to everything, It is both the knower [1] and the known. It is the forms only that are unreal.

येन वेत्ति स वेदः स्यात्स्वप्ने सर्वं तु मायया ।
येन पश्यति तच्चक्षुः शृणोति श्रोत्रमुच्यते ॥ १४ ॥
येन स्वप्नगतो वक्ति सा वाग्घ्राणं तथैव च ।
रसनस्पर्शने चैव मनश्चान्यत्तथेन्द्रियम् ॥ १५ ॥

14, 15. Existence-Knowledge through which all things in dream are known is the knower.[2] It is the same entity that is known [3] in dream by *Maya*. It is the same Consciousness through which one sees, hears, speaks, smells, tastes, touches and thinks in that state is respectively called [4] the eye, the ear, the larynx, the auditive organ, the tongue, the organ of touch and the mind. Similary, It is the same Consciousness that becomes in dream the other organs also functioning variously.

Again, similarly, we give a name to a painting when we see it, say, on a wall.

[1] How It is both the knower and the known is explained in the next two verses.

[2] For there is no other illuminator then.

[3] For there are no objects of knowledge in dream. See Br. U., 4. 3. 10.

[4] See verse 54 of this chapter.

कल्प्योपाधिभिरेवैतद्भिन्नं ज्ञानमनेकधा ।
आधिभेदाद्यथा भेदो मणेरेकस्य जायते ॥ १६ ॥

16. Just as the same jewel assumes different colours owing to its proximity to different (coloured) things, so, Pure Consciousness assumes different forms[1] on account of various adjuncts which are superimposed on It (in dream).

जाग्रतश्च यथा भेदो ज्ञानस्यास्य विकल्पितः ।
बुद्धिस्थं व्याकरोत्यर्थं भ्रान्त्या तृष्णोद्भवक्रियः ॥ १७ ॥

17. As in dream so in the waking state different forms are superimposed on this Consciousness. It manifests[2] the objects of the intellect when It performs actions produced by desires due to delusion.

स्वप्ने तद्वत्प्रबोधे यो बहिश्चान्तस्तथैव च ।
आलेख्याध्ययने यद्वत्तदन्योन्यधियोद्भवम् ॥ १८ ॥

18. The events in the waking state are similar to those in dream. The ideas of the interior and exterior in the former state is as unreal[3] as in the latter like reading[4] and writing[4] depending on each other.

यदायं कल्पयेद्भेदं तत्कामः सन्यथाक्रतुः ।
यत्कामस्तत्क्रतुर्भूत्वा कृतं यत्तत्प्रपद्यते ॥ १९ ॥

[1] The knower, the known and the instruments of knowledge.
[2] See G. K., 2. 13.
[3] G. K., 2. 9, 10.
[4] Reading depends on a written page without which nothing can be read; and writing also depends on reading as we first read and then write. So both of them are unreal as the sounds represented by written letters are all-pervasive and have no forms. Hence they can neither be really written nor read.

19. When the Self manifests different objects, It desires to have them ; and accordingly there arises in It a determination (to acquire those objects). It then meets with those particular results of actions done according to particular desires followed by particular determinations.

अविद्याप्रभवं सर्वमसत्तस्मादिदं जगत् ।
तद्वता दृश्यते यस्मात्सुषुप्ते न च गृह्यते ॥ २० ॥

20. Unperceived in deep sleep[1] but perceived (in waking and dream) by those only who are ignorant, the whole of this universe is an outcome of Ignorance and therefore unreal.

विद्याविद्ये श्रुतिप्रोक्ते एकत्वान्यधियौ हि नः ।
तस्मात्सर्वप्रयत्नेन शास्त्रे विद्या विधीयते ॥ २१ ॥

21. It is said in the *Sruti* that the consciousness of the oneness (of the individual Self and *Brahman*) is Knowledge, and that of a difference (between them) is Ignorance. Knowledge is, therefore,[2] demonstrated in the scriptures with great care.

चित्ते ह्यादर्शवद्यस्माच्छुद्धे विद्या प्रकाशते ।
यमैर्नित्यैश्च यज्ञैश्च तपोभिस्तस्य शोधनम् ॥ २२ ॥

22. When the mind becomes purified like a mirror, Knowledge is revealed in it. Care should, therefore,

[1] Though there is Ignorance in deep sleep one is then not conscious of it.
[2] For without being demonstrated it does not arise.

be taken to purify the mind by यम (Yama[1]), नियम (Niyama[2]), sacrifices[3] and religious austerities.

शारीरादि तपः कुर्यात्तद्विशुद्ध्यर्थमुत्तमम् ।
मनआदिसमाधानं तत्तद्देहविशोषणम् ॥ २३ ॥

23. The best[4] austerities[5] regarding the body, the mind and speech should be practised in order to purify the mind. The controlling of the mind and the emaciating of the body in different seasons should be undertaken.

मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः ।
तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते ॥ २४ ॥

24. The attainment of the onepointedness[6] of the mind and the senses is the best of austerities. It is superior to all religious duties and all other austerities.

दृष्टं जागरितं विद्यात्स्मृतं स्वप्नं तदेव तु ।
सुषुप्तं तदभावं च स्वमात्मानं परं पदम् ॥ २५ ॥

25. Sensuous perceptions are to be regarded as the waking state. Those very perceptions revealed in sleep as impressions constitute the dream state. The absence of perceptions and their impressions is known

[1] Speaking the truth, non-stealing, continence, non-injury and non-acceptance of gifts.
[2] External and internal cleanliness, contentment, study of the *Vedas* and meditation on God.
[3] Enjoined according to one's own caste and order of life, the result being offered to the Lord by the performer.
[4] Bh. Gîtâ, 17. 17.
[5] Bh. Gîtâ, 17. 14—16.
[6] Regarding *Brahman*.

to be deep sleep. (The witness of the three states) one's own Self should be regarded as the supreme Goal[1] to be realised.

सुषुप्त्याख्यं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः ।
स्वात्मबोधप्रदग्धं स्याद्बीजं दग्धं यथाऽभवम् ॥ २६ ॥

26. What is called deep sleep,[2] Darkness[3] or Ignorance is the seed[3] of the waking and dream states. It gets perfectly burnt by the fire of Self-knowledge, and it no more produces effects, like a burnt seed that does not germinate.

तदेवैकं त्रिधा ज्ञेयं मायाबीजं पुनः क्रमात् ।
माया व्यात्माऽविकारोऽपि बहुधैको जलार्कवत् ॥ २७ ॥

27. That one seed, called *Mâyâ*, is evolved into the three states[4] which come one after another again and again. The Self, the Substratum of *Mâyâ*, though only one and immutable, appears to be many, like reflections of the sun in water.

बीजं चैकं यथा भिन्नं प्राणस्वप्नादिभिस्तथा ।
स्वप्नजाग्रच्छरीरेषु तद्वच्चात्मा जलेन्दुवत् ॥ २८ ॥

28. Just as the one seed, called *Mâyâ*, is regarded as different according to different states such as, the

[1] *Brahman.*
[2] It is called Ignorance because the modifications of Ignorance are there in it.
[3] The word indicates a positive entity and hence it can be the material cause of the three states. (See the next verse).
[4] Waking, dream and deep sleep.

undifferentiated,[1] dream, etc., so, the Self appears to be different in waking and dream bodies, (both individual and aggregate[2]), like reflections of the moon in water.

मायाहस्तिनमारुह्य मायाव्येको यथा व्रजेत् ।
आगच्छंस्तद्वदेवात्मा प्राणस्वप्नादिगोऽचलः ॥ २९ ॥

29. Just as a magician comes and goes on an elephant (created by his own magic), so, the Self, though devoid of all motion, appears to be undergoing conditions such as, the undifferentiated, dream, etc.

न हस्ती न तदारूढो मायाव्यन्यो यथास्थितः ।
न प्राणादि न तद्द्रष्टा तथा ज्ञोऽन्यः सदादृशिः ॥ ३० ॥

30. Just as (in the above example) there is no elephant nor its driver, but there stands the magician different from them, so, there are no undifferentiated etc. nor their knower. The Witness which is always of the nature of Pure Consciousness is different from them.

अबद्धचक्षुषो नास्ति माया मायाविनोऽपि वा ।
बद्धाक्षस्यैव सा मायाऽमायाव्येव ततो भवेत् ॥ ३१ ॥

31. There is no magic for the people of right vision nor for the magician himself. It is only for the people of clouded vision that magic exists. Hence one, not really a magician, wrongly appears to be so.

[1] Hiranyagarbha or the aggregate vital force before it is manifested.

[2] Just as the sea may be regarded as the aggregate of waves.

[So it is the ignorant only that wrongly believe that *Brahman* is the wielder of *Mâyâ* which is equally non-existent both for men of Knowledge and for *Brahman*.]

साक्षाद्देवः स विज्ञेयः साक्षादात्मेति च श्रुतेः ।
भिद्यते हृदयग्रन्थिर्न चेदित्यादितः श्रुतेः ॥ ३२ ॥

32. The Self should be regarded as *Brahman* in accordance with the *Srutis*, 'The Self[1] is immediate', 'All[2] knots of the heart are torn asunder,' 'If[3] not' and so on.

अशब्दादित्वतो नास्य ग्रहणं चेन्द्रियैर्भवेत् ।
सुखादिभ्यस्तथान्यत्वाद्बुद्ध्या वापि कथं भवेत् ॥ ३३ ॥

33. (Objection.) It is not perceived by the senses as It is devoid of sound etc. Again how can It be perceived by the intellect as It is different from pleasure and so on ?

अदृश्योऽपि यथा राहुश्चन्द्रे बिम्बं यथाम्भसि ।
सर्वगोऽपि तथैवात्मा बुद्धावेव स गृह्यते ॥ ३४ ॥

34. (Reply.) Just as Râhu,[1] though invisible, is seen in the moon (during an eclipse) and the reflections (of the moon etc.) are seen in water, so, the Self, though omnipresent, is perceived in the intellect.

[1] Br. U., 3. 4. 1, 2 and 3. 5. 1. [2] Mu. U., 2. 2. 8. [3] Ke. U., 1. 5.

[1] The name of a *daitya* or demon who is supposed to seize the sun and moon and thus cause eclipses. Or the shadow of the earth and that of the moon falling on the moon and on the sun respectively during lunar and solar eclipses is what is known to be *Râhu*. See verse 40, chapter 18.

भानोर्बिम्बं यथा चौष्ण्यं जले दृष्टं न चाम्भसः ।
बुद्धौ बोधो न तद्धर्मस्तथैव स्याद्विधर्मतः ॥ ३५ ॥

35. Just as the reflection and the heat of the sun, found in water, do not belong to it, so, Consciousness, though perceived in the intellect, is not its quality ; for It is of a nature opposite to that of the intellect.

चक्षुर्युक्ता धियो वृत्तिर्या तां पश्यन्नलुप्तदृक् ।
दृष्टेर्द्रष्टा भवेदात्मा श्रुतेः श्रोता तथा भवेत् ॥ ३६ ॥
केवलां मनसो वृत्तिं पश्यन्मन्ता मतेरजः ।
विज्ञाताऽलुप्तशक्तित्वात्तथा शास्त्रं नहीत्यतः ॥ ३७ ॥

36, 37. The Self whose Consciousness never goes out of existence is called the Seer of seeing when it illumines that modification of the intellect which is connected with the eye, and similarly It is called the Hearer of hearing (and so on.) The Unborn One is called the thinker of thought when It illumines that modification of the mind which is independent of external objects. It is called the knower as Its power of Consciousness never fails ; so the *Sruti*[1] says, "The Seeing of the Seer is not destroyed."

ध्यायतीत्यविकारित्वं तथा लेलायतीत्यपि ।
अत्र स्तेनेति शुद्धत्वं तथाऽनन्वागतं श्रुतेः ॥ ३८ ॥

38. That the Self is immutable is known from the *Srutis*, 'As[2] if It were at rest and 'It[2] moves as it

[1] Br. U., 4. 3. 23—30 and verses 6—9, ch. 13 of this book.
[2] Br. U., 4. 3. 7.

were.' That It is pure is known from other *Srutis*, 'The thief[1] in this state' and 'Unattached.'[1]

शक्त्यलोपात्सुषुप्ते ज्ञस्तथा बोधेऽविकारत: ।
ज्ञेयस्यैव विशेषस्तु यत्र वेति श्रुतेर्वच: ॥ ३९ ॥

39. The Self is conscious even in deep sleep as well as in waking and dream as Its power of Consciousness never ceases to exist and as It is changeless. It is only in the objects of knowledge that there is a difference[2] (in dreamless sleep,) as the *Sruti*[3] says, 'When there is.'

व्यवधानाद्धि पारोक्ष्यं लोकदृष्टेरनात्मन: ।
दृष्टेरात्मस्वरूपत्वात्प्रत्यक्षं ब्रह्म तत्स्मृतम् ॥ ४० ॥

40. The consciousness[4] of objects (which arises out of the functioning of the eye etc.) is mediately known ; for it depends on an intervening reflection of the Self (in order to be known). As It is the Self of (phenomenal) consciousness, Brahman is immediately[5] known.

नहि दीपान्तरापेक्षा यद्वद्दीपप्रकाशने ।
बोधस्यात्मस्वरूपत्वान्न बोधोऽन्यस्तथेष्यते ॥ ४१ ॥

41. Just as a second lamp is not necessary in order to illumine a lamp, so, a second consciousness is not necessary to make known Pure Consciousness which is of the nature of the Self.

[1] Br. U., 4. 3. 22.
[2] In deep sleep the objects of Knowledge get merged in Ignorance. [3] Br. U., 4. 5. 15.
[4] Modifications of the mind reflecting Pure Consciousness.
[5] See verse 26, chapter 14.

विषयत्वं विकारित्वं नानात्वं वा नहीष्यते ।
न हेयो नाप्युपादेय आत्मा नान्येन वा ततः ॥ ४२ ॥

42. The Self is not an object (of knowledge). There is no change or manyness in It. It is, therefore, capable of neither being accepted nor rejected by Itself or by anyone else.[1]

सवाह्याभ्यन्तरोऽजीर्णो जन्ममृत्युजरातिगः ।
अहमात्मेति यो वेत्ति कुतोऽन्वेव बिभेति सः ॥ ४३ ॥

43. Why should a man have even the least fear who knows that he is the Self comprising the interior[2] and exterior,[2] beyond brith, decay, death and old age?

प्रागेवैतद्विधेः कर्म वर्णित्वादेरपोहनात् ।
तदस्थूलादिशास्त्रेभ्यस्तत्त्वमेवेति निश्चयात् ॥ ४४ ॥

44. It is only before the negation of the idea of caste[3] etc. on the evidence of the *Sruti* 'Not[4] large', the ascertainment of the nature of the Self, on the authority of the sentence 'Thou art That', and before the demonstration of the Self (to one), on the part of (the knowledge portion of) the *Vedas*, that *Vedic* actions are to be performed (and not afterwards).

पूर्वदेहपरित्यागे जात्यादीनां प्रहाणतः ।
देहस्यैव तु जात्यादिस्तस्याप्येवं ह्यनात्मता ॥ ४५ ॥

[1] For no one else exists except the Self.
[2] The interior and exterior with reference to the body. The Self is the substratum of both the interior and exterior together with the body.
[3] They are conditions of fitness for *Vedic* actions.
[4] Br. U., 3. 8. 8.

45. Caste[1] etc. given up with the giving up of the previous body do belong to the body only and not to the Self. For the very same reason of being perishable the body is also not the Self.

ममाहं चेत्यतोऽविद्या शरीरादिष्वनात्मसु ।
आत्मज्ञानेन हेया स्यादसुराणामिति श्रुतेः ॥ ४६ ॥

46. The conceptions of 'me' and 'mine' with regard to the non-Self, the body etc., are due to Ignorance and should be renounced by means of Self-knowledge as there is the *Sruti*[2] 'of the Asuras.'[3]

दशाहाशौचकार्याणां पारिव्राज्ये निवर्तनम् ।
यथा ज्ञानस्य संप्राप्तौ तद्वज्जात्यादिकर्मणाम् ॥ ४७ ॥

47. Just as the duty of observing defilement for ten days (following child birth or the death of a kinsman) is refrained from when one becomes a wandering religious mendicant; so, the duties belonging to particular castes etc. come to an end when right Knowledge is achieved.

यत्कामस्तत्क्रतुर्भूत्वा कृतं त्वज्ञः प्रपद्यते ।
यदा स्वात्मदृशः कामाः प्रमुच्यन्तेऽमृतस्तदा ॥ ४८ ॥

48. A man of Ignorance reaps[4] the results of those actions done according to particular desires followed by

[1] See verse 5, chapter 15.
[2] Chh. U., 8. 8. 4, 5. [3] Opponents of gods.
[4] See verse 19 of this chapter.

particular determinations. But when the desires[1] of a man of Self-knowledge vanish he becomes immortal.[2]

आत्मरूपविधेः कार्यं क्रियादिभ्यो निवर्तनम् ।
न साध्यं साधनं वाऽऽत्मा नित्यतृप्तः स्मृतेर्मतः ॥ ४९ ॥

49. The outcome of the ascertainment of the real nature of the Self is cessation from actions etc. The Self is neither an end nor a means. It is, according to the *Smriti*,[3] eternally contended.

उत्पाद्याप्यविकार्याणि संस्कार्यं च क्रियाफलम् ।
नातोऽन्यत्कर्मणा कार्यं त्यजेत्तस्मात्ससाधनम् ॥ ५० ॥

50. Four things only are the results of actions viz., the production, acquisition, transformation and purification, of something. They produce no other results. All actions with their accessories[4] should, therefore, be given[5] up.

तापान्तत्वादनित्यत्वादात्मार्थत्वाच्च या बहिः ।
संहृत्यात्मनि तां प्रीतिं सत्यार्थी गुरुमाश्रयेत् ॥ ५१ ॥
शान्तं प्राज्ञं तथा मुक्तं निष्क्रियं ब्रह्मणि स्थितम् ।
श्रुतेराचार्यवान्वेद तद्विद्धीति स्मृतेस्तथा ॥ ५२ ॥

51, 52. One desirous of attaining Truth should withdraw into the Self the love that he has for external

[1] For these are in the mind and such a man gives up his identification with it on the strength of Self-knowledge.
[2] *Brahman.*
[3] Bh. Gîtâ. 4. 20.
[4] Wife, children, wealth, sacred tuft of hair and holy thread.
[5] By one who aspires after liberation which by its nature cannot be the result of any action.

persons or things. For this love, secondary[1] to that for the Self, is evanescent and entails pain. He then should take refuge in a Teacher, a knower of *Brahman*, who is tranquil, free, bereft of actions and established in *Brahman* as the *Sruti*[2] and *Smriti*[3] say, "One having a Teacher knows" and "Know that."

स गुरुस्तारयेद्युक्तं शिष्यं शिष्यगुणान्वितम् ।
ब्रह्मविद्याप्लवेनाशु स्वान्तध्वान्तमहोदधिम् ॥ ५३ ॥

53. That teacher should immediately take the disciple in the boat of the Knowledge of *Brahman* across the great ocean of darkness[4] which is within him—the disciple who is of a one-pointed mind and endowed with the qualities[5] of a (true) disciple.

दृष्टिः स्पृष्टिः श्रुतिर्घ्रातिर्मतिर्विज्ञातिरेव च ।
शक्त्योऽन्याश्च भिद्यन्ते चिद्रूपत्वेऽप्युपाधिभिः ॥ ५४ ॥

54 The powers of seeing, touching, hearing, smelling, thinking, knowing and so on, though of the nature of Pure Consciousness,[6] differ on account of adjuncts.[7]

अपायोद्भूतिहीनाभिर्नित्यंदीप्यत्रविर्यथा ।
सर्वज्ञः सर्वदृक् शुद्धः सर्वं जानाति सर्वदा ॥ ५५ ॥

55. Just as the sun illumines the world with its rays which are free from growth and decay, so, the Self

[1] See verses 4 and 5 of this chapter. [2] Chh. U., 6. 14. 2.
[3] Bh. Gitâ, 4. 34.
[4] Ignorance. [5] See verse 72, chapter 16.
[6] See verses 14, 15 and 16 of this chapter.
[7] The eye etc., the sense organs.

always knows [1] all things in general and all particular things and is pure.

अन्यदृष्टिः शरीरस्थस्तावन्मात्रो ह्यविद्यया ।
जलेन्द्वाद्युपमाभिस्तु तद्धर्मा च विभाव्यते ॥ ५६ ॥

56. Appearing to be in the body [2] owing to Ignorance and, therefore, appearing to be of the same size [3] as the body, the Self is regarded as different from things other than the body (and possessed of its qualities) like the moon etc. reflected in water and appearing to be possessed of its qualities.

दृष्ट्वा बाह्यं निमील्याथ स्मृत्वा तत्प्रविहाय च ।
अथोन्मील्यात्मनो दृष्टिं ब्रह्म प्राप्नोत्यनध्वगः ॥ ५७ ॥

57. One who merges the gross extenal objects experienced in the waking state in the subtle objects experienced in dream, and these again in Ignorance and then comes to know the Consciousness of the Self attains *Brahman* [4] and has not to follow any path northen [5] or southern.[6]

प्राणाद्येवं त्रिकं हित्वा तीर्णोऽज्ञानमहोदधिम् ।
स्वात्मस्थो निर्गुणः शुद्धो बुद्धो मुक्तः स्वतो हि सः ॥ ५८ ॥

[1] With Its consciousness which is Itself.
[2] Gross and subtle. [3] See verse 22, chapter 16.
[4] For a clearer exposition see verses 65 and 66 of this chapter, and also Mâ. U., 3—7.
[5] The path which leads one to the region of *Brahmâ* (Hiranyagarbha) at death. See Br. U., 6. 2. 15, and Bh. Gîtâ, 8. 24.
[6] The path leading to the region of the moon when one dies. See Br. U., 6. 2. 16, and Bh. Gîtâ, 8. 25.

58. Having thus renounced[1] the three states of the undifferentiated[2] etc. one gets across the great ocean of Ignorance, for one is by nature established in the Self without qualities, pure, awakened and free.

अजोऽहं चामरोऽमृत्युरजरोऽभय एव च ।
सर्वज्ञः सर्वदृक् शुद्ध इति बुद्धो न जायते ॥ ५९ ॥

59. One is not born again when one knows that one is unborn, deathless, devoid of old age, free from fear, pure and knowing all particular things and things in general.

पूर्वोक्तं यत्तमोबीजं तन्नास्तीति विनिश्चयः ।
तदभावे कुतो जन्म ब्रह्मैकत्वं विजानतः ॥ ६० ॥

60. How can one be born again who has known the oneness of the Self and *Brahman* and is sure of the non-existence of the seed called Ignorance stated before[3] ?

क्षीरात्सर्पिर्यथोद्धृत्य क्षिप्तं तस्मिन्नपूर्ववत् ।
बुद्ध्यादेर्ज्ञस्तथाऽसत्यान्न देही पूर्ववद्भवेत् ॥ ६१ ॥

61. When the Witness is discriminated from the intellect etc. which are unreal, It does not identify Itself again with the gross or the subtle body as before, just as butter raised from milk and thrown into it does not get mixed with it again.

[1] i.e., one's identity with the three states.
[2] See verse 26 above.
[3] Deep sleep.

सत्यं ज्ञानमनन्तं च रसादेः पञ्चकात्परम् ।
स्यामदृश्यादिशास्त्रोक्तमहं ब्रह्मेति निर्भयः ॥ ६२ ॥

62. One becomes free from fear when one knows that one is *Brahman* which is Existence, Knowledge and Infinite, beyond the five sheaths consisting of food etc.[1] and which is described in the *Sruti*[2] as 'not perceivable and so on.'

यस्माद्भीताः प्रवर्तन्ते वाङ्मनःपावकादयः ।
तदात्मानन्दतत्त्वज्ञो न बिभेति कुतश्चन ॥ ६३ ॥

63. That knower of the Truth of the Bliss of the Self has no cause of fear whatsoever. For afraid[3] of him the organ of speech, the mind, fire and so on act regularly.

नामादिभ्यः परे भूम्नि स्वाराज्ये चेत्स्थितोऽद्वये ।
प्रणमेत्कं तदात्मज्ञो न कार्यं कर्मणा तदा ॥ ६४ ॥

64. Whom should the knower of the Self salute if he is established in his own Glory which is infinite, non-dual and beyond name[4] etc. ? Actions then have no utility for him.

विराड्वैश्वानरो बाह्यः स्मरन्नन्तः प्रजापतिः ।
प्रविलीने तु सर्वस्मिन्प्राज्ञोऽव्याकृतमुच्यते ॥ ६५ ॥
वाचारम्भणमात्रत्वात्सुषुप्तादित्रिकं त्वसत् ।
सत्यो ज्ञश्चाहमित्येवं सत्यसन्धो विमुच्यते ॥ ६६ ॥

[1] The vital force, the mind, the intellect and bliss. See Tai. U., 2. 1. 5.
[2] Tai. U., 2. 7.
[3] Tai. U., 2. 8. 1.
[4] Chh. U., chapter 7, parts 1—15.

65, 66. The externally conscious individual which is one with the aggregate of the gross bodies and the individual which is conscious internally only and one with the aggregate of the subtle bodies are both merged[1] in the individual experiencing deep sleep which is one with the undifferentiated.

As the three states viz., deep sleep etc. have words only for their support they are unreal. The truthful[2] man, therefore, who knows that he is Existence-*Brahman* gets liberated.

भारूपत्वाद्यथा भानोर्नाहोरात्रे तथैव च ।
ज्ञानाज्ञाने न मे स्यातां चिद्रूपत्वाविशेषतः ॥ ६७ ॥

67. I have no knowledge or ignorance in Me as I am of the nature of homogeneous Consciousness only, just as there is no day or night in the sun which is of the nature of light only.

शास्त्रस्यानतिशङ्क्यत्वाद्ब्रह्मैव स्प्रामहं सदा ।
ब्रह्मणो मे न हेयं स्याद् ग्राह्यं वेति च संस्मरेत् ॥ ६८ ॥

68. As the truth of the scriptures may never be doubted one should always remember that one identified with *Brahman* has nothing to accept or reject.

अहमेव च भूतेषु सर्वेष्वेको नभो यथा ।
मयि सर्वाणि भूतानि पश्यन्नेवं न जायते ॥ ६९ ॥

69. A man is never born again who knows that he is one only in all beings like the ether and that all beings are in him.

[1] Mâ. U., 3—7.

[2] Chh. U., 6. 16. 1—3.

न बाह्यं मध्यतो वान्तर्विद्यतेऽन्यत्स्वतः क्वचित् ।
अबाह्यान्तःश्रुते किंचित्तस्माच्छुद्धः स्वयंप्रभः ॥ ७० ॥

70. The Self is pure and self-effulgent having by nature no interior, exterior, middle or anything else anywhere, according to the *Sruti*,[1] 'devoid of the interior and exterior.'

नेतिनेत्यादिशास्त्रेभ्यः प्रपञ्चोपशमोऽद्वयः ।
अविज्ञातादिशास्त्राच्च नैव ज्ञेयो ह्यतोऽन्यथा ॥ ७१ ॥

71. The Self is non-dual (and left over) by the negation of the universe according to the *Sruti*,[2] 'Not this, not this.' It should be known as described in the *Sruti*, 'Unknown[3] knower' and never otherwise.

सर्वस्यात्माहमेवेति ब्रह्म चेद्विदितं परम् ।
स आत्मा सर्वभूतानामात्मा ह्येषामिति श्रुतेः ॥ ७२ ॥

72. If one knows that one is the supreme *Brahman*, the Self of all, one should be regarded as the Self of all beings according to the *Sruti*,[4] 'their Self.'

जीवश्चेत्परमात्मानं स्वात्मानं देवमञ्जसा ।
देवोपास्यः स देवानां पशुत्वाच्च निवर्तते ॥ ७३ ॥

73. An individual becomes adorable by gods and free from being under their control (unlike beasts under men), if he clearly knows the supreme Self, the shining One to be himself.

[1] Br. U., 2. 5. 19.
[2] Br. U., 2. 3. 6.
[3] Br. U., 3. 8. 11.
[4] Br. U., 1. 4. 10.

अहमेव सदात्मज्ञः शून्यस्त्वन्यैर्यथाम्बरम् ।
इत्येवं सत्यसंधत्वादसद्धाता न बध्यते ॥ ७४ ॥

74. The Truthful man[1] who has renounced everything unreal[2] does not get bound again when he knows that he is always Consciousness, the eternally existing Self devoid of everything like the ether.

कृपणास्तेऽन्यथैवातो विदुर्ब्रह्म परं हि ये ।
स्वराड्योऽनन्यदृक् स्वस्थस्तस्य देवा असन्वशे ॥ ७५ ॥

75. Those are to be pitied who know the supreme *Brahman* to be otherwise.[3] Those, on the other hand, who know It to be not different from themselves are established in the Self and are their own masters.[4] They have all the gods under their control.

हित्वा जात्यादिसंबन्धान्वाचोऽन्याः सह कर्मभिः ।
ओमित्येवं सदात्मानं सर्वं शुद्धं प्रपद्यथ ॥ ७६ ॥
सेतुं सर्वव्यवस्थानामहोरात्रादिवर्जितम् ।
तिर्यगूर्ध्वमधः सर्वं सकृज्ज्योतिरनामयम् ॥ ७७ ॥

76, 77. Give up all connection with caste etc., all actions and all talk regarding the non-Self. Always meditate on the pure Self, the all-comprehensive Principle, as *Aum*.[5] The Self which like a causeway[6]

[1] Chh. U., 6. 16. 1—3. [2] Chh. U., 6. 1. 4.
[3] I.e., to be other than the Self.
[4] Not subordinate to anyone else. See Chh. U., 7. 25. 2.
[5] The sound 'Aum' is the name and symbol of *Brahman*. See Kath. U., 1. 2. 16, 17.
[6] A causeway protects cornfields etc. by preventing water from entering into them.

protects everything established (such as, castes, orders of life etc.) and which, untouched by day and night, is in all directions, horizontal, upward and downward, and free from unhappiness, is of the nature of eternal consciousness.

धर्माधर्मविनिर्मुक्तं भूतभव्यात्कृताकृतात् ।
स्वमात्मानं परं विद्याद्विमुक्तं सर्वबन्धनैः ॥ ७८ ॥

78. One should know oneself to be the Supreme *Brahman* free from all bondage, merit and demerit, past and future, and also from cause and effect.

अकुर्वन्सर्वकृच्छुद्धस्तिष्ठन्नत्येति धावतः ।
मायया सर्वशक्तित्वादजः सन्बहुधा मतः ॥ ७९ ॥

79. The Self is regarded as the doer of everything though It is a non-doer. It is pure. It runs ahead of those that run, though It does not move at all. It appears to be many though unborn. For It possesses all powers by *Mâyâ*.

राजवत्साक्षिमात्रत्वात्सांनिध्याद्भामको यथा ।
भ्रामयञ्जगदात्माहं निष्क्रियोऽकारकोऽद्वयः ॥ ८० ॥

80. Without action, a non-agent and one without a second, I, the universal Self, make the world go round like a king who is only a witness or like the loadstone which moves iron by its proximity only.

निर्गुणं निष्क्रियं नित्यं निर्द्वन्द्वं यन्निरामयम् ।
शुद्धं बुद्धं तथा मुक्तं तद्ब्रह्मास्मीति धारयेत् ॥ ८१ ॥

81. One should have the conception that one is *Brahman* which is without qualities, without actions, Eternal, free from duality, free from unhappiness, pure, awakened and free.

बन्धं मोक्षं च सर्वं यत इदमुभयं हेयमेकं द्वयं च
ज्ञेयं ज्ञेयाभ्यतीतं परममधिगतं तत्त्वमेकं विशुद्धम् ।
विज्ञायैतद्यथावच्छ्रुतिमुनिगदितं शोकमोहावतीतः ।
सर्वज्ञः सर्वकृत्स्याद्भवभयरहितो ब्राह्मणोऽवाप्तकृत्यः ॥ ८२ ॥

82. Having gained a perfect knowledge of bondage and liberation with their causes (viz., Ignorance and Knowledge respectively), having acquired a complete understanding of causes and effects which are objects of knowledge and are (therefore) to be negated and having properly known the one supreme and pure Truth (to be the Self) which is beyond all objects of knowledge, known in the *Vedântas* and taught by the *Sruti* and the teacher, a knower of *Brahman* stands freed from the fear of being born again, becomes all and all-knowing, goes beyond grief and delusion and has the acme of his life fulfilled.

न स्वयं स्वस्य नान्यश्च नान्यस्यात्मा च हेयगः ।
उपादेयो न चाप्येवमिति सम्यङ्मतिः स्मृता ॥ ८३ ॥

83. The Self cannot be accepted or rejected by Itself or others, nor does It accept or reject anyone else. This is right Knowledge.

आत्मप्रत्यायिका ह्येषा सर्ववेदान्तगोचरा ।
ज्ञात्वैतां हि विमुच्यन्ते सर्वसंसारबन्धनैः ॥ ८४ ॥

84. For this Knowledge which is the subject of all the *Vedântas*, produces the conviction that the Self is *Brahman*. One becomes perfectly free from the bondage of this transmigratory existence when one achieves it.

रहस्यं सर्ववेदानां देवानां चापि यत्परम् ।
पवित्रं परमं ह्येतत्तदेतत्संप्रकाशितम् ॥ ८५ ॥

85. This Knowledge which is the supreme purifier and the greatest secret[1] of all the *Vedas* and gods[2] is revealed here (in this chapter).

नैतद्देयमशान्ताय रहस्यं ज्ञानमुत्तमम् ।
विरक्ताय प्रदातव्यं शिष्यायानुगताय च ॥ ८६ ॥

86. This supreme and secret Knowledge should not be imparted to one who has not controlled oneself, but should be given to a disciple who is obedient and dispassionate.

ददतश्चात्मनो ज्ञानं निष्क्रयोऽन्यो न विद्यते ।
ज्ञानमिच्छंस्तरेत्तस्माद्युक्तः शिष्यगुणैः सदा ॥ ८७ ॥

87. As there is no other equivalent which a disciple may offer to the teacher for imparting to him Self-knowledge one should always possess the qualities[3] of a disciple, achieve Knowledge and thus get across the ocean of transmigratory existence.

[1] For this Knowledge does not come without being taught by a Teacher. See Kath. U., 1. 1. 21.
[2] Not easily attainable even by gods.
[3] See verse 72, chapter 16.

ज्ञानं ज्ञेयं तथा ज्ञाता यस्मादन्यो न विद्यते ।
सर्वज्ञः सर्वशक्तिर्यस्तस्मै ज्ञानात्मने नमः ॥ ८८ ॥

88. I bow down to that All-knowing and All-powerful One who is of the nature of consciousness and besides whom there is nothing else viz., a knower, knowledge or an object of knowledge.

विद्यया तारिताः स्मो यैर्जन्ममृत्युमहोदधिम् ।
सर्वज्ञेभ्यो नमस्तेभ्यो गुरुभ्योऽज्ञानसंकुलम् ॥ ८९ ॥

89. I bow down to my most adorable Teacher who is all-knowing and has, by imparting Knowledge to me, saved me from the great ocean of births and deaths, filled with Ignorance.

तत्त्वमसिप्रकरणम् ॥ १८ ॥

CHAPTER XVIII

'THOU ART THAT'

येनात्मना विलीयन्ते उद्भवन्ति च वृत्तयः ।
नित्यावगतये तस्मै नमो धीप्रत्ययात्मने ॥ १ ॥

1. I bow down to that Eternal consciousness, the Self of the modifications of the intellect, in which [1] they merge [2] and from which they spring. [3]

श्रमथ्य वज्रोपमयुक्तिसंभृतैः श्रुतेररातीञ्शतशो वचोसिभिः ।
ररक्ष वेदार्थनिधिं विशालधीर्नमो यतीन्द्राय गुरोर्गरीयसे ॥

2. I bow down to the great mendicant, the Teacher of my Teacher who, of great intellect, routed hundreds of enemies of the *Sruti* by means of words comparable to swords made impenetrable through thunder-like reasoning and protected the treasure of the real import of the *Vedas*.

नित्यमुक्तः सदेवास्मीत्येवं चेन्न भवेन्मतिः ।
किमर्थं श्रावयत्येव मातृवच्छ्रुतिरादरात् ॥ ३ ॥

[1] Just as circles of fire (e.g., in a revolving torch) merge in and spring from fire. [2] e.g., during deep sleep. [3] e.g., during waking-

3. If the conviction, 'I am nothing but Existence and am ever free' were impossible to be attained, why should the *Sruti* teach us that so affectionately like a mother ?

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निषिध्यते ।
रज्ज्वामिवाहिधीर्युक्त्या तत्त्वमित्यादिशासनैः ॥ ४ ॥

4. Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-Self is negated from the eternally existing Self implied by the word 'I', on the evidence of the *Srutis* 'Thou art That' etc., in which the implied meanings of the words have been ascertained by reasoning (and the scripture).

शास्त्रप्रामाण्यतो ज्ञेया धर्मादेरस्तिता यथा ।
विषापोहो यथा ध्यानाद् ह्नुतिः स्यात्पाप्मनस्तथा ॥ ५ ॥

5. *Brahman* should be regarded as the Self on the evidence of the scriptures just as religious duties are known from the same source. Ignorance vanishes (immediately on the attainment of right Knowledge) like the effect of poison coming to an end when *mantras*[1] are remembered.

सद्ब्रह्माहं करोमीति प्रत्ययावात्मसाक्षिकौ ।
तयोरज्ञानजस्यैव त्यागो युक्ततरो मतः ॥ ६ ॥
सदस्मीति प्रमाणोत्था धीरन्या तन्निभोद्भवा ।
प्रत्यक्षादिनिभा वापि बाध्यते दिग्भ्रमादिवत् ॥ ७ ॥

[1] Sacred formulae addressed to individual deities like *Garuda* and others.

6, 7. It is reasonable that of the two ideas, 'I am Existence-Brahman' and 'I am an agent' both of which have the Self for their witness, the one owing its origin to Ignorance should be given up. Springing from evidences which are only apparently so viz., sense-perceptions etc., it gets negated like a mistaken notion of a direction by the other one which has its source in the right evidence of the *Vedas*.[1]

कुरु भोक्तेति यच्छास्त्रं लोकबुद्ध्यनुवादि तत् ।
सदस्मीति श्रुतेर्जाता बाध्यतेऽन्यैतयैव धीः ॥ ८ ॥

8. When they say, 'Do this' and 'You are experiencers' the scriptures restate popular conceptions. The Knowledge, 'I am Existence' arises from the *Sruti*. The other[2] (arising from injunctive scriptures) is negated by it.

सदेव त्वमसीत्युक्तं नात्मनो मुक्तता स्थिरा ।
प्रवर्तते प्रसंचक्षामतो युक्त्याऽनुचिन्तयेत् ॥ ९ ॥

9. (Objection).[3] Absolute liberation does not arise when one is told, 'Thou art That'. One should, therefore, have recourse to the repetition (of the idea, 'I am Brahman') and support it with reasoning.

सकृदुक्तं न गृह्णाति वाक्यार्थज्ञोपि यो भवेत् ।
अपेक्षतेऽत एवान्यदवोचाम द्वयं हि तत् ॥ १० ॥

[1] For they are the words of the Lord. See Br. Su., 1. 1. 3.
[2] i.e., the idea of agency and of experiencing.
[3] Objections—verses 9-18.

10. Even acquainted with the literal meaning of the sentence[1] one, once told, cannot know its true import but requies other things which, as we have said, are two.[2]

नियोगोऽप्रतिपन्नत्वात्कर्मणां स यथा भवेत् ।
अविरुद्धो भवेत्तावद्यावत्संवेद्यताऽदृढा ॥ ११ ॥

11. Just as an injunction regarding *Vedic* actions is necessary[3], so it is not incompatible in the case of one so long as one has not directly Known[4] the Self and Its Knowledge has not been firmly grasped.

चेष्टितं च तथा मिथ्या स्वच्छन्दः प्रतिपद्यते ।
प्रसंख्यानमतः कार्यं यावदात्मानुभूयते ॥ १२ ॥

12. All one's efforts (viz., self-control etc.) become useless if one can know *Brahman* without being enjoined. One should, therefore, go on with the repetition so long as the Self is not known.

सदस्मीति च विज्ञानमक्षजो बाधते ध्रुवम् ।
शब्दोत्थं दृढसंस्कारो दोषैश्चाकृष्यते बहिः ॥ १३ ॥

13. Firm impressions originating from sense-perception do surely negate the Knowledge, 'I am *Brahman*' arising from the *Sruti*.[5] Moreover an aspirant is attracted

[1] i.e., 'Thou art That'.
[2] (1) Mental repetition of the sentence and (2) looking for reasoning in support of it.
[3] Even when actions are known from *Vedic* statements an injunction regarding them is necessary so that one may get the result arising from the observance of the injunction.
[4] From the *Vedic* statement, 'Thou art That'.
[5] Br. U., 1. 4. 10.

towards external objects through impurities (such as, attachment and so on).

श्रुतानुमानजन्मानौ सामान्यविषयौ यतः ।
प्रत्ययावक्षजोऽवश्यं विशेषार्थौ निवारयेत् ॥ १४ ॥

14. Perceptional Knowledge[1] which has for its objects particular properties of things does surely contradict that[2] which arises from hearsay and inference and which is related only to generic properties of things.

वाक्यार्थप्रत्ययी कश्चिन्निर्दुःखो नोपलभ्यते ।
यदि वा दृश्यते कश्चिद्वाक्यार्थश्रुतिमात्रतः ॥ १५ ॥
निर्दुःखोऽतीतदेहेषु कृतभावोऽनुमीयते ।
चर्या नोऽशास्त्रसंवेद्या स्यादनिष्टं तथासति ॥ १६ ॥

15, 16. No one is seen freed from the distress of this transmigratory existence simply by understanding the meaning of the sentence. If, however, a rare man[3] is seen to be freed from such distress on the mere hearing of it, he must be inferred to have practised repetition in previous lives. Moreover our[4] conduct will have to be regarded as non-scriptural (if you do not admit the existence of an injunction) in this case.[5] But that is not desirable.

[1] e.g., the Knowledge that arises by actually seeing fire.
[2] e.g., the Knowledge that arises on hearing the word 'fire' or through inference on seeing smoke.
[3] e.g., Vâmadeva, who, while in his mother's womb, had Self-knowledge. See Ai. U., 2. 5.
[4] The conduct of mendicants.
[5] In the case of one who has become acquainted with the sentence, but not with the Self.

सदसीति फलं चोक्त्वा विधेयं साधनं यतः ।
न तदन्यत्प्रसंख्यानात्प्रसिद्धार्थमिहेष्यते ॥ १७ ॥

17. Just as everywhere in the *Vedas* the means to an end is enjoined after stating the result[1] to be achieved, so, here[2] the result 'Thou art That' is stated and the means can be nothing but this repitition which only[3] is regarded as being capable of revealing an eternally existing thing.[4]

तस्मादनुभवायैव प्रसंचक्षीत यत्नतः ।
त्यजन्साधनतत्साध्यविरुद्धं शमनादिमान् ॥ १८ ॥

18. Therefore, practising self-control etc. and renouncing everything[5] incompatible with this end[6] and the means[7] to it, one should carefully practise the said repetition in order directly to know the Self.

नैतदेवं रहस्यानां नेतिनेत्यवसानतः ।
क्रियासाध्यं पुरा श्राव्यं न मोक्षो नित्यसिद्धतः ॥ १९ ॥

19. (Reply). This is not so; for the *Upanishats* end[8] with 'Not this, not this' (and deal with nothing[9] else). Results to be achieved by means of actions are heard of in the previous[10] part of the *Vedas* but

[1] For example, 'desirous of attaining heaven a man should perform sacrifices'. Similarly, desirous of attaining *Brahman* one should practise the said repetition. [2] In the *Vedântas*.
[3] And not sacrifices etc. [4] *Brahman*.
[5] All actions. [6] The direct Knowledge of *Brahman*.
[7] The said repetition.
[8] i.e., with *Brahman* having duality negated from It.
[9] i.e., they do not enjoin actions. [10] In the work portion.

not liberation which has an eternal existence (and is not achievable by means of any action).

पुत्रदुःखं यथाध्यस्तं पित्राऽदुःखे स्व आत्मनि ।
अहंकर्ता तथाध्यस्तो नित्यादुःखे स्व आत्मनि ॥ २० ॥

20. Just as the distress experienced by one's son is superimposed by the father on himself who has no distress at all, so, the ego is superimposed on the Self which is eternally free from any pain whatsoever.

सोऽध्यासो नेतिनेतीति प्राप्तवत्प्रतिषिध्यते ।
भूयोऽध्यासविधिः कश्चित्कुतश्चिन्नोपपद्यते ॥ २१ ॥

21. This superimposition (of the ego on the Self) is negated on the evidence of the *Sruti*, 'Not this, not this, as if[1] it were a reality. And hence no injunctions which are all due to superimposition can by any means be reasonable (after such a negation has taken place).

आत्मनीह तथाध्यासः प्रतिषेधस्तथैव च ।
मलाध्यासनिषेधौ खे क्रियेते च यथाऽबुधैः ॥ २२ ॥

22. Just as colour is superimposed on and negated from the sky by ignorant people so, there are the superimposition (of the ego) on the Self and its negation from It.

प्राप्तश्चेत्प्रतिषिध्येत मोक्षोऽनित्यो भवेद्ध्रुवम् ।
अतोऽप्राप्तनिषेधोऽयं दिव्यग्निचयनादिवत् ॥ २३ ॥

[1] For it is only things superimposed that are negated.
[2] Such as, the repetition of the sentence.

23. This negation is not one of a reality, but is of a false superimposition only like the prohibition of the placing of fire[1] on the highest region of the sky; for liberation would have surely been transitory if things really existing were negated.

संभाव्यो गोचरे शब्दः प्रत्ययो वा न चान्यथा ।
न संभाव्यौ तदात्मत्वादहंकर्तुस्तथैव च ॥ २४ ॥

24. It is only to objects of knowledge and not to non-objects that a word[2] or an idea[2] can be applied. *Brahman* which is the Self of them and also of the ego is not within the scope of a word or an idea.

अहंकर्त्रात्मनि न्यस्तं चैतन्ये कर्तृतादि यत् ।
नेति नेतीति तत्सर्वं साहंकर्त्रा निषिध्यते ॥ २५ ॥

25. Everything such as agency etc. superimposed[3] by the ego on the Self which is Pure Consciousness is negated together with the ego on the evidence of the *Sruti*, 'Not this, not this.'

उपलब्धिः स्वयंज्योतिर्दृशिः प्रत्यक्सदक्रियः ।
साक्षात्सर्वान्तरः साक्षी चेता नित्योऽगुणोऽद्वयः ॥ २६ ॥

26. (The Self is then known to be) Intelligence, Self-effulgent, a Seer, the Innermost, Existence, free from actions, directly cognised, the Self of all, the

[1] There is the scriptural statement that fire should be placed neither in the highest nor in the middle region of the sky. The placing of fire in those two regions is an impossibility; still it is forbidden like the real placing of fire on the earth.
[2] i.e., all the evidences.
[3] Through the indiscrimination between the intellect and the Self.

Witness, One imparting consciousness to others. Eternal, devoid of qualities and without a second.

संनिधौ सर्वदा तस्य स्यात्तदाभोऽभिमानकृत् ।
आत्मात्मीयं द्वयं चातः स्यादहंममगोचरः ॥ २७ ॥

27. On account of the constant proximity of the conscious Self, the ego also appears to be conscious.[1] Hence the two things viz., oneself[2] and things related to oneself that are denoted by the words 'I' and 'mine', originate.

जातिकर्मादिमत्त्वाद्धि तस्मिञ्शब्दास्त्वहंकृति ।
न कश्चिद्वर्तते शब्दस्तदभावात्स्व आत्मनि ॥ २८ ॥

28. As the ego is possessed of species, action, etc. words are applicable to it. But no word can be used with respect to the innermost Self owing to the absence[3] of these from It.

आभासो यत्र तत्रैव शब्दाः प्रत्यग्दृशिं स्थिताः ।
लक्षयेयुर्न साक्षात्तमभिदध्युः कथंचन ॥ २९ ॥
नह्यजात्यादिमान्कश्चिदर्थः शब्दैर्निरूप्यते ॥ ३० ॥

29, 30. Words which denote the ego and the other things which reflect the innermost Self express the latter only indirectly, and by no means describe It directly. For nothing that has no species etc. can be described by means of words.

[1] e. g., Proximate to a red flower a crystal appears to be red.
[2] The experiencer, the agent.
[3] See verse 24 above.

आत्माभासो यथाहंकृदात्मशब्दैस्तथोच्यते ।
उल्मुकादौ यथाग्न्यर्थाः परार्थत्वान्न चाञ्जसा ॥ ३१ ॥

31. Just as words denoting[1] the action of fire are applied only indirectly to torches etc. (having fire in them) and not directly as they imply a thing[2] different from them ; so, words[3] implying the Self are applied to the ego having the reflection of the Self and appearing like It.

मुखादन्यो मुखाभासो यथादर्शानुकारतः ।
आभासान्मुखमप्येवमादर्शाननुवर्तनात् ॥ ३२ ॥
अहंकृत्यात्मनिर्भासो मुखाभासवदिष्यते ।
मुखवत्स्मृत आत्मान्योऽविविक्तौ तौ तथैव च ॥ ३३ ॥

32, 33. As it imitates the mirror the reflection of a face is different from the face. The face which does not depend on the mirror (for its existence) is also different[4] from its reflection. Similarly, the reflection of the Self in the ego is also *regarded* (as different from the pure Self) like that of the face which is different from the face. The pure Self is considered to be different from Its reflection like the face (which is different from its own). In fact, however, the Self and

[1] The word 'burn' for example, is used with reference to a torch when we say, 'The torch burns a thing'. [2] Fire.
[3] e. g., the word, 'I' implying Existence, Knowledge, Bliss, etc.
[4] As a matter of fact it is the real face reflected in a mirror and acquiring, as it were, the quality of being in it and possessing its properties that is called the reflection. The reflection cannot be real, because it is not *always* in the mirror ; nor can it be called absolutely unreal, because it is sometimes seen there. Therefore, the reflection is indescribable and the face is different from it.

Its reflection are free[1] from real distinction between each other like the face and its reflection.[2]

संसारी च स इत्येक आभासो यस्त्वहंकृति ।
वस्तुच्छाया स्मृतेरन्यन्माधुर्यादि च कारणम् ॥ ३४ ॥

34. (Objection). Some say that the reflection in the ego (*as distinct from the Self*) is the individual soul.[3] (But if one asks how the reflection which is not a reality can experience anything at all, the objector answers that) the reflection *is* a reality as the shadows of things are known to be realities according to the *Smriti*.[4] Not only so, there is another reason also (why a shadow should be regarded as a reality). For a man in a shadow feels refreshingly cool.[5]

ज्ञैकदेशो विकारो वा तदाभासाश्रयः परे ।
अहंकर्तैव संसारी स्वतन्त्र इति केचन ॥ ३५ ॥

35. (Other objections). Some say that the individual soul is a part of Pure Consciousness. Others hold that it is a modification of the same. Still others are of opinion that the ego together with the reflection

[1] Though there is an apparent distinction there is not a real one between the Self and Its reflection nor between the Self and the intellect. For as a matter of fact neither the reflection nor the intellect has an existence independent of the Self. The conclusion is that Pure Consciousness reflected in Ignorance and the ego etc., its modifications, is regarded as the individual experiencing transmigratory existence owing to a nondiscrimination between Itself and Its reflection. See *verse* 43 of this Chapter.

[2] Which has an existence dependent on that of the face.

[3] The experiencer of this transmigratory existence.

[4] 'One should not deliberately cross the shadows of one's teachers and other superiors.'

[5] Therefore a shadow must be a real thing having the property of coolness.

of Pure Consciousness in it is the individual soul. Others again think that it is the independent ego, (neither a part nor a modification), which is the experiencer of this mundane existence.

अहंकारादिसंतानः संसारी नान्वयी क्वचित् ।
इत्येवं सौगता आहुस्तत्र न्यायो विचार्यताम् ॥ ३६ ॥

36. The[1] Buddhists say that the individual soul is the momentary[2] consciousness, 'I.' There is no witness[3] (distinct from the series to see the beginning and the end of these momentary phenomena). Now examine which of these doctrines[4] is reasonable.

संसारिणां कथा त्वास्तां प्रकृतं त्वधुनोच्यते ।
मुखाभासो य आदर्शे धर्मो नान्यतरस्य सः ।
द्वयोरेकस्य चेद्धर्मो वियुक्तेऽन्यतरे भवेत् ॥ ३७ ॥

37. Let us now stop discussing the different doctrines about the transmigratory soul. Let us go on with the present subject.[5] The reflection of the face in the mirror is a property neither of the face nor of the mirror. For if it were the property of either of the two, it would continue even if the other were removed.

मुखेन व्यपदेशात्स मुखस्यैवेति चेन्मतम् ।
नादर्शानुविधानाच्च मुखे सत्यविभावतः ॥ ३८ ॥

[1] See verse 23, Chapter 16. [2] Produced and destroyed every moment. [3] See footnote 1, verse 14, Chapter 16. [4] Including that of the author. See footnote 2, verses 32, 33 above. [5] Viz., the reflection. Five alternatives are discussed. Verses 37, 38, 39 (first line), 39 (second line) to 42 and 43. The last one is the conclusion according to this book.

38. If it is argued that it[1] is a property of the face because it[1] is called after, it cannot be so. For it imitates[2] the mirror and is not seen even when the face is there (but the mirror is removed).

द्वयोरेवेति चेत्तन्न द्वयोरेवाप्यदर्शनात् ।
अदृश्यस्य सतो दृष्टिः स्याद्राहोश्चन्द्रसूर्ययोः ॥ ३९ ॥

39. (First line). If you say that it is the property of both, we say, 'No' because it is not seen even when both are present (but improperly placed).

(Second line). (Objection). It may be said that Râhu, a real thing, though invisible, is sometimes seen[3] in the sun and moon ; (so the reflection of the face, a reality, though invisible, is sometimes[4] seen in the mirror).

राहोः प्रागेव वस्तुत्वं सिद्धं शास्त्रप्रमाणतः ।
छायापक्षे त्ववस्तुत्वं तस्य स्यात्पूर्वयुक्तितः ॥ ४० ॥

40. (Reply). That Râhu is a real[5] thing is known from the scriptures[6] before one sees it in the sun or moon. But according to those who hold that it is the shadow of the earth it cannot be a real thing and the unreality of the reflection has been proved by arguments before.[7]

[1] That is, the reflection of the *face*.
[2] i.e., undergoes changes that the mirror is subject to.
[3] During eclipses. See foot note 1, verse 34, Ch. 17.
[4] When a mirror is properly placed.
[5] See footnote 1, verse 34, chapter 17.
[6] But there is no such evidence with regard to the existence of the reflection.
[7] Verses 37-39 above.

छायाक्रान्तेर्निषेधोऽयं नतु वस्तुत्वसाधकः ।
नह्यर्थान्तरनिष्ठं सद्वाक्यमर्थान्तरं वदेत् ॥ ४१ ॥

41. There is a prohibition[1] regarding the crossing of the shadows (of one's teachers and other superiors) ; but it does not prove the reality of a shadow as a sentence expressing one meaning cannot express another at the same time.

माधुर्यादि च यत्कार्यमुष्णद्रव्याद्यसेवनात् ।
छायाया न त्वदृष्टत्वादपामेव च दर्शनात् ॥ ४२ ॥

42. That one feels cool while sitting in a shadow[2] is not the effect of the shadow on one. It is due to one's refraining from using warm things. Coolness is found to belong to water but not to a shadow.[3]

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यामाभासासत्त्वमेव च ॥ ४३ ॥

43 The Self, Its reflection and the intellect are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures and reasoning.

न दृशेरविकारित्वादाभासस्याप्यवस्तुतः ।
नाचितित्त्वादहंकर्तुः कस्य संसारिता भवेत् ॥ ४४ ॥

44. (Objection). Who is the experiencer of trans-migratory existence as it cannot belong to the Self

[1] See footnote 2, verse 34 above.
[2] See verse 34 above.
[3] For, sitting in the shadow of a hot piece of stone, one does not feel cool at all.

which is changeless, neither to the reflection which is not real nor to the ego which is not a conscious entity ?

अविद्यामात्र एवातः संसारोऽस्त्वविवेकतः ।
कूटस्थेनात्मना नित्यमात्मवानात्मनीव सः ॥ ४५ ॥

45. (Reply). Let the transmigratory condition then be only a delusion due to the indiscrimination (between the Self and the non-Self). It always has an (apparent) existence due to the real existence of the changeless Self and, therefore, appears to be pertaining to It.

रज्जुसर्पो यथा रज्ज्वा सात्मकः प्राग्विवेकतः ।
अवस्तुसन्नपि ह्येष कूटस्थेनात्मना तथा ॥ ४६ ॥

46. Just as a rope-snake (a rope mistaken for a snake), though unreal, has an existence due to that of the rope before the discrimination between the rope and the snake takes place ; so, the transmigratory condition, though unreal, is possessed of an existence[1] due to that[2] of the changeless Self.

आत्माभासाश्रयश्चात्मा प्रत्ययैः स्वैर्विकारवान् ।
सुखी दुःखी च संसारी नित्य एवेति केचन ॥ ४७ ॥

47. Some say that the Self to which the reflection belongs, though changeful on account of the modifications of the mind pertaining to Itself such as, 'I am happy', 'I am miserable' and though an experiencer of the transmigratory condition, is eternal.

[1] Empirical or phenomenal existence. [2] Real existence.

आत्माभासापरिज्ञानाद्याथात्म्येन विमोहिताः ।
अहंकर्तारमात्मेति मन्यन्ते ते निरागमाः ॥ ४८ ॥

48. Having no knowledge of the *Vedas* and deluded on account of the lack of the real knowledge of the Self and Its reflection, they consider the ego to be the Self.

संसारो वस्तुसंस्तेषां कर्तृभोक्तृत्वलक्षणः ।
आत्माभासाश्रयाज्ज्ञानात्संसरन्त्यविवेकतः ॥ ४९ ॥

49. The transmigratory existence consisting of agency and the experiencing of pain and pleasure is, according to them, a reality. They, therefore, continue to be born again and again on account of the ignorance of the nature of the Self, its reflection and the intellect between which they cannot discriminate.

चैतन्याभासता बुद्धेरात्मनस्तत्स्वरूपता ।
स्याच्चेत्तं ज्ञानशब्दैश्च वेदः शास्तीति युज्यते ॥ ५० ॥

50. That the *Vedas* imply the Self by means of words such as, 'Knowledge' etc.[1] becomes reasonable if it is true[2] that the Self is of the nature of Pure Consciousness and the intellect reflects It.

प्रकृतिप्रत्ययार्थौ यौ भिन्नावेकाश्रयौ यथा ।
करोति गच्छतीत्यादौ दृष्टौ लोकप्रसिद्धितः ॥ ५१ ॥
नानयोर्व्याश्रयत्वं च लोके दृष्टं स्मृतौ तथा ।
जानात्यर्थेषु को हेतुर्व्याश्रयत्वे निगद्यताम् ॥ ५२ ॥

[1] Words such as, Existence, Bliss and so on.
[2] These words will then be applied directly to the intellect with the reflection of the Self in it and indirectly to the Self.

51, 52. (Objection).[1] It is well known among the people that the meaning[2] of the root and that[3] of the verbal suffix, though different from each other, in each of the words such as, 'does', 'goes', etc. are seen to belong to the same subject.[4]

They are not seen to belong to two different subjects either according to ordinary people or grammarians. Now, please tell me the reason why the meanings of the root and the suffix should belong to two different subjects in the case of the words such as, 'knows' etc.

आत्माभासस्तु तिङ्वाच्यो धात्वर्थश्च धियः क्रिया ।
उभयं चाविवेकेन जानातीत्युच्यते मृषा ॥ ५३ ॥

53. (Reply). The meaning of the suffix is the reflection of the Self in the intellect and the root denotes an action i.e., a modification of the intellect. As the intellect and the reflection are not discriminated from the Self, the word 'knows' is applied falsely to It.

न बुद्धेरवबोधोऽस्ति नात्मनो विद्यते क्रिया ।
अतो नान्यतरस्यापि जानातीति च युज्यते ॥ ५४ ॥

54. The intellect has no consciousness and the Self no action. The word 'knows' can, therefore, reasonably be applied to neither of them.

नाप्यतो भावशब्देन ज्ञप्तिरित्यपि युज्यते ।
न ह्यात्मा विक्रियामात्रो नित्य आत्मेति शासनात् ॥ ५५ ॥

[1] The discussion begun here ends in verse 69.
[2] The meaning of a root is an action. [3] The meaning of a verbal suffix is agency. [4] e. g., Devadatta.

55. The word 'knowledge', in the sense of the action of knowing, cannot similarly be applied to the Self. For the Self is not a change only (which is indicated by an action as it is taught in the *Srutis* that It is eternal.

न बुद्धेर्बुद्धिवाच्यत्वं करणं न ह्यकर्तृकम् ।
नापि ज्ञायत इत्येवं कर्मशब्दैर्निरूप्यते ॥ ५६ ॥

56. The word, 'knowledge', in the sense of the instrument of the action of knowing, is applied to the intellect and not to the Self as an instrument cannot exist without an agent.[1] Neither is the word, in the sense of that which is the object of the same action, can be applied to the Self.

न येषामेक एवात्मा निर्दुःखोऽविक्रियः सदा ।
तेषां स्याच्छब्दवाच्यत्वं ज्ञेयत्वं चात्मनः सदा ॥ ५७ ॥

57. The Self is never knowable and is not directly denoted by any word according to those who hold[2] that It is eternally changeless, free from pain and one only.

यदाहंकर्तुरात्मत्वं तदा शब्दार्थमुख्यता ।
नाशनायादिमत्त्वात्तु श्रुतौ तस्यात्मतेष्यते ॥ ५८ ॥

58. If the ego were the Self, a word might be applied to it in its primary sense.[3] But it is not the Self according to the *Sruti* as it is possessed of hunger etc.

[1] If the Self become an instrument there will be no agent left.
[2] It is the doctrine of the author.
[3] See verse 29 above.

हन्त तर्हि न मुख्यार्थो नापि गौणः कथंचन ।
जानातीत्यादिशब्दस्य गतिर्वाच्या तथापि तु ॥ ५९ ॥
शब्दानामयथार्थत्वे वेदस्याप्यप्रमाणता ।
सा च नेष्टा ततो ग्राह्या गतिरस्य प्रसिद्धितः ॥ ६० ॥
प्रसिद्धिर्मूढलोकस्य यदि ग्राह्या निरात्मता ।
लोकायतिकसिद्धान्तः सा चानिष्टा प्रसज्यते ॥ ६१ ॥
अभियुक्तप्रसिद्धिश्चेत्पूर्ववद्दुर्विवेकता ।
गतिशून्यं न वेदोऽयं प्रमाणं संवदत्युत ॥ ६२ ॥

59—62. (Objection). Well, words that have no primary meanings can have no secondary ones also. Therefore you are to explain the application of the words 'knows' etc.

The *Vedas* would lose their authority as an evidence if words were false [1], which is not desirable.[2] (Reply). Should one, therefore, have to accept the application of words according to popular usage ?

(Objection). If you accept the usage of ignorant people, you will have to arrive at the conclusion of the *Châvâkas* who hold that there is no Self (other than the body). But that is undesirable.

If, on the other hand, you accept the usage of the learned, you will arrive at the same dilemma as before.[3] The *Vedas* which are an authority do not use meaningless words.

आदर्शे मुखसामान्यं मुखस्येष्टं हि मानवैः ।
मुखस्य प्रतिबिम्बो हि मुखाकारेण दृश्यते ॥ ६३ ॥

[1] have no meanings. [2] For the Vedas are the only evidence regarding the Self.
[3] See verse 54 above.

यत्र यस्यावभासस्तु तयोरेवाविवेकतः ।
ज्ञातीति क्रियां सर्वो लोको वक्ति स्वभावतः ॥ ६४ ॥

63, 64. (Reply). As the reflection appears like the face people accept its oneness with its reflection in a mirror.

All people, therefore, naturally use the verbs 'knows' etc. owing to the indiscrimination between that[1] in which there is the reflection and that[2] which is reflected.

बुद्धेः कर्तृत्वमध्यस्य ज्ञातीति ज्ञ उच्यते ।
तथा चैतन्यमध्यस्य ज्ञत्वं बुद्धेरिहोच्यते ॥ ६५ ॥

65. The Self is said to be knowing[3] things on account of the superimposition of the agency of the intellect on it. Similarly the intellect is called a knower owing to the superimposition of Consciousness on it.

स्वरूपं चात्मनो ज्ञानं नित्यं ज्योतिःश्रुतेर्यतः ।
न बुद्धया क्रियते तस्मान्नात्मनान्येन वा सदा ॥ ६६ ॥

66. Eternal Knowledge which is the nature of the Self described by the *Srutis*[4] as the Light of Consciousness is never created by the intellect, by Itself or by anything[5] else.

देहेऽहंप्रत्ययो यद्वज्ज्ञातीति च लौकिकाः ।
वदन्ति ज्ञानकर्तृत्वं तद्बुद्धेस्तथात्मनः ॥ ६७ ॥

[1] The intellect.
[2] The Self.
[3] To be the agent of knowing.
[4] Mu. U., 2. 2. 9 and Br. U., 4. 3. 6.
[5] By the eye etc.

67. Just as people regard their bodies as themselves and say that they (bodies) know things, so, they speak of the intellect having the agency in producing knowledge, and of the Self (as being its seat).

बौद्धैस्तु प्रत्ययैरेवं क्रियमाणैश्च चिन्निभैः ।
मोहिताः क्रियते ज्ञानमित्याहुस्तार्किका जनाः ॥ ६८ ॥

68. Deluded by the modifications of the intellect which appear[1] to be conscious and are created, the argumentative philosophers say that knowledge is produced.

तस्माज्ज्ञाभासबुद्धीनामविवेकात्प्रवर्तिताः ।
जानातीत्यादि शब्दस्य प्रत्ययो या च तत्स्मृतिः ॥ ६९ ॥

69. Therefore the words 'knows' etc., the corresponding modifications of the mind and their memory are possible on account of the indiscrimination regarding the Self, the intellect and the reflection of the Self in it.

आदर्शानुविधायित्वं छायाया अस्यते मुखम् ।
बुद्धिधर्मानुकारित्वं ज्ञाभासस्य तथेष्यते ॥ ७० ॥

70. Just as the properties[2] of a mirror assumed by the reflection of the face in it are attributed to the face, so are the properties[3] of the intellect assumed by the reflection of the Self are superimposed on It.

[1] Owing to the mutual superimposition of the Self and the intellect.

[2] Dark spots etc.

[3] Agency etc.

बुद्धेस्तु प्रत्ययास्तस्मादात्माभासेन दीपिताः ।
ग्राहिका इव भासन्ते दहन्तीवोल्मुकादयः ॥ ७१ ॥

71. Just as torches and other things appear to be possessed of the power of burning (on account of there being fire in them) so, the modifications of the intellect, illumined by the reflection of the Self, appear to be endowed with the power of perception.

स्वयमेवावभास्यन्ते ग्राहकाः स्वयमेव च ।
इत्येवं ग्राहकास्तित्वं प्रतिषिद्धयन्ति सौगताः ॥ ७२ ॥

72. The Buddhist philosophers forbid the existence of a Witness by saying that the modifications of the intellect are themselves perceivers and are also perceived (by themselves).

यद्येवं नान्यदृश्यास्ते किं तद्वारणमुच्यताम् ।
भावाभावौ हि तेषां यौ नान्यग्राह्यौ सता यदि ॥ ७३ ॥
अन्वयी ग्राहकस्तेषामित्येतदपि तत्समम् ।
अचितित्वस्य तुल्यत्वादन्यस्मिन्ग्राहके सति ॥ ७४ ॥

73, 74. Say [1] how to refute (the Buddhists who hold) that the modifications of the intellect are not illumined by a witness different from them. (In refuting the Buddhists it may be said [2] that) though a persistent [3] knower must be accepted on account of reality different

[1] Addressed to the *Vedântins* who do not accept a reflection of the Self.
[2] By the said *Vedântins*.
[3] Known to be so on the evidence of recognition : the knower is the same in respect of all the modifications.

from the modifications revealing their presence and absence, it is not necessary to assume a reflection of the Self.

(Reply).[1] This persistent knower also is no better than the modifications themselves as the said knower, different from the modifications, will be equally non-Conscious.[2]

अध्यक्षस्य समीपे तु सिद्धिः स्यादिति चेन्मतम् ।
नाध्यक्षेऽनुपकारित्वादन्यत्रापि प्रसङ्गतः ॥ ७५ ॥

75. If you[3] are of opinion that the presence and absence of the modifications will be known owing to the proximity of the permanent knower, we say, "No." for the changeless knower will be of no utility in that respect. (Even admitting that it will reveal them by its proximity only), everything[4] will have mental modifications.

अर्थी दुःखी च यः श्रोता सत्वध्यक्षोऽथवेतरः ।
अध्यक्षस्य च दुःखित्वमर्थित्वं च न ते मतम् ॥ ७६ ॥
कर्ताध्यक्षः सदस्मीति नैव सद्ब्रह्महर्हति ।
सदेवासीति मिथ्योक्तिः श्रुतेरपि न युज्यते ॥ ७७ ॥
अविविच्योभयं वक्ति श्रुतिश्चेत्स्याद्ब्रह्मस्तथा ।
अस्मदस्तु विविच्यैव त्वमेवेति वदेद्यदि ।
प्रत्ययान्वयिनिष्ठत्वमुक्तदोषः प्रसज्यते ॥ ७८ ॥

[1] To the *Vedântins* who do not accept the reflection of the Self.
[2] For being a knower (an agent of knowing) it will fall into the category of the non-Self and so will be non-conscious.
[3] Those *Vedântins* who do not accept the reflection of the Self.
[4] Including non-conscious objects inasmuch as the knower is all-pervading.

76—78 (First line). Is the disciple, who is suffering from the misery due to transmigratory existence and seeking liberation, the Witness Itself or other than It? That the Witness is miserable and desirous of liberation is not your view.

If, on the other hand, he be an agent other than the Witness, he cannot accept the idea, 'I am *Brahman*, the Witness.' (In that case) also the teaching of the *Sruti*, 'Thou art That' would be false, which is not reasonable.

(78. First line). But this teaching may be accepted if the *Sruti* teaches it without discriminating the two, the Self and the ego.

(78. Last two lines). But if the *Sruti* discriminates[1] the ego from the innermost Self and then says to the ego, 'Thou art That,' the defects spoken of (in the previous verse) will creep in.

त्वमित्यध्यक्षनिष्ठश्चेदहमध्यक्षयोः कथम् ।
संबन्धो वाच्य एवात्र येन त्वमिति लक्ष्येत् ॥ ७९ ॥

79. If you[2] say that the word 'thou' finally means the witness, you must explain how there can be a relation[3] between It and the ego so that the word 'thou' may express the Witness indirectly.

द्रष्टृदृश्यत्वसंबन्धो यद्यध्यक्षेऽक्रिये कथम् ॥ ८० ॥

[1] The refutation of the *Sânkhyas* who do not accept the reflection of the Self in the intellect.
[2] The *Sânkhyas*. [3] As the reflection is not accepted the relation cannot be ascertained.

80. (Objection). Suppose the relation is one of the seer and the seen. (Reply). How can it be with regard to the Witness which is devoid of activity ?

अक्रियत्वेऽपि तादात्म्यमध्यक्षस्य भवेद्यदि ।
आत्माध्यक्षोममास्तीति संबन्धाग्रहणे न धीः ॥ ८१ ॥

81. If it be contended that there will be the identity of the ego and the Witness, though the latter is devoid of activity, (we say it cannot be so ; for) the knowledge of the said identity will not be there in the absence of the knowledge of the relation that my Self, the Witness, exists.

संबन्धग्रहणं शास्त्रादिति चेन्मन्यसे नहि ।
पूर्वोक्ताः स्युस्त्रिधा दोषा ग्रहो वा स्यान्ममेति च ॥ ८२ ॥

82. If you think that the relation will be known from the scriptures [1], it cannot be so. For (in that case) all the three [2] defects spoken of before will arise. (And if there be a knowledge of the relation at all), it will be one of 'mine' (but not of identity).

अदृशिर्दृशिरूपेण भाति बुद्धिर्यदा तदा ।
प्रत्यया अपि तस्याः स्युस्तप्तायोविस्फुलिङ्गवत् ॥ ८३ ॥

83. When it is accepted that the non-conscious intellect appears to be conscious, its modifications also appear to be so like sparks of red-hot iron.[3]

[1] Chh. U., 3. 14. 3.
[2] (1) The ego cannot know the relation as it is non-conscious, (2) the same is the case with the Witness as it is changeless and (3) the non-conscious ego cannot be taught by the *Sruti*.
[3] It is the conclusion.

आभासस्तद्भावश्च दृशेः सीम्नो न चान्यथा ।
लोकस्य युक्तितः स्यातां तद्ग्रहश्च तथासति ॥ ८४ ॥

84. The knowledge on the part of the people of the appearance and disappearance of the mental modifications is possible only on account of the Witness which is the limit[1] and in no other way. And if the reflection of the Self is accepted, the intellect may know itself to be *Brahman*.

नन्ववं दृशिसंक्रान्तिरयःपिण्डेऽग्निवद्भवेत् ।
मुखाभासवदित्येतदादर्शे तन्निराकृतम् ॥ ८५ ॥

85. (Objection). Is it not a change on the part of the Self to pervade the intellect like fire pervading a mass of iron ? (Reply). We have refuted[2] this in the example of the face and its reflection in a mirror.

कृष्णायोलोहिताभासमित्येतद्दृष्टमुच्यते ।
दृष्टदार्ष्टान्ततुल्यत्वं न तु सर्वात्मना क्वचित् ॥ ८६ ॥

86. That black iron appears to be red is only an example (to illustrate the fact that the non-conscious intellect appears to be conscious). An illustration and its subject can nowhere be absolutely similar in all respects.

तथैव चेतनाभासं चित्तं चैतन्यवद्भवेत् ।
मुखाभासो यथादर्शे आभासश्चोदितो मृषा ॥ ८७ ॥

[1] For It is left over when everything else is negated.
[2] See verses 33 and 43 above.

87. Reflecting Consciousness, therefore, the intellect appears to be conscious like a mirror reflecting a face and appearing like it. It has already[1] been said that the reflection is not real.

चित्तं चेतनमित्येतच्छास्त्रयुक्तिविवर्जितम् ।
देहस्यापि प्रसङ्गः स्याच्चक्षुरादेस्तथैव च ॥ ८८ ॥

88. It is not supported by the scriptures or reasoning that the intellect is conscious. For in that case the body, the eye, etc. also would be so.

तदप्यस्त्विति चेत्तन्न लोकायतिकसंगतेः ।
न च धीर्दृशिरस्मीति यद्याभासो न चेतसि ॥ ८९ ॥

89. (Objection). Let them be so.
(Reply). No. For (in that case) the position of the *châvâka* philosophers comes in. Moreover the knowledge, 'I am *Brahman*' also will not be possible[2] if there be no reflection of the Self in the intellect.

सदस्मीति धियोऽभावे व्यर्थं स्यात्तत्त्वमस्यपि ।
युष्मदस्मद्विभागज्ञे स्यादर्थवदिदं वचः ॥ ९० ॥

90. The teaching 'Thou art That' will surely be useless in the absence of the knowledge 'I am *Brahman*'. This teaching is of use to those only who are acquainted with the discrimination[3] between the Self and the non-Self.

[1] See verse 43 above.
[2] For the Self is changeless and the intellect is non-conscious.
[3] See the four following verses, verses 96—98 and 181—183 of this chapter.

ममेदंप्रत्ययौ ज्ञेयौ युष्मद्येव न संशयः ।
अहमित्यस्मदीष्टः स्यादयमस्मीति चोभयोः ॥ ९१ ॥

91. 'Mine' and 'it' are ideas predicated of the non-Self and the idea 'I' of the ego.[1] The ideas such as, 'I am a man' are predicated of both the Self[2] and the non-Self.

अन्योन्यापेक्षया तेषां प्रधानगुणतेष्यते ।
विशेषणविशेष्यत्वं तथा ग्राह्यं हि युक्तितः ॥ ९२ ॥

92. They[3] should be regarded as principal and subordinate with relation to one another and should be taken as the qualified or qualifying according to reason.

ममेदं द्वयमप्येतन्मध्यमस्य विशेषणम् ।
धनी गोमान्यथा तद्वद्देहोऽहंकर्तुरेव च ॥ ९३ ॥

93. Both the ideas 'mine' and 'it' are qualifications of the ego,[4] as for example, 'a man having wealth' and 'a man having a cow.' Similarly, the gross body is the qualification of the ego.[5]

बुद्ध्यारूढं सदा सर्वं साहंकर्त्रा च साक्षिणः ।
तस्मात्सर्वावभासो ज्ञः किंचिदप्यस्पृशन्सदा ॥ ९४ ॥

[1] Which appears like the Self through the reflection.
[2] The empirical Self, the ego.
[3] The ideas about the empirical Self and the non-Self.
[4] Spoken of in the middle of verse 91.
[5] The empirical Self. The ego again is the qualification of the innermost Self when one says 'I am the Witness.'

94. Everything[1] pervaded by the intellect together with the ego[2] is the qualification of the Witness. Without being connected with anything and pervading everything by means of Its reflection the Self is, therefore, always of the nature of Knowledge Itself.[3]

प्रतिलोममिदं सर्वं यथोक्तं लोकबुद्धितः ।
अविवेकधियामस्ति नास्ति सर्वं विवेकिनाम् ॥ ९५ ॥

95. All this non-Self exists only for those people who are undiscriminating, but it[4] does not exist at all for men of Knowledge.

अन्वयव्यतिरेकौ हि पदार्थस्य पदस्य च ।
स्यादेतदहमित्यत्र युक्तिरेवावधारणे ॥ ९६ ॥

96. Agreement[5] and contrariety[5] with regard to words and with regard to their meanings are the only

[1] The gross body and things connected with it.
[2] Including the whole of the subtle body.
[3] This (verses 91—94) is how the Self is discriminated from the non-Self. See verse 90 above.
[4] Everything described as qualification in the two previous verses.
[5] The Self is always the witness and never ceases to exist. It is self-existent and never a qualification. (See verse 94 above). It is, therefore, real.
The ego etc. that are witnessed by the Self and depend for their existence on It are always of the nature of qualifications. (See verse 94 above). They are, therefore, unreal.
These are what are called agreement and contrariety with regard to the meanings of the words.
The words such as, Self, Existence, Knowledge, Bliss, etc. imply Pure Consciousness. They are neither qualifications nor denote anything qualified.
The words agent, experiencer, knower, thin, fat and so on do not denote Pure Consciousness. They are applied to the Self when the body, the senses, etc. qualify It.
These are what are called agreement and contrariety with regard to words.

means by which the meaning implied by the word 'I' may be ascertained.[1]

नाद्राक्षमहमित्यस्मिन्सुषुप्तेऽन्यन्मनागपि ।
न वारयति दृष्टिं स्वां प्रत्ययं तु निषेधति ॥ ९७ ॥

97. (Waking up from deep sleep one says) 'I did not see anything at all in that state.' (From this it is clear that) one denies the existence of the *knower*, *knowing* and the *known* in deep sleep; but not that of *Knowledge* Itself.

स्वयंज्योतिर्न हि द्रष्टुरित्येवं संविदोऽस्तिताम् ।
कौटस्थ्यं च तथा तस्याः प्रत्ययस्य तु लुप्तताम् ।
स्वयमेवाब्रवीच्छास्त्रं प्रत्ययावगती पृथक् ॥ ९८ ॥

98. The scriptures themselves discriminate between Knowledge Itself on the one hand, and the knower, knowing and the known on the other, and prove that the former is changeless and really existing, and that the latter deviate from existence as they say, 'It is self-luminous[2]' and 'The Knowledge[3] of the knower does not (cease to exist).'

एवं विज्ञातवाक्यार्थे श्रुतिलोकप्रसिद्धितः ।
श्रुतिस्तत्त्वमसीत्याह श्रोतुर्मोहापनुत्तये ॥ ९९ ॥
ब्रह्मा दाशरथेर्यद्वदुक्त्यैवापानुदत्तमः ।
तस्य विष्णुत्वसंबोधे न यत्नान्तरमूचिवान् ॥ १०० ॥

[1] But not the absolute oneness of the meanings of the word, 'thou' and 'that.' See verse 99 of this chapter.
[2] Br. U., 4. 3. 9. [3] Br. U., 4, 3. 23.

99, 100. Just as *Brahmâ* removed the Ignorance[1] of the son of *Dasaratha* by means of words[2] only, but did not teach him any action in order to remove it so that he might know that he was *Vishnu*; so, the *Sruti* teaches one 'Thou art That' in order that one's Ignorance may be removed when one has learnt the meanings of the subordinate sentences[3] according to the *Srutis*[4] and popular grammar.

अहंशब्दस्य निष्ठा या ज्योतिषि प्रत्यगात्मनि ।
सैवोक्ता सदसीत्येवं फलं तत्र विमुक्तता ॥ १०१ ॥

101. It is the indirectly expressed meaning of the word 'I' viz., the innermost and self-luminous Self which is expressed in the teaching, 'Thou art That.' And the result is liberation.[5]

श्रुतमात्रेण चेन्न स्यात्कार्यं तत्र भवेद्ध्रुवम्
व्यवहारात्पुरापीष्टः सद्भावः स्वयमात्मनः ॥ १०२ ॥

102. It would surely be necessary to admit an injunction[6] if right knowledge were not produced immediately when one was taught (that one was *Brahman*). The

[1] It was assumed by him out of his own accord in order to veil his Powers for some time.
[2] The words are :—you are Vishnu and not the son of Dasaratha.
[3] E.g., Existence, Knowledge, Unlimited *Brahman*. See Tai. U., 2. 1.
[4] And thus has learnt the meaning implied by the word 'I.'
[5] When the knowledge, 'I am *Brahman*' arises on being taught 'Thou art That.'
[6] e.g., an injunction regarding the mental repetition of the idea, 'I am *Brahman*'. See verses 9—18 of this chapter to which this is a reply.

Self[1] exists in Its own nature even before[2] one is taught (the meaning of the sentence, 'Thou art That).'

अज्ञनायादिनिर्मुक्त्यै तत्काला जायते प्रमा ।
तत्त्वमस्यादिवाक्यार्थे त्रिषु कालेऽप्यसंशयः ॥ १०३ ॥

103. The listening to the teaching and the production of right knowledge are simultaneous, and the result is the cessation[3] of (the transmigratory existence consisting of) hunger etc. There can be no[4] doubt about the meaning of the sentences like 'Thou art That' in the past, present or future.

प्रतिबन्धविहीनत्वात्स्वयं चानुभवात्मनः ।
जायेतैव प्रमा तत्र स्वात्मन्येव न संशयः ॥ १०४ ॥

104. The right knowledge of the Self which is of the nature of Pure Consciousness is, no doubt, produced in one at the time of listening to the teaching as all obstacles are removed[5] (beforehand).

[1] The *Sruti* is the right evidence regarding the knowledge of the eternally existing Self. It cannot, therefore, be said that a wrong knowledge, a futile knowledge, a doubtful knowledge or no knowledge is produced from the sentence. Verses 102—104 refute these objections.

[2] So the knowledge arising from the *Sruti* is not wrong.

[3] Which is directly felt and therefore the knowledge is not futile.

[4] It is felt that one is *Brahman* in the past, present and future. The knowledge is, therefore, not doubtful.

[5] Through the method of agreement and contrariety. See verses 96 and 97 above.

The ignorance of the implied meanings of the words, 'thou' and 'that' is the only obstacle to the right knowledge of Self-*Brahman*.

It cannot, therefore, be said that no knowledge is produced.

किं सदेवाहमस्मीति किंवान्यत्प्रतिपद्यते ।
सदेव चेदहंशब्दः सता मुख्यार्थ इष्यताम् ॥ १०५ ॥
अन्यच्चेत्सदहंग्राहप्रतिपत्तिर्मृषैव सा ।
तस्मान्मुख्यग्रहे नास्ति वारणावगतेरिह ॥ १०६ ॥

105, 106. Is the knowledge, 'I am *Brahman* Itself' or 'I am something other than It,' is produced (when one is taught 'Thou art That'?) If the meaning implied by the word 'I' is something which is *Brahman* Itself, you must accept the absolute identity of the innermost Self and *Brahman*. But if the word 'I' imply something other than *Brahman* the knowledge, 'I am *Brahman*' certainly becomes false. The knowledge of their absolute identity cannot, therefore, be forbidden.

प्रत्ययी प्रत्ययश्चैव यदाभासौ तदर्थता ।
तयोरचितिमत्त्वाच्च चैतन्ये कल्प्यते फलम् ॥ १०७ ॥

107. The intellect and its modifications having the reflection of the Self in them exist [1] for It and are non-conscious.[1] Liberation, the result, is, therefore, supposed to be in the conscious Self.

कूटस्थेऽपि फलं योग्यं राजनीव जयादिकम् ।
तदनात्मत्वहेतुभ्यां क्रियायाः प्रत्ययस्य च ॥ १०८ ॥

108. As neither the intellect (with the reflection of the Self) nor its modification in the form of the ego is of the nature of the result [2] or its (material)

[1] Therefore they cannot be connected with liberation, the result of right knowledge.
[2] Liberation.

cause, the result is capable of being attributed to the Self, though immutable, like victory to a King.

आदर्शस्तु यदाभासो मुखाकारः स एव सः ।
यथैवं प्रत्ययादर्शो यदाभासस्तदा ह्यहम् ॥ १०९ ॥

109. Just as the reflection of a face which makes a mirror appear like it is the face itself,[1] so, the reflection of the Self in the mirror of the ego making it appear like the Self (is the Self).[2] So the meaning of the sentence, 'I am *Brahman*' is reasonable.

इत्येवं प्रतिपत्तिः स्यात्सदस्मीति च नान्यथा ।
तत्त्वमित्युपदेशोऽपि द्वाराभावादनर्थकः ॥ ११० ॥

110. It is only in this way[3] and in no other that one knows that one is *Brahman* (and that *Brahman* is oneself). Otherwise the teaching, 'Thou art That also becomes useless in the absence of a medium.

श्रोतुः स्यादुपदेशश्चेदर्थवत्त्वं तथा भवेत् ।
अध्यक्षस्य न चेदिष्टं श्रोतृत्वं कस्य तद्भवेत् ॥ १११ ॥

111. Teaching becomes useful if it is meant for a listener. Who will be the listener if the Witness is not ?

अध्यक्षस्य समीपे स्याद्बुद्धेरेवेति चेन्मतम् ।
न तत्कृतोपकारोऽस्ति काष्ठाद्यद्वन्न कल्प्यते ॥ ११२ ॥

[1] Not different from the face. [2] Not different from the Self.
[3] i.e., when the reflection of the Self is accepted. See verse 78 above.

112. If you are of opinion that the intellect proximate to the Witness[1] is the listener, it cannot be regarded as deriving any benefit from the Witness as from a piece of wood.

बुद्धौ चेत्तत्कृतः कश्चिन्नन्वेवं परिणामिता ।
आभासेऽपि च को दोषः सति श्रुत्याद्यनुग्रहे ॥ ११३ ॥

113. But the Witness must be admitted to be subject to change if there be any benefit rendered by It to the intellect.

What harm is there if the reflection of the Self is accepted as it is supported by the *Srutis*[2] and *Smritis*?[3]

आभासे परिणामश्चेन्न रज्ज्वादिनिभत्ववत् ।
सर्पादेश्च तथावोचमादर्शे च मुखत्ववत् ॥ ११४ ॥

114. If you say that there will be changes in the Self in case the reflection is accepted, we say, 'No.' For we have already said that the reflection of Consciousness in the intellect is an unreality like a snake appearing to be a rope and like the reflection of a face in a mirror appearing to be the face itself.

नात्माभासत्वसिद्धिश्चेदात्मनो ग्रहणात्पृथक् ।
मुखादेश्च पृथक्सिद्धिरिह त्वन्योन्यसंश्रयः ॥ ११५ ॥
अध्यक्षस्य पृथक्सिद्धावाभासस्य तदीयता ।
आभासस्य तदीयत्वे ह्यध्यक्षव्यतिरिक्तता ॥ ११६ ॥

[1] Which only exists and is actionless.
[2] Br. U., 2. 5. 19.
[3] Bh. Gîtâ, 15. 7.

115, 116. (Objection). No. There will be the fallacy of reciprocal dependence here as the knowlege of the reflection depends on that of the Self (and the knowledge of the Self depends on that of the reflection); (but it is not so in the case of the face etc. and their reflections) as the face etc. are always known independent of their reflections.

The reflection may be said to belong to the Self if the latter be known to have an independent existence. Again, the Self may have an independent existence if the reflection belongs to It.[1]

नैवं स्वप्ने पृथक्सिद्धेः प्रत्ययस्य दृशेस्तथा ।
स्थादेस्तत्र शून्यत्वात्प्रत्ययस्यात्मना ग्रहः ॥ ११७ ॥

117. (Reply). It is not[2] so. For the intellect and the Self are known to exist independent of each other in dream like the face and its reflection, as the Self then illumines the modifications of the intellect in the forms of objects such as, chariots[3] etc. though they are not present in that state.

अवगत्या हि संव्याप्तः प्रत्ययो विषयाकृतिः ।
जायते स यदाकारः स बाह्यो विषयो मतः ॥ ११८ ॥
कर्मेप्सिततमत्वात्स तद्वान्कार्ये नियुज्यते ।
आकारो यत्र चार्प्येत करणं तदिहोच्यते ॥ ११९ ॥

[1] The fallacy spoken of in verse 115 is explained here.
[2] The intellect is an object of the Self (Pure Consciousness) in dream. The Self must, therefore, be admitted to have an existence independent of that of Its reflection.
[3] See Br. U., 4. 3. 9.

118, 119. Pervaded by Consciousness, mental modifications in the forms of objects come into existence. External objects are what impart their forms to these modifications. The most desirable of all things (on the part of the agent), these external objects are called objects of his action. One having such a desire is enjoined to perform actions. The mental modifications in which the forms of external objects are present are called the instruments of his knowledge of objects.[1]

यदाभासेन संव्याप्तः संज्ञातेति निगद्यते ।
त्रयमेतद्विविच्यात्र यो जानाति स आत्मवित् ॥ १२० ॥

120. The ego which is pervaded by the reflection of Consciousness is called the knower or the agent of the action of knowing. One who knows oneself (the witness) to be distinct from all these three[2] is a (real) knower of the Self.

सम्यक्संशयमिथ्योक्ताः प्रत्यया व्यभिचारिणः ।
एकैवावगतिस्तेषु भेदस्तु प्रत्ययार्पितः ॥ १२१ ॥

121. The modifications of the intellect called 'right knowledge,' 'doubtful knowledge' and 'false knowledge' deviate from their existence. There is one and the same Consciousness[3] in all of them, but the differences are due to the modifications.

[1] In verses 118—122 the Self is shown in the waking state to be distinct from the intellect as It is shown to be so in dream in verse 117.

[2] The agent, the object and the instrument.

[3] Pure Consciousness, the Self.

आधिभेदाद्यथा भेदो मणेरवगतेस्तथा ।
अशुद्धिः परिणामश्च सर्व प्रत्ययसंश्रयात् ॥ १२२ ॥

122. Just as a jewel differs in colour owing to the proximity of (coloured) things, so, Consciousness differs (according to different modifications of the mind superimposed on It.) Impurities and changes in the Self are all due to Its connection with these modifications.

प्रथनं ग्रहणं सिद्धिः प्रत्ययानामिहान्यतः ।
आपरोक्ष्यात्तदेवोक्तमनुमानं प्रदीपवत् ॥ १२३ ॥

123. The modifications of the intellect are manifested, known and endowed with existence[1] by the Self which is immediately known and different from them. It is inferred with the help of the example of a lamp.[2]

किमन्यद्ग्राह्येत्कश्चित्प्रमाणेन तु केनचित् ।
विनैव तु प्रमाणेन निवृत्त्यान्यस्य शेषतः ॥ १२४ ॥

124. Does one make another accept the Self by means of a positive evidence or without one by merely negating the non-Self and leaving over the Self only ?[3]

शब्देनैव प्रमाणेन निवृत्तिश्चेदिहोच्यते ।
अध्यक्षस्याप्रसिद्धत्वाच्छून्यतैव प्रसज्यते ॥ १२५ ॥

[1] Kath. U. 5. 15, [2] The discussion begun here ends in verse 140.
[3] After stating that the Self is proved by positive evidence in verse 123, the author refutes the doctrine that It is proved by negative evidence only in verses 124-140.

125. The possibility of a void comes in owing to the witness being unknown[1] if the non-Self be meant to be negated by means of the evidence of words.[2]

चेतनस्त्वं कथं देह इति चेन्नाप्रसिद्धितः ।
चेतनस्यान्यतः सिद्धावेवं स्यादन्यहानतः ॥ १२६ ॥

126. (Objection). 'You are a conscious being, how[3] can you be the body ?'

(Reply). It cannot be so proved as the Self is not known (from another evidence). It might be proved by negating the non-Self if Pure Consciousness were known to exist.

अध्यक्षः स्वयमस्त्येव चेतनस्यापरोक्षतः ।
तुल्य एवं प्रबोधः स्यादन्यस्यासत्त्ववादिना ॥ १२७ ॥

127. (Objection). The Self is self-existent as Pure Consciousness is immediately known. (Reply). The knowledge of the Self according to you then becomes similar[4] to that of the void assumed by the Nihilist.

अहमज्ञासिषं चेदमिति लोकस्मृतेरिह ।
करणं कर्म कर्ता च सिद्धास्त्वेकक्षणे किल ॥ १२८ ॥

128. (Objection). That the agent, the object and instrument are known to exist simultaneously is proved by memory (e.g., when one says) 'I[5] knew it.'

[1] By any other evidence. [2] The *Srutis*.
[3] The idea is that the Self and the non-Self being contradictory to each other, the former is left over when the latter is negated.
[4] As regards the want of an evidence.
[5] The objector tries to prove the independent existence of the Self by showing that there must be a Self-evident principle through which the three things are known simultaneously. And that is the Self.

प्रामाण्येऽपि स्मृतेः शैघ्र्याद्यौगपद्यं विभाव्यते ।
क्रमेण ग्रहणं पूर्वं स्मृतेः पश्चात्तथैव च ॥ १२९ ॥

129. (Reply).[1] Though memory is a right evidence, simultaneity is a misconception due to quick perception. So they were perceived before one after another and afterwards remembered in the same way.

अज्ञासिषमिदं मां चेत्यपेक्षा जायते ध्रुवम् ।
विशेषोऽपेक्ष्यते यत्र तत्र नैवैककालता ॥ १३० ॥

130. Relative to, and characteristically different from, each other, the things denoted by the words 'it' and 'myself' in the sentence 'I knew it and myself,' cannot be the objects of simultaneous perception.

आत्मनो ग्रहणे चापि त्रयाणामिह संभवात् ।
आत्मन्यासक्तकर्तृत्वं न स्यात्करणकर्मणोः ॥ १३१ ॥

131. Three things (namely, an agent, an instrument and an object) are necessary in the perception of each[2] of the knower, knowledge and the known. (And in order to avoid a *regressus ad infinitum* it cannot be said that each of these three things will prove its own existence, because) the agency of the agent exhausted in proving its own existence will not be available to prove that of the instrument and the object at the same time.

[1] Verses 129—132.
[2] And also in the perception of each of the agent, the instrument and the object. Hence there arises a *regressus ad infinitum* with respect to each of them.

व्याप्तुमिष्टं च यत्कर्तुः क्रियया कर्म तत्स्मृतम् ।
अतो हि कर्तृतन्त्रत्वं तस्येष्टं नान्यतन्त्रता ॥ १३२ ॥

132. What is desired to be governed by the action of an agent is an object of that action. The object, therefore, depends on the agent and not on the Self which is other than it.

शब्दाद्वानुमितेर्वापि प्रमाणाद्वा ततोऽन्यतः ।
सिद्धिः सर्वपदार्थानां स्यादज्ञं प्रति नान्यथा ॥ १३३ ॥

133. It is only through evidences such as, words,[1] inference, etc.[2] and in no other way that all things become known to those who do not know them.

अध्यक्षस्यापि सिद्धिः स्यात्प्रमाणेन विनैव वा ।
विना स्वस्य प्रसिद्धिस्तु ज्ञानं प्रत्युपयुज्यते ॥ १३४ ॥

134. Is the Self also[3] substantiated by means of an evidence or not? Though the Self Itself is independent of evidence, evidence is necessary in order to know It.

तस्यैवाज्ञत्वमिष्टं चेज्ज्ञानत्वेऽन्या मतिर्भवेत ।
अन्यस्यैवाज्ञतायां च तद्विज्ञाने ध्रुवा भवेत् ॥ १३५ ॥

135. If the conscious Self[4] Itself is taken to be ignorant, an evidence is necessary in order that It may know Itself. It is surely necessary in knowing the Self if one[4] (i.e., the ego) other than It be regarded as ignorant.

[1] The *Sruti*. [2] e.g., sense-perception. [3] Like the non-Self.
[4] In both the cases, therefore, a positive evidence is necessary.

ज्ञातता स्वात्मलाभो वा सिद्धिः स्यादन्यदेव वा ।
ज्ञातत्वेऽनन्तरोक्तौ त्वं पक्षौ संस्मर्तुमर्हसि ॥ १३६ ॥
सिद्धिः स्यात्स्वात्मलाभश्चेद्यत्नस्तत्र निरर्थकः ।
सर्वलोकप्रसिद्धत्वात्स्वहेतुभ्यस्तु वस्तुनः ॥ १३७ ॥

136, 137. Does substantiation [1] mean being known, being endowed with existence or anything else [2] ? You should remember the two alternatives spoken of in the previous verse if it means 'being known'.

As it is well-known that all things come to existence from their causes, no effort (by way of the application of an evidence [3]) is necessary for substantiation.'

ज्ञानज्ञेयादिवादेऽतः सिद्धिर्ज्ञातत्वमुच्यते ।
अध्यक्ष्याध्यक्षयोः सिद्धिर्ज्ञेयत्वं नात्मलाभता ॥ १३८ ॥

138. Substantiation, therefore, means 'being known' according to the doctrine in which the knower, knowing and the known are admitted. In the case of both the witness and the witnessed it denotes 'being known' and not 'endowed with existence.'

स्पष्टत्वं कर्मकर्त्रादेः सिद्धिता यदि कल्प्यते ।
स्पष्टताऽस्पष्टते स्यातामन्यस्यैव न चात्मनः ॥ १३९ ॥

139. If it be assumed [4] that the distinctness of the agent, the object, etc. is what is substantiation (we

[1] See verse 134 above. [2] See verse 139.
[3] Even a negative evidence upheld by the objector is not necessary. So this alternative is refuted.
[4] By the *Bhâttas*.

say that) there can be distinctness[1] or indistinctness with respect to the other (i.e.. the witness) only, but not the agent.[2]

अद्रष्टुर्नैव चान्धस्य स्पष्टीभावो घटस्य तु ।
कर्त्रादेः स्पष्टतेष्टा चेद्द्रष्टृताऽध्यक्षकर्तृता ॥ १४० ॥

140. There is no distinctness of a jar to a blind man. (It is nothing more than the jar being known.[3]) If, however, they[4] want to predicate distinctness of the agent etc., they must admit that knowingness belongs to the Self.[5]

अनुभूतेः किमन्यस्मिन्स्यात्तवापेक्षया वद ।
अनुभवितरीष्टा स्यात्सोऽप्यनुभूतिरेव नः ॥ १४१ ॥

141. Please tell us[6] what benefit you derive by holding that knowledge depends on other things. If it is contended that dependence (of knowledge) on the knower is desirable (we reply that) the knower also, according to us, is nothing but Knowledge.

अभिन्नोऽपि हि बुद्धयात्मा विपर्यासितदर्शनैः ।
ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ १४२ ॥

142. The intellect itself, though indivisible, is looked upon by deluded people as consisting of the divisions of the knower, knowing and the known.

[1] When the Self is reflected in the intellect etc.
[2] Because the agent, the object, etc. are non-conscious by nature.
[3] Therefore substantiation does not mean distinctness.
[4] The *Bhâttas*. [5] Different from the agent. Here ends the discussion begun in verse 123 of this chapter.
[6] The Idealists.

भूतिर्येषां क्रिया सैव कारकं सैव चोच्यते ।
सत्त्वं नाशित्वमस्याश्चेत्सकर्तृत्वं तथेष्यताम् ॥ १४३ ॥

143. Actions, agents etc. consist, according to us, (Idealists), of knowledge only.

(Reply). You must accept an agent of this knowledge if you admit its existence and destruction (every moment).[1]

न कश्चिच्चेष्यते धर्म इति चेत्पक्षहानता ।
नन्वस्तित्वादयो धर्मा नास्तित्वादिनिवृत्तयः ।
न भूतेस्तर्हि नाशित्वं स्वालक्षण्यं मतं हि ते ॥ १४४ ॥

144. Your own conclusion is given up if you do not admit any quality[2] belonging to knowledge. (Objection). The qualities of existence etc. are nothing but the negation of their non-existence and so on. (Reply). Even then knowledge cannot be liable to destruction (every moment) as it is known by itself[3] according to you.

स्वलक्षणावधिर्नाशो नाशोऽनाशनिवृत्तिता ।
अगोरसत्त्वं गोत्वं ते न तु तद्गोत्वलक्षणम् ॥ १४५ ॥

145. Destruction has for its ultimate limit something which is self-existent.[4] (You say that) destruction[5] is

[1] See verse 23, Chap. 16.
[2] Such as, existence and destruction every moment.
[3] In being born and known by itself it requires more than one moment. It cannot, therefore, be called momentary.
[4] The appearance and disappearance of things are impossible on account of the absence of a permanent entity (according to you) which must be their ultimate limit. Existence and destruction are, therefore, not possible in your philosophy.
[5] Destruction being impossible, non-destruction also is so.

the negation of non-destruction. A cow is defined according to you as the non-existence of a non-cow. It cannot be the definition of a cow.

क्षणवाच्योऽपि योऽर्थः स्यात्सोऽप्यन्याभाव एव ते ॥१४६॥

146. Things denoted by the word 'momentary' are also, according to you, only the negation of things that are non-momentary.[1]

भेदाभावेऽप्यभावस्य भेदो नामभिरिष्यते ।
नामभेदैरनेकत्वमेकस्य स्यात्कथं तव ॥ १४७ ॥

147. (The Idealists). As there cannot be any difference in non-existence[2] differences are due to names only. (Reply). Please, tell me how there can be manyness in one indivisible non-existence due only to different names.

अपोहो यदि भिन्नानां वृत्तिस्तस्य कथं गवि ।
नाभावा भेदकाः सर्वे विशेषा वा कथंचन ॥ १४८ ॥

148. How[3] can the negation (of a non-cow) denote a cow if by the word negation the negation of different things is meant? (Again) no negation[4] distinguishes one thing from another, nor can special properties[5] do it.

[1] You have, therefore, to accept a permanent real entity.
[2] The Idealist means to say that his negation is not that of a reality.
[3] For there is no limit to the number of things denoted by the word non-cow. All of them cannot, therefore, be known. So a cow cannot be defined.
[4] e.g., the negation of a horse or that of a goat does not distinguish a cow from either of them.
[5] e.g., hornlessness etc.

नामजात्यादयो यद्वत्संविदस्तेऽविशेषतः ॥ १४९ ॥

149. Just as names, species, etc. do not qualify Knowledge according to you as it has no special properties, (so, the negation of a non-cow, hornlessness etc., do not qualify a cow).

प्रत्यक्षमनुमानं वा व्यवहारे यदीच्छसि ।
क्रियाकारकभेदैस्तदभ्युपेयं ध्रुवं भवेत् ॥ १५० ॥

150. As you have to accept sense-perception and inference in everyday life, you have to admit difference ; for they consist of actions, agents and so on.

तस्मान्नीलं तथा पीतं घटादिर्वा विशेषणम् ।
संविदस्तदुपेयं स्याद्येन चाप्यनुभूयते ॥ १५१ ॥

151. Entities qualifying knowledge such as, jars, blue, yellow, etc. and also the knower by which these are known must be accepted.[1]

रूपादीनां यथान्यः स्याद्ग्राह्यत्वाद्ग्राहकस्तथा ।
प्रत्ययस्तत्तथान्यः स्याद्वथञ्जकत्वात्प्रदीपवत् ॥ १५२ ॥

152. Just as the perceiver is different from colours etc. which are perceivable, so, the knower, the Self, is different from the modifications of the intellect which are knowable. (Again) just as a lamp which reveals

[1] Here ends the refutation of the Idealists begun in verse 141 above.
Hence in addition to knowledge the knower and the known also must be accepted. See verses 141 and 142.

things is different from them, so is the knower different from things known.

अध्यक्षस्य दृशेः कीदृक्संबन्धः संभविष्यति ।
अध्यक्षेण तु दृश्येन मुक्त्वान्यो द्रष्टृदृश्यताम् ॥ १५३ ॥
अध्यक्षेण कृता दृष्टिर्दृश्यं व्याप्नोत्यथापि वा ।
नित्याध्यक्षकृतः कश्चिदुपकारो भवेद्धियाम् ॥ १५४ ॥

153, 154. What other relation except that of the seer and the seen can there be between the Self, the Witness, and the modifications of the intellect witnessed by It ?

(Question :) Does the consciousness of the Self pervade the modifications (really [1] or apparently) ?

(Answer). If apparently, the eternal Self must be of some utility [2] to the intellect.

स चोक्तस्तन्निभत्वं प्राक्संव्याप्तिश्च घटादिषु ।
यथालोकादिसंव्याप्तिर्व्यञ्जकत्वाद्धियस्तथा ॥ १५५ ॥

155. It has been said before [3] that the benefit derived from (the proximity of) the Self by the intellect is that it appears conscious like the former. Being a revealer the intellect, like light and so on, pervades [4] objects such as jars etc.

आलोकस्थो घटो यद्वद्बुद्ध्यारूढो भवेत्तथा ।
धीव्याप्तिः स्याद्घटारोहो धियो व्याप्तौ क्रमो भवेत् ॥ १५६ ॥

[1] Real pervasion is impossible as the Self is changeless.
[2] See the following verse.
[3] Verse 87 above.
[4] The Self is thus related to external objects through Its reflection.

156. Just as a jar[1] placed in the sun may be said to be brought to light, so, an object in the intellect may be said to be brought under its cognizance. This bringing to cognizance is nothing but being pervaded by the intellect. Objects become pervaded by the intellect one after another.

पूर्वं स्यात्प्रत्ययव्याप्तिस्ततोऽनुग्रह आत्मनः ।
कृत्स्नाध्यक्षस्य नो युक्तः कालाकाशादिवत्क्रमः ॥ १५७ ॥

157. The intellect pervades an object (and assumes its form) when the object is revealed through the help (i.e., the reflection) of the Self. Like time and space the all-pervading Self[2] can have no order or succession (in pervading objects).

विषयग्रहणं यस्य कारणापेक्षया भवेत् ।
सत्येवं ग्राह्यशेषे च परिणामी स चित्तवत् ॥ १५८ ॥

158. A thing like the intellect that depends on the agent etc. in pervading its objects and does not pervade all objects at the same time, (some being always left unpervaded), is liable to transformation.

अध्यक्षोऽहमिति ज्ञानं बुद्धेरेव विनिश्चयः ।
नाध्यक्षस्याविशेषत्वान्न तस्यास्ति परो यतः ॥ १५९ ॥

159. It is to the intellect and not to the Self which is immutable that the knowledge 'I am *Brahman*'

[1] See verse 6, chap. 14.
[2] See verse 7, chap. 14.

belongs. Moreover the Self is changeless because[1] It has no other witness.

कर्त्रा चेदहमित्येवमनुभूयेत मुक्तता ।
सुखदुःखविनिर्मोको नाहंकर्तरि युज्यते ॥ १६० ॥

160. If the agent, the ego, were to feel 'I am liberated'[2] freedom from pain and pleasure would not be reasonable[3] with respect to it.

बाध्यते प्रत्ययेनेह् विवेकेनाविवेकवान् ।
देहादावभिमानोत्थो दुःखीति प्रत्ययो ध्रुवम् ।
कुण्डलीप्रत्ययो यद्वत्प्रत्यगात्माभिमानिना ॥ १६१ ॥
विपर्यासेऽसदन्तं स्यात्प्रमाणस्याप्रमाणतः ॥ १६२ ॥

161, 162. The wrong knowledge that one is happy or unhappy due to one's identification with the body etc., like the pleasure or sorrow due to the possession or loss of an ear-ring, is surely negated by the right knowledge that one is Pure Consciousness.

An evidence becoming non-evidence, everything will end in non-existence in the reverse case.[4]

दाहच्छेदविनाशेषु दुःखित्वं नान्यथात्मनः ।
नैव ह्यन्यस्य दाहादावन्यो दुःखी भवेत्क्वचित् ॥ १६३ ॥

163. One feels pain when one's body gets burnt, cut or destroyed, (because one identifies oneself with

[1] It is only changeful things that can have a witness. If a witness of the Self is assumed there will be a *regressus ad infinitum*.
[2] Liberation, the result, apparently belongs to the Self. (See verses 107, 108 and 109 above).
[3] For an agent is always connected with pain and pleasure.
[4] Were wrong knowledge to negate right knowledge.

it). Otherwise the Self (which is different from the body) is never pained. Owing to there being burns etc. in one man another is not pained.

अस्पर्शत्वाददेहत्वान्नाहं दाह्यो यतः सदा ।
तस्मान्मिथ्याभिमानोत्थं मृते पुत्रे मृतिर्यथा ॥ १६४ ॥

164. As I am not touched[1] by anything and do not possess a body I am never susceptible of being burnt. Pain arises from the wrong notion (due to a false identification with the body) like the wrong notion of one being dead at the death of one's son.

कुण्डल्यहमिति ह्येतद्बाध्येतैव विवेकिना ।
दुःखीति प्रत्ययस्तद्वत्केवलाहंधिया सह ॥ १६५ ॥

165. Just as the wrong notion 'I possess an ear-ring' is removed when the right[2] knowledge regarding it arises, so, the false consciousness 'I am unhappy' is negated by the right knowledge 'I am pure *Brahman*'.

सिद्धे दुःखित्व इष्टं स्यात्तच्छक्तिश्छन्दसात्मनः ।
मिथ्याभिमानतो दुःखी तेनार्थापादनक्षमः ॥ १६६ ॥

166. The pure Self might be freely imagined to be susceptible to pain if It were proved to possess it at all. One's identification with the body etc. is the cause of the pain felt and is responsible for the idea that the Self is susceptible to pain.

[1] Kath. U., 1. 3. 15.
[2] i.e., an ear-ring is a piece of gold having no connection with a man.

अस्पर्शोऽपि यथा स्पर्शमचलश्चलनादि च ।
अविवेकात्तथा दुःखं मानसं चात्मनीक्षते ॥ १६७ ॥

167. Just as due to indiscrimination touch and movement are felt to be in the Self which is devoid of them, so, mental pain is also felt to be in It (owing to the same reason).

विवेकात्मधिया दुःखं नुद्यते चलनादिवत् ।
अविवेकस्वभावेन मनो गच्छत्यनिच्छतः ॥ १६८ ॥
तदानुदृश्यते दुःखं नैश्चल्येनैव तस्य तत् ।
प्रत्यगात्मनि तस्मात्तद्दुःखं नैवोपपद्यते ॥ १६९ ॥

168, 169. The pain (due to the identification with the subtle body) comes to an end when one has the discriminating knowledge (that one is the Innermost Self) like the movements etc. (belonging to the gross body) which are negated (when one knows that one is different from it). Unhappiness is seen in the Self when the mind roams against one's will on account of Ignorance. But it is not seen in it when the mind is at rest. It is, therefore, not reasonable that unhappiness is in the innermost Self.

त्वंसतोस्तुल्यनीडत्वान्नीलाश्ववदिदं भवेत् ॥ १७० ॥

170. The saying, 'Thou art That' implies an indivisible reality,[1] the words 'Thou' and 'That' expressing the same reality indirectly like (the words 'blue' and 'horse' in) the sentence[2] 'it is a blue horse.'

[1] Self-*Brahman*. [2] This example is meant to imply an indivisible thing and not a qualified one.

निर्दुःखवाचिना योगात्त्वंशब्दस्य तदर्थता ।
प्रत्यगात्माभिधानेन तच्छब्दस्य युतेस्तथा ॥ १७१ ॥

171. The word 'Thou' comes to mean one free from pain on account of its being used in the same predicament with the word 'That' which means One eternally devoid of pain. Similarly, used in the same connection with the word 'Thou' meaning the Innermost Self (which is directly known), the word 'That' also comes to mean a thing directly known.

दशमस्त्वमसीत्येवं वाक्यं स्यात्प्रत्यगात्मनि ॥ १७२ ॥

172. The sentence, 'Thou art That' produces the immediate knowledge of Self-Brahman like the saying,[1] 'You are the tenth.'

स्वार्थस्य ह्यप्रहाणेन विशिष्टार्थसमर्पकौ ।
प्रत्यगात्मावगत्यन्तौ नान्योऽर्थोऽर्थाद्विरोध्यतः ॥ १७३ ॥

173. Without giving up their own meanings[2] the words, 'thou' and 'That' deliver (by implication) a special one[3] resulting in the knowledge of Self-Brahman. They do not express any other[4] meaning contrary to it.

[1] See foot-note 2, verse 3, chap. 12.

[2] Direct meanings. The direct meaning of the word 'thou' is Pure Consciousness with the intellect and the reflection of Consciousness in it. The direct meaning of the word 'That' is Pure Consciousness with Mâyâ (Primeval Ignorance) and the reflection of Consciousness in it.

[3] A Being indivisible and of the nature of Bliss only, Self-*Brahman*.

[4] i.e., One connected with or qualified by anything else. See Sankarâchârya's '*Vâkya Vritti*' verse 38.

नववुद्ध्यपहाराद्धि स्वात्मानं दशपूरणम् ।
अपश्यञ्ज्ञातुमेवेच्छेत्स्वमात्मानं जनस्तथा ॥ १७४ ॥
अविद्यावद्धचक्षुष्ट्वात्कामापहृतधीः सदा ।
विविक्तं दृशिमात्मानं नेक्षते दशमं यथा ॥ १७५ ॥

174, 175. Just as misled by the number nine the tenth boy[1] did not know himself to be so and wanted to know who the tenth was, so, one does not see one's own Self, the Witness, though detached from the non-Self, and self-evident, on account of one's eyes being covered by Ignorance and intellect captivated by desires.

दशमस्त्वमसीत्येवं तत्त्वमस्यादिवाक्यतः ।
स्वमात्मानं विजानाति कृत्स्नान्तःकरणेक्षणम् ॥ १७६ ॥

176. One knows one's own Self, the witness of the intellect[2] and all its modifications, from sentences such as, 'Thou art That' like the boy who knew himself from the sentence, 'You are the tenth.'

इदं पूर्वमिदं पश्चात्पदं वाक्यं भवेदिति ।
अन्वयव्यतिरेकाभ्यां ततो वाक्यार्थबोधनम् ॥ १७७ ॥
वाक्ये हि श्रूयमाणानां पदानामर्थसंस्मृतिः ।
नियमो नैव वेदेऽस्ति पदसांगत्यमर्थतः ॥ १७८ ॥

177, 178. The understanding of sentences is possible (on the knowledge of the implied meanings of the words) by the method of agreement and contrariety

[1] See foot-note 2, *verse* 3, chapter 12.

[2] Including the ego.

after it has been ascertained which words should be placed first[1] and which next.

For the order of words in *Vedic* sentences follows[2] the meaning of the sentences. The rule about remembering the meanings of words in accordance with their order in which sentences are construed does not hold good in the *Vedas*.

यदा नित्येषु वाक्येषु पदार्थस्तु विविच्यते ।
वाक्यार्थज्ञानसंक्रान्त्यै तदा प्रश्नो न युज्यते ॥ १७९ ॥

179. The question[3] is out of place when the meanings of words in sentences[4] having fixed meanings are made clear[5] in order that the meanings of sentences may be comprehended.

अन्वयव्यतिरेकोक्तिः पदार्थस्मरणाय तु ।
स्मृत्यभावे न वाक्यार्थो ज्ञातुं शक्यो हि केनचित् ॥ १८० ॥

180. The method of agreement[6] and contrariety is spoken of in order that one may be acquainted with the (implied) meanings of words. For no one can know the meaning of a sentence without knowing (the meanings of the words in it).

[1] In construing sentences we place the words 'I', 'thou', etc. first and 'That,' '*Brahman*', etc. next.

[2] In the *Vedic* statement, 'oblations should be offered to fire', 'barley gruel should be cooked' though offering of oblations precedes, it is done next; for the offerings must be made with the cooked gruel. Such is the case with the words 'That' and 'thou' in the sentence 'That is thou' (तत्त्वमसि).

[3] How one is *Brahman*.

[4] 'Thou art That' etc.

[5] By the method of agreement and contrariety. See verse 96 above.

[6] See verse 96 above.

तत्त्वमस्यादिवाक्येषु त्वंपदार्थाविवेकतः ।
व्यज्यते नैव वाक्यार्थो नित्यमुक्तोऽहमित्यतः ॥ १८१ ॥
अन्वयव्यतिरेकोक्तिस्तद्विवेकाय नान्यथा ।
त्वंपदार्थविवेके हि पाणावर्पितबिल्ववत् ॥ १८२ ॥
वाक्यार्थो व्यज्यते चैवं केवलोऽहंपदार्थतः ।
दुःखीत्येतदपोहेन प्रत्यगात्मविनिश्चयात् ॥ १८३ ॥

181—183. The meaning of the sentences like 'Thou art That', i.e., one is *Brahman* ever free, does not become manifest on account of the non-discrimination of the (implied) meaning of the word 'Thou.' Therefore it is for the purpose of discriminating the meaning of that word and for no other purpose that the method of agreement and contrariety has been described. For when the meaning of the word 'thou' is discriminated) one becomes prefectly sure of the nature of the Innermost Self by the negation of the ego connected with unhappiness from the meaning of the word 'I' and then the meaning[1] of the sentence viz., one indivisible Pure Consciousness becomes manifest like an *Aegle marmelos* fruit placed on one's palm.

तत्रैवं संभवत्यर्थे श्रुतहानाश्रुतार्थधीः ।
नैव कल्पयितुं युक्ता पदवाक्यार्थकोविदैः ॥ १८४ ॥

184. Those who are well-versed in the meanings of words and sentences should not, therefore, assume a meaning[2] which is not in accordance with the *Srutis*

[1] See foot-note 2, verse 173.
[2] Action (e.g., the repetition of the idea, 'I am *Brahman*') as the direct means to right knowledge causing the cessation of Ignorance.

and give up what[1] is in them. For this explanation of the sentence[2] is thus possible.

प्रत्यक्षादीनि बाधेरन्कृष्णलादिषु पाकवत् ।
अक्षजादिनिभैरेतैः कथं स्याद्वाक्यबाधनम् ॥ १८५ ॥

185. (Objection). The knowledge 'I am *Brahman*'[3] is contradicted by sense-perception[4] etc. like the cooking of gold[5] particles.

(Reply). How can that knowledge be contradicted[6] by these which are evidences only apparently ?

दुःख्यस्मीति सति ज्ञाने निर्दुःखीति न जायते ।
प्रत्यक्षादिनिभत्वेऽपि वाक्यान्न व्यभिचारतः ॥ १८६ ॥

186. (Objection). The knowledge that one is devoid of unhappiness does not arise from the sentence as long[7] as one feels that one is unhappy, though the feeling of unhappiness may be due to sense-perception etc. which are all fallacious.

(Reply). we say, 'No.' For there are exceptions.[8]

[1] Right knowledge of Self-*Brahman* arising from the sentences like 'Thou art That' and negating Ignorance.

[2] 'Thou art That.'

[3] On the part of those who hold that the idea 'I am *Brahman*' is enjoined to be repeated for self-purification.

[4] For sense-perception, according to the objector, proves agency etc. to be in the Self.

[5] Gold particles are boiled in order to sanctify them for use in certain sacrifices.

[6] Evidently they do not become soft. So the word 'cooking' implies a contradiction.

[7] One feels unhappy and so on from one's birth. The knowledge, 'I am free from unhappiness' (i.e., 'I am *Brahman*') which comes later cannot, therefore, negate the previous one.

[8] e.g., One feels that the sky is blue from one's birth, but one acquires the knowledge later that it is free from blueness when one is told so. See verse 3, chap 2, Metrical Part.

स्वप्ने दुःख्यहमध्यासं दाहच्छेदादिहेतुतः ।
तत्कालभाविभिर्वाक्यैर्न बाधः क्रियते यदि ॥ १८७ ॥
समाप्तेस्तर्हि दुःखस्य प्राक्च तद्बाध इष्यताम् ।
न हि दुःखस्य संतानो भ्रान्तेर्वा दृश्यते क्वचित् ॥ १८८ ॥

187, 188. (Reply continued.) I felt miserable on account of burns, cuts, etc. in dream and was freed[1] from pain through the teaching (imparted to me by a man of knowledge) in that state. Even if it be contended that the teaching in dream negates no pain, still pain etc. cannot be regarded as belonging to the Self. For the absence of pain is there both before[2] and after[3] it is experienced, a delusion or a pain being never unceasing.

प्रत्यगात्मन आत्मत्वं दुःख्यस्मीत्यस्य बाधया ।
दशमं नवमस्येव वेद चेदविरुद्धता ॥ १८९ ॥

189. There is no contradiction if by negating the idea that one is unhappy one knows oneself to be the Innermost Self (i.e., *Brahman*) like the boy[3] who knew himself to be the tenth and not one of the other nine.

नित्यमुक्तत्वविज्ञानं वाक्याद्भवति नान्यतः ।
वाक्यार्थस्यापि विज्ञानं पदार्थस्मृतिपूर्वकम् ॥ १९० ॥
अन्वयव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।
एवं निर्दुःखमात्मानमक्रियं प्रतिपद्यते ॥ १९१ ॥

[1] Pain etc. are, therefore, not the properties of the Self.
[2] G. K. 2. 6.
[3] See footnote 2, verse 3, chapter 12.

190, 191. It is from the sentence only and from nothing else that one knows oneself to be ever free.[1] The meaning of the sentence is known from the knowledge of the (implied) meanings of the words ; these meanings again are surely understood by the method of agreement[2] and contrariety. Thus one knows oneself to be free from pain and action.

सदेवेत्यादिवाक्येभ्यः प्रमा स्फुटतरा भवेत् ।
दशमस्त्वमसीत्यस्माद्यथैवं प्रत्यगात्मनि ॥ १९२ ॥
प्रबोधेन यथा स्वाप्नं सर्वदुःखं निवर्तते ।
प्रत्यगात्मधिया तद्वद्दुःखित्वं सर्वदात्मनः ॥ १९३ ॥

192, 193. The right knowledge of Self-*Brahman* becomes manifest from sentences such as 'Thou art That', like the knowledge acquired from the sentence 'you are the tenth.' The (false) conception of pain with regard to the Self vanishes for ever when the right knowledge of Self-*Brahman* arises like all kinds of pain experienced in dream which comes to an end as soon as one wakes up.

कृष्णलादौ प्रमाऽजन्म तदन्यार्थाऽमृदुत्वतः ।
तत्त्वमस्यादिवाक्येषु न त्वेवमविरोधतः ॥ १९४ ॥

194. The knowledge (that they have been cooked) does not arise in the case of gold[3] particles etc. as they do not become soft. They are made hot by boiling them for the purpose of producing an unseen result (in connection with sacrifices). It is not a fact

[1] i.e., *Brahman*. [2] See verse 96 above. [3] See verse 185 above.

that right knowledge does not arise from sentences like 'Thou art That.' For there is no such[1] contradiction here.

वाक्ये तत्त्वमसीत्यस्मिञ्ज्ञातार्थं तदसिद्धयम् ।
त्वमर्थे सत्यसाहाय्याद्वाक्यं नोत्पादयेत्प्रमाम् ॥ १९५ ॥

195. The meanings of the two words 'That' and 'art' in the sentence 'Thou art That' are well-known. It does not produce right knowledge for want of help when the (implied) meaning of the word 'Thou'[2] is not known.

तत्त्वमोस्तुल्यनीडार्थमसीत्येतत्पदं भवेत् ॥ १९६ ॥

196. The word 'art' is used in order to show that the two words 'Thou' and 'That' are in the same predicament.

तच्छब्दः प्रत्यगात्मार्थस्तच्छब्दार्थस्त्वमस्तथा ।
दुःखित्वाप्रत्यगात्मत्वं वारयेतामुभावपि ॥ १९७ ॥

197. Being in the same predicament with the word 'Thou', the word 'That' comes to mean the Innermost Self. (Similary, being in the same relation with the word 'That'), the word 'Thou' comes to mean the same thing as the word 'That.' (Thus in relation to each other) the two words[3] show that the Innermost Self is not unhappy and that *Brahman* is not other than the Self.

[1] As in the case of gold particles.
[2] See verse 181 of this chapter.
[3] See verse 171 of this chapter.

एवं च नेतिनेत्यर्थं गमयेतां परस्परम् ॥ १९८ ॥

198. Thus both of them in conjunction express the same meaning[1] as is implied by the sentence 'Not[2] this, not this.'

एवं तत्त्वमसीत्यस्य गम्यमाने फले कथम् ।
अप्रमाणत्वमस्योक्ता क्रियापेक्षत्वमुच्यते ॥ १९९ ॥

199. Why do you say that the sentence is not an evidence[3] (regarding the knowledge of *Brahman*) and depends on an action (in order to produce the same knowledge) as the result produced by the sentence 'Thou art That' is the right knowledge regarding Self-*Brahman* ?

तस्मादाद्यन्तमध्येषु कुर्वित्येतद्विरोध्यतः ।
न कल्पामोऽश्रुतत्वाच्च श्रुतत्यागोऽप्यनर्थकः ॥ २०० ॥

200. We do not, therefore, admit (the injunction of an action) in the beginning,[4] end[5] or middle.[6] For it[7] is contradictory and not to be met with in the *Vedas*. Not only so, we have, in that case, to give up what[7] is there in them. And that would be harmful.

[1] A Being, one and indivisible, of the nature of Bliss, Self-*Brahman*. [2] Br. U., 2. 3. 6.
[3] See verses 9, 17 and 18 above.
[4] At the time of the first teaching of the sentence 'Thou art That.' [5] At the time when direct knowledge of Self-*Brahman* has been achieved. [6] At the time of understanding the implied meanings of the words by the method of agreement and contrariety. See verse 96 of this chapter for the said method.
[7] See footnotes 1, 2 verse 184 above.

यथानुभूयते तृप्तिर्भुंजेवाक्यान्न गम्यते ।
वाक्यस्य विधृतिस्तद्वद्बोशकृत्पायसीक्रिया ॥ २०१ ॥

201. (Objection). The Bliss of liberation is not obtained by ascertaining the meaning of the sentence unlike the satisfaction which is felt by eating. Just as boiled milk-rice cannot be prepared with cowdung, so, the direct knowledge of *Brahman* cannot be produced simply by ascertaining the meaning of the sentence.

सत्यमेवमनात्मार्थवाक्यात्पारोक्ष्यबोधनम् ।
प्रत्यगात्मनि न त्वेवं संख्याप्राप्तिवदध्रुवम् ॥ २०२ ॥

202. (Reply). Indirect knowledge, it is true, is the result produced by the sentences regarding the non-Self, but it is not so in the case of those regarding the Innermost Self. It is, on the other hand, direct and certain knowledge like that in the case of the tenth [1] boy.

स्वयंवेद्यत्वपर्यायः स्वप्रमाणक इष्यताम् ।
निवृत्तावहमः सिद्धः स्वात्मनोऽनुभवश्च नः ॥ २०३ ॥

203. Therefore accept the Self as self-evident which means the same thing as self-knowable. The knowledge of the Innermost Self accroding to us thus becomes possible when the ego [2] vanishes.

बुद्धीनां विषयो दुःखं नो यस्य विषया मताः ।
कुतोऽस्य दुःखसंबन्धो दृशेः स्यात्प्रत्यगात्मनः ॥ २०४ ॥

[1] See footnote 2, *sloka* 3, chapter 12.
[2] It vanishes when one is taught 'Thou art That.'

204. Pain is a property belonging to the intellect.[1] How can it, therefore, belong to the Innermost Self which is of the nature of Pure Consciousness and not connected with pain ?

दृशिरेवानुभूयेत स्वेनैवानुभवात्मना ।
तदाभासतया जन्म धियोऽस्यानुभवः स्मृतः ॥ २०५ ॥

205. The Witness is known by Itself[2] which is of the nature of knowledge only. It is the birth of the modification of the intellect pervaded by the reflection of Consciousness that is what is known to be the knowledge[3] of the Self.

अशनायादिनिर्मुक्तः सिद्धो मोक्षस्त्वमेव सः ।
श्रोतव्यादि तवेत्येतद्विरुद्धं कथमुच्यते ॥ २०६ ॥

206. How can you speak of the hearing[4] etc. of the Self on your part which is a contradiction[5] when you are the eternally existing Liberation[6] free from hunger etc. ?

सेत्स्यतीत्येव चेत्तत्स्याच्छ्रवणादि तदा भवेत् ।
मोक्षस्यानित्यतैवं स्याद्विरोधे नान्यथा वचः ॥ २०७ ॥

207. Hearing etc. would be necessary if Liberation were to be brought about. But It would be transitory

[1] i.e., the ego. [2] It requires, in order to be known, no other knowledge. [3] i.e., 'I am *Brahman*,' [4] Br. U., 2. 4. 5.
[5] For a man cannot be the actionless *Brahman* and at the same time the agent of hearing etc. [6] i.e., *Brahman*.

in that case. The sentence, therefore, can have no other meaning[1] in the presence of inconsistency.

श्रोतृश्रोतव्ययोर्भेदो यदीष्टः स्याद्ब्रवेदिदम् ।
इष्टार्थकोप एवं स्यान्न युक्तं सर्वथा वचः ॥ २०८ ॥

208. The repetition of the idea, 'I am *Brahman*' might be possible if there were a difference between the listener and what is listened to. The desired meaning[2] would be wronged in that case. Therefore the sentence becomes unreasonable (i.e., loses authority according to that view).

सिद्धो मोक्षोऽहमित्येव ज्ञात्वात्मानं भवेद्यदि ।
चिकीर्षुर्यः स मूढात्मा शास्त्रं चोद्धाटयत्यपि ॥ २०९ ॥

209. Knowing that one is eternally existing Libration, one who desires to perform actions[3] is a man of clouded intellect and nullifies the scriptures.

नहि सिद्धस्य कर्तव्यं सकार्यस्य न सिद्धता ।
उभयालम्बनं कुर्वन्नात्मानं वञ्चयत्यपि ॥ २१० ॥

210. For knowing oneself to be *Brahman* one has no duty to perform ; nor can one be a knower of *Brahman* when one has duties to perform. One deceives oneself by having recourse to both sides.

[1] e.g., the repetition of the idea, 'I am *Brahman*'.
[2] That the individual Self is *Brahman*.
[3] e.g., the repetition of the idea, 'I am *Brahman*'. For the objector's contention see Verses 12 and 18 above.

सिद्धो मोक्षस्त्वमित्येतद्वस्तुमात्रं प्रदर्श्यते ।
श्रोतुस्तथात्वविज्ञाने प्रवृत्तिः स्यात्कथं त्विति ॥ २११ ॥

211. (Objection).[1] If a reality is only pointed to (but no injunction be given) when one is told 'Thou art eternally existing Liberation,'[2] how can one apply oneself to know that one is so (without being enjoined) ?

कर्ता दुःख्यहमस्मीति प्रत्यक्षेणानुभूयते ।
कर्ता दुःखी च माभूवमिति यत्नो भवेत्ततः ॥ २१२ ॥

212. It is known by perceptual evidence that one is an agent and miserable. And then there is an effort so that one may not remain so.

तद्विज्ञानाय युक्त्यादि कर्तव्यं श्रुतिरब्रवीत् ।
कर्तृत्वाद्यनुवादेन सिद्धत्वानुभवाय तु ॥ २१३ ॥

213. The *Sruti*,[3] therefore, restates the agency etc. on the part of the people, and enjoins duties such as reasoning[4] etc. in order that they may know that they are eternally existing *Brahman*.

निर्दुःखो निष्क्रियोऽकामः सिद्धो मोक्षोऽहमित्यपि ।
गृहीत्वैव विरुद्धार्थमादध्यात्कथमेव सः ॥ २१४ ॥

214. (Reply). How can one accept an inconsistent meaning[5] after knowing[6] that one is eternally existing

[1] Verses 211—213.
[2] *Brahman*.
[3] Which people are conscious of.
[4] Br. U., 2. 4. 5.
[5] That one is an agent.
[6] From the sentence which is the only right evidence.

Liberation which is free from unhappiness, activity and desires ?

सकामः सक्रियोऽसिद्ध इति मेऽनुभवः कथम् ।
अतो मे विपरीतस्य तद्भवान्वक्तुमर्हति ॥ २१५ ॥

215. (Objection). You should say why I, though of[1] an opposite nature, should feel that I have desires and activities and am not *Brahman*.

इहैव घटते प्रश्नो न मुक्तत्वानुभूतये ।
प्रमाणेन विरोधी यः सोऽत्रार्थः प्रश्नमर्हति ॥ २१६ ॥

216. (Reply).[2] A question on this subject is reasonable, but it is not reasonable to ask why one is free.[3] It is only a thing contrary to evidences[4] that should be questioned.

अहं निर्मुक्त इत्येव सदसीत्यन्यमानजः ।
प्रत्यक्षाभासजन्यत्वाद्दुःखित्वं प्रश्नमर्हति ॥ २१७ ॥

217. The knowledge that one is free arises from a different[5] evidence viz., the evidence, 'Thou art That.' Arising from fallacious perceptual evidence, unhappiness deserves an explanation.

पृष्टमाकाङ्क्षितं वाच्यं दुःखाभावमभीप्सितम् ॥ २१८ ॥

[1] Of the nature of *Brahman*.
[2] Verses 216—228.
[3] i.e., why one feels unhappy though one is *Brahman* according to the evidence of the sentence.
[4] e.g., the sentence, 'Thou art That.'
[5] Different from perceptual evidence and so on.

218. One should be told what one asks and wants to know; and the inquirer desires to know liberation, (the Self) which is free from unhappiness.

कथं हीदं निवर्तेत दुःखं सर्वात्मना मम ।
इति प्रश्नानुरूपं यद्वाच्यं दुःखनिवर्तकम् ॥ २१९ ॥

219. That[1] which removes unhappiness should be told (by the teacher to the disciple) according to his question, inquiring how his unhappiness might be removed altogether.

श्रुतेः स्वात्मनि नाशङ्का प्रामाण्ये सति विद्यते ।
तस्मादात्मविमुक्तत्वं प्रत्याययति तद्वचः ।
वक्तव्यः तत्तथार्थं स्याद्विरोधेऽसति केनचित् ॥ २२० ॥

220. There can be no doubt about what the *Srutis* prove[2] as they are an independent source of knowledge. The words of *Srutis*, therefore, produce the conviction that one is free. So it should be said that such is the meaning of the *Srutis* as (it has been proved that) they do not contradict any other source of knowledge.

इतोऽन्योऽनुभवः कश्चिदात्मनो नोपपद्यते ।
अविज्ञातं विजानतां विज्ञातारमिति श्रुतेः ॥ २२१ ॥

221. The Knowledge of the Self different from what has been said before is unreasonable on the authority

[1] Liberation due to Self-Knowledge.
[2] Br. Sû. 1. 1. 3.

of the *Srutis* 'It[1] is unknown to those who know (It)[2], and 'Who[3] will know the knower'?

त्वंपदार्थविवेकाय संन्यासः सर्वकर्मणाम् ।
साधनत्वं व्रजत्येव शान्तो दान्तानुशासनात् ॥ २२२ ॥

222. The renunciation of all actions in order to discriminate the (implied) meaning of the word 'thou' becomes the means (to Self-Knowledge) according to the teaching,[4] 'controlling the internal and external senses.'

त्वमर्थं प्रत्यगात्मानं पश्येदात्मानमात्मनि ।
वाक्यार्थं तत आत्मानं सर्वं पश्यति केवलम् ॥ २२३ ॥

223. One should know the Self, the innermost One, and the implied meaning of the word 'thou' in the combination[5] of the body and the senses. One then knows the pure Self to be *Brahman*, the all-comprehensive principle. And that is the meaning of the sentence, 'Thou art That.'

सर्वमात्मेति वाक्यार्थे विज्ञातेऽस्य प्रमाणतः ।
असत्त्वे ह्यन्यमानस्य विधिस्तं योजयेत्कथम् ॥ २२४ ॥

224. How can one be enjoined to perform a duty when the meaning of the sentence that one is *Brahman* is known by one according to the right source of

[1] Ke. U., 2. 3.
[2] To be an object of Knowledge.
[3] Br. U., 2. 4. 14.
[4] Br. U., 4. 4. 23.
[5] As its witness.

knowledge, viz., the *Srutis*, as no[1] other source of knowledge can then exist for one ?

तस्माद्वाक्यार्थविज्ञानान्नोर्ध्वं कर्मविधिर्भवेत् ।
नहि ब्रह्मास्मि कर्तेति विरुद्धे भवतो धियौ ॥ २२५ ॥

225. No actions can, therefore, be enjoined on one when one has known the meaning of the sentence.[2] For the two contradictory ideas, 'I am *Brahman*' and 'I am an agent' cannot exist together.

ब्रह्मास्मीति च विद्येयं नैव कर्तेति बाध्यते ।
सकामो बद्ध इत्येवं प्रमाणाभासजातया ॥ २२६ ॥
शास्त्राद्ब्रह्मास्मि नान्योऽहमिति बुद्धिर्भवेद्दृढा ।
यदाऽयुक्ता तदैवं धीर्यथा देहात्मधीरिति ॥ २२७ ॥

226, 227. That one is *Brahman* is the right knowledge. It is not negated by the false conceptions that one is an agent, has desires and is bound, arising from fallacious evidences. This (false) knowledge (i.e., I am an agent) like the identification[3] of the Self with the body, becomes unreasonable when the knowledge that one is *Brahman* and not other than It is firmly grasped according to the teaching of the scriptures.

सभयादभयं प्राप्तस्तदर्थं यतते च यः ।
स पुनः सभयं गन्तुं स्वतन्त्रश्चेन्न गच्छति ॥ २२८ ॥

228. A man who tries to be free from fear and goes to a place which is devoid of it, from one full

[1] They are then all proved to be unreal.
[2] 'Thou art That.'
[3] The idea, 'I am a man.'

of fear, does not, if independent, go to such a place again.

यथेष्टाचरणप्राप्तिः संन्यासादिविधौ कुतः ।
पदार्थाज्ञानबुद्धस्य वाक्यार्थानुभवार्थिनः ॥ २२९ ॥

229. How can there be the possibility of wrong conduct[1] on the part of one on whom renunciation etc.[2] are enjoined and who is awakened, on knowing the implied meanings of the words,[3] and is aspiring[4] after the comprehension of the meaning of the sentence[5] ?

अतः सर्वमिदं सिद्धं यत्प्रागस्माभिरीरितम् ॥ २३० ॥

230. Everything, therefore, that we said before, is substantiated.

यो हि यस्माद्विरक्तः स्यान्नासौ तस्मै प्रवर्तते ।
लोकत्रयाद्विरक्तत्वान्मुमुक्षुः किमितीहते ॥ २३१ ॥

231. One does not try to attain anything in which one has lost interest. Why will a man seeking[6] liberation make any effort at all who has lost interest in all the three worlds ?

[1] For objection see verses 12 and 16, chap. 18.
[2] Including the injunctions of hearing, reflecting and meditating on the Self.
[3] The words, 'thou' and 'that.'
[4] Therefore wrong conduct is impossible on one's part as one's mind is occupied with the attempt.
For one again who has rightly comprehended the meaning of the sentence, wrong conduct is of course absolutely impossible.
[5] 'Thou art That.'
[6] Even one seeking liberation is free from desires and efforts; how much more is one who has obtained it ?

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति ।
मिष्टान्नध्वस्ततृड् जानन्नामूढस्तं जिघत्सति ॥ २३२ ॥

232. No one likes to eat poison even if pressed by hunger. So, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweatmeats.

वेदान्तवाक्यपुष्पेभ्यो ज्ञानामृतमधूत्तमम् ।
उज्जहारालिवद्यो नस्तस्मै सद्गुरवे नमः ॥ २३३ ॥

233. I bow down to my Teacher, a knower of *Brahman*, who collected for us the nectar of knowledge from the *Vedântas* like a bee collecting the best honey from flowers.

अथात्ममनःसंवादप्रकरणम् ॥ १९ ॥

CHAPTER XIX

A CONVERSATION BETWEEN THE SELF AND THE MIND

प्रयुज्य तृष्णाज्वरनाशकारणं चिकित्सितं ज्ञानविराग-
भेषजम् । न याति कामज्वरसन्निपातजां शरीरमालां
शतयोगदुःखिताम् ॥ १ ॥

1. One becomes free from the distress caused by a series of hundreds of bodies, which has its origin in a swoon due to the fever of desires, if one places oneself under the treatment, in which medicines are Knowledge and dispassion—the causes of the destruction of the fever of desires (mentioned before).

अहं ममेति त्वमनर्थमीहसे परार्थमिच्छन्ति तवान्य
ईहितम् । न तेऽर्थबोधो न हि मेऽस्ति चार्थिता
ततश्च युक्तः शम एव ते मनः ॥ २ ॥

2. Oh my mind, you indulge in vain ideas like 'me' and 'mine.' Your efforts, according to others,[1]

[1] The Sânkhyas.

are for one[1] other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quiet.

यतो न चान्यः परमात्सनातनात्सदैव तृप्तोऽहमतो न मेऽर्थिता । सदैव तृप्तश्च न कामये हितं यतस्व चेतः प्रशमाय ते हितम् ॥ ३ ॥

3. As I am no other than the Supreme Eternal One I am always contented and have no desires. Always contented I desire no welfare for myself, but I wish your welfare. Try to make yourself quiet.

षड्ऊर्मिमालाभ्यतिवृत्त एव यः स एव चात्मा जगतश्च नः श्रुतेः । प्रमाणतश्चापि मया प्रवेद्यते मुधैव तस्माच्च मनस्तवेहितम् ॥ ४ ॥

4. One who is by nature beyond the six continual waves[2] is, according to the evidence of the *Srutis*, the Self of us all and of the universe. This is what I know from other[3] sources of knowledge also. Your efforts are, therefore, all in vain.

त्वयि प्रशान्ते नहि चास्ति भेदधीर्यतो जगन्मोहमुपैति मायया । ग्रहो हि मायाप्रभवस्य कारणं ग्रहाद्विमोके नहि सास्ति कस्यचित् ॥ ५ ॥

[1] The *Purusha*, the Self.

[2] (1) Hunger and (2) thirst, the properties of the vital force, (3) grief and (4) delusion, of the mind, (5) old age and (6) death, of the body.

[3] E.g., Bh. Gîtâ, 10. 20.

5. There is no idea of difference left which deludes all people through wrong notions when you are merged.[1] For the cause of all wrong notions is the perception of (the reality of) difference. These wrong notions vanish as soon as one is free from this perception.

न मेऽस्ति मोहस्तव चेष्टितेन हि प्रबुद्धतत्त्वस्त्वसितो ह्यविक्रियः। न पूर्वतत्त्वोत्तरभेदता हि नो वृथैव तस्माच्च मनस्तवेहितम् ॥ ६ ॥

6. I am not deluded by your efforts. For I have known the Truth and am free from all bondage and change. I have no difference in the conditions preceding the knowledge of Truth and succeeding it. Your efforts, oh mind, are, therefore, useless.

यतश्च नित्योऽहमतो न चान्यथा विकारयोगे हि भवेद्-नित्यता। सदा प्रभातोऽहमतो हि चाद्वयो विकल्पितं चाप्यसदित्यवस्थितम् ॥ ७ ॥

7. As I am eternal I am not otherwise. Transitoriness is due to the connection with changes. I am always self-effulgent and therefore without a second. It is ascertained that everything created by the mind is non-existent.

अभावरूपं त्वमसीह हे मनो निरीक्ष्यमाणे न हि युक्तितोऽस्तिता। सतो ह्यनाशादसतोऽप्यजन्मतो द्वयं च चेतस्तव नास्ततेष्यते ॥ ८ ॥

[1] In Ignorance e.g., in deep sleep.

8. Scrutinised through the reasoning that reality[1] is never destroyed and unreality never born, you have no (real) existence. You are, therefore, Oh my mind, non-existent in the Self. Having both birth and death, you are accepted as non-existent.

द्रष्टा च दृश्यं च तथा च दर्शनं भ्रमस्तु सर्वस्तव
कल्पितो हि सः। दृशेश्च भिन्नं न हि दृश्यमीक्ष्यते
स्वपन्प्रबोधेन तथा न भिद्यते ॥ ९ ॥
विकल्पना वापि तथाद्वया भवेदवस्तुयोगात्तदलात-
चक्रवत्। न शक्तिभेदोऽस्ति यतो न चात्मनां
ततोऽद्वयत्वं श्रुतितोऽवसीयते ॥ १० ॥

9, 10. As everything—the seer, seeing and the seen—is a false notion superimposed by you, and as no object of perception is known to have an existence independent of that of the Self, the Self is one only. When this is so, the Self in the state of deep sleep[2] does not differ from Itself when in waking (or dream). Unreal like the circular[3] form of a burning torch, superimposition also[4] has no existence independent of that of the non-dual Self. The oneness of the Self is ascertained from the *Srutis* as the Self has no division within Itself on account of different powers[5] and as It is not different (in different bodies).

[1] See Bh. Gîtâ, 2. 16.
[2] The non-dual Self only exists in deep sleep. See Br. U., 4. 3. 32.
[3] When it is moved round.
[4] Like the seer, seeing and the seen which are superimposed.
[5] See Br. U. 4. 3. 23—30.

मिथश्च भिन्ना यदि ते हि चेतनाः क्षयस्तु तेषां परिमाणयोगतः। ध्रुवो भवेद्भेदवतां हि दृष्टतो जगत्क्षयश्चापि समस्तमोक्षतः ॥ ११ ॥

11. If, according to you, souls were mutually different and so limited (by one another) they would meet with destruction as all such things are seen to come to an end. Again, all being liberated, the whole world would meet with extinction.

न मेऽस्ति कश्चिन्न च सोऽस्मि कस्यचिद्यतोऽद्वयोऽहं न हि चास्ति कल्पितम्। अकल्पितश्चास्मि पुरा प्रसिद्धितो विकल्पनाया द्वयमेव कल्पितम् ॥ १२ ॥

12. There is no one who belongs to me nor is there anyone to whom I belong as I am without a second. The world which is superimposed does not exist. My existence[1] being known to be anterior to superimposition, I am not superimposed. It is duality only that is so.

विकल्पना चाप्यभवे न विद्यते सदन्यदित्येवमतो न नास्तिता। यतः प्रवृत्ता तव चापि कल्पना पुरा प्रसिद्धेर्न च तद्विकल्पितम् ॥ १३ ॥

13. The unborn Self[2] can never be regarded as non-existent because there cannot be the superimposition of existence or non-existence on It. What exists

[1] The Final substratum of all superimposition.
[2] The Self, the substratum of all superimposition.

prior to you and on which you yourself are superimposed cannot Itself be superimposed.

असद्द्वयं तेऽपि हि यद्यदीक्ष्यते न दृष्टमित्येव न चैव नास्तिता । यतः प्रवृत्ता सदसद्विकल्पना विचारवद्वापि तथाद्वयं च सत् ॥ १४ ॥

14. The duality seen to be pervaded by you is unreal. That It is not seen is no reason that the Self does not exist. That from which the wrong notions of existence and non-existence proceed[1] must exist. And just as a deliberation ends in a conclusion, so, all things superimposed have a final substratum in the really existing and non-dual Self.

सदभ्युपेतं भवतोपकल्पितं विचारहेतोर्यदि तस्य नास्तिता । विचारहानाच्च तथैव संस्थितं न चेत्तदिष्टं नितरां सदिष्यते ॥ १५ ॥

15. If the duality, created by you and assumed by us to be real so that an investigation of the Truth might be possible, were non-existent,[2] Truth would remain unascertained, owing to the investigation becoming impossible. The existence[3] of a reality must be accepted as a matter of course if an unascertained nature of Truth is not desirable.

[1] i.e., are superimposed on It. See verse 16, chapter 16.

[2] A void.

[3] Non-dual existence which is common to all dual phenomena must be accepted as real. But excluding one another, phenomena themselves are not persistent in their existence and are, therefore, unreal. See Sankara's Commentary on Bh. Gîtâ, 2. 16.

असत्समं चैव सदित्यपीति चेदनर्थवत्त्वान्नरशृङ्गतुल्यतः । अनर्थवत्त्वं त्वसति ह्यकारणं न चैव तस्मान्न विपर्ययेऽन्यथा ॥ १६ ॥

16. (Objection). What is called real[1] is, as a matter of fact, unreal like a human horn as it does not serve[2] any purpose. (Reply.) That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason (on the other hand) why it should be real.

असिद्धतश्चापि विचारकारणाद्द्वयं च तस्मात्प्रसृतिं च मायया । श्रुतेः स्मृतेश्चापि तथा हि युक्तितः प्रसिद्ध्यतीत्थं न तु युज्यतेऽन्यथा ॥ १७ ॥

17. Your inference is wrong because reality serves some purpose as It is the subject-matter of deliberation, and as It is also the source of all duality proceeding from It under the influence of *Mâyâ*, according to the *Srutis*,[3] the *Smritis*[4] and reason[5]. Thus it is reasonable (that the Self, though changeless, serves some purpose). Otherwise (i.e., as a matter of reality) it is not reasonable that a thing, either permanent or momentary, serves any purpose.

विकल्पनाच्चापि विधर्मकं श्रुतेः पुरा प्रसिद्धेश्च विकल्पतोऽद्वयः । न चेति नेतीति यथा विकल्पितं निषिध्यतेऽत्राप्यवशेषसिद्धये ॥ १८ ॥

[1] In the *Vedas*. [2] In the opposite case it becomes momentary according to the objector.
[3] Sw. U., 4. 10.
[4] Bh. Gîtâ., 9. 10.
[5] Chh. U. 6. 1. 4—6.

18. According to the *Sruti*[1] It is of a nature contrary to that of superimposition. This One is without a second as It is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on It, which is negated on the evidence of the *Sruti*[2] 'Not this, not this', It is not negated and therefore It is left over.

अकल्पितेऽप्येवमजेऽद्वयेऽक्षरे विकल्पयन्तः सदसच्च
जन्मभिः । स्वचित्तमायाप्रभवं च ते भवं जरां च
मृत्युं च नियान्ति संततम् ॥ १९ ॥

19. Those who, owing to false notions in their own minds, superimpose the ideas of existence, non-existence, etc.[3] on the Self, which is not Itself superimposed and is birthless, imperishable and without a second, always meet with birth, old age and death as different kinds of beings.

भवाभवत्वं तु न चेदवस्थितिर्न चास्य चान्यस्थितिजन्म
नान्यथा । सतो ह्यसत्त्वादसतश्च सत्त्वतो न च क्रिया
कारकमित्यतोऽप्यजम् ॥ २० ॥

20. Duality can have no reality if both its birth and absence of birth are denied (owing to the possibility of contradictions). Again it cannot owe its origin[4] to another thing either real or unreal. For in that case, being the origin of duality, reality would become

[1] Sw. U., 6. 19. [2] Br. U., 2. 3. 6.
[3] Qualified, non-qualified, agent, non-agent and so on.
[4] See G. K. 4. 22 and 4. 40.

unreal[1] and unreality real.[1] Hence the nature of actions[2] and their instruments[3] also cannot be ascertained. It is for these reasons that the Self is ascertained to be unborn.

अकुर्वदिष्टं यदि वास्य कारकं न किंचिदन्यन्ननु नास्त्य-
कारकम् । सतोऽविशेषादसतश्च सच्च्युतौ तुलान्त-
योर्यद्वदनिश्चयान्न हि ॥ २१ ॥

21. If the instruments in connection with the birth of duality be considered to be devoid of any action whatever, there will be nothing which will not be an instrument. And if they are considered to have the power of action, they will not be instruments. (For they can be acting neither) in the state of reality nor of unreality, as both these states are without any particulars (and will always produce effects or never produce any). Neither[4] can they become instruments *at the time*[5] of their deviation from their original states (of reality or unreality). For in that case the distinction between the nature of the cause and that of the effect cannot be ascertained like the relation of cause and effect between the two ends (moving up and down) of the beam of a balance.

[1] For all material causes are changeable and, therefore, unreal.
[2] For a material cause cannot but have some existence; it cannot be a void. [3] Regarding the production of duality.
[4] If you argue that reality or unreality may have the power of action when they deviate from the previous states (of reality or unreality).
[5] Nor can they be instruments *after* such deviation. For deviation itself being an effect requires something to produce it, that again something else and so on. There will thus be a *regressus ad infinitum*.

न चेत्स इष्टः सदसद्विपर्ययः कथं भवः स्यात्सदुसद्व्यव-
स्थितौ । विभक्तमेतद्द्वयमप्यवस्थितं न जन्म तस्माच्च
मनो हि कस्यचित् ॥ २२ ॥

22. If the reversal of reality and unreality is not desirable how can anything owe its origin to them which are of a fixed nature ? For both of them stand without having any connection with each other. Nothing,[1] therefore, Oh my mind, is born.[2]

अथाभ्युपेत्यापि भवं तवेच्छतो ब्रवीमि नार्थस्तव चेष्टि-
तेन मे । न हानवृद्धी न यतः स्वतोऽसतो भवो-
ऽन्यतो वा यदि वास्तिता तयोः ॥ २३ ॥

23. Even by assuming the birth of things, if you like so, I say, your efforts serve me no purpose. For not existing in the Self gain or loss cannot be there either uncaused or due to any cause. Even assuming that they exist in the Self, it is a fact that your efforts are of no use[3] to me.

ध्रुवा ह्यनित्याश्च न चान्ययोगिनो मिथश्च कार्यं न च
तेषु युज्यते । अतो न कस्यापि हि किंचिदिष्यते
स्वयं च तत्त्वं न निरुक्तिगोचरम् ॥ २४ ॥

[1] G. K. 4. 4, 10, 28 and 46.

[2] In the previous verse a change of condition in reality and unreality was assumed. But as a matter of fact there is no such change.

[3] In the case of their existence your effort to produce them is futile.

24. Things either immutable or transitory cannot have any relation with other things or with themselves. Therefore it is not reasonable that they should have any effects. So nothing belongs to anything else. The Self Itself is also not (directly) within the scope of words.[1]

समं तु तस्मात्सततं विभातवद्द्वयाद्विमुक्तं सदसद्वि-
कल्पितात् । निरीक्ष्य युक्त्या श्रुतितस्तु बुद्धिमानशेष-
निर्वाणमुपैति दीपवत् ॥ २५ ॥

25. A wise man immediately meets with the complete extinction of bondage like the extinguishing of a lamp when he acquires through reasoning and the *Srutis* the knowledge of Self which is the same in all conditions, always of the nature of self-effulgent Consciousness and free from duality fancied to be existing or non-existing.

अवेद्यमेकं यदनन्यवेदिनां कुतार्किकाणां च सुवेद्य-
मन्यथा । निरीक्ष्य चेत्थं त्वगुणग्रहोऽगुणं न याति
मोहं ग्रहदोषमुक्तितः ॥ २६ ॥

26. Knowing the One bereft of the *gunas* which is unknowable[2] according to those who know It to be not different from the Self, and which is very well knowable[1] according to those fallaciously argumentative people who wrongly know It to be an object of knowledge,—a man thus freed from the *Gunas*—becomes liberated from the bondage of false notions and is never deluded again.

[1] This is stated in answer to the objection that being an object of *Vedic* evidence the Self is related with the *Vedas*.
[2] Ke. U., 2. 3.

अतोऽन्यथा न ग्रहनाश इष्यते विमोहबुद्धेर्ग्रह एव
कारणम् । ग्रहोऽप्यहेतुस्त्वनलस्त्वनिन्धनो यथा
प्रशान्तिं परमां तथा व्रजेत् ॥ २७ ॥

27. False notions cannot be negated in any way other than thus knowing the Self. It is these wrong notions that are the causes of delusion. These notions, bereft of their cause,[1] come to an absolute end, like fire bereft of fuel (when knowledge is achieved).

विमथ्य वेदोदधितः समुद्धृतं सुरैर्महाब्धेस्तु यथा महा-
त्मभिः । तथाऽमृतं ज्ञानमिदं हि यैः पुरा नमो
गुरुभ्यः परमीक्षितं च यैः ॥ २८ ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीगोविन्दभगवत्पूज्य-
शिष्यस्य श्रीशंकरभगवतः कृतिः सकलवेदोप-
निषत्सारोपदेशसाहस्री समाप्ता

28. I bow down to the teachers, the great souls, who realized the Supreme Truth and gathered from the ocean of the *Vedas* this knowledge (described in the present book) like gods who churned the great ocean in ancient time and gathered nectar.

Here ends *A Thousand Teachings*, the substance of all the *Upanishats*, written by the All-knowing Sankara, the Teacher and wandering *Paramahamsa*,[2] the disciple of Govinda worthy of adoration.

[1] Ignorance. [2] A man who has renounced worldly action and has the surest knowledge that he is not different from *Brahman* and that the universe is unreal, wandering from place to place for the spiritual benefit of people.

IBN AL 'ARABI

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THE GREAT MUSLIM MYSTIC AND THINKER

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TO THE DEAR MEMORY OF

MY BELOVED SISTER

SALMAH

My heart is capable of every form :
A cloister for the monk, a fane for idols,
A pasture for gazelles, the votary's Ka'ba,
The tables of the Torah, the Qurān.
Love is the creed I hold : wherever turn
His camels, Love is still my creed and faith.

IBN AL 'ARABI.

PREFACE

ONE Friday, in 1928, one of my Arabic masters enquired of me: "Shaik al Akbar writes that if he had not written the *Futuhāt al Makkiyya*, he would have been set on fire. How could he have been so set on fire?"

This question made me highly inquisitive about the Shaik; and I took the earliest opportunity to study him.

The following statement by Mr. E. G. Browne in his *Literary History of Persia*, p. 500, added strength to my resolve. "So far as I am aware, no adequate study of his works and doctrines has yet been made in Europe though few fields of greater promise offer themselves to the aspiring Arabist who is interested in this characteristic aspect of Eastern thought."

After making a fair study of his representative works the problem was what to do and on what topic to concentrate. A complete analysis of his works would take a long time; and as far as I know there is not even a biography of the Great Shaik in English which can be called satisfactory.

So in this small volume I have confined myself to a detailed biography of the Shaik, a short account

of his works, translation of some of his valuable sayings and of his views in brief on a few topics.

The biographical portion of this work has been directly translated from *Nafh ut Tib* of al Maqqari (which contains the best extant biography of the Shaik), *Shadhrat al Dhahab* of Abū al Falāh Abd al Hayy, (the Arabic text of which is published in the *Journal of the Royal Asiatic Society* for 1906) and the biographical note attached to the *Futuhāt al Makkiyya*. I have also consulted the book called *Wisdom of the Prophets* by Khaja Khan which contains a short note on the life of the Shaik, and used the article in the *Encyclopædia of Islam* for fixing certain dates. Besides, I have derived what help I could from Mr. Browne's *Literary History of Persia* and Mr. Clément Huart's *History of Arabic Literature*.

The sayings of the Shaik have been translated from the *Shadhrat al Dhahab* with some help from Mr. Nicholson's work. The short notes on the views of the Shaik on certain topics were gathered by me from both the *Futuhāt al Makkiyya* and the *Fuṣūṣ*. I have derived much help from Nicholson's Notes on the *Fuṣūṣ* in determining the Shaik's views on God.

His views on a few topics have been laboriously collected by me from the original works of the Shaik. My indebtedness to the European authors is only to the extent of their valuable remarks and suggestions. Besides, it must be admitted that, but

for Mr. Nicholson's endeavours, the Arabic text of *Shadhrat al Dhahab* would not have been available to me. Moreover, Nicholson's *Notes on Fuṣūṣ al Hikam*, and Khaja Khan's *Wisdom of the Prophets* have helped me a good deal in making a scientific study of the *Fuṣūṣ*.

As far as the biographical portion of this book is concerned nothing can be added to it unless some new manuscripts containing the life of the Great Shaik are discovered. As for the other portions, they are fruits gathered by hands cast at random. Some of the best fruits may have escaped.

Yet to the best of my knowledge, this will be the first concise book on Ibn al 'Arabi giving all the particulars that may be required by a casual reader interested in him.

The materials are very abstruse and unyielding, and sweeping remarks about the Great Shaik risky and hazardous. I am perfectly aware of my shortcomings and ill-providedness and send this book to the press with much diffidence and anxious prayers.

Madras
June 5, 1931

S. A. Q. HUSAIN1

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CHAPTER I

EARLY LIFE OF THE SHAIK IN SPAIN

SHAIK al Akbar Muhiyuddīn Ibn al 'Arabi alias Muhammad, son of 'Ali, son of Muhammad al 'Arabi, son of Ahmed, son of 'Abdallah, the Hatimite, was a descendant of the famous Hatim al Ta'ī, the world-renowned benefactor whose liberality and generosity are even now proverbial throughout the Islamic world and its surroundings. After the conquest of Spain by the Arabs, the ancestors of Ibn al 'Arabi came and settled in Spain. Of all the writers Ibn al Abbār is quite solitary in suggesting that Ibn al 'Arabi was a Marian and that his father was a carpenter who lived at Sevīlle till 597 A.H.

He was known in the West as Ibn al 'Arabi and in Spain as Ibn Surāqa. But in the East he was generally known as Ibn 'Arabi without the definite article "al" to differentiate between him and Abū Bakr, the Qāḍi of Sevīlle who was also called Ibn al 'Arabi.

It seems that 'Ali, the father of Ibn al 'Arabi, was childless for a long time ; and a story has it, that he

met Muhiyuddīn Abdul Qādir Jīlāni and requested him to pray to God to bestow on him a male child. Accordingly, the great saint of Jīlān, who was very near the end of his life, prayed for a son and bade 'Ali name the child Muhiyuddīn after him. It is also said that the great saint blessed the prospective child in a special way and prophesied that the child would be the master of all Divine secrets.

Be that as it may, the illustrious son of 'Ali was born at Mursya (Murcia), the beautiful city of parks and gardens, built by the Arabs in Spain, on the night preceding Monday, the 17th of Ramḍān, 560 A. H. (July 29, 1165).

Nature was highly bountiful to the new-born child and endowed him with all the good qualities of both heart and mind. His father seems to have been in affluent circumstances and gave his darling child the best education available thereabout. 'Ali, the father of the Shaik, also seems to have been a good scholar and he spared no pains to give his boy a sound education in his early days.

When the Shaik was a boy of eight *i.e.*, in 568 A.H. (A.D. 1173), his father took him to Seville for his education. In that town the boy studied the Qurān and *Al Kāfi* under Abū Bakr bin Khalaf. He studied *Hadith* (traditions) under Ibn Muallif Abū al Hasan Sharīh, son of Muhammad, son of Sharīh al Ru'aīnī; and *Fikh* (jurisprudence) under his own father. The Shaik's family belonged to the school of

Imam Malik in religion. Besides, the Shaik studied *Fikh* under Abū al Qāsim al Sharrāt of Cardova.

He also attended the classes of Abū Bakr Muhammad, son of Abū Jamrā to study *Kitāb ut Talsir*. Likewise he attended the classes of Ibn Zarqūn and Abū Muhammad Abd al Haq al Azdi of Sevīlle and a horde of others of the East and the West.

He was permitted to narrate *Hadith* by a great body of scholars among whom were al Hāfiẓ al Salafi, Ibn al Asākir, Abul Faraj and Ibn al Jawzi.

The young boy from Murcia was intelligent, brisk and quick to grasp. Even as a student, he was head and shoulders above others. Besides all the good qualities of the mind, he was highly devotional, sincere and honest. His character was spotless and reputation unstained. His avarice for knowledge knew no bounds and was always keen after the naked truth. He was hard-working, painstaking and showed leanings towards a life of hard penance, renunciation and poverty.

Even as a student, he became famous, and people came from far and near to meet him. He always spent his spare time with Sūfīs and *Ahl al Haq* (People of Reality). His mastery over the language was perfect, his vocabulary immense. He was writing very fine and eloquent poetry, and his prose writings became famous throughout the land.

Dhahbī writes of him : " His vocabulary was very vast and his sparkling intelligence, splendid memory

and dazzling mental force are resplendently displayed by his complete mastery over the details of the problems of Sūfism, his innumerable compilations of *Irfan* (gnosis), illumination, etc. When he sang, he fell into a sort of swoon and it appeared as if he was drunk."

The young boy, when grown to manhood, began to display signs of prophetic greatness, and almost all those qualities that are essential for a prophet. A clear and unsoiled heart he owned. An imagination of a supreme sort he possessed. All those psychic qualities of dreams, telepathy, psychometry, television and clairvoyance that are indispensable for prophethood began to manifest themselves in the young man so much that to his acquired knowledge the youth was adding knowledge through sources which are not available to the ordinary students. As appears from Dhahbī's account, he was having the prophetic trance also.

A very important element of prophethood is dream. Not only our young scholar had extraordinary dreams, but he was a strong believer in them, their utility and utilisation. Ibn Shawdakīn writes that he used to say: "A man must endeavour to have presence of mind in dreams so that he may be the master of his thoughts, which he has gathered as a result of reasoning, even in sleep as in waking. If a man gets this presence of mind and makes it become a part of his habit he will get its fruit in the *barzakh*

(the intermediate world) and be highly benefited by it. Every man must strive to attain this habit, for God willing, it will be of great use."

These prophetic qualities began to manifest themselves, and the promising young lad gave out that he had received the *Khirqa* or emblem of discipleship from Khiḍr (the living prophet of God).

Al Qutb al 'Unaīnī writes in his book *Mir'at al Zamān* that Ibn al 'Arabi used to say that he knew *Ism al Aẓam* (the great name of God) and that he knew Alchemy not by acquisition but through supernatural sources.

He visited Maria in 595 A. H. and it is there that he wrote his famous book *Mawāqi' al Nujūm.*

In 597, the Shaik, now about thirty-seven years old, entered Jaya (Ceuta). He met Abū 'Abdallah al 'Arabi and a host of other scholars. The Shaik writes: "When I was in Ceuta, I dreamt that I was wedded to all the stars of the sky. There was not a single star left, and I married every one of them with great spiritual pleasure. Then I married the moons. I mentioned this dream to a friend who consulted a famous scholar and interpreter. He glorified the dream and said: 'Immeasurable bounty is coming upon the dreamer. Knowledge from above will dawn on him, and the secrets and specialities of all the stars will be combined in him in such a way that he shall have no compeer among his contemporaries.' He was silent for some time and then said: 'If the dreamer is in this city, it must be that Spanish

young man who has arrived in it.'" The last sentence shows that Shaik Ibn al 'Arabi was already growing famous throughout the land as a brilliant scholar, famous writer of elegant poetry and beautiful prose, as a Sūfī of great repute and last, not least, of all as a great occultist and promising spiritualist.

The Shaik served under an old lady saint, by name Fātima bint al Waliyyah, who was ninety-five years of age but hale and hearty and who was said to have had the sight of God in everything in the world.

These are the particulars that are available about the early life of the Great Saint. By the time he left Spain, his college career was practically over, he had earned a name as a scholar of rare eminence and writer of great brilliance. His fame reached far and wide, and princes invited him to be their secretary. He acted as secretary to some prince, and then, resigning his post, took up a life of renunciation and poverty in 598 (A.D. 1202).

He left Spain in the same year for Africa, and visited some of the cities of Northern Africa till he reached Egypt. Thence he went to the Hijāz, Baghdād, Mosul, Aleppo and other places till he finally settled down at Damascus. Spain was left once for all, and the Great Shaik never returned to it.

CHAPTER II

THE WANDERINGS OF THE SHAIK

IN 598 (A.D. 1202) the Shaik left Seville for the East. Travel and adventure are the handmaids of success, and the young adventurer prospered a good deal after he left his native land. He had already visited Tunis in 590 (A.D. 1194) and this time his first landing place after leaving Spain is not exactly known. But all reports agree that he left Spain only with the intention of performing the Hajj pilgrimage.

I have already observed that the promising young scholar was evincing signs of prophetic tendencies and that he was fond of all holy practices. He was specially bent upon visiting tombs and spending days near them. It is this love of visiting the holy places and probably a sense of duty of performing the Hajj that made Ibn al 'Arabi leave for Mecca.

Though the exact town of his first visit after leaving Seville is not known, he did not go to Mecca direct. He landed in Egypt and spent a year or two in that land and its surroundings. During this stay,

his fame immensely increased and it seems that the Shaik, fresh from his studies and knowledge of realities, was a bit incautious in his pronouncements. This naturally resulted in a serious opposition on the part of the orthodox; and the Great Shaik was even arrested and released. He was forced to leave the land and his immense following in search of a safer and calmer atmosphere. The fire kindled by him in Egypt did not extinguish. The orthodox raved at his heretical utterances and could detect heresy and monistic tendencies very easily even in his later sayings, in spite of the fact that his later sayings of any significance were closely interwoven with popular beliefs and mythology of a highly imaginative character.

No pains were spared by his opponents like Ibn al Taimia, al Taftāzāni and Ibrāhim al Biqā'i in denouncing him as a heretic and a monist. The orthodox Egypt was up in arms against him. The heterodox and some of the simple-minded citizens hailed him to heavens. He was considered a *Siddiq* by his adherents to rhyme with the word *Zindiq* which was freely applied to him by his deadly opponents. We also understand that there was a very strong movement in Egypt to assassinate him.

It was during the ramblings of Ibn al 'Arabi that he met for the first time his favourite disciple Sadruddīn of Qonia. A horseman met a pedestrian coming from the opposite direction. The pedestrian accosted the horseman thus: "Whence do you

come? Whither would you go? What have you to obtain on the road." The rider immediately replied: "From knowledge to the substance, to attain both the ends." The horseman was Shaik Muhiyuddīn Ibn al 'Arabi and the pedestrian Sadruddīn who then met him for the first time. Since this first meeting, Sadruddīn became a disciple of the Great Shaik and he is considered to be the greatest in that capacity.

Shaik Shahābuddīn Suhrawardi, Najmuddīn Rāzi, Muslihuddīn Sa'di, Abūal Hasan al Maghribi al Shādhuli, Jalāluddīn Rūrnī, Shaik Umar bin al Fāriḍ and Ibn al Jawzī were some of the illustrious savants who were his contemporaries; and we know that he met Ibn al Jawzī, Suhrawardi, Ibn al Fāriḍ and others.

He got the permission of Ibn al Jawzī to succeed him in his work of reporting *Hadith*. After writing his *Futuhāt al Makkiyya*, he wrote to Ibn al Fāriḍ seeking his permission to write a commentary on his *Ta'ia*. The author replied: "Your work, *Futuhāt al Makkiyya*, is a sufficient commentary for my *Ta'ia*."

'Abdallah bin Sa'd al Yāfa'i writes in his *Irshād* that the Shaik met Shahabuddīn Suhrawardi, each looked at the other for a time and then they parted without saying anything. After this meeting, Ibn al 'Arabi was asked his opinion of Suhrawardi. He said: "From horn to heel he is saturated with the *sunna*—the path of Muhammad."

Suhrawardi, when questioned similarly, said: "Muhiyuddin is an ocean of *haqaiq* (realities)".

He paid a short visit to Baghdād in 601 A. H. and remained there for twelve days. He was fascinated by the path of the People of Reality. He was also growing famous by this time for his revelations, dreams, penance and battle with the *nafs*, and was considered to be the most prominent living saint throughout Hijāz and Syria. After this short stay of twelve days at Baghdād he went to Mecca, remained there for about seven years and came back to Baghdād in 608 A. H. (A. D. 1211/12). He remained in Baghdād for some time and travelled throughout Mesopotamia and Syria. He visited Mosul and came back to Mecca in 611 A. H. (A. D. 1214-15). By this time his fame had reached far and wide. Scholars of note and Sūfīs of great repute sought his audience and came from distant lands to have his blessings and learn from him truths of the upper world and the realities of this lower one. He became famous as a Sūfī of high order, a composer of elegant mystic verses and a writer of immense volumes on the most abstruse and difficult subjects. His fame for innovation in style, language and method of presenting the most shocking truths clad in popular beliefs and Islamic mythology spread like wild-fire; and kings and princes longed for his blessings and company.

He had an immense following of scholars, nobles and ordinary men. His vast knowledge and deep

insight into the character and nature of human souls enabled him to be able to talk to men of all shades of opinions in their own diction. He was admired everywhere for his marvellous character, peaceful intentions, broad toleration, catholic outlook on life, his immense piety, wonderful scholarship and deep insight into the realities of existence.

CHAPTER III

AT MECCA

THE Great Shaik arrived at Mecca in 601 A. H. and lived there for a long period. It was after performing the pilgrimage of the Hajj that he thought of writing a systematic treatise on matters religious. He must have been planning to write such a treatise for a long time; and Mecca, its holiness, its surroundings, the credulous nature of its people and other associations must have made him choose his particular form and style for expounding the truths that were torturing him for a long time. The Shaik had kept them secret for a sufficiently long time, and it was at Mecca that he felt the urgent need of expression. He writes that if he had not written the *Futuhāt*, he would have been set on fire. He was absolutely right in saying so. Truth cannot be hidden for a long time. Midas' wife required a hole to bawl out "Midas has ears of an ass". And the Great Shaik of Andalusia sought relief through the *Futuhāt*.

On his arrival at Mecca he began friendship with a scholarly lady and wrote poems extolling her

beauty and scholarship. When taken to task for this crime, he wrote an elaborate commentary on his poems giving the whole work a mystic turn to escape the charge that he had sung of carnal love. This is not the solitary occasion when he gave such a turning to his words. It was his custom to re-sing his verses giving a completely new meaning. Once he sang as follows :

"Yā man yarāni wa la arāhū
Kam dhā arāhū wa la yarāni."

(O Thou who seest me, while I see not Thee,
How oft I see Him, while He sees not me !)

When rebuked by his friends, he re-sang it as follows :

"Yā man yarāni mujriman
Wa la arāhū ākhidhā.
Kam dhā arāhū mun'iman
Wa la yarāni lā'idhā."

(O Thou who seest me *ever prone to sin*
Whilst Thee I see not *willing to upbraid*,
How oft I see Him *grant His grace's aid*
Whilst me He sees not *seeking grace to win*.)

He was a *Zahiri* (Conformist) in religion like Ibn Hazm and others. He professed to hold exactly the same religion as the orthodox and was a *batini* (esotericist) in his inner beliefs. His sole guide was the inner light with which he believed himself illuminated in a special way. The different religions were in his opinion equivalent.

The Great Shaik said: " It was reported to me at Mecca that a woman from Baghdād was praising me very much. I was glad and conferred on her the merits of my circumambulating during the whole of the month of Rajab. After a time a stranger came to me and said: 'While I was sleeping in my garden, I saw thousands of camels laden with musk, ambergris and pearls. I wondered at the magnitude of the wealth and enquired whose it was. I was told that the wealth belonged to Ibn al 'Arabi who had presented it to such and such a woman.' He gave the name of the woman also. I had never informed anyone of my dedication. Then I sent for the woman and demanded presents from her in return. She said: 'Once I was sitting in front of the House (the Ka'ba) and you were going round it. I liked you immensely, and the people around me praised you very much. Then I dedicated the merits of my Monday and Thursday doings to you. On both these days I fasted and gave alms.' (The Shaik writes) I knew that what I gave her was but a fraction of what she had given unto me, for she preceded me in her generosity."

Ibn al 'Arabi, as already pointed out, was or pretended to be a believer in dreams. In his works there is a collection of dreams in which he saw Muhammad and held converse with him and reports of dreams in which others saw Muhammad.

In speaking of the dreams of Ibn al 'Arabi, it would be absolutely unfair to paint him as a dreamer. He

speaks of visions, sights and the world of *mithāl* or ideas. His visions have an inner significance and certain bare truths and ideas are expressed in that peculiar form. The reader should bear in mind that the visions of Ibn al 'Arabi are not dreams but a perception into the inner realities of things as perceived by him. His belief in dreams proper was confined to their efficacy in helping individuals, by constant practice, and applications, to attain clairvoyance. Unless the above fact is borne in mind a reader is likely to mistake the Great Shaik, a pillar of rationalism and free-thought, to be a credulous dreamer and dupe of visions and illusions.

The Shaik writes in the introduction to the *Futuhāt* : " As I was writing this introduction, I saw through illumination Muhammad in the world of Real Ideas near the Great Presence. When I saw him there as the chief, he welcomed me and said : 'Here is a quality common to both of us !' Then a pulpit was ordered for in that awe-ful place. On the top of the pulpit was written : 'This is the sacred place of Muhammad, he who mounted it inherited the custody of truths and realities and became the guardian of the Church (Shari'at).' At that place I was given all wisdom and endowed with concise speaking. I thanked God and mounted the pulpit till I reached the place of Muhammad. Several pieces of white cloth were placed on the place touched by Muhammad's feet, so that my feet might not touch that sacred place." Then the Shaik

gives a long conversation between him and the Holy Prophet.

Once, while circumambulating the Ka'ba, he met a celestial spirit in the form of a youth engaged in the same holy rite, who showed him the living esoteric temple which is concealed under the lifeless exterior, just as the eternal substance of Divine ideas is hidden by the veils of popular religion. These veils the lofty mind must penetrate to reach the splendour within and partake of the Divine character and behold what no mortal eye can endure to look upon.

Ibn al 'Arabi swooned at once. When he recovered, he was directed to contemplate the visionary form and to write down the mysteries that it might unveil to his gaze. Then the youth entered the Ka'ba with Ibn al 'Arabi and resuming his spiritual aspect appeared to him on a three-legged steed. The youth then breathed into the breast of Ibn al 'Arabi the knowledge of all things and once more bade him describe the heavenly form in which all mysteries are enshrined.

Such is the reputed origin of the "Meccan Revelations" of which the greater portion was written in that town itself. The author claims that every word of them was dictated to him by super-natural means. It may be highly astonishing to a student of Ibn al 'Arabi that a profound scholar and rationalist like him should claim knowledge through supernatural means, knowledge of all things, etc.

In this connection the following saying of the Great Shaik should be borne in mind: "It is not improper on the part of a teacher to tell his pupils that he knows everything and that the knowledge that he can impart cannot be had anywhere else. For this inspires confidence in the teacher and helps the student to acquire knowledge quickly."

Although Ibn al 'Arabi performed the pilgrimage of Hajj, in a marvellous passage he has given quite an independent interpretation of the whole ceremony. He says: "Hajj is incumbent on those that consider it to be so. Iḥram keeps you off sins temporarily, cultivate the habit of regarding yourself as if you are in Iḥram throughout your life. Abstinence is the real significance of fasting and prayers. I am mad after the anklets and rings of my beloved. So I go round the Ka'ba in circles. When I throw stones, I strike at my inner Satan who allures and coys me. When I offer sacrifice at Mina, I slaughter my evil thoughts." Even this passage ends with a description of the honeyed cheeks of his beloved, the fragrance emanating from her person, etc.

In interpreting Ibn al 'Arabi's love-poem the following saying of his in *Fusūs al Hikam* must be borne in mind. "God is never seen immaterially, and the vision of him in woman is the most perfect of all" (page 245).

One of the most elegant poems of Ibn al 'Arabi has been beautifully rendered into English by E. G. Browne. The original poem occurs in *Nafh ut*

Tib, the best biography of Ibn al 'Arabi available at present. The following is the English translation:

"My soul is much concerned with Her,
Although Her face I cannot see;
Could I behold Her face indeed,
Slain by Her blackened brows I'd be;
And when my sight upon Her fell,
I fell a captive to my Sight,
And passed the night bewitched by Her,
And still did rave when dawn grew bright.
Alas! for my resolves so high!
Did high resolve avail, I say,
The beauty of that Charmer shy,
Would not have made me thus to stray.
In beauty as a tender fawn,
Whose pasture the Wild Assessken;
Whose coy regard and half-turned head
Make captives of the souls of Men!
Her breath so sweet as it would seem
As fragrant musk does yield delight.
She's radiant as the midday Sun:
She's as the Moon's Effulgence bright.
If She appear, Her doth reveal
The splendour of the Morning fair;
If She Her tresses loose, the Moon
Is hidden by Her night-black hair.
Take Thou my heart, but leave, I pray,
O Moon, athwart the darkest Night,
Mine Eyes, that I may gaze on Thee.
For all my joy is in my sight!"

CHAPTER IV

AT DAMASCUS

THE Shaik left Mecca at the end of the year 611 A. H. (A. D. 1214-15) and reached Aleppo in the following year. The Christian Governor of Asia Minor received him with great honour and gave him a large house to live in. While he was thus living in Asia Minor, he visited all important cities of the land and enrolled disciples and admirers everywhere. His fame and talents were at their zenith and princes vied with one another in honouring him.

The Shaik himself was quite indifferent to wealth and gave out whatever he got in the way of the Lord. He was not against wealth. He called it one of the means of endearing one's self to God. But personally he preferred to give his all in charity.

One day, when the Shaik was living in the big house presented by the Governor of Asia Minor, a beggar approached him and asked him if he could give anything in the way of God. The Shaik said that he had nothing to give except the house in which he was living and offered the house to the

beggar. The beggar accepted the offer and the Shaik vacated the house immediately.

By such acts of extreme generosity and supreme liberality which he had inherited from his famous ancestor, Hatim al Ta'i, the Shaik endeared himself to the high and the low, and even his deadliest enemies were not bold enough to violate his personal dignity and lay hands on his holy person. His extreme piety, asceticism, immense knowledge and awe-inspiring personality kept his enemies at arm's length, and all venerated him and hailed him as a living saint of God.

The Great Shaik wandered from city to city in search of a suitable place for settling down once for all, and he decided to live at Damascus. The Chief Qāḍi of that city, Shamsuddīn Ahmed al Khuwāī, served him like a slave. His works were freely transcribed and circulated. There was no strong opposition in the city. Even if there were any opponents, they were absolutely powerless. The Chief Qāḍi of the Malikites gave him his daughter in marriage.

After settling at Damascus, the Shaik had an easy time. He was much revered and amply paid. The Governor of Hemṣ sent him 100 *dirhams* a day and Ibn al Azki 30 *dirhams*. He took whatever was necessary for his expenses and bestowed all the rest on the poor and the needy.

He confined himself to teaching and writing his voluminous works. He was a great writer and it is

said that during the time he was writing the *Futuhāt*, he used to write at the rate of three Karārīs (about three quires) a day.

The Shaik developed marvellous psychic powers and was a great spiritualist. Fantastic powers of dragging in the souls of prophets, attending the Presence of God, even summoning Him to be present and making all of them materialise are attributed to him by his favourite disciple Sadrud-din of Qonia.

A man in Damascus imprecated Ibn al 'Arabi ten times a day as a duty. He died and the Shaik attended his funeral. Returning home, Ibn al 'Arabi sat down facing the Ka'ba. Breakfast was served to him but he did not heed it. He continued like this till after supper-time. Then suddenly he turned round happily and demanded his supper which he ate very heartily. He was asked about it, and he said: "I declared to God that I would neither eat nor drink till the man who was imprecating me was pardoned. I recited *La ilaha illa Allah* seventy thousand times till God pardoned him."

A son was born to the Shaik at Malta in the month of Ramḍān, 618 A. H. The son studied *Hadith* and was teaching others. He was a good poet and left a Dīwān behind him which is very popular.

The Great Saint passed away at the zenith of his glory, much loved and honoured throughout the Islamic world. He lived for seventy-eight

years, seven months and nine days according to the lunar computation and died on the night preceding Friday, the 28th of Rabi'ul Ākhir, 638 A.H. (A.D. 1240) and was buried below Mount Qāsiyūn now called Ṣālaḥ which is considered to be a part of paradise. Yāfa'i narrates that the Shaik was teaching his works to one of his pupils when he breathed his last.

Thus died the greatest of the Sūfīs, seer of the realities of existence, poet of rare talent, scholar of high merit, prophet of his age and master of men's hearts and brains. He well merited the title of Shaik al Akbar, the Greatest Shaik, and was also called Hujatullahil Ẓahira (the outward Proof of God) and A'yatullahil bahira (the Astounding Miracle of God).

His son died in Damascus in 659 A. H., the year when Hulāku entered Baghdād and killed the Khalif Musta'sim. He was buried near his great father in Mount Qāsiyūn.

CHAPTER V

HIS WORKS

THE Shaik was a great writer and wrote a very large number of volumes. He himself drew up an inventory in A.D. 1234, about five years before his death, enumerating 289 of his writings. Jāmi in his *Nafhatul Uns* credits to him five hundred books. It certainly cannot be. When the Shaik wrote the inventory he was about 73 years of age and at that advanced age he could not have written many books within a short period of about five years. He wrote a commentary of the first half of the Quran for general readers in fifteen volumes. His work reached the verse *Wama 'allamna hu min la dumna 'Ilma* in the *sūrāh* of Kahaf. As he died, he could not finish it. This work, in the words of Majduddīn, "is a great book. Each journey is like that on a boundless sea". Another commentary of the Quran in eight volumes for Sūfīs is also attributed to Ibn al 'Arabi.

In short, Ibn al 'Arabi was a writer of "great fecundity" and may be considered as one of the most voluminous writers of Islam. The rate of

production and his marvellous intellect and imagination are especially to be wondered at when we consider the highly abstruse nature of his works. At a moderate estimate, the number of his works can be reckoned at about three hundred, and of them one hundred and fifty have been catalogued by Brockelmann as existing at present in the various libraries of the West and the East.

Of the writings of all ancient scholars, whose works are available in such a large measure, the exact nature of Ibn al 'Arabi's writings is the least known to the modern world. Till now, as far as my knowledge goes, and eminent scholars like Messrs. R. A. Nicholson and E. G. Browne have also declared, no systematic study of Ibn al 'Arabi's works has been attempted.

Even for veteran scholars, it is not possible to understand the Shaik easily. To understand him one has to get oneself saturated with all Islamic sciences including Muslim and pre-Islamic mythology and get an insight into the workings of Muslim minds. Even for such a scholar, it would be a life-work to analyse the Shaik's principal works and evolve a consistent philosophy which could be safely called the philosophy of Ibn al 'Arabi.

1. *Al Futuhāt al Makkiyya* is the chief work of Ibn al 'Arabi. The author claims that every word of it was inspired by supernatural sources and it contains nothing but truths and realities. The mysterious way in which the great book was

commenced has been described in detail in the chapter dealing with the Shaik's stay at Mecca. The book is now available in four big volumes and was first printed at Bulāk in Egypt, in the year A.D. 1274, thirty-four years after the death of the author. Till then several copies of it were made, and people considered it to be an act of great merit and means of obtaining the Great Shaik's blessings to copy this wonderful work.

Abd al Wahhāb al Sha'rani has epitomised the book and the epitome is called *Al Yawāqītu wal Jawāhir*. He has also written a strong defence of the book and its author.

The *Futuhāt* itself contains 560 chapters of which chapter 559 contains a summary of the whole and is a masterly treatise expounding the views of Ibn al 'Arabi on all matters of religion and faith in a way peculiar to himself. The question of God and His nature is discussed in several parts of the book under different heads. The opening lines contain a concise exposition of the question in the usual clever way of the author. There are chapters dealing with the soul, its nature, origin, etc. The question of prophethood and inspiration has been tackled in detail. The whole question of predestination, Day of Judgment, punishment and reward, hell and heaven, has been dicussed. The related topics of the Quran, the Throne of God, the Great Table, the Pen and the creation of Adam have all been dealt with in their entirety. Besides, all the principles of

jurisprudence, law and theology have been discussed in the most wonderful manner.

The style and method of treatment of the book are uncommon. It was not possible for the author in the interest of his life and the preservation of his book to write in direct language. A most abstruse and fantastic style was chosen so that it might not be possible for the credulous theologians to understand it.

2. Next to *Al Futuhāt al Makkiyya*, comes *Fusūs al Hikam*, begun in Damascus in the beginning of 627 A. H. It was lithographed with the commentary of Abdur Razzāq al Kāshāni at Cairo in A.D. 1309.

The *Fusūs* is a short work in twenty-seven chapters, each of which is named after one of the prophets. It is highly esteemed and has been the subject of numerous commentaries in Arabic, Persian and Turkish. This book and *Al Futuhāt al Makkiyya* form the two principal works of the author. R. A. Nicholson has made a study of the *Fusūs* and published notes on it in his book, *Studies in Islamic Mysticism*. Mr. Khaja Khan has made a synoptical translation of this work into English under the title, *Wisdom of the Prophets*.

The style and form of the *Fusūs* are also very abstruse and it requires much patience to make a thorough study of it.

The title of the book literally means " Bezels of Wisdom " or " Mosaic of Precepts ". This book was

completed in the year A.D. 1230 at Damascus. It is said that this work also, like its bigger comrade, was undertaken after the Prophet Muhammad appeared to the author.

3. *Mashāhidul Asrār* and
4. *Matāli'al Anwāral Ilāhiyyah* were written at Qonia in A.D. 1209.

5. *Inshā al Dawāir* is devoted to the explanation of man's place in creation and cosmogony.

6. *Uqlatal Mustawfiq* describes the denizens of the upper world and of this lower one, the spirits, the Throne of God, the stars, the earth, etc., in his own mystical way.

7. *Tuḥafat al Sāfāra* details the stages of the mystic's journey towards the knowledge of God.

8. *Ḥilyatal Abdāl* (Ornament of the Ascetics), a guide to happiness, was written at Ṭa'if near Mecca in A.D. 1202.

9. *Kimiyā al Sa'adah* treats of the properties and virtues of the formula of the belief in one God.

10. *Ifāda* (Information) speaks of the three fundamental branches of knowledge, God, the rational world and the world of sense.

11. A certain number of his treatises deal with the occult sciences as his *Studies of the Jafr*, a Cabalistic work ascribed to 'Ali bin Abi Ṭālib.

12. *Fāida* (Utility) turns on the subject of divination by means of the letters of the alphabet.

I was not fortunate enough even to see any of the works numbered 3 to 12. I got the information given

above from Mr. Clément Huart's book, *A History of Arabic Literature.* I hope the subjects of the above books are as stated by the learned scholar. Though these works may profess to deal with topics like "the denizens of the upper world," "the Throne of God," etc., from an intimate knowledge of the Shaik's principal works, I am bold enough to conjecture that these works contain invaluable pearls covered in unwholesome shells.

13. *Tarjumān al Ashwāq* is a collection of Sūfī poetry published at Mecca in A.D. 1201. He wrote a commentary on this work and gave all the poems a mystic turn. These poems have been collected and translated into English by R. A. Nicholson.

14. *Muhāḍarāt al Abrār* deals with literary and historical topics.

15. The Commentary, sufficient notice of which has already been taken.

His other works of note are

16. *Kitābul Akhlāq*

17. *Amr Muḥakkam.*

18. *Majmū' al Rasāil al Ilāhiyyah.*

19. *Mawāqi'al Nujūm* written at Maria when he visited that place in 595 A.H .

Besides some of the works mentioned above, *Al Maqqari* gives the following names of his works as important.

20. *Al Jam'u we al Tafsll fi Haqāiq al Tanzll.*

21. *Al Jadhwat al Muqtabisāt.*

22. *Al Ma'arif al Ilahiyyah.*
23. *Al Asrā 'ila Maqām il Asnā*
24. *'Anqa al Mu'ghrib.*
25. *Faḍāil Abdil Azlz al Mahduwl.*

The works of Ibn al 'Arabi are too many to be mentioned. As I have already said it is not easy to find out even the nature of these works. They cannot be easily analysed. The brief description given above must be impressions gathered from a cursory glance into some of these works.

Of the above-mentioned twenty-five works only Nos. 1, 2, 3, 7, 13, 15, 18, 19 and 20 have been printed till now. The other available works not yet printed are found scattered in different libraries of the world. Many more of the missing works of Ibn al 'Arabi may be recovered in a few years. The library movement in the East is not strong enough, so hundreds of valuable manuscripts are rotting in the most unsuited quarters.

CHAPTER VI

THE SAYINGS OF IBN AL 'ARABI

1. The speech of a knower must be in accordance with the understanding of the hearer, his weakness and permanent hidden prejudices.

2. If you find it difficult to answer anyone, do not answer him. His vessel is full and he does not require an answer.

3. An ass knows more than one who knows only something about the unity of God.

4. Flee from suspicions.

5. Many people give directly opposite interpretations to sayings of scholars.

6. If a knower gives out what passes in his mind, the veterans consider him to be ignorant; the orthodox retort and shun him. The truth is, God has given his beloved, miracles which are but a kind of the miracles of Prophets. It is not improper to talk in their own way because some scholars are not able to understand them.

7. If one does not believe in what a group says, he must not keep their company; for company without understanding is a fatal poison.

8. Close proximity is a veil just like great distance is one. If God is nearer to us than the jugular vein, where are the seventy thousand veils?

9. Do not admit doubt in knowledge of Divine secrets, for its proper place is in the exact sciences.

10. The qualification of a perfect man is his generosity towards his enemies who do not know the nature and character of God and call themselves his enemies on account of their ignorance although he (the perfect man) is always generous towards them.

11. The qualification of a Shaik is that he should possess all that the *murid* (disciple) may require of him, not miracles and illumination.

12. The Sūfī is one who drops away the three "i" s. He shall not say *li* (for me), nor *'indi* (with me) nor *mata'i* (my wealth). That is, he must not attribute anything to himself.

13. Supplication is the marrow of worship. It is through the marrow that the limbs are strong. Similarly, it is by supplication that the devotion o a worshipper is strengthened.

14. A man cannot attain the stage of perfect knowledge, if he ignores a single injunction of any of the prophets' religions. He who claims this stage and transgresses any of the injunctions of the Muhammadan or any other faith is a liar.

15. Complete ignorance of God is sure knowledge of God.

16. The names of God on which the existence of the universes is based are but four, the Living, the Mighty, the Seeker and the Knower, and it is through these four names that His being a God is proved.

17. He who deviates from the Code, never attains anything, though his fame may reach the heavens.

18. God, the merciful, has prohibited the blind following of Malik, Ahmed, No'man or others.

19. I am not a man who says Ibn Hazm said so and so, Ahmed said so and so and No'man said so and so.

20. O Pearl Divine, white Pearl that in a shell
Of dark mortality art made to dwell!
Alas, while common gems we prize and hoard,
Thy worth inestimable is still ignored!

CHAPTER VII

OPINIONS OF SCHOLARS ABOUT THE SHAIK

SCHOLARS are definitely divided in their opinions about Shaik al Akbar. One group led by Ibn al Taimia, al Taftāzāni and Ibrāhim al Biqā'i denounces him as an infidel and charges him with the advocacy of Hulūl (incarnation) and Ithihāt (monism); while another group headed by Majduddīn, the author of *Al Qāmūs*, Suyūti and Abdur Razzāq al Kāshāni defends him strongly and considers him to be a great saint, Sūfī of a high order, *Siddiq* and defender of the faith.

The Shaik himself never cared for what his opponents said. He never stooped down to write replies to their attacks but went on with his work calmly and coolly. Yet it will be of great interest and value to record the opinions of these scholars for the information of the reader.

Unfortunately, the exact remarks of the Shaik's opponents and extracts from their works are not available to me at Madras. Nor have I been able to gather any detailed information about them from writers of the East or the West. The nature of

the charges levelled against the Shaik is to be found only in the writings of his defenders.

Allamah Jamāluddīn writes of him : " I saw Muhiyuddīn at Damascus. He was the greatest of the scholars of the path. He combined in him all the acquirable arts and those arts and qualities that are conferred by God. He occupied a very prominent place and he has written many works. He was obsessed with the idea of unity through study and Nature, even when he was in a trance. He had scholars and people falling into transports as his followers. Among his followers there were many authors also. Between him and my teacher, Al Harrār, there was brotherliness and affection."

Ibn Kamāl Bāshā says in his *Fatwa* : " Know ye all men that Ibn al 'Arabi al Ta'i al Andalūsi is a perfect *Mujtahid* with rare accomplishments and strange miracles. He who opposes him does wrong, and he who persists in condemning him goes astray ; and it is incumbent on the Sultān to punish such."

Munāwī says that men were divided in their opinions of Ibn al 'Arabi. Some called him *Zindīq* and some others *Siddīq* and chief of the saints. Some scholars went to the extent of prohibiting the reading of his book. This fact is corroborated by Shaik Burhānuddīn in his *Mu'jam*.

Jalaluddīn Suyūti has written a book in defence of Ibn al 'Arabi called *Tanbihl Ghabi bi Tanziati Ibn il 'Arabi*.

Shaik al Nawa also writes that the opinion of scholars about Ibn al 'Arabi varied from infidelity to saintship.

Ibn Hajr writes that some called him a *Siddiq* and others an apostle of Satan.

Ibn al Maqri writes in his book *Rouda*: " Doubting the infidelity of the Ibn al 'Arabi group is infidelity."

Abd al Wahhāb al Sha'rani, the great scholar who has made an epitome of the great *Al Futuhāt al Makkiyya*, considers Ibn al 'Arabi to be a great saint.

The saint Najmuddīn Isbahāni and Taj bin Atāuallah of Alexandria have praised him as a great scholar and profound Sūfī.

It was asked of Majduddīn Ferozabadi, the author of *Al Qāmūs*, whether it was advisable to read the works of Ibn al 'Arabi. In reply to the question the famous Qāḍi wrote a book named *Al Ightibatu bi Mu'alajati Ibn il Khayyat*. In it he writes:

"The Great Shaik was a Shaik of the Path, knowledge and exposition and imam of research in matters real and ceremonial. As for his books and contemplations they are surging oceans whose pearls and extent are unknown God's knowledge is confined only to such people as deserve it. The peculiarity of his books is that if one reads them and contemplates, his heart will be widened, his difficulties met and knotty problems solved. This is not possible except by those on whom the choicest

blessings of God pour down and His special sources of knowledge are opened. He has written four hundred books and left a commentary on the Qurān incomplete. He was a man of *wilayat* (saintship) and *siddiqiyyah* (apostleship). Some try to ignore him and the ignorant go to the extent of calling him an infidel. It is due to nothing but a lack of understanding of the import of his sayings and actions and poetry. Their unfortunate hands have not reached the fruits on account of their shortness."

Shaik al Islam Salahuddīn and a host of other reliable Shaiks report of the servant of Izzuddīn Ibn 'Abd al Salām as follows :

"Once, we were in the class room of Shaik Izzuddīn Ibn 'Abd al Salām. A discussion on the root of the word *zindiq* ensued. One enquired whether it was Arabic or Persian in origin. One of the scholars said that it was an Arabicised Persian word and that its origin was *Zan dIn* (woman's creed), *i.e.*, hiding infidelity and professing faith. Another asked : 'Like whom?' A man on the side of Izzuddīn Ibn 'Abd al Salām remarked : 'Like Ibn al 'Arabi in Damascus.' The Shaik did not talk; nor did he oppose the statement. It so chanced that on that day I fasted, and the Shaik invited me to breakfast with him. He was highly courteous and kind to me. I asked him : 'Sir, do you know the most eminent saint of our age?' He said : 'What is that to you; eat on.' I found out that he knew the thing. I stopped eating and

pressed him in the name of God to let me know the person. He smiled and said: 'Shaik Muhiyuddīn Ibn al 'Arabi.' I remained silent and astonished for a time. The Shaik asked what was the cause of my wonder. I said I wondered because that very morning a man had branded him as a *zindiq* and he had kept quiet and now he stated that Muhiyuddīn was the Kutub of the age. He said: 'Keep quiet, it was an assembly of jurists.'"

Shaik Kamāluddīn al Zamlaqāni, one of the great Shaiks of Syria, writes: "How ignorant are those people that oppose the Shaik, Muhiyuddin Ibn al 'Arabi! His great sayings and precious words which occur in his writings are too great for their understanding. Let them bring them to me for explanation of difficult passages, I shall show them their import, so that they may know the truth and give up misunderstanding. He wrote the *Fuṣūṣ* under instructions from the Prophet and he was asked to go among men and spread knowledge."

Dhahabi writes: "I do not at all doubt that Muhiyuddīn is deliberately telling lies wholly. He is among the chief heretics and a hardened Sūfī."

R. A. Nicholson calls the writings of Ibn al 'Arabi "abstruse, fantastic and interminable speculations which Ibn al 'Arabi presents to his readers in the guise of Heavenly Truths," and says that "it will not be easy to sketch even the outlines of his Theosophical system until the copious materials at our

disposal have been more thoroughly studied by some European scholar interested in Sūfīsm". Further, he says that "Ibn al 'Arabi combined in him the most extravagant mysticism with the straightest orthodoxy". About the views of the Shaik, he writes: "Ibn al 'Arabi appears to have set his face against the extreme pantheistic tendencies which characterised Persian Sūfism. With all his marvellous visions and revelations, his prophetic vision and luxuriant fancy which delighted in Pythagorean theories of numbers and letters, he did not allow himself to forget that the Divine and human natures are essentially different. Even Muhammad, as he points out, remained at two bows length's distance from God. True union is one of will and not of essence."

The following is the opinion of L. Massingnon, Professeur au College de France, Paris, about Ibn al 'Arabi expressed in a letter to Mr. Khaja Khan published along with Mr. Khaja Khan's book, *Wisdom of the Prophets*: "As you know it already, my impression is and remains that Mansūr Hallāj by one single supernatural rush dived deeper through the waves of mystical love towards the Real--while Ibn 'Arabi, with all his elaborated differentiations and emanations, does not bear such a pathetic witness before the seeker, of God's transcendental abode and supreme personality. I should accordingly value some of the former's short and burning utterances

in his *Tawāsin* and elsewhere over several of the latter's more logically planned sentences."

D. B. MacDonald describes the Shaik's works as "a strange jumble of Theosophy and metaphysical paradoxes, all much like the Theosophy of our day".

I have given in brief the opinions of scholars, both ancient and modern, about the Great Shaik and his works. Opinions vary immensely. It is true that many have not understood the real significance of the Shaik's writings. For a thorough examination of the question, whether the Shaik was really orthodox or not, no thorough knowledge of his works is required. It can be easily asserted after going through a few books of his that the views of the Shaik were not in accordance with the common faith of the man in the street.

The theologians were quite right in denouncing him as a heretic; for any casual observer, especially a modern observer, can very easily find out what he was. But to determine whether he was a monist or not requires a complete study of his works with this question in view.

In the following pages I give a short account of the Great Shaik's views on certain important topics such as God, prophethood and inspiration. Since many of the questions are very delicate, I have given as far as possible the literal translations of the Shaik's own passages to avoid commitments except to the extent of accurate translation. Often, I had to mutilate passages for the sake of brevity.

CHAPTER VIII

ON GOD

UNITY OF EXISTENCE

GOD created all things from nothing and His own nothingness, and made His Word the cause of their existence, so that we may find out the secret of their beginning or beginninglessness from His beginninglessness.

His power manifested itself. It became manifest and manifested. It never declined. But He remained in hiding and hidden. He is called the First and the Last, the Apparent and the Hidden. This diversity is in the stages (*manāzil*) and is evident in the media of manifestation of the stages. Abd al Halim is not Abd al Karīm, and Abd al Ghafūr is not Abd al Shakūr. For every man there is a name of which he is the master. He is the body and that name is the mind.

If a person calls God, He is the Addresser and the Addressed. If a creature does what he is ordered to do, He is the Obeyed and the Obeyer. When this truth bewildered me, I sang in my usual way:

The Lord's Real, the Creature's Real ;
I long to know who does dictate :
If " Man," say ye, he does perish ;
If " God," say ye, I do dictate. (*Al Futuhāt al Makkiyya*, Vol. 1, page 2.)

When God wanted to see the forms of His names, that is, to see His own form in a Creation attributed with His own names, He exhibited His full grandeur. He exhibited his own secret to Himself ; *i.e.*, he saw it in a creature that exhibited all His attributes so that His own secret manifested itself to Him. He was observant of His own Self before manifestation ; but this observance was not the same as observance of self in another. In the former case, there is no necessity for an external figure ; while in the latter there is. When he wanted to see His essence through His attributes, he made the form of the Cosmos in the shape of a symmetrical figure.

All the names of God became manifest in man ; and hence, man controls everything in the world. God reprimanded the angels about this very man ; they were not aware of his worth ; for everybody could know only so much of God as his capacity allowed him.

Thus God explained Himself in terms of our attributes. When we observe our attributes, we observe the attributes of God. He is without beginning and without end. He is the First with reference to us, and he is the Last similarly. We

emerged out of Him, He is the First; we merge unto Him, He is the Last. (*Al Faṣ al Adamiyyah.*)

Perception of God is of two kinds—either of the person or of the names. The perception of the person is an illumination of God, and this illumination will be in the form, of which the illuminated has the capacity, and not in any other. Hence the illuminated sees his own form in the mirror of God and does not see God. If you look into a mirror, the mirror disappears and you see your own form. This is the highest stage to which a creature can reach. Do not aspire to anything higher and get puzzled. God is not in the higher regions. There is nothing beyond except complete nothingness. In enabling you to see yourself, He becomes your mirror; and in manifesting His names you become His mirror.

His names or aspects are more innumerable than the sands on the seashore. Names are only relationships of the essence with particular attributes, which are only aspects of the essence. One name is differentiated from another name in manifestation; while in its internal nature, it is the same as that another.

"He who understands his self understands God." Gnosis gives him a glimpse of a manifestation of God, which is his beatific vision and which he gets even in this world, and more clearly in the next. If he does not get it here, he will not have it in the hereafter. "Whoever is blind here, shall also be

blind in the hereafter and more erring from the way." (*Al Faṣ al Shethiyya.*)

Mystics see that God is One and All and One in All.

Sublimity belongs to God alone. The essences of things are in themselves non-existent deriving what existence they possess from God, who is the real substance of all that exists.

The One brought number into being and the number analysed the One. He that knows this, knows that the Creator who is declared to be incomparable is the creatures which are compared with Him by reason of His manifesting Himself in their forms—albeit the creatures have been distinguished from the Creator. The Creator is the creature and the creature is the Creator. All this proceeds from one essence and the many individualised essences. The world of Nature is many forms in one mirror; nay, one Form in divers mirrors.

Bewilderment arises from the difference of views; but those who perceive the truth of what I have stated are not bewildered.

The Sūfī considers that worship means knowledge which is the means of securing sight. (*Al Faṣ al Shethiyya.*)

Noah did not call his people to unity in diversity, and to diversity in the midst of unity. If he had called them to both aspects, they would have accepted him. (*Al Faṣ al Nūhiyyah.*)

One of God's beautiful names is 'Alī (the Elevated). Since there is no stranger (*ghair*) in the Universe, to what can he be superior? He is the essence of things, hence things are by themselves elevated. The reality is; all is One in Totality; multiplicity is in aspects; and aspects are relationships which do not exist. The reality is one in existence which is the essence: it is, therefore, elevated in itself. We therefore say that each manifestation is Himself. Abū Sa'yd al Khurraz, who is one of the tongues of God says: "God cannot be recognised unless He manifests Himself in contraries; and in spite of the contraries you must recognise His Oneness. He is the First; He is the Last. He is the Apparent; He is the Hidden. In existence He sees Himself, and there is none else to see Him, and there is none else from whom He can be hidden. His names are Abū Sa'yd al Khurraz and others."

The reality of all is the same, although the directions or sides are different; for when the number 1 revolves several times, it becomes many: in fact one is the originator of many, *e.g.*, 9 in the descending scale and 10 in the ascending, up to infinity, are 1. The reality of all figures has a special rank, but is the totality of the same "ones". Thus God unmanifest is the same as God manifest, although the two are differentiated. The Creator is the created and the created is the Creator. The same reality is one and many. The same

essence is the many essences. (*Al Faṣ al Idrisiyyah.*)

Do you not see that God manifests Himself in the attributes of transient things, and in the attributes of defection and decay pertaining to them? Do you not know that the created appears with the attributes of God?

How is God entirely independent, when I help Him and make Him good?

'Ayn or Reality is the aptitudes of God and was not created by Him. The aptitudes or the "Known" in the knowledge of God appear in the mirror of Self and the Self manifests Itself according to them.

When one thing permeates another, the one becomes hidden in the other. If the Creator is manifest, the created is hidden. Then all the names of God like Seer and Hearer become the names of the created. If the created is manifest, then God is hidden in it, and the sight and hearing of the created become God's sight and hearing.

The Divine essence, which is all that exists, may be regarded from two aspects: (*a*) as a pure simple attributeless essence; (*b*) as an essence endowed with attributes. God, considered absolutely, is beyond relation and therefore beyond knowledge--inconceivable and ineffable. From this point of view, God, in a sense, is not God. Some philosophers and Abū Hamid (al Ghazzali) have asserted that God is known without reference to the

Universe; but they are mistaken (*Fuṣūṣ al Hikam*, page 74, Kāshāni Edition).

The fate of every individual is his essential character as it exists from eternity in the Divine knowledge. Men receive of good and evil just what the necessity of their natures demands. The verse, "Had God willed, He would have guided you all aright" (The Qurān, Chapter VI, verse 150), means that God could not will the impossible. His wisdom requires that the infinite diversity of His attributes should be matched by infinitely divers capacities in the objects wherein these attributes are displayed. (*Al Faṣ al Ibrāhimiyyah.*)

God says: "Blessed is the person who has the approval of his Lord." There is not anything in the Universe which has not the approval of its own Lord. For, it alone keeps up the lordship of that Lord, the two things being interrelated and interdependent. Every reality owes its existence to its own Lord, for if the one disappears, the other too will disappear. "You are a secret of *rubūbiyat* (lordship)," said Suhil al Tustāri.

Thou art man, and thou art God;
Whose creature art thou then?
Thou art God and thou art man;
Whom dost thou address then?

(*Al Faṣ al Ismā'iliyyah*)

The realities in the knowledge of God manifest themselves in a phantasmagoria ever assuming new and varied forms. (*Al Faṣ al Yākūbiyyah.*)

The world has no existence of its own, nor is it a mere fancy or thought. It is a fancy inasmuch as it is not an addition on God or extraneous to Him. Shadow cannot be separated from the person. Thus you know how you are God and how you are other than God. God is both the microcosm and macrocosm—pure and purer. Light appears in the colour which the lantern possesses. It has no colour of its own. The light that appears is the reflection of the glass of the lantern. If a man cleanses his heart, the manifestations of God become clearer and more abundant in him. Thus there are amongst us those to whom God becomes sight, hearing, etc.; for God has said: "I become his hearing and his sight." Such a man comes nearer to God than other men.

Thus you and your sensations, which you call other than God are mere thought and the world is thought within thought. Existence itself is God.

His essence is one and His attributes are many. When the essence is independent of us all, it is named absolute Oneness; and when it manifests its attributes and names, it becoms Oneness in multiplicity. Both these aspects are covered by the title *Ahad* (Same). Our realities are shadows or lights reflected on Himself. As regards existence, He is our reality; and as regards limitations, He is not our reality. (*Al Faṣ al Yūsūfiyyah.*)

The Hisness of God pervades the organs of the creature. Thus the creature is God, and God is

what is observed in the imaginary world. God is what is sensed and the world is what is inferred. Believers and illuminated people see Him in this world. For those, who are outside this group, God is the inferred and the world is the observed. God referred to His own Self as His *ghair* or stranger, and thus pronounced certain actions as forbidden; for all wicked actions are the result of externalities which appear as *ghair*. God is the reality of things, and externalities are yourselves. The stranger says that hearing is Zayd's, and the gnostic says that it is God's; and so is the case with other faculties. God is the reality of the ears, eyes, hands, feet and tongue, *i.e.*, He is the reality of all bodily and spiritual senses of His creature.

The first limitation of the Unlimited was the names. The second limitation was the Throne on which He had taken His stand. Then He is said to have descended to the sky and to the earth; and He is said to be the reality of us all. He is the reality of all things. If He were not the reality, nothing would have existed. Everything in the world is His face. He is the Seer and the seen; He is the Soul of the world.

He who sees God in himself with God's sight is a gnostic; and he who expects to see God with his own eyes on the Day of Judgment is an ignoramus (*jāhil*). God will manifest himself to His devotee in the form of His belief. But you do not confine him to any particular form; He is above limitations;

so you must become a believer in all forms of beliefs. "Wherever thou turnest thy face, there is the face of the Lord." The face refers to the *dhat* or essence of God which is His reality and which is everywhere and in everything.

So, God has warned gnostics not to become oblivious to the observance of this reality in this short span of life, for man is not aware when he will breathe his last. One who dies in this observation is quite different from one who dies without it. God's own servants, however, turn their faces towards the sacred House of Mecca in their prayers, for they believe when praying that there is God there. This also is an aspect of God's aspects. You do not confine Him there, you simply show respect to that direction in your discernment. (*Al Faṣ al Hūdiyyah.*)

The Divine essence is knowing in itself, knows all things in itself and distinguishes them from itself as objects of its knowledge. The difference, of course, does not impair the essential unity of knowledge, knower and known. Human actions are logically self-determined. (*Fuṣūṣ al Hikam*, page 77.)

An eternal essence is known, but it is not known to be God, *i.e.*, an object of worship. While God is independent of created beings in respect of His essence, He requires them in respect of His Divinity (*Ma'būdiyat*). (*Fuṣūṣ al Hikam*, page 78.)

God's knowledge of essence is His knowledge of all individual souls. The soul, as a mode of Divine

being, determines its own destiny. Every one's portion in this world is that which God knows he will receive and which is all that he is capable of receiving. God Himself cannot alter it.

Sin is disobedience to law: it cannot be disobedience to Divine will.

Reward and punishment in the future life may be regarded as effects of obedience or disobedience, *i.e.*, Divine manifestations determined by the state of the individual soul, but it is a more profound view that God Himself feels the pleasure and the pain. (*Fuṣūṣ al Hikam*, pages 105-6.)

The adept sees unity in diversity; the names are many, their underlying unity is the same. The creature's vision of God will be in one of His aspects. The phenomena display one underlying noumenon: all extensions display one essence. "He who understands his self, understands God." His self is in the image of God. The creature is the reality of God. People do not know this except prophets, saints and great Sūfīs. Contemplation does not extend there. Extension is always in change. The world is extension, and it is in change every moment. "They are in doubt regarding a new creation." The essence is a conglomeration of extensions. Extensions are only the boundaries of the essence. The people of insight see that God sends out his manifestations every moment; and these do not repeat themselves. The disappearance of one manifestation is *fana* (annihilation) and the appearance

of another is *baqa*. *Fana* annihilates the world every moment, and *baqa* rehabilitates it at the very moment. (*Al Faṣ al Shu'albiyyah.*)

Verily those people became hiders of the truth who said God is Jesus, the son of Mary. It would not have been hiding the truth, if they had said Jesus is God, or that Jesus is the son of Mary. They confined Divinity only to the form of Jesus. Some restricted his truth to Mary and referred him to the similitude of Gabriel when he breathed life into birds, and called him the "Word of God"; and some others referring to his raising the dead, called him the "Spirit of God". These differences have arisen only in the case of Jesus. All created objects are words of God which are never annihilated; for they all come under the command *Kun* (Be). (*Al Faṣ al Esawiyyah.*)

Although reality is the same, gradations are necessary in appearance; so much so that we say one man is more knowing than another. Hence do not restrict Him to one appearance, and ignore Him in another while you realise Him in the same. God has identified Himself with every hearer and seer amongst the living in this world and the next. All things in the world are instinct with life; but the life of some of them is hidden from the perception of some men: the next world is an abode of life.

Thus, one whose perception of the esoteric aspect of things is more penetrating will have a better

perception of God than another of ordinary perception; that is, God will be more manifest to the one than to the other. Do not, therefore, ignore what I have shown you as variations in the names of God. The named is God in every case. Thus do not refute those who say that the reality of the created is the reality of God.

The world is a dream and it requires an interpretation. (*Al Faṣ al Sulaimāniyyah.*)

The secret of life or Hisness of God permeates water, which is the origin of all elements. "And we created all things out of water." There is nothing in evidence which is not living and there is not a thing existing which does not give out the praise of God. We do not understand this expression of praise except through spiritual insight. The Throne of God is on water; and water guards it, from below and from within.

God created man, and man became proud and desired elevations; and God gave him elevation and guards him from beneath and from within. Hence the Prophet said: "If you let down a bucket by a rope, verily it descends to God." Thus the relationship of God is from below as it is from above also, as in the verses, "They fear God from above them," "And He is predominant over His creatures."

God said unto Job, Urge with thy foot thy horse, this is a cold bathing place. His body had become heated on account of distress and calamities. God gave him rest by cold water. When the creature is

in distress, God also is in distress, in so far as His Hisness pervades His creation; "And towards Him return all actions": and so far as His *dhat* is concerned he is free and above all these which pertain to the stages of His manifestations.

This world is mystical and transcendental as it is the face of God. God's existence is manifest from the manifestation of the world, just as man's existence is manifest from the manifestation of his face. Thus in so far as reality is concerned, He is the First; and so far as the face is concerned, he is the Last. So far as changes and states are concerned, He is the Apparent; and so far as the control of these things is concerned, He is the Hidden. "He is cognisant of everything." "He is witness over all things." Therefore, He is present in and observant of everything. Thus God is realised through observation and not through reason and contemplation. (*Al Faṣ al Ayyūbiyyah.*)

When full gnosis dawns upon a man, he possesses it both in qualitylessness and qualitiedness. He realises God to be immanent in all forms of elements; and no form remains whose reality is not considered by him to be the reality of God. And this realisation gives him perfect gnosis. In the composition of man, imagination dominates over intelligence. Imagination creates a form to which pure intelligence gives a tangible shape. By the aid of imagination, qualitiedness is recognised in qualitylessness; and by the aid of reason

qualitylessness is recognised in qualitiedness. The one is not devoid of the other.

Nothing is annihilated in its reality, although its sensible form may be effaced. This immortality of forms is a grace of God.

God said to Muhammad: "Thou didst not throw when thou didst throw but God didst throw." To all appearances, it was the Prophet that did throw. God threw the sand being in the form of Muhammad. God was the cause, and He manifested in the form of Muhammad and informed His creatures accordingly. (*Al Faṣ al Ilyasiyyah.*)

God is known by a particular name in a particular aspect: thus one aspect is said to be sky, another earth: the reality is the same in everything as the Ash'ariyyah say, who maintain that essence is the same and extensions are different. The reality appears multitudinous on account of its aspects and their relationships, *e.g.*, man is the same as horse in reality or essence; but different from it in its aspect or temperaments.

Do not create a partner with God in existence; for *shirk* is a great sin. *Shirk* is division of existence into two. There can be no division. All faces or aspects exhibit one single reality. *Shirk* is the identification of an aspect with reality itself, or, the identification of one aspect with another. (*Al Faṣ al Luqmāniyyah.*)

Moses said to Samari: "What is your answer, Samari, that you disobeyed God and reverted

from the absolute God to a form and made that image from the ornaments of the people and put the people's heart into it?"

The true gnostic is one who sees every thing worshipped as a manifestation of God; hence every worshipped thing gets the name of *ilah* (God) besides its own name of stone, tree, animal, man or angel. The latter name is the individualisation of that manifestation Divine, which is a particular manifestation among all the stages of God.

Those who said "We do not worship them except that they take us nearer to God," (The Qurān, XXXIX. 3), did not realise that they worshipped only one out of several and innumerable manifestations. They raised only one manifestation to the rank of Divineness. They said, in the case of the Prophet: "He has converted all Gods into one God. This is a matter for surprise." These people had taken their stand on the multiplicity of forms. The Prophet asked them to give out the names of their Gods. They gave out the names; and each name had a reality behind it. Gnostics ignore forms in accordance with their faith, although they realise that idolators worship the one God in several forms. God's knowledge is *dhouqi* (pertaining to aptitude) and such knowledge is an illumination; and illumination is essential for the manifestation of forms. Thus, one who sees an illumination worships the form in which he sees it, being actuated by his own desire. (*Al Faṣ al Hārūniyyah.*)

The Prophet said : *Kāna Allahu wa la shaya ma'hu.* "God is and nothing is with Him." These words mean that there is only God and nothing besides Him. Some think that the verb *kāna* is used to denote a past state. That is wrong; *kāna* here is used for eternity as in *Kāna Allahu Ghafuran* (God is pardoning). The word denotes past, present and future. So this does not denote a past state, when God was alone and none was with Him. Besides, we know that God is as He was. So, the meaning of what the Prophet said is that there is God alone and nothing besides Him. This clearly means that existence is identical with Him for it is the medium of His manifestation and He is manifested through it. (*Al Futuhāt*, Vol. 2, page 56.)

God by Himself makes man obey when He is so pleased and also judges in accordance with the injunctions given to him. It is obligation that has given rise to the term the "worshipped".

"There is no might or strength except through God." God leads you to good actions and rewards you. So is He designated the "Magnanimous". If Heaven be the reward for what you have done, where is the magnanimity of God which is attributed to Him ?

You are bestowed the knowledge that you are for yourself. But you are not given the knowledge about the origin of your self. If you are not the author of what you seek recompense for, how do you view your actions ?

Cast off the things and their Creator, the sustained and the Sustainer. (*Futuhāt*, Vol. 1, page 2.)

God acquainted Moses that soul does not work up the body except through the body; and so also He does not work up the world except through the world itself, or through the forms of His names. He brings out the offspring through the parent. So also effects depend on causes.

God is one, homogeneous in essence and multitudinous in His aspects; just as noumenon is one and displays several phenomena. This display of faces is called *tajalli*; and God is manifest in these faces.

God spoke to Moses from fire, as Moses was in search of fire. If He had spoken from anything else, Moses would have turned away from Him. (*Al Faṣ al Mūsawiyyah.*)

God has also informed us that He worships us. He becomes a worshipper in His aspect, the Last; for this aspect of God manifests after the existence of the worshipping creature ends. The imagined God is what the creature has created for himself. Junayd has said: "The colour of the water is the colour of its vessel." This is a very correct explanation of the above doctrine.

If people understand this doctrine of Junayd, they will accept the God of every believer and observe God in every form and in all forms. Every one's conception of God is according to his own idea and not out of his knowledge.

The believer praises the God who is in the form of his belief and with whom he has connected himself. He praises none but himself; for his God is made by himself and to praise the work is to praise the maker of it; its excellence or imperfection belongs to its maker. For this reason he blames the beliefs of others, which he would not do if he were just.

Beyond doubt, the worshipper of this particular God shows ignorance when he criticises others on account of their beliefs. If he understood the saying of Junayd, "the colour of the water is the colour of the vessel containing it," he would not interfere with the beliefs of others, but would perceive God in every form and in every belief. He has opinion, not knowledge, therefore God said: "I am in my servant's opinion of Me"; *i.e.*, I do not manifest Myself to him save in the form of his belief. God is absolute or restricted as He pleases, and the God of religious belief is subject to limitations; for he is the God who is contained in the heart of His servant. But the absolute God is not contained by anything; for He is the being of all things and the being of Himself. And a thing is not said either to contain itself or not to contain itself. (*Al Faṣ al Muhammadiyyah.*)

The whole infinite series of individualisations is in fact one eternal and everlasting manifestation which never repeats itself. (*Fuṣūṣ*, pages 153 *et seq* and 239.)

God is the spirit and the form of the Universe. We must not say that the Universe is but a form of which He is the spirit. (*Fuṣūṣ*, pages 132 and 46.)

All things are attributes of God, as such they are ultimately identical with God apart from whom they are nothing. (*Fuṣūṣ*, page 226.)

CHAPTER IX

ON PROPHETHOOD AND MESSENGERSHIP

THERE are four grades of goodness bestowed on man. They are :

1. Imān (belief).
2. Wilāyat (saintship).
3. Nubūwat (prophethood).
4. Risālat (messengership).

Knowledge is essential for saintship which is friendship with God ; and it is not necessary for belief ; for belief depends on information and does not require knowledge as to the whereabouts of God or His possibility, etc. Saints are the first-class scholars of Oneness ; for God never takes an ignorant person as His friend. This is a big question which the customary scholars have overlooked. A solution of this question will include all monotheists under one sky, whatever may be the path pursued by them. (*Al Futuhāt*, Vol. 2. page 52.)

Prophethood is an office conferred by the Elevator of Positions and Master of the Throne on a man of

good character and wholesome behaviour. Generally, minds approve of it and thoughts do not reject it; reason accepts it; and it suits purposes and removes evils. When a man gets this office, it is the Prophethood of God in an absolute sense.

Of those that get such an office from the Elevator of Positions and Master of the Throne, if one feels a call to be the Prophet and Representative of God and gets an inspiration of His commands in his mind, he is the trustworthy Representative of God, and his prophethood is a prophethood with a religion.

God says: "And thus We inspired you spiritually of Our commands . . . Thus angels bring down inspiration by His order on those He chooses among His creatures . . . The Trustworthy spirit entered your mind so that you may be one of the Admonishers."

Admonition is always connected with prophethood with a code. As for prophethood in general, there is no limit to its variations. It does not belong to any particular time. It will always continue in this world and in the other one. This is a question which the people of our path have ignored. I do not know if they did it wantonly, or if God did not inform them of it. Or, it may be, that they have dealt with it and it has not reached us. God knows best what it is.

Abū al Bidār al Tamāshāki of Baghdād reported to me of Shaik Bashīr from our leaders at Bāb al

Azj that the Imām of the times, Abd al Qādir, said: "Prophets were given the title and we are given what they were not given." As to his saying, "They were given the title," it means that we are prevented from using the appellation "Prophet" even if prophethood continues among great men. And as to his saying, "He gave us what they were not given," it means what Kiḍr said to Moses. God proved the superiority and judgment of Kiḍr and humbled Moses, the Speaker with God, His chosen and intimate, on the point of certain knowledge.

Scholars know that Moses is superior to Kiḍr; but he said to Moses: "O Moses, I know that which God has taught me and which you do not know."

This is the exact meaning of Abd al Qādir's statement, when he said: "We are given what they were not given." If he had explicitly said, that by Prophets, he meant ordinary prophets, it would have been still more clear. For verily, God granted him what He did not grant to them. God has made the Prophets excel and be excelled. Such a thing cannot be denied. (*Al Futuhāt*, Vol. 2, pages 90-91.)

Prophethood will continue till the Day of Resurrection in the world. Providing a code is but one function of prophethood. It is impossible that the information from God and the knowledge of His Universe should discontinue. If it discontinues, it will not be possible for the Universe to get food for its existence and continuance.

"Say if the ocean were ink for the words of God, it would exhaust before the words of God exhausted, should We seek help from things of its kind."

If all the trees were to be pens and all the oceans were to be ink, the words of God could not be exhausted. God has informed that there is not a single thing which was created without the word "Be". These words of God never discontinue. They are the sustenance for the Universe and all existence. If providing a code, which is but one aspect of prophethood, ends, where are the other aspects? (*Al Futuhāt*, Vol. 2, page 90.)

Myself and those that follow me are scholars about God, and are among those people of God whom God has appointed in the place of His Messengers in summoning men towards Him with the tongue of reality in virtue of the abstract prophethood which we hold of them in the matter of expounding truth—not prophethood with a code, but prophethood to protect the rule of the code through the insight of a protector and not through blind following. Prophethood with a code is quite different from prophethood in the absolute sense. He who has an absolute prophethood occupies the second grade, and he who has a code occupies the third. Eminent prophets are called messengers. They have a code and a large following.

Their commands from God are what the natural forces inform them of. A prophet with a code is not in possession of complete knowledge as is seen

from the behaviour of Moses, a prophet with a code, with Kiḍr, a prophet and friend of God. (*Al Futuhāt*, Vol. 2, page 52.)

Nubūwat is information to souls,
Confined by bodies having souls;
Whate'er's thus got is incomplete;
Only codes render it replete.
Often it is tidings with codes;
Now bliss forecasts, now woe forebodes.

(*Al Futuhāt*, Vol. 2, page 254.)

Know that prophethood of man is of two kinds. The first kind is from God to man without an angelic spirit between him and God. This office gives him Divine information which he finds in his own self from the hidden source or through revelations. These informations do not include allowance or prohibition but only impart Divine knowledge or knowledge about the truth of the code rules.

The second kind of human prophethood is of men who can be called the disciples of angels. The trustworthy spirit comes with a code, in their opinion, from God. He allows whatever he likes and forbids whatever he dislikes. These things took place before the days of Muhammad. To-day, there is no value to such revelations. It is the function of the *Mujtahidin*. (*Al Futuhāt al Makkiyyah*, Vol. 2, pages 254 and 255.)

As the Creator in the Irjūn says,
It is in mind that He order lays.

They are the Prophets the chosen ones;
Verily, they are the common ones.
The grade of every angel is known,
As to the naked eye a hill is known.
One with another vies in nearness;
Some in speech have conciseness.
(*Al Futuhāt*, Vol. 2, page 255.)

When a man of illumination sees a figure which gives instructions in matters that he did not know before, that figure is from his own self proper. It is just like the figure in the mirror, which appears oblong or round, long or short, according to the character of the mirror. (*Al Faṣ al Shēthiyyah.*)

Angels are the powers hidden in the faculties and organs of man. (*Al Faṣ al Adamiyyah*).

By means of imagination, man creates forms that do not exist in the outer world. And the will-power guards the existence of these forms, and they are never exhausted. If a knower becomes inattentive to them, the forms disappear of themselves. (*Al Faṣ al Ishaqiyyah.*)

The angel came to the Prophet in the world of thought. He saw him and recognised him as Gabriel with the eye of discernment. (*Al Faṣ al Yūsūfiyyah.*)

Prophethood and messengership are particular gifts from God, that is, there is no room for acquisition by man. These are mere gifts which are not given for any work, and for which God does not require gratitude. "Truly, We gave greatness to

David of Ourselves"; and God did not require anything in exchange for this. (*Al Fas al Dāwūdiyyah.*)

Know that saintship is a common and vast circle and its rule is that God chooses whomsoever He pleases of His creatures; and the rule of prophethood is that God chooses someone for messengership which is one of the functions of saintship. Every messenger must be a prophet and every prophet must be a saint. Thus every messenger must be a saint and it is a special grade of saintship. According to Abū al Qasim, son of Qusai, some of the messengers do not possess what the others possess. Every one of them excels and is excelled. (*Al Futuhāt*, Vol. 2, pages 256 and 257.)

Verily, messengers are the tongue of reality for man, ordering, forbidding, informing and teaching. They are very intelligent men but that intelligence does not lead them to pride. Don't you hear them say what has been said regarding injuring the date trees? They are of sound mind when they order as to permission or prohibition for men.

The worldly messengership has ended in our time, in accordance with what has been stated in the Message. But its function continues both in this world and the world to come. It has no bearing in existence proper. If there had been difficulties, the possessor of inspiration and messengership would not have spoken of inspiration and insight in others. The bee will be inspired always till Resurrection in its dwelling and among fruits.

Messengership is an intermediary state between the Sender and the sent. It is this state that is called messengership. It is not an absolute situation but only a relative one and ceases to exist the moment the Message is delivered. God says: "The Messenger has but to deliver." This is incumbent on him. He further says: "O Messenger, deliver what is sent unto you from your Lord." If you do not do it, you have not delivered His Message.

The Message, here, is what he is sent with and what he delivers. It occurs like this in the Qurān wherever it occurs. The messenger does not take the Message except through a "Trustworthy Holy Spirit" who gets down into his mind with the Message. Sometimes the angel takes the form of a man. Inspiration not of the above description is not called a "Message". It is called inspiration, intuition, inclination, suggestion, or bubbling up. The difference between a prophet and a messenger is that the former gets an injunction for his own self which he must not convey to others and the latter gets an injunction to be conveyed to others—either to a particular group as in the case of all other messengers, or to all the nations as in the case of Muhammad. None of the messengers before Muhammad can be called a messenger in this sense.

Every messenger is not a prophet, nor is every prophet a messenger. The representatives are

those who are ordered to deliver messages, such as, Ma'adh, Ali and Dahyat who were the messengers of the Messenger of God. Every one of the followers who is ordered to deliver a message in continuation of the message of the Messenger of God—from agent to agent—will be named a messenger. But this is not the messengership that has ended. The message that has ceased is the coming down of the Divine command through the agency of an angel in the particular form which we have pointed out above. This door is closed; but message without a code is not barred; nor is the Divine imparting in specific ways discontinued. And thus, the Qurān came down into the minds of the saints. It did not cease in spite of the fact that it was protected and reserved. Some of the saints have an aptitude for inspiration.

It is due to this, that it is said of Abū Zaid that he did not die till he took the whole of the Qurān through his back, that is, till he got it through inspiration. He is the person of whom the Prophet said: "The Qurān is lodged between his sides." He did not say that he got it by heart. The meaning of taking through the back is getting through inspiration.

He got it as it continues among such of God's creatures as God likes. Besides, to this effect there is the saying of God: "The spirit is infused by His command in whom God likes among His creatures." The saints are capable of the

prophethood of information and are not capable of the prophethood of a code. (*Al Futuhāt*, Vol. 2, pages 258-59.)

Verily messengership is bestowed. The recipient of this bounty need not desire it. He is born just, wise, knowing and comprehending. Neither knowledge nor action nor holiness is condition precedent to it; but custom sees a prophet inclined towards good and in pleasant moods. (*Al Futuhāt*, Vol. 2, page 256.)

Between Wilāyat and Risālat a Barzakh lies,
There the not unknown Nubūwat lies.
That, again, is of two clear kinds;
One with code which the common praise,
The second is codeless and below
With the common folk; but, for us,
The other does suit which is below.
Existence, its order, code destroys;
There, the other's beauty dawns.
Wider more and root is that:
On perfect saints knowledge dawns.

Muhammad said: "Prophethood and Messengership are cut off."

They were not cut off except in one particular respect. Only the appellations of "Prophet" and "Messenger" were cut off. It is on account of this that the Prophet said: "There is neither Prophet nor Messenger after me."

But there continue to be informers (*mubashshirin*) and law-givers (*mujtahidin*). Only the

names were dropped from them but the offices continue. Those that are ignorant of the Divine precepts have to ask of these people, so that they may direct them in accordance with the result of their research. If they differ, they differ as religions and codes differ. "For every one of you We have marked a code and a path."

Thus every *mujtahid* has made a code for himself in accordance with his own proof. His path is his chief proof for a particular injunction; and transgressing it is forbidden for him. Thus every one of them made a code in such a way that the *Shāfa'i* forbade the very thing which the *Hanafi* permitted; and Abū Hanifa prohibited what Ahmed bin Hambal permitted. One allowed the very thing which another forbade. They gave their opinions of many things, and differed in many things. From every one of these there is a code for us from God. Yet we know that the position of these people was not that of the inspired messengers of God.

Prophethood and messengership were not cut off in their essentials. But only the inspiration peculiar to a messenger or a prophet through an angel by His command was cut off. (*Al Futuhāt*, Vol. 2, pages 252-53.)

Prophethood is to be found in animals. God says: "We sent message to the bee." Moreover it is to be found in all existence which the people of *Kashf* (gnosis) know. (*Al Futuhāt al Makkiyyah*, Vol. 2, page 254.)

CHAPTER X

ON INSPIRATION (WAHĪ)

INSPIRATION is the getting down of bare intelligible ideas into the confined organs of perception in the presence of thought, either in sleep or in the waking state. It is perceivable when the perceived is present. God said: "The Holy Spirit appeared to her (Mary) in the form of a complete man."

Aysha said: "The beginning of inspiration, in the case of Muhammad, was in dreams. Whenever he dreamed, the dream dawned on him like the dawning of the morn." This, God has made permanent for all Muslims. It is a part of prophethood. Prophethood was not taken off completely. That is why we say the prophethood with code alone was taken off. This is the meaning of "There is no Prophet after me".

By saying that there is no prophet after Muhammad, it is meant that there will be no Prophet with a code in particular. It is like saying: "There will be no Kisrā when Kisrā perishes and there will be no Kaīser when Kaīser perishes." There is no Kisrā except in Persia and no Kaīser except in Rome. The Roman emperor still continues; but the name

Kaīser has ceased, although there is an emperor among the Romans. We call the emperors of Persia and Rome by other names, after the death of Kisrā and Kaīser.

Similarly, the name of Prophet ceased after Muhammad (may peace be on him); for the coming in of new code from God through inspiration has ceased after him. None has formulated a code after him except in the matter of judging with the insight of a law-giver. This is done by scholars in virtue of the appointment by the Messenger of God which is valid. The *mujtahid* has to give orders in accordance with the orders of God already given to the Prophet. He cannot approve of matters not approved by God.

It is a matter known to Muslims and saints that Muhammad was endowed with the most perfect accomplishments in all matters. So he was perfect in the matter of inspiration also. That is, he had all kinds and sorts of inspiration. Muhammad says: "I was given all languages and was sent among all." There was not a single sort of inspiration which he did not receive. In accordance with this view, his inspiration began with dream for six months. We are taught that the beginning of inspiration is dream. It is not necessary that every Prophet should begin with dreams. It may be by some other means. When Muhammad began it with dream, we can certainly say that dream is the beginning of inspiration. Muhammad being the

most perfect of the inspired, the beginning of his inspiration should be the beginning of inspiration itself.

Therefore, in our opinion, inspiration begins with senses and then evolves towards supersensual matters. The inspiration mentioned above is regarding codes of religions through prophets and messengers but not in an absolute sense.

As regards inspiration pure and simple, or inspiration amongst the various kinds of objects inspired, like angels and non-human animal species, it is as God says, "God inspired the bee." As regards inanimate objects, it is as in the case of offering the *Amānat* to the skies and the earth and the mountains; for the offer was through inspiration; and also as in the following verses. "He inspired unto all the skies regarding His order . . . He inspired the wicked among them and the pious."

Inspiration is common to all—man, jinn, the wicked and the pious. "These are all the blessings of God; and the blessings of God are not limited." (*Al Futuhāt*, Vol. 2, page 58.)

Wahl is that which gives a sign which does the function of an expression. From an expression, it is possible to understand the meaning intended by it; and it is on this account, that it is called an expression as opposed to the sign which is *Wahl*. It is the essence of the directed himself, that directs. *Wahl* is the first understood, the first

understanding: there is nothing more quick than one being the essence of understanding, the essence of making one understand and the essence of the understood. If you do not understand this you are not an inspired man. Do you not see that inspiration is rapidity and that there can be nothing more rapid than what we have mentioned. This kind of speech is called inspiration when it is in this fashion, that is, it is a reflection of my own essence.

Therefore, it is said in the Information that when God speaks through inspiration it is like a chain on a stone struck by the angels. *Wahl* is the language of reality, which very quickly affects the mind of the hearer. This is not known except to knowers through Divine tokens; for it is the essence of Divine inspiration in the Universe.

Often *Wahl* is Divine perception through faith. Everything is created with this capacity and there is no need for any training in *Wahl*. A new-born child finds out the breasts of its mother. This is an effect of Divine *Wahl* which is sent to it as He says: "We are nearer to it than you are; but you do not see," and He further says: "Your God sent *Wahl* to the bee to construct houses on hills, trees and elevated places." If the bee had not understood the inspiration of God it would not have obeyed him in the light of His commands. Therefore, if a speech is a *Wahl* its contradiction cannot be imagined; for its force is too strong to be resisted.

God says: "We inspired the mother of Moses, 'Suckle him and when thou fearest for him, throw him into the river'." She did accordingly and did not contradict although she was commanded to throw Moses into destruction. She did not contradict, nor did she hesitate; nor did human judgment overcome her that throwing her child into the river in a box was the most dangerous thing.

This proves that inspiration is more powerful in the mind of the inspired than his nature.

God says: "We are nearer to him than the jugular vein." The jugular vein is in his person itself.

So, Saints, if you think that God has inspired you, look into your mind, as to the possibility of hesitation or contradiction; if you find any, through one effort, analysis or meditation, you are not inspired. If it overpowers you, blinds you, deafens you and shuts your thoughts and efforts and its order operates on you automatically, it is inspiration; and you are, in that case, a man of inspiration.

CHAPTER XI

ON LOVE AND TOLERATION

THE constitution of man may be divided into three items:

1. Soul.
2. Body.
3. Self.

God made the form (in essence) of man, in His own form; and no one could unravel the mystery of man's formation except God Himself. One who wishes to destroy that formation beyond the limits of law, becomes an aggressor over his own self. He wishes to destroy that which God wishes to habilitate. To treat God's creatures with kindness and to safeguard them are better than enforcing His law with severity.

When David wanted to construct the holy house at Jerusalem, he tried at it several times. The house used to collapse every time that it was raised. He complained about it to God, when a revelation came to him: "Verily, My house will not stand at the hands of one who has spilled blood." David said: "My Lord, was not this blood-spilling in Thy way?" The reply was: "Yes, it was in My

way, but were they not My creatures?" Then David prayed: "O Lord, make it at the hands of one who will be in my progeny." Then the revelation came that his son Solomon would do it.

This story is cited to show that leniency towards God's creatures is far better than enforcing the severity of law. This is why it becomes incumbent to make peace with the enemies of religion and to simply levy Jeziah, so that they are not exterminated. If they are inclined towards peace, you shall also become inclined towards it. In the case of murder, blood-money is to be accepted, if the heirs of the murdered person agree to it. If there are several heirs, the opinion of one who agrees is to be given preference over the opinions of those who are recalcitrant. A person was killed by the lashing of a camel's leather-strap; the Prophet let go the accused as a leather-strap was not a thing intended for killing.

God has said: "Retribution of evil is evil commensurate with it." Retribution, although sanctioned by the law, is still an evil. God rewards those who give it up and tender pardon in exchange for blood-money; for the murderer is in the image of God. Pardon is thus received by One who forms the image of the murderer; and therefore, God rewards the pardoner.

The name of God, "the Apparent," became manifest from the existence of the creature and he who respects Him respects this name. Man is not

blameworthy in respect of his reality, but is blameworthy in respect of his action which is not his reality. Action does not proceed from anybody except God. God has the preservation of the life of the creatures always in view. You should have the same in view, for by preserving life, you reach that acme of perfection for which God has intended you. Instead of killing one another, you should resort to the contemplation of God. (*Al Faṣ al Dawudiyyah.*)

God is never seen immaterially ; and the vision of Him in woman is the most perfect of all. (*Fuṣūṣ al Hikam*, page 245.)

Love is the highest form in which God is worshipped. (*Fuṣūṣ al Hikam*, page 245.)

Do you know that God's commands require harmony and order ? (*Al Faṣ al Ishaqiyyah.*)

My heart is capable of every form ;
A cloister for the monk, a fane for idols,
A pasture for gazelles, the votary's Ka'ba.
The tables of the Torah, the Qurān.
Love is the creed I hold ; wherever turn
His camels, Love is still my creed and faith.

(Ibn al 'Arabi, quoted in *Nafh ut Tib.*)

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REVELATION

॥ श्रीरमणहृदयम् ॥

A Sanskrit Version of the

Ulladu Narpadu of Bhagavan Sri Ramana

with an English Translation

By WHO (DR. LAXMAN SHARMA)



करुरापूर्णसुधाब्धे
कवलितघनविश्वरूपकिरणावल्या ।
अरुणाचलपरमत्मन्
अरुणो भव चित्तकञ्जसुविकासाय ॥

(भगवतो रमणस्य कृतौ पञ्चरत्ने प्रथमश्लोकः)

Private Edition — **Not for Sale**

॥ ओं नमो भगवते श्रीरमणाय ॥

॥ श्रीरमणहृदयम् ॥

॥ ग्रन्थावतरणम् ॥

हृद्देहे ऽहमहन्तयाखिलवपुष्यन्तः स्फुरन् सर्वदा
नैजानां निजतत्त्वरूपममृतं सन्दर्शयिष्यन् स्वयम् ।
प्रेम्णा स्वीकृतवानजो नरवपुर्यो ऽसौ गुरूणां गुरुः
वन्दे श्रीरमणाभिधं मुनिवरं तं स्वात्मनाथं परम् ॥ १ ॥

प्रेम्णा यं रमणो मुनिर्व्यरचयद् ग्रन्थं निजानां मुदे
द्राविड्या निजतत्त्वरूपममृतं सन्दर्शयन्तं स्फुटम् ।
तच्छक्त्या तमनूद्य को ऽपि विनतश्चक्रे तदीयः कृतिं
गैर्वाण्या सरलामिमां रमणहृन्नाम्नीं मनश्शान्तये ॥ २ ॥

या ऽगम्या वचसो धियोऽपि पदवी निर्वासना चिन्मयी
गत्वा यां न निवर्तते मुनिवरस्तस्यां दिशन् निर्वृतिम् ।
सद्यश्चापि ददन्मुदं विजयते संविन्मयो भास्करः
संसेव्यः सततं मुमुक्षुभिरयं ग्रन्थो मुनीशोदितः ॥ ३ ॥

हन्तामयं द्रावयन्
निस्संसारमजं स्वतत्वममलं तुर्यं
जगद्भासकम्।

REVELATION

(Sri Ramana Hridayam)

INTRODUCTION

Unto that transcendental Being, the unborn (Self) shining in the Heart, in every creature, as the limitless I, the Guru of all gurus, my real Self and Lord, who has lovingly assumed human form with intent to unfold His own true Nature to His devotees, namely Sri Ramana, I render obeisance.

2. Translating into Sanskrit the work which Rama-na the Sage composed in Tamil for His devotees' delight, one of His humble devotees, sustained by His grace, com-posed this work named Ramana Hridayam in easy style, for the peace of his own mind.

3. The Sun of Pure Consciousness, namely this work of the Great Sage, which aspirants to the state of Deliver-ance should study constantly, is most excellent, conferring Beatitude in the State of Pure Consciousness—the State transcending speech and mind, without mental taints, attaining which the Sage no more returns (to bondage), —and also giving present delight (to those that study it).

निर्द्वन्द्वं भयशोकहीनमतुलं सद्भासयन्म
संविज्ञानरसं स्वयं रमणहृन्नाम प्रबन्धोऽ

॥ मङ्गलम् ॥

अस्तीत्यस्मिन् कथं धीर्भवति यदि न सत्? तद्विभिन्ना नु सच्चित्?
सत्यं निश्चिन्तनं तद्भवति हृदि यतस्तस्य हृन्नामकस्य ।
ध्याता को वास्ति भिन्नो? भवति च तदिदं ध्यानगम्यं कथं नु?
तस्य ध्यानं हृदन्तः प्रशमितमनसा तन्मयत्वेन निष्ठा ॥ ४ ॥

मृत्योर्बिभ्यति ये भृशं सुमनसः, सर्वान्तरं ते शिवं
यान्तीशं शरणं परं विरहितं मृत्युद्भवाभ्यां स्वयम् ।
साकं तन्ममताभिरेति निधनं तेषामहन्ता ततः
स्यात् तेषां मरणस्य धीः किमु पदे नित्ये गतानां स्थितिम् ॥ ५ ॥

॥ विवेकप्रकरणम् ॥

पश्यामो भुवनं यतो, भवति सत् तन्मूलमेकं परं
यच्छक्तेः परिणामभूतमखिलं; नैतद्विवादास्पदम् ।
आख्यारूपमयं च चित्रमिदमप्याधारवस्त्र द्युतिः
द्रष्टा चेति चतुष्टयं स परमो यः स्वात्मभूतो हृदि ॥ ६ ॥

विश्वं जीवपरौ वदेत् प्रथमतः सर्वं जगत्यां मतं
एकं सत् त्रिविधं प्रतीयत इति, त्रीण्येव तानीत्यपि ।
वादौ यावदहं मतिर्वपुषि; तां हित्वा तु संमोहिनीं
स्वस्मिन्नेव पदे स्थितिर्भवति या सर्वोत्तमा सैव हि ॥ ७ ॥

Benedictory Verses

4. Can there be sense of existence without something that *is*? Is Real Consciousness a thing other than That? Since that (Reality) dwells, thought-free, in the Heart, how can It,—Itself named the Heart,—be meditated on? And who is there, distinct from It, to meditate on It, the Self whose nature is Reality Consciousness? Know that to meditate on It is just to *be* at one with It within the Heart.

5. Men of pure minds who intensely fear death surrender themselves unto the Lord of all, the blissful One, the indwelling Self, who has no death nor birth. By that (surrender) their ego, along with their attachments, becomes extinguished. How can they, who (thus) have won abode in Immortality, have any thought of death?

I. Discrimination

6. Since we see the world, (it follows that) there does exist a source of it, a sole Reality transcending (world and mind), of whose power all this is a becoming; this is beyond dispute. This cinema-show of names and forms, their sustaining screen, the light (of Consciousness), and the spectator—all these four are only that Supreme Being, who is the Real Self within the Heart.

7. All the faiths that prevail in the world affirm, to begin with, (the existence of) the world, the soul and God. The two contentions, namely that One Reality is sensed as threefold, and that they are three distinct entities, are upheld (as intellectual convictions) while the sense 'I am the body' persists. But the highest state is the being firmly established in one's own real Nature (as the Real Self), by giving up that delusion.

वादैः किं भविता जगद्भवति सन्मिथ्याभ्रमश्चिज्जडं
आनन्दं ननु दुःखमेव तदिति ? त्यक्त्वा समस्तं जगत् ।
स्वात्मानं समवेत्य सत्यममलं द्वैतैक्यवादातिगे
याहन्तारहिता स्थितिर्निजपदे सर्वाद्दता सैव हि ॥ ८ ॥

रूपो स्वो यदि रूपमस्तु जगतो रूपं परस्याप्युत
वीक्षा केन कथं च रूपरहितः स्वात्मा यदि स्याद्वद ? ।
दृश्यं किं नु दृशो ऽन्यथा वद भवेद् ? दृक् सा स्व एव स्वयं
निस्सीमा निरुपाधिका चितिमयी सा निष्प्रपञ्चाद्वया ॥ ९ ॥

देहो यन्निखिलस्य चापि भुवने स्यात् पञ्चकोशात्मकः
कोशानामपि पञ्चकं तत इदं देहेभिधानं भवेत् ।
सत्येवं वद देहतः किमु जगद्भिन्नं भवेत् तत्त्वतः ?
किं केनापि च वीक्षितं जगदिदं देहं विना प्रोच्यताम् ॥ १० ॥

शब्दादीन् विषयान् विहाय जगतो रूपं भवेन्नो पृथक्
एवं धीन्द्रियपञ्चकस्य विषयो निश्शेषमेतज्जगत् ।
एतैः पञ्चभिरिन्द्रियैर्जगदिदं ह्येकं मनो बुध्यते
सत्येवं मनसो जगत् कथय किं भिन्नं भवेत् तत्त्वतः ? ॥ ११ ॥

विश्वं बुद्धिरिति द्वयं समुदियाल्लीयेत चाप्येकवत्
एवं सत्यपि भास्यते जडमिदं विश्वं धियैवाखिलम् ।

8. Of what use is it to affirm "The world is real," "It is an illusory appearance," "It is endued with Consciousness," "It is inert," "It is happy," "It is surely miserable?" That state of egolessness, transcending the creeds of duality and unity, which is our own by nature, and which is to be won by turning away from the world and experiencing the Real Self, is dear to all alike.

9. If the Self have form, then the world and God also would have form. But since the Self is formless, by whom and how are forms to be seen? Can what is seen be of a different nature from the seeing eye? The (real) Eye is just the Real Self, and that Eye is infinite, unconditioned, worldless, without a second.

10. Since every body in the world comprises five sheaths, all the five sheaths together answer to the name of 'body.' Such being the case, say, does the world really exist apart from the body? Say, is the world seen by any one without a body?

11. The world has no form apart from the objects of sense, namely sounds and the rest; thus the whole universe is just sensations of the five sense-organs; through these five sense-organs the one mind knows the world. That being so, say, is the world other than the mind?

यस्मिंस्तद्द्वितयस्य जन्मविलयौ भास्वत्यनस्तोदये
सज्जानीहि तदेव पूर्णममलं चिद्रूपकं केवलम् ॥ १२ ॥

रूपे कुत्रचिदास्थयापि च कयाऽप्याराधनं भक्तितो
रूपाख्यारहितस्य यद्यपि भवेत् तस्येक्षणाय क्रमः ।
तत्त्वे तस्य निजं च वीक्ष्य विलयं गत्वापि तस्मिन् परे
तेनाभिन्नतया स्थितिर्निजपदे वीक्षा भवेत् तत्त्वतः ॥ १३ ॥

संश्रित्य प्रभवन्त्यहंमतिमिमां सर्वास्त्रिपुट्यस्तथा
द्वन्द्वान्यप्युत संभवन्ति; तदहंनामा भवेत् को न्विति ।
अन्वेषाद्धृदयं प्रविश्य यदि तत्तत्त्वं समालोकयेत्
सर्वं तद्विगलेत् स्वयं, स च भवेज्ज्ञानी, स नैति भ्रमम् ॥ १४ ॥

अज्ञानान्न पृथक् कदापि जगति ज्ञानं भवेत् कुत्रचित्
नाज्ञानं च कदापि कस्यचिदपि ज्ञानात् पृथक् संभवेत् ।
अन्वेषादहमित्ययं भवति को यस्योभयं स्यादिति
मूलात्मावगतिः स्वयं समुदिता ज्ञानं भवेन्नेतरत् ॥ १५ ॥

ज्ञातारं स्वमजानतो ऽन्यविषयज्ञानं भवे यद्भवेत्
ज्ञानं तद्भविता कथं नु कथय? ज्ञानस्य चान्यस्य च ।
आधारो ऽहमितीह यो भवति, तत्तत्वं विजानाति चेत्
अज्ञानेन समं तदा प्रविलयं ज्ञानं च गच्छेदिदम् ॥ १६ ॥

12. The two, the universe and the mind, arise and set as one; yet this inert universe is lighted up by the mind alone; know that that sole, unborn, infinite Being whose nature is Pure Consciousness, and in which the two (the universe and the mind) arise and set, but which Itself neither rises nor sets, is alone Real.

13. Even though to worship Him in any form and by any name is a means towards the right vision of Him, who (really) is without form and name, true vision of Him consists in being at one with Him by merging in Him the Transcendental Being, through the realisation of the identity of the Real Self with His real essence.

14. The triads all arise depending on the ego-sense; so too arise the duads; if one enters the Heart by the Quest of 'Who is the I' and sees the truth of it (the Real Self), all of them vanish utterly; such a one is the Sage; He is not deluded (by them).

15. Knowledge is never and nowhere in the world separate from ignorance: neither is ignorance at any time and for anyone separate from knowledge; *true* knowledge is the Awareness of the original Self, which becomes manifest by the Quest 'Who is this I to whom belong both of these;' nothing else.

16. How can the knowledge of objects arising in relative existence, to one that knows not the truth of (himself) the knower, be true knowledge? If one rightly knows (the truth of) him in whom both knowledge and its opposite subsist, then along with ignorance (relative) knowledge also will cease once for all.

ज्ञानाज्ञानविवर्जितं भवति यज्ज्ञानं विजानीहि तत्
ज्ञानं वैषयिकं त्ववेहि किमपि ज्ञानं यथार्थं न हि ।
ज्ञातृज्ञेयविवर्जितो विलसति ह्यात्मा सदैकः स्वयं
ज्ञानात्मैव भवत्यसौ ; न स भवेच्छून्यात्मकः कर्हिचित् ॥ १७ ॥

आत्मा ज्ञानमयो य एष गदितस्सत्यस्स एवाद्वयो
ज्ञानं नाम बहुप्रकारकमिदं त्वज्ञानमेवाखिलम् ।
स्वस्माज्ज्ञानमयात् सतस्त्वसदिदं नो भिद्यते कर्हिचित्
नानासन्त्यपि भूषणानि कथय स्वर्णात् सतो ऽन्यानि किम्? ॥१८॥

भाति त्वं स इति द्वयं, समुदिताहंधीः शरीरे यदा
तत्त्वं किं न्वहमो भवेदिति धिया स्वान्वेषणेन स्वयम् ।
नीते ऽस्मिन्निधनं, समं तदितरप्रज्ञे ततो नश्यतो ;
यद्धात्येकतया तदा, गणय तत् तत्त्वं भवेदात्मनः ॥ १९ ॥

संश्रित्यैव हि वर्तमानमुभयं भूतं भविष्यत् स्थितं
स्वे काले ऽपि च वर्तमानमुभयं ; तद्वर्तमानं त्रयम् ।
सत्येवं प्रविहाय बोधमधुना सद्वस्तुनो ऽन्वेषणात्
भूतागामिविचारणं गणनवत् स्यादेकसंख्यां विना ॥ २० ॥

कालो देश इमौ पृथक् किमहमो ? ऽधीनास्तयोः सो वयं
देहाः स्याम यदि स्वयं ; किमु वयं देहा भवामो वद ।

17. Know that that alone is true knowledge, in which there is neither knowledge nor ignorance; the (so-called) knowledge of objects, understand, is not at all true knowledge. The Real Self shines always alone, with neither things for Him to know, nor persons to know Him; therefore He is only Consciousness; do not think that He is non-being.

18. This Self, (here) declared to be Consciousness, is alone real, without a second; all knowledge which is manifold is only ignorance; this ignorance—which (being a negation) is non-existent—has no existence apart from the Self who is Consciousness. Say, do the unreal jewels exist apart from the gold which (alone) exists?

19. The two, namely 'you' and 'he,' appear when the sense of 'I' has risen in respect of a body; if by the Quest of the Self by oneself, by the question 'What is the truth behind this I,' the ego be extinguished, therewith are also lost the other two notions; that which then shines alone, understand, is the Real Self.

20. Both past and future exist only in dependence on the present; each in its own time is only present; therefore all the three are present. That being so, research into the past and the future, without experience of the Reality in the present time won by the Quest, is (absurd) like counting without the number 'one'.

21. Do time and space exist apart from the ego? If we were bodies, then we would be subject to them. (But) say, are we bodies? Because the True Self is the same

सर्वत्रापि च सर्वदापि च विभात्यात्मा समानो यतः
तस्मात्सन्तमवेहि केवलममुं तौ द्वौ निगीर्य स्थितम् ॥ २१ ॥

स्वो देहो भवति द्वयोरविदुषो विज्ञाततत्त्वस्य च
स्वं देहावधिकं पृथक् पराविभोरज्ञो जनो मन्यते ।
ज्ञस्य स्वो वपुषो ऽन्तरन्तरहितो ऽभिन्नः परस्माद्विभोः
भात्येवं महती भिदास्ति हि तयोः स्वज्ञस्य चाज्ञस्य च ॥ २२ ॥

सत्यं ह्येव जगद्वयोरविदुषो विज्ञाततत्त्वस्य च
सत्यं यावदिदं जगत् तु मनुते सज्ज्ञानहीनो जनः ।
ज्ञस्याकारविहीनमस्य निखिलस्याधारभूतं हि सत्
भात्येवं महती भिदास्ति हि तयोस्सज्ज्ञस्य चाज्ञस्य च ॥ २३ ॥

मध्ये दैवधियोर्जयं प्रति भवेत् तेषां विवादे रतिः
धीदैवद्वितयस्य मूलमहमित्येकं न जानन्ति ये ।
तन्मूलं स्वमवेत्य यो मुनिवरस्ताभ्यां विमुक्तो ऽभवत्
संसक्तो भविता तयोः किमु पुनः स्वज्ञानहीनो यथा ॥ २४ ॥

द्रष्टारं स्वमुपेक्ष्य पश्यति नरो रूपं परेशस्य चेत्
सा रूपस्य मनोमयस्य हि भवेद्वीक्षा न सत्या विभोः ।
तत्त्वं स्वं किमु तं प्रपश्यति परं स्वस्येक्षको वा मुनिः ?
नष्टाहङ्कृतिरेष किंचिदपि नो भिन्नः परस्माद्विभोः ॥ २५ ॥

everywhere and at all times, therefore learn that He is the sole Reality, consuming both (time and space).

22. The body is the Self, both to him that does not know the Self and to him that knows. The one that knows not believes himself to be limited to the body and distinct from God the All. To the knower the real Self shines as the Infinite Being within the body, and not distinct from God. Great indeed is the difference between the knower of the Self and the non-knower !

23. The world is real both to the non-knower and to the knower of the Real. He that lacks knowledge of the Real believes the Real to be coextensive with the world. To the knower the Real shines as the formless One, the basic substance of the world. Great indeed is the difference between the knower of That and the non-knower.

24. Only those love to dispute which of the two, fate and the will, will prevail, who have no experience of (the truth of) him, named 'I,' who is the one root of both. Can the Sage that has transcended both by experiencing that root of both, the Self, ever again become entangled in these, like one that knows not the Self ?

25. When one sees a form of God, neglecting himself the (would-be) seer, that vision is vision of a mental form; it is not a true vision of God. Does the Sage, that has direct vision of the Self, see that Supreme Being, who is (that) Real Self ? Having lost the ego, he (the Sage) is not at all distinct from Him.

वीक्षा स्वस्य परस्य चेति गदितं ग्रन्थेषु वीक्षाद्वयं
तत्तत्त्वं किमिति ब्रवीमि ; घटते वीक्षा कथं न्वात्मनः ? ।
एकत्वान्न स वीक्ष्यते यदि, परं वीक्षेत को वा कथं ?
ईशस्यौदनभावमेव गणय स्वेक्षां परेक्षामपि ॥ २६ ॥

चैतन्यद्युतिमेष चिन्मयतनुर्मर्त्यै प्रयच्छन् स्वयं
आत्मत्वेन सदैव भाति हि मतेरन्तस्तुरीयश्शिवः ।
तत् तस्मिन् विनियोजनं हृदि मतेरन्तर्मुखीकृत्य तां
हित्वा तं प्रभवेत् कथं वद परं मर्त्यैव मन्तुं नरः ॥ २७ ॥

॥ साधनप्रकरणम् ॥

चैतन्येन विवर्जितं वपुरिदं नाहंकरोति स्वयं
ब्रूते नैव कदापि को ऽपि भुवने नासं सुषुप्ताविति ।
सर्वं चाप्युदियादिदं समुदिते त्वस्मिन्नहंनामके
तद्बुद्ध्या शितया कुतो ऽयमुदियादित्येवमन्वेषय ॥ २८ ॥

ब्रूयान्नाहमिति स्वयं जडवपुः, सत्या चितिर्नोदियात्
तन्मध्ये तु वपुः प्रमाणमहमित्याविर्भवेत् किंचन ।
एतद्ध्येव भवेन्मनो जडचितोर्ग्रन्थिर्भवो ऽहंकृतिः
बन्धः सूक्ष्मशरीरमेतदुदितं जीवस्य तत्त्वं स्वयम् ॥ २९ ॥

26. Two visions are mentioned in the sacred lore, namely vision of the Self and vision of God; I shall state what they really mean. How can there be vision of the Self? Since He cannot be seen, for the reason that He is one (with the would-be seer), who is to see God, (who is just the Real Self), and how? Know that the vision of the Self and the vision of God (alike) consist in the soul (that is, the ego) becoming the food of God.

27. This blissful and transcendental Being, who is Pure Consciousness, is ever shining within the mind as Himself the Real Self, imparting to the mind (whatever) light of consciousness (it has). Such being the case, how can a man know Him by the mind alone, failing to merge the mind in Him by turning it inwards?

II. The Quest.

28. The body, being devoid of consciousness, has no egoism of its own; no one ever says 'I did not exist in dreamless sleep;' all things come into being when this 'I' is risen; therefore search with concentrated mind for the source wherefrom this ego-sense arises.

29. The inert body cannot say 'I;' the real Consciousness has no beginning; between them comes to birth an I limited to the body; this is the mind, the knot between Consciousness and the inert (body), conditioned existence, the ego, bondage and the subtle body; this is the true nature of the (so-called) soul.

धृत्वा रूपमुदेति च स्थितिमुत प्राप्नोति रूपग्रहात्
धृत्वा रूपमुतोपभुज्य विषयानुच्चैस्तमां वर्धते ।
हित्वा रूपमुपाददीत नवमप्यन्विष्यते चेत् तदा
धावेद्रूपविहीन एष सहसाहन्तापिशाचो ध्रुवम् ॥ ३० ॥

एतस्मिन्नहमाख्यके समुदिते सर्वं जगच्चोदियात्
नो चेदस्त्यहमित्ययं न च भवत्येतज्जगत् किंचन ।
तत्सर्वं ह्यहमाख्यकः स्वयमतः कोऽसौ कुतस्संभवेत्
इत्येवं निजमार्गणं भवति यत् तत् सर्वहानं भवेत् ॥ ३१ ॥

तस्यामेव हि तद्वयं, भवति नो यस्यामहन्तोदयः
चेतस्तु प्रविशेदहंजनिभुवं नो चेदहन्ता कथम् ।
नीयेतापुनरुद्भवां मृतिमियं नीता तथान्तं न चेत्
साध्या नस्सहजा स्थितिः कथमसौ यस्यां वयं तत् स्वयम् ? ॥ ३२ ॥

यत्किंचित् सलिलाशये निपतितं चिन्वन्निमज्जेद्यथा
तद्वद्भागनिलौ नियम्य जगतश्चिन्तां विहायाखिलाम् ।
अन्वेषादुदियात् कुतो ऽहमिति धीरित्येवमेकाग्रया
बुद्ध्यान्तर्हृदये निमज्ज्य विमलं विद्यात् स्वतत्त्वं परम् ॥ ३३ ॥

30. This phantom without a form, the ego, comes into being taking hold of a form (a body); keeping hold of the form it continues to exist; keeping hold of the form and enjoying sense-objects it greatly waxes in strength; giving up a form (at death) it takes hold of a new one; when the (truth of) it is sought, it will surely run away.

31. When this thing known as I is risen, then rises all this world; when the I is not, neither does the world exist; therefore this I is itself all the world; therefore (extinction of the I by) the Quest of 'Who is this I,' or 'Whence is he' is to get rid of the whole (world).

32. We are that one Reality only in that State in which there is no rising of the ego-sense. But how can the ego-sense be finally extinguished, if the mind does not enter the Source of the ego-sense? And if the ego-sense be not so extinguished, how can that State be won which is our own by nature and in which we are That?

33. As one dives into a lake seeking something fallen into it, so should one dive into the Heart with the one-pointed mind, restraining speech and the breath, giving up all thought about the world and seeking 'Whence does arise the ego-sense,' and thus should become aware of the Real Self, the Transcendental Being.

रुध्वा वाङ्मनसी उभे, चितिरहंरूपा क भातीत्यलं
बुद्ध्यान्विष्य निमज्जनं हृदि निजज्ञानाप्तये साधनम् ।
देहो नायमहं स्वयं तदहमित्येवं निदिध्यासनं
अन्वेषाङ्गमवेहि ; किं नु भविता सोऽयं विचारो निजः ? ॥ ३४ ॥

॥ अनुभवप्रकरणम् ॥

को ऽहं स्यामिति मार्गणोद्यमवशादन्तर्मुखे मानसे
ह्लीने सति, लज्जया नतमुखे चासिज्जहंनामके ।
चैतन्यं विमलं तदाहमहमित्याभाति किंचित् स्वयं
मिथ्याहं न हि तत्, सदेव परमं पूर्णं स्वतत्त्वं शिवम् ॥ ३५ ॥

कर्तव्यं किमिहास्त्यमुष्य कृतिनो ऽहन्तां ग्रसित्वोदिते
भावे स्वे मुदितस्य तन्मयतया शान्ते तुरीये शिवे ।
स्वान्यत् किंचन वेत्ति नो निजपदे निष्ठां गतो ऽसौ यतो
मन्तुं तां पदवीं नरो वद कथं निर्मानसीं शक्नुयात् ? ॥ ३६ ॥

निष्ठां तत् त्वमसीति वेदशिरसा दिष्टामलङ्घ्वा निजां
को ऽहं स्यामिति मार्गणेन हृदयं बुद्ध्या प्रविश्य स्वयम् ।
धीदौर्बल्यवशात् करोति मनुजो ध्यानं तदेवास्म्यहं
नो देहो ऽहमिति ; स्वयं तदनिशं भात्यात्मरूपेण हि ॥ ३७ ॥

34. Diving into the Heart,—restraining both speech and mind and seeking 'where shines the (original) I-Consciousness,—is the direct means of winning the Awareness of the Self. The meditation 'I am not this body, I am myself That' is (useful only as) a preliminary to the Quest. Is it itself the Quest of the Self ?

Experience

35. When the mind, introverted by being engaged in the Quest of 'Who am I,' is lost in the Heart, and the ego bows his head in shame, there shines by Its own light a Pure Consciousness as the limitless I; that (Consciousness) is not the spurious ego; It is the Transcendental, Infinite Reality; It is the blissful Real Self.

36. Does there remain anything needing to be done by Him that is happy in unity with That,—the unity which becomes manifest by consuming the ego-sense, the State of Peace and Bliss beyond relativity? Since He knows nothing other than the Self, how can anyone (not so delivered) imagine what that mindless State is like ?

37. Instead of winning one's own natural state—the state which is taught by Revelation by the words '*Thou art That*'—by entering the Heart by the Quest of 'Who am I,' man goes on meditating 'I am That, I am not the body,' because of mental weakness. That Reality is Itself ever shining as the Self!

हासार्हं भवति द्वयं च, गदितं जाने न मामित्यहं
जाने मामिति चोदितं; विषयतां स्वस्यैव नेतुं स्वयम् ।
आत्मानं, किमु कस्यचिद्वद भवेदात्मद्वयं कुत्रचित् ?
आत्मैको भवतीति विद्धयनुभवाल्लोके समस्तस्य च ॥ ३८ ॥

आत्मत्वेन समस्तजन्तुषु सदा सत्यं हृदन्तः स्फुरत्
अन्वेषादवगत्य तन्मयतया निष्ठामलब्ध्वा निजाम् ।
सत् किंचिद्भवतीति नेति तदिदं रूपीति नेत्येककं
द्वेधा नोभयथेति वा विवदते मायाभिभूतो जनः ॥ ३९ ॥

सिद्धं स्वं समवेत्य तन्मयतया निष्ठा भवेद्या निजा
सिद्धिस्सैव हि; सिद्धयस्तदितराः स्वप्नोपलब्धा इव ।
स्वप्नार्थः किमु सन् प्रबोधसमये ? मुक्तो ऽनृतादन्ततो
निष्ठामेत्य सति स्वयं मुनिवरः किं तासु मोहं व्रजेत् ॥ ४० ॥

देहो ऽस्मीत्युदियान्नरस्य धिषणा यावत् तु नाहं वपुः
तद्धयस्मीत्यनुचिन्तनं हितकरं तादात्म्यनिष्ठाप्तये ।
कुर्याद् ध्यानमिदं किमर्थमनिशं ? ध्यायेन्नरो ऽस्मीति किं
लोके कोऽपि नरो ? वयं हि सततं सत्यं तदेव स्वयम् ॥ ४१ ॥

38. The two statements, 'I do not know myself' and 'I know myself,' are equally ridiculous. Has any one, anywhere, two selves, so that the self can become an object of knowledge to himself? Know from the common experience of all men alike that the real Self is only one.

39. The man blinded by the ego, who by seeking that Reality, which is ever shining in the hearts of all creatures as the real Self, has not become aware of It and thereby attained his own natural state of oneness with it, disputes saying "There is something real," "No," "That something has form," "No," "It is One," "It is twofold," "It is neither."

40. To be the Real Self in the Heart by winning the actual Experience of that Self, who is already won, is the real gain; all other gains are like those that are won in a dream. Does anything gained in a dream remain true on waking? Is the one that has cast off falsehood by dwelling in the Real ever again deluded by these?

41. So long as the notion 'I am the body' prevails, the meditation 'I am That' is helpful to the winning of Self-Awareness (by the Quest). (But) why should this meditation be kept up endlessly? Does any man meditate 'I am a man?' Always are we that Reality!

यावत्साधकता नरस्य भवति द्वैतं यथार्थं भवेत्
साध्ये त्वद्वयतेति यन्निगदितं सत्यं भवेन्नैव तत् ।
अन्विष्यन्नपि सादरं च दशमं नष्टत्वबुद्ध्या स्वयं
स्वं लब्ध्वापि च को बभूव दशमादन्यः कथायामसौ ॥ ४२ ॥

कर्तात्मा स्वयमेव चेत् कृतिफलं भुञ्ज्यात् स एव स्वयं
कर्ताहं क इति स्वमार्गणवशाज्जानाति चेत् स्वं विभुम् ।
कर्तृत्वं विगलेद्यतो, विगलितं तेनैव साकं भवेत्
कर्मापि त्रिविधं स्वयं; स्थितिमिमां नित्यां विमुक्तिं विदुः ॥ ४३ ॥

बद्धो ऽस्मीति मतिर्भवेद्यदि तदा मुक्तेर्मतिश्चोदियात्
बद्धो ऽहं क इति स्वमार्गणवशात् स्वे नित्यमुक्ते स्वयम् ।
शिष्टे सत्यजरे ऽमरे, वद भवेद्बन्धस्य चिन्ता कथं ?
सा नो चेदुदियात्, तदास्य कृतिनो मोक्षस्य चिन्ता कथम् ॥४४॥

मुक्ती रूपवतीति रूपरहिता सेति द्विधा सेत्यपि
वादा ये मतिभेदतो ऽत्र विशये तत्त्वं ब्रवीमि स्फुटम् ।
यो ऽहंनामक एवमत्र विमृशेद्वादेषु तत्त्वं मुधा
तस्यात्यन्तिकनाश एव भविता तत्त्वं विमुक्तेः स्वयम् ॥ ४५ ॥

42. The statement that duality is real so long as one is striving to reach the goal, but that in the goal there is non-duality, is not at all correct. What else but the tenth man was the man in the parable, both when he himself was anxiously seeking for the tenth man as one that was missing, and when he had found himself (to be that missing tenth man)?

43. If the Self were ever himself the doer (of actions), then He himself would reap their consequences. But when the sense of doership drops away on the realisation of the infinite Self as a result of the Quest 'Who am I that is a doer (of actions),' with it (namely the sense of doership) will drop away all the three kinds of actions: (the wise) know this State to be eternal Deliverance.

44. If there be the thought 'I am bound,' then will arise also the thought of deliverance. When, by the Quest of 'Who am I that is bound,' the Ever-Free Real Self alone remains, ageless and deathless, to whom can the thought of bondage come? If that thought cannot arise, then how can the thought of deliverance arise to the Sage who has done with actions?

45. I shall (here) state clearly the truth among the three contentions, that Deliverance is with form, that It is without form, and that It is both ways: True Deliverance is just the utter extinction of him, named I, who thus investigates the truth among these contentions.

॥ उत्तरभागः ॥

॥ मङ्गलश्लोकः ॥

यस्मिन्नेव भवेत् स्थितं जगदिदं यस्यैव सर्वं जगत्
यस्मात्सर्वमिदं भवेत्समुदितं यस्मै समस्तं भवेत् ।
येनेदं निखिलं जगत् समुदियात् सर्वं यदेव स्वयं
सत्यं गुप्तधनं तदेव हृदये तत्सत् परं धीमहि ॥ ४६ ॥

॥ सत्सङ्गप्रकरणम् ॥

सत्सङ्गस्य निषेवणेन मनुजो निस्सङ्गतां प्राप्नुयात्
निस्सङ्गत्ववशादसावुत मनोमोहेन मुक्तो भवेत् ।
निर्मोहत्वमुपैति चेदथ परे गत्वा लयं निश्चले
जीवन्मुक्तिपदं व्रजेदनुपमं सेवस्व तत्सङ्गतिम् ॥ ४७ ॥

साध्यं यत् परमं पदं सुखमयं मर्त्यैर्विचारान्निजात्
सत्सङ्गाभ्यसनोदिताच्छितधिया हृन्मज्जनापादनात् ।
शास्त्रार्थाधिगमेन नो भवति तन्नो बोधकोक्तिश्रुतेः
नो पुण्यैरपि कर्मभिर्बहुविधैरन्यैश्च नो साधनैः ॥ ४८ ॥

सद्भिस्सङ्गतिमादरेण मनुजः सेवेत यो भाग्यवान्
एतैः किं नियमैरमुष्य निखिलैर्निःश्रेयसःप्राप्तये ।

PART II

Beneditory Stanza

46. That is the Real, the secret Treasure in the Heart, *in which* alone this world exists, *to which* this entire world belongs, *from which* it comes into existence, *for* (the Realisation of) *which* alone it is, *by which* the world appears, and *which* Itself is all the world; we meditate on that Transcendental Reality within the Heart.

CHAPTER I

Association with Sages.

47. By associating with a sage a man attains non-attachment; by non-attachment he is delivered from the delusion ('I am the body') that is in the mind; when he is free from delusion he becomes one with the moveless, transcendental Reality and becomes free while still alive; cultivate His Society.

48. That transcendental state of Bliss which may be won by men through the Quest of the Self,—culminating in the diving (of the mind) into the Heart,—which is prompted by association with a Sage, is not attainable by intellectual grasp of the sense of the sacred lore, by listening to the talks of lecturers, by different kinds of acts of merit, nor by any other means.

शीतो दक्षिणमारुतो वहति चेत् सन्तापशान्तिं दिशन्
हस्तेन व्यजनं विधूत्य भविता किं ब्रूहि कार्यं पुनः ॥ ४९ ॥

तापं केवलमेकमेव शमयेन्नृणां हिमांशुस्तथा
दैन्यं कल्पकपादपो दिविभवः पापं तथा जाह्नवी ।
साधूनामवलोकनात् त्रयमिदं तापादिकं यास्यति
नो तेषामुपमास्ति कापि सदृशी लोकत्रये कुत्रचित् ॥ ५० ॥

तीर्थान्यम्बुमयानि नैव महतां तुल्यानि तेषां कदा-
प्येवं दैवतमूर्तयो ऽप्युपलमृन्मात्राश्च संपूजिताः ।
तैर्मर्त्यो ऽमितकालतो विमलतां प्राप्नोति सक्त्या युतः
साधूनामवलोकनेन मनुजः सद्यो भवेद्विर्मलः ॥ ५१ ॥

॥ अद्वैतप्रकरणम् ॥

को देवः स्याद्यो मनो वेत्ति सो ऽयं
जानाम्येतज्जीवनामाहमेव ।
तस्मात् स त्वं; वक्ति साक्षाच्छ्रुतिश्चा-
प्येको देवः सर्वभूतेष्वपीति ॥ ५२ ॥

किं ज्योतिस्तव भानुमानहनि मे रात्रौ प्रदीपादिकं
किं ज्योतिस्तदवेक्षणाय नयनं तस्येक्षणे किं मनः ।

49. To that fortunate one who habitually associates with sages with a devout mind, of what use are all these observances for winning the highest goal? When the cool south wind blows giving relief from heat, say, what is the use of keeping a fan in the hand?

50. The moon can allay heat alone for men; likewise the celestial wishing tree can relieve want (alone); so too the (sacred river) Ganga can remove only sin; by the sight of Sages all the three—heat and the rest—are extinguished; (so) there is nothing in all the three worlds, comparable to them.

51. The holy bathing places—which are but water—are never equal to those great ones; nor are the Deity-forms—made of stone or earth—which are worshipped; through these a man gets purity of mind,—if he has devotion—after immeasurable time; by the sight of Sages he may become pure at once.

CHAPTER II

Non-Duality

52. 'Who is God?' 'The One that knows the mind.' '(But) I myself, as the individual soul, am always knowing the mind!' 'Therefore thou art thyself God, (not an individual); besides Revelation itself says that God is the one Self in all creatures.'

तस्येक्षा वद केन तत् स्वयमहं पश्यामि तज्ज्योतिषां
ज्योतिस्त्वं भवसि स्वयं विभु परं सत्यं तदेवास्म्यहम् ॥ ५३ ॥

हृदयकुहरमध्ये केवलं ब्रह्ममात्रं
ह्यहमहमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्वं चिन्वता मज्जता वा
पवनचलनरोधादात्मनिष्ठो भव त्वम् ॥ ५४ ॥

अमलाप्यचलाहमित्यजस्रं
विलसन्ती हृदयांबुजे चिदेव ।
वितरेत् पदवीं स्वयं विमुक्तेः
यदि जह्यान्मनुजो वपुष्यहन्ताम् ॥ ५५ ॥

देहं मृन्मयवज्जडात्मकमहंबुद्धिर्न तस्यास्त्यतो
नाहं तत्तदभावसुप्तिसमये सिद्धात्मसद्भावतः ।
को ऽहंभावयुतः कुतो वरधिया दृष्ट्वात्मनिष्ठात्मनां
सो ऽहंस्फूर्तितयारुणाचलशिवः पूर्णो विभाति स्वयम् ॥ ५६ ॥

लेभे जनिं यः परमे स्वमूले
विचार्य कस्मादहमित्युदारः ।
स एव जातः स च नित्यजातो
नवो नवो ऽयं सततं मुनीन्द्रः ॥ ५७ ॥

53. 'What is the light for thee (for seeing objects)?' 'By day the sun, by night lamps and the like.' 'What is the light for seeing these?' 'The eye.' 'What is the light for seeing that?' 'The mind.' 'By what light dost thou perceive the mind?' 'I myself perceive it.' 'Therefore thou art thyself the Light of all lights, infinite and transcending all.' 'True, I am That.'

54. *Inside the cave of the Heart the Pure and Infinite Being Himself shines as the Self, the limitless I. Enter thou the Heart, diving by the Quest of the Self or by holding the breath and thus be one with the Self.*

55. That same pure, motionless Consciousness, which shines inside the Lotus of the Heart as I, will Itself grant Deliverance if man gives up the sense of 'I am the body.'

56. *The body, like anything made of earth, is insentient; it has no sense of 'I;' therefore I am not that; also because it is certain that the Self exists in dreamless sleep, in which there is no body. 'Who is he that says I?' Or 'Whence is he?' To those that, with pure mind (seeking the Self in this way), become established in the Self, the blissful, perfect Being, namely Arunachala, Himself shines as I.*

57. That man of elevated mind who becomes born in his own cause, namely the Transcendental Being, through the Quest 'Whence am I,' is alone really born; he is born once for all; that Lord of Sages is ever new.

॥ साधकाचारप्रकरणम् ॥

हित्वाहंधियमत्र दोषनिलये देहे जडे ऽनात्मनि
नित्यानन्दमयं स्वतत्त्वममलं जानीहि सच्चिन्मयम् ।
यो मर्त्यो वपुषस्तु पोषणरतो ज्ञातुं स्वमिच्छत्यसौ
ग्राहं दारुधिया प्रगृह्य सरितं पुंसस्तितीर्षोस्समः ॥ ५८ ॥

यो देहात्ममतिक्षयो भवति तद्दानं च यज्ञस्तपो
धर्मः सत्यवचः परेशकरुणा योगो ऽपि भक्तिः परा ।
न्यासो मौनमपि स्थितिश्च सहजा कामार्थमोक्षा अपि
शान्तिर्द्यौर्मृतिवर्जितं च मरणं ज्ञानं च सत्यं स्वयम् ॥ ५९ ॥

कस्यैतानि कृतिर्विभक्तिरपि चाज्ञानं वियोगो ऽपि च
सन्तीत्यात्मविचार एव भविता कर्मादियोगक्रमाः ।
यस्यां नास्ति विचारको ऽहमभिधो नैतानि चत्वारि च
सा सत्या स्थितिरित्यवेहि विमला स्वात्मानुभूतिः शिवा ॥ ६० ॥

स्वं शक्त्या परमस्य चालितमविज्ञायोद्यतो यो ऽखिलाः
सिद्धीः साधयितुं स एष मनुजो यद्वत् स पङ्गुर्नरः ।
यो ऽवादीद्भविता श्रमो मम कियानेतान् विजेतुं रिपून्
मामुत्थाप्य निवेशयेर्यदि रणे तेषां पुरस्तादिति ॥ ६१ ॥

CHAPTER III

Hints to Aspirants

58. Give up the sense of 'I' in this body,—which is not the Self, being inert and full of imperfections—and win Experience of the Real Self, the transcendental Reality, which is endless Bliss. The man that hopes to know the Self with mind intent on nourishing the body is just like a man trying to cross a river taking hold of an alligator, mistaking it for a log of wood.

59. The extinction of the sense of 'I am the body' is itself gift, sacrifice, *tapas*, righteousness, truthfulness, the grace of God, union with God, supreme devotion, renunciation, silence, the natural state, happiness, wealth, Deliverance, peace, the death which is not death and right knowledge.'

60. 'To whom do these, namely action, separation from God, separation from the Reality and ignorance of the True Self, belong?' This inquiry is itself all the yogas—of action and the rest. Know that that state is the untainted real Existence—the blissful Experience of the Self—in which there is neither the seeker named I, nor the four named above, (action and the rest).

61. He that seeks to win supernormal powers, not knowing that he himself is activated by the power of God, is like that cripple who said: 'What effort would it be for me to defeat these foes, if only you would raise me up and place me in the battle-field in front of them?'

या शान्तिर्मनसः स्वयं भवति सा मुक्तिर्बुधैः कीर्तिता
व्यापारैर्मनसो ऽधिकैर्भवति यल्लाभस्तु तास्सिद्धयः ।
ता लब्धुं जडधीर्यतेत मनुजो यस्तेन लभ्यं कथं
स्यान्मुक्तेस्सुखमन्तहीनममलं चित्तोपशान्त्यात्मकम् ॥ ६२ ॥

परे वहति भूभरं भरमिदं मृषाजीवको
वहन् भवति गोपुरोद्वहनबिंबतुल्यो ह्यसौ ।
भरं शिरसि धारयन्नतिभरक्षमेणानसा
व्रजन् भजति चेद्व्यथां भवति तत्र को दोषवान् ॥ ६३ ॥

॥ उपासनाप्रकरणम् ॥

उपरि च जठरादुरसो मध्ये बहुवर्णकेषु षट्स्वेकम् ।
कुवल्यकलिकासदृशं दक्षिणभागे ऽङ्गुलद्वये हृदयम् ॥ ६४ ॥

आवृतमस्ति तदास्यं वियति तदन्तर्भवन्ति नाड्यश्च ।
तमसो ऽपि वासनानां भवनमिदं प्राणचित्तदीप्तीनाम् ॥ ६५ ॥

गुहेशाख्यो यो ऽसौ निवसति गुहायां हृदि परः
स एवास्मीत्येवं सततमननात् सो ऽहमिति चेत् ।
मतिः स्थैर्यं गच्छेद्वपुरहमिति प्रत्यय इव
तदाज्ञानं नश्येत् तम इव पुरस्ताद्दिनमणेः ॥ ६६ ॥

62. Perfect stillness of the mind is declared by the Sages to be Deliverance. Powers are to be won by more than common efforts of the mind. How can the man, who is so unintelligent as to seek to win those powers, win the timeless happiness of Deliverance, which is the same as quiescence of mind ?

63. While God Himself is bearing (all) the burden of the world, the imitation-soul that tries to bear this burden is just like the caryatid figure (sculptured at the base of a tower) appearing to sustain the tower (on its head). If one that travels by a car that can carry heavy loads bears his luggage on his own head, and suffers pain (in consequence), who is to blame for this ?

CHAPTER IV

Meditation

64. Among the six organs of various colours situated above the belly, there is one, the Heart, resembling a lily-bud, two finger-breadths from the centre of the chest.

65. Its mouth is closed ; in the space within it there are the (chief) nerves ; it is the abode of darkness, of the (acquired) mental habits, the vital force, the mind and the Light (namely Consciousness).

66. The Supreme Being dwelling inside the cave of the Heart is called the Lord of the Heart. If by meditating 'I myself am He' the conviction 'I am He' becomes as firmly established as (is now) the conviction 'I am the body,' then ignorance will vanish just as darkness does before the sun.

मुकुरे बिम्बितमिव यस्यान्तः
विलसति बहिरिव जगदिदमखिलम् ।
सर्वेषामपि हृदयाख्यं तत्
किं न्विति पृच्छति रामे भगवान् ॥ ६७ ॥

आह वसिष्ठो हृदयं द्वेधा
हेयं चादेयमिति ज्ञेयम् ।
देहस्याङ्गं पलमयमेकं
जीर्यज्जडमपि हेयं ज्ञेयम् ॥ ६८ ॥

अन्यत् प्रज्ञामयमादेयं
हृदयं बिम्बितमखिलं यस्मिन् ।
बहिरन्तस्तन्न बहिर्नान्तः
संपत्तीनां निधिरखिलस्य ॥ ६९ ॥

तस्मिन् मुख्ये हृदये निष्ठां
गतवति चेतसि नैजविचारात् ।
भवति स्वयमपि निर्गन्धत्वं
विरतिर्वायोरपि भवतीति ॥ ७० ॥

सर्वोपाधिविमुक्तं यच्छिवमनिशं चिदात्मकं भाति ।
तत् स्वयमहमित्यनिशं ध्यात्वा निखिला व्यपोहयासक्तीः ॥ ७१ ॥

67. "What is the truth of the Heart in all creatures reflected in which, as in a mirror, is seen all the universe, as if outside?" When thus Rama questioned (Him),

68. Bhagavan Vasishtha replied as follows: "The Heart should be known as twofold, (one) to be rejected, and (another) to be accepted; the fleshly organ of the body, inert and subject to decay, should be understood as the one to be rejected;

69. "The Heart which is Pure Consciousness, in which the universe is reflected, and which is quite other (than the last mentioned), should be known as the one to be accepted. It is both outside and inside, and it is neither outside nor inside; It is the store-house of all good things for all creatures;

70. "When the mind attains fixity in this the real Heart by the Quest of the Self, there occurs the extinction of all mental taints, and the vital air ceases to move also."

71. Cast off all attachments (from the mind) by constantly meditating 'I am that taintless, blissful Consciousness which ever shines untrammelled by the body-sheaths.

सर्वाश्चापि दशा विचार्य परमं यच्छेषितं सत्पदं
तत् संश्रित्य कुरुष्व कर्म भुवने कामैर्गृहीतो यथा ।
भावानां समवैषि तत्त्वममृतं दृष्टिं समालम्ब्य तां
इच्छाप्रेरितवत् प्रशान्तमनसा लोके क्रियावान् भव ॥ ७२ ॥

मिथ्योल्लासितहर्षभागचलधीर्मिथ्याधृतोद्वेगवान्
मिथ्यागर्हणसंभ्रमः कुरु मृषारम्भः क्रिया लौकिकीः ।
आशापाशशतैर्विमुक्तहृदयः सर्वत्र साम्यं वहन्
लोके वेषसमानकर्मनिरतस्तिष्ठ त्वमज्ञो यथा ॥ ७३ ॥

॥ जीवन्मुक्तप्रकरणम् ॥

आत्मानं समवेत्य नैजपदवीमास्थाय संविन्मयीं
सन्त्यक्ताखिलवासनो ऽभिरमते यस्तन्मयत्वे सदा ।
तं वीरं निजतत्त्वबोधकुलिशं संवित्कृशानुं तथा
जानीयादुत कालकालमभवं मृत्योश्च मृत्युं स्वयम् ॥ ७४ ॥

गुणास्सुन्दरत्वादयो यान्ति वृद्धिं
वसन्तस्य योगाद्यथा भूरुहस्य ।
तथा दृष्टतत्त्वस्य तेजो बलं धीः
निजानन्दतृप्तस्य वर्धन्त एव ॥ ७५ ॥

72. Keeping mental hold of that state of Reality, which remains over after inquiry into the truth of all states of being, act in the world like one that is governed by desires (without being really subject to them); thou knowest the immortal Truth behind all (these) appearances; keeping hold of that outlook, be active in the world, like one swayed by desire, (but) with mind at peace.

73. Putting on a false appearance of joy, of excitement, of disapproval and of eagerness to achieve, perform the duties of the world; internally free from the hundreds of binding desires and evenly disposed to all creatures, engage in actions suiting the disguise (of manhood), just like an ignorant person.

CHAPTER V

Alive But Free

74. He that by Self-Experience has entered on His natural State of Pure Consciousness, and is ever happy in Oneness with that (Reality), having shed all the taints of the mind, should be known as the unborn One, the wielder of the thunder-bolt of Self-Awareness, the Fire of Pure Consciousness, the Hero that has killed death and the God of Death to time itself.

75. Just as in spring-time there comes to trees an increase of beauty and other qualities, so to the Seer of the Truth, who is contented in the enjoyment of the Bliss of the Self, there comes surely an increase of Light, Power and Intelligence.

शृण्वन्नेव यथा कथां न शृणुते दूरं गतश्चेतसा
ज्ञानी तद्वदवासनेन मनसा कृत्वाप्यकर्ता भवेत् ।
चेतश्चेद्वहुवासनं वत नरः कर्तास्त्यकुर्वन्नपि ;
देहे सत्यचले ऽपि पश्य पतति श्वभ्रे गिरेः स्वमदृक् ॥ ७६ ॥

याने सुप्तिमितस्य यानगमनं स्थानं च तस्य क्वचित्
तस्यैवाश्वियोजनं त्रयमिदं यद्वद्भवेदेकधा ।
सुप्तिं ज्ञानमयीं गतस्य विदुषो याने वपुष्येकधा
तद्वत् स्यात् त्रितयं क्रियापि वपुषो निष्ठापि निद्रापि च ॥ ७७ ॥

जाग्रत्स्वप्नसुषुप्तिषु स्थितिजुषां यत् तुर्यमित्युच्यते
जाग्रत्सुप्तिरितीरितं स्वविदुषः शान्तं पदं शाश्वतम् ।
सत्यं तद्धि पदं मृषेतरदिदं त्वाभासमात्रं त्रयं ;
तुर्यातीतमतस्तदेव मुनयः शंसन्ति संविन्मयम् ॥ ७८ ॥

कर्मागामि च सञ्चितं च विदुषो नष्टे भवेतां ध्रुवं,
प्रारब्धं न तथेत्युदीरितमिदं ग्रन्थेषु मन्दान् प्रति ।
नार्येका न सुमङ्गली पतिमृतौ वह्नीषु यद्वद्भवेत्
त्रेधा कर्म तथा विनाशमयते नाशं गते कर्तरि ॥ ७९ ॥

76. Just as a man, whose mind has wandered far while listening to a story, does not really hear, so the Sage who acts without mental taint does not become a doer (by doing actions); (on the other hand) if the mind be imbued with abundance of (worldly) taints, then that man is a doer of actions even when he is (outwardly) inactive; see, a dreamer falls from a hill-top into an abyss even while his body lies moveless (in bed)!

77. Just as, for one that has gone to sleep in a carriage, the three (states), namely the movements of the carriage, its standing still somewhere, and its being left with the horses unyoked, are all alike, so to the Sage that is in the sleep of Self-Awareness in the carriage, namely the body, the three states, namely the activity of the body, (its inactivity in) Samadhi and sleep are all alike.

78. The peaceful and timeless State of the Sage, called Waking-Sleep, which to those that live in (the vicious circle of) waking, dream, and dreamless sleep, is termed the Fourth State, is alone real; the other three are merely false appearances; therefore the Wise Ones call that State—which is Pure Consciousness—the State of transcendental Being.

79. To the dull-witted it is said "The actions of the future, and those that are gathered into the reserve, belonging to the Sage, become lost; but not so those that have begun to yield fruit;" (but) just as one wife out of many does not remain a *sumangali* at the death of the husband so *all* the three divisions of actions are lost when the doer —(the ego)—dies.

॥ परोक्षज्ञानप्रकरणम् ॥

कुटुंबं ह्येकैकं भवति सुतभार्यादिकमिह
नृणामल्पज्ञानां ; पटुतरधियां किन्तु विदुषाम् ।
कुटुंबानि ग्रन्था अपि च हृदि योगस्य नितरां
भवन्ति प्रत्यूहा ; भवतरणमेषां वद कथम् ॥ ८० ॥

लिपिज्ञो ऽहंनामा कुत इति निजान्वेषणधिया
लिपिं स्वां निर्मार्ष्टुं लिपिमधिगतो यो न यतते ।
लिपिज्ञानात् किं वा फलमधिगतं तेन कथय
समो वाग्यन्त्रेणारुणगिरिविभो ऽन्यो भवति कः ॥ ८१ ॥

अशान्तस्य क्लेशा विदुष इह ये सन्त्यविदुषो
न ते सन्ति ; ग्रस्तो न स मदपिशाचेन भवति ।
न वाक्चित्तक्लेशं भजति बहुमानार्थमटनं
न कुर्यान्नैकस्मादवितमिह जानीहि तमिमम् ॥ ८२ ॥

तृणतुल्यताखिलजगतां करकलितास्खिलनिगमरहस्यानाम् ।
श्लाघावारवधूटीघटदासत्वं सुदुर्निरसम् ॥ ८३ ॥

CHAPTER VI

Knowledge without Experience

80. Men with little book-knowledge have only one family each, consisting of wife, sons, and others; but clever and learned men have in their hearts many families, namely books, which are hindrances to spiritual effort. How can there be Deliverance for them?

81. If one with a knowledge of literature does not seek to erase the writing of Fate by the Quest of "Whence is this 'I' that knows literature," say, what has been gained by him by the knowledge of literature? Who else is there, Oh Lord Arunachala, so like a gramophone?

82. Those ills, that exist for that learned man who has not won peace of mind, do not exist for the illiterate one; the latter is not possessed by the demon, pride; he does not suffer the pain of vocal or mental effort; nor does he wander about in search of honour; know thou that he is saved from not one, but many ills.

83. Even for those that look on the whole world as worthless, and have all the secrets of the sacred lore in the palm of the hand, it is impossible to cast off servitude to the harlot, praise.

स्वतो भवति कः परः ? किमपि को ऽपि चेत्स्वं प्रति
वदेद्भवति तेन किं ? गदितवत् स्वयं तद्भवेत् ।
भिदामनधिगच्छतः स्व इति चान्य इत्यव्यये
स्थितस्य सहजे पदे स्थिरतया परस्मिन् शिवे ॥ ८४ ॥

धिया कुरुष्व भावनां सतो ऽद्वयस्य सन्ततं
क्रियाद्वयत्वमाचर क्वचित्तु मैव संसृतौ ।
कुरुष्व भावनामिमां धियाखिले च पुत्रक
गुरौ तु भावनामिमां कुरुष्व मैव कर्हिचित् ॥ ८५ ॥

॥ सिद्धान्तसारप्रकरणम् ॥

सिद्धान्तो यो भवति परमः सर्ववेदान्तसारो
वच्मि स्पष्टं तमिममधुना तत्त्वतो ऽत्यन्तगूढम् ।
सत्यं तत् स्वो भवति निधनाच्चेदहंनामकस्य
शिष्येतासौ चितिमयतनुः सत्य आत्मैव विद्धि ॥ ८६ ॥

॥ ओं नमो भगवते श्रीरमणाय॥

84. Who is there other than the Self? If someone says anything about oneself, (whether in praise or censure), what matters it? It is just as if it was said by oneself, in the case of the Sage who, being firmly established in His own natural State of Bliss which is unforfeitable, is unaware of the difference between himself and another?

85. Meditate always on the Truth that is without a second; but never (seek to) apply the teaching of non-duality to actions in the worldly life; my son, meditate on this Truth as covering all the universe; but never do so in respect of the Guru.

CHAPTER VII

The Teaching in Brief

86. I shall now set forth unmistakably the profound secret which is the supreme essence of the conclusions of the Upanishads: Understand that when the Self is (realised as) the Reality by the death of the ego, there remains over only that Real Self who is Pure Consciousness.

श्रीरमणहृदयतात्पर्यसंग्रहः ॥

विश्वं दृग्दृश्यभिन्नं स्थितिलयजननान्येति चित्तेन साकं
स्वप्ने जाग्रत्यपीदं भवति च, विलयं गच्छतीदं सुषुप्तौ ।
एवं विश्वं समस्तं भवति हि मनसो वृत्तयो ; नित्यभाने
जातं लीनं च यस्मिन् भवति मन इदं, तत् स्वतत्त्वं विशोकम् ॥

The universe, diversified as the seer and his spectacle, has its rising, (interval of) manifestation and setting along with the mind ; it appears in the states of dream and waking ; in dreamless sleep it disappears ; thus the whole universe is just the mind's thoughts (and nothing more); that constantly shining One, in which the mind has its existence, is the Real Self, untouched by unhappiness.

अज्ञात्वैवं स्वतत्त्वं वपुरहमिति धीमोहयोगात् प्रपञ्चं
मत्वा सत्यं च, सौख्यं विषयजमिति चोपैति शोकं प्रमत्तः ।
हित्वैतच्चेन्निमज्जेद्धृदि विविदिषया स्वात्मनः, शान्तिमृच्छेत्
सत्ये स्वस्मिन्निति श्रीरमणभगवता दिष्टमस्मिन् प्रबन्धे ॥

Not thus knowing his own Real Self, and thinking—through the power of the delusion 'I am the body'—that the world is real and that happiness can be had from sense objects, the ignorant one suffers unhappiness. If turning away from the world he dives into the Heart by the Quest of the Self, he shall attain Peace in the Real Self. So teaches Bhagavan Sri Ramana in this book.

॥ ओं नमो भगवते श्रीरमणाय ॥

COMMENTARY

Verse No. 4.—The meaning of the first benedictory verse is briefly this: The mind is itself bondage; by liquidating the mind in its source—the Real Self—one attains his own Natural State of being, as the Real Self; and that is Deliverance.

The first sentence was explained by the Master himself as follows:—"Every one is aware of two things, namely himself the seer and the world which he sees; and he assumes also that they are both real. But *that alone is real, which has a continuous existence;* judged by this test the two, the seer and his spectacle, are both unreal. These two appear intermittently; they are apparent in the waking and dream states alone; in the state of deep sleep they cease to appear; that is, they appear whenever the mind is active, and disappear as soon as the mind ceases to function. Therefore the two are but thoughts of the mind. There must be something from which the mind arises, and into which it subsides. That something must have a continuous, uninterrupted existence; that is, It must be the Reality."

The Master conveys in the above the essential teaching of Revelation, namely that both the world and the individual soul are unreal appearances arising from a Source, the Reality; they are like the imaginary snake seen in a rope. This is the meaning of the first sentence of the translation: '*Can there be sense of existence without something that* is?'

Then the question arises: 'Is this Reality self-manifest, or otherwise?' Things which are without consciousness are not self-manifest; they become manifest

by something else; consciousness alone is self-manifest. Thus the question is whether the Reality established above is consciousness or otherwise. The answer is given by the second sentence: '*Is Real Consciousness a thing other than That*?' The implication is that the Reality is itself Consciousness.

A question may be put: Why should the Reality be described as Consciousness, and not as conscious? The answer is as follows: the mind is conscious; but its consciousness is discontinuous; in deep sleep it loses consciousness; if the Reality also were only conscious, and not consciousness as here taught, then It would be discontinuously conscious, just like the mind; that would compel us to imagine another conscious being, into which its conciousness subsides, and so on endlessly; there can be finality only in a being whose very nature is consciousness. Therefore It is consciousness; in fact, Its being consciousness constitutes Its reality.

This teaching is confirmed as follows. The world and its seer are but thoughts in the mind; the mind is unreal, because it has no continuity of existence; but though unreal, it is conscious; that which gives to the mind its appearance of reality is its consciousness; but this conciousness is not its own, but belongs to its source; this source must necessarily be consciousness, as otherwise it cannot be the source of the mind's consciousness; since the mind includes the world, the world cannot have a separate source. To distinguish this Consciousness which is the sole Reality, It is called Pure Consciousness.

The term 'Real Conciousness' also conveys a more intimate revelation than would appear at first sight. What we call the 'soul' is just the seer of the world, who is unreal, being but a thought of the mind. The Self, on the

other hand, is an indisputable reality. Therefore, this so-called soul is *not* the Self. What then is the Self? It must be the Real Consciousness—the Pure Conciousness—which is the source of both the world and its seer. Revelation tells us that this is so; the Real Self—as distinguished from the false self, the personal soul—is this Pure Conciousness, which alone is real; therefore in our real nature we are not finite and bound: we are that transcendental Reality; bondage and suffering are delusions arising in the mind.

The question then arises: Why are we not aware of ourselves as this Pure Consciousness, mindless and worldless? Why do we falsely imagine ourselves to be finite selves in this manifold world? The answer is given in the first part of the third sentence, '*Since that (Reality) dwells, thought-free, in the Heart.*'

In our present state of being, as finite selves associated with minds, the Light of Consciousnese which is the Reality is obscured by the clouds of thoughts that pass in the mind; it may be said that the mind itself veils the Reality, because the mind is nothing but thoughts. Unreal as the mind is, it has the power to conceal effectually the Reality from which it derives existence and consciousness, just as the unreal snake conceals the rope in which the snake is seen. Just as the rope cannot be seen as rope so long as it is being seen as a snake, so too the Reality cannot appear as it really is, so long as it is mistakenly seen as the world of selves and objects. But when this false appearance ceases finally—not as in deep sleep, but as it does on the extinction of the mind in the State of Deliverance—then the Reality is manifest in its true nature, as the Pure Consciousness which is the Real Self. The mind becomes extinct once for all when it returns to its Source,

the Real Self, by the Quest taught here. A hypothetical place, called the Heart, is tentatively mentioned as the source of the mind, in order to help the novice in the Quest; the Heart is also tentatively described as the dwelling place of the Reality; but it is presently explained that the Reality is *itself* the Heart—that It is placeless, just as It is timeless.

Cannot the mind, without losing itself in the Reality, get admission to Its presence in some way? The answer is given by the remainder of the third sentence.

It is the very nature of the mind to go on creating multiplicity; as mind it differentiates between the seer and the seen; that is, it will be for ever creating, by its power of self-delusion, this world-appearance which veils the Reality. The mind, therefore, falsifies the Reality in its efforts to conceive It; it cannot but do so; the utmost the mind can do is to imagine the Reality as a personal God, a Being supposed to be *not* the self. This God is to be possessed and enjoyed just as sense-objects are here enjoyed! But Revelation tells us that the Reality is the *Self*; hence He, the Reality, cannot become an object of thought, of meditation, as He really is.

It follows that the mind must lose itself in the Heart, the Reality, in order that It may shine as It really is. This state of mindlessness is here described as the true meditation of the Reality, because in it that Reality is manifest in Its *true* nature, that is, as the Self. This state is called Deliverance, because when once it is reached, there can be no revival of the causes of bondage and suffering. This state and the path of its attainment are the subject of this Revelation.

Verse No. 5.—The Master has told us that there are only two ways of reaching the State of Deliverance, namely the Quest of the Self and self-surrender. The first method is the subject of the first benedictory verse; the second method is the subject of the second benedictory verse. By the grace of God—who is really no other than the Self, but can be imagined only as God by the ignorant—the seeker of Deliverance finds that this worldly existence is evil and also that his own personal efforts are wholly unequal to the task of transcending it; he, therefore, surrenders himself to God, trusting himself entirely to His grace; this surrender leads surely, though slowly, to the extinction of the ego and the mind in the true nature of God, the Real Self; thus the aspirant transcends the limitations of worldly existence.

Ch. I. Discrimination. 6. This verse starts the process of discrimination of the Real from the unreal; the Real Self is here likened to the moveless lighted screen of a cinema-show, on which the pictures come and go. Note that the spectator—he that sees the world—is himself one of the pictures, unlike the spectator of a cinema show. 7. The Self is obscured by the ego-sense; while the ego is taken at its face-value, as the Self, the Self cannot be realized as He really is; hence egolessness must be achieved; metaphysical speculations about the Self are vain. 8. At heart every one is in love with the egoless state where the Self is what He really is; that state is to be won by turning away from the world; to one who is in earnest to win that state, discussions about the reality of the world and the like are irrelevant; but in the following verses the subject is dealt with for the sake of aspirants who are unable to avoid these questions. 9. Apart from forms there is no world; but forms appear

only because of the ego-sense; forms are unreal, because the true Self is infinite and therefore formless. 10. The world cannot be seen but for the identification of the Self with a body, gross or subtle. 11. The world appears by the mind alone; hence it is nothing but thoughts. 12. Both world and mind are unreal, being discontinuous ; their substratum, the Self, is alone real. 13. Worship of the Real Self as God is legitimate; but He, being formless. never becomes an object of vision; He can only be *experienced* as the Self. 14. Vision implies the triad of the seer, the seen and the act of seeing ; but all triads, as well as all the duads, are unreal, being in the realm of ignorance. 15 to 18. It follows that the duad of knowledge and ignorance is also unreal, and does not exist in the Natural State, called Deliverance. This state is one of pure, undifferentiated Consciousness, which is the sole Reality ; on it the manifold false knowledge, namely the knowledge of objects, is superimposed by ignorance ; as the world is nothing but this false knowledge, it is unreal as such. 19. The unreality of the manifold extends also to the plurality of selves imagined by the ego-mind. 20. Researches into the past, as well as speculations concerning the future, are doomed to failure, conducted as they are by men who neither know, nor care to know, the Self, who is ever present. 21. Time and space are unreal. 22 & 23. The Reality (the Self) is infinite and formless ; the body and the world have no existence apart from that ; this does not mean that the body is the Self, or that the world is real, *in the sense in which they are taken to be so by the ignorant.* 24. The conflict between fate and free will exists only for the ignorant, not for the Sage who has transcended both. 25. & 26. Since God is really the same as the Self, He cannot be seen as an object of vision. 27. Neither can He be rightly known, as an object different from oneself.

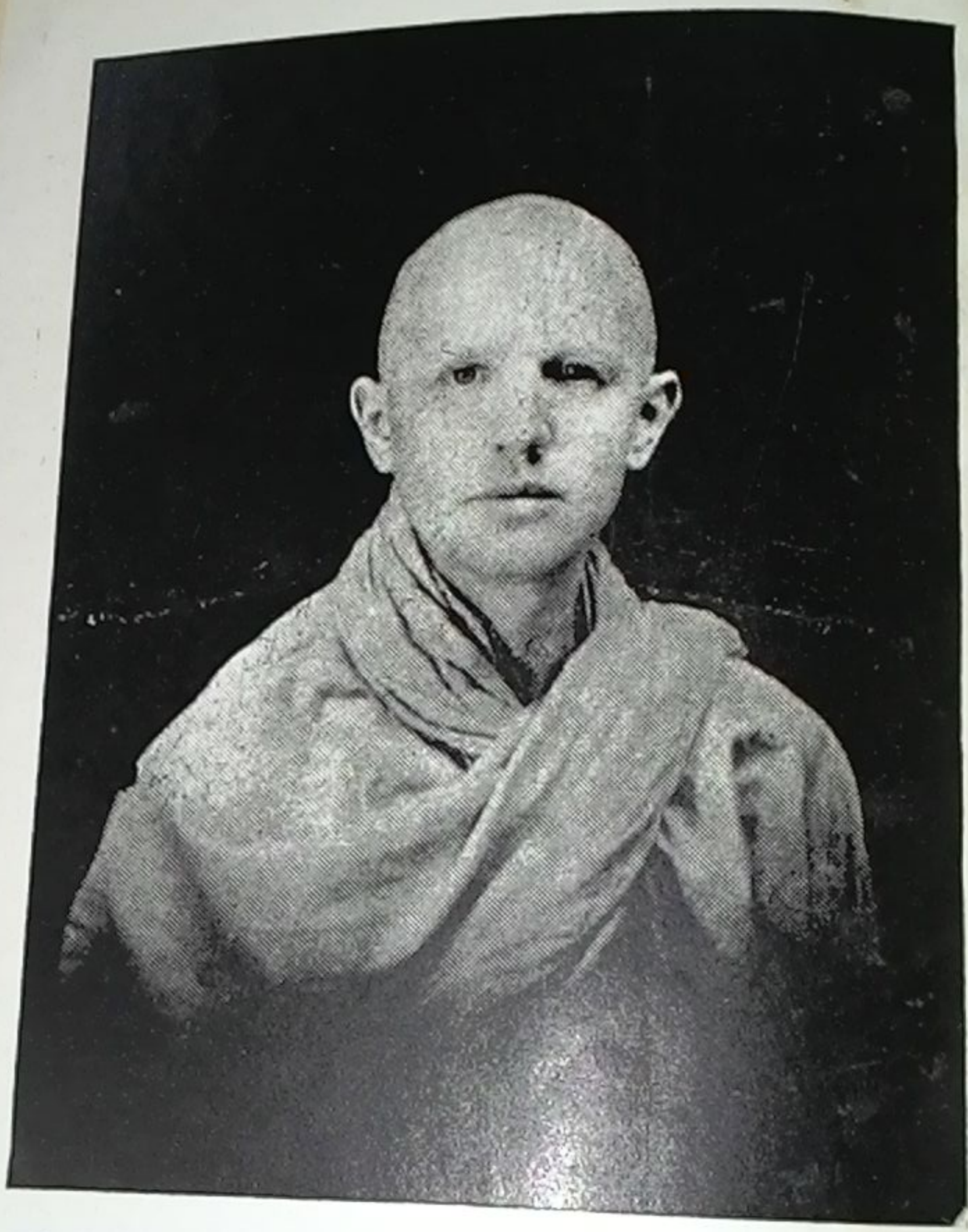
Ch. II. The Quest. 28. There *is* a Real Self, the Source or Original of the ego, which is the starting point of the world appearance; this Source of the ego must therefore be sought and found. 29. There is no individual soul, other than the ego. 30. The ego is unreal. 31. If the ego be put an end to by the Quest, the world-appearance will cease of itself. 32. The Quest of the ego's Source is the only direct means of realising our true nature as the Self. 33. The Quest consists in diving into the Heart with the Resolve to find the Source or Original of the ego. 34. The meditation 'I am That' is *not* the direct method.

Ch. III. Experience.—35. How the Quest leads up to that State. 36. The Sage that is in that State has no duties to fulfil. 37. This State is quite other than that of the aspirant who, instead of diving into the Heart by the Quest, goes on meditating 'I am That'. 38. The Sage does not say 'I know my Self.' 39. He is creedless and does not dispute about them; only ignorant ones are attached to creeds and love disputation. 40. His state is the only real *Siddhi* there is. 41. Being actually one with the Real, He does meditate on that oneness. 42 This Unity does not date from the Quest; It is beginningless, as well as endless. 43. The Sage does not really enjoy or suffer the consequences of actions done or being done. 44. The Sage is not aware of having been bound, and hence he is not aware of having become free. 45. There is no sense in the question whether or not the Sage is a person—with form—since His State, the Egoless State, is beyond the power of understanding of the ego-mind.

ERRATA—शोधितपाठावलिः

Page	*Line*	*Incorrect Reading*	*Corrected Reading*
1	1	करुरा	करुणा
Verse	3	परमत्मन्	परमात्मन्
12	5	ज्ञस्य स्वो वपुषोऽन्त....	अन्तः स्वं तु विजानतोऽन्त. ..
6	5	रूपो	रूपी
12	13	तन्मूलं स्वमवेत्य यो....	अन्वेषादवगत्य तत्त्वमहमस्ताभ्यां विमुक्तो मुनिः
13	6	To the.....	To the knower of the Real Self within, He shines as the infinite Being, not other than God.
,,	19	Can the Sage.....	Can that Sage that has become free of both, knowing the truth of the ego by the Quest, ever again.....
,,	23	the (would-be) seer	the seer
16	9	तस्यामेव हि तद्वयं	तस्यामेव हि तद् वयं
22	2	यन्निगदितं....	चापि गदितं नो सत्यमुक्तं भवेत्।
22	1	The statement	Even the statement
24	17	निःश्रेयसःप्राप्तये	निःश्रेयसप्राप्तये
32	14	योऽसौ	ऽसौ यो
~~28~~	~~15~~	~~प्रत्येका~~	~~नार्येका~~

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Physics & Metaphysics

Dharma and Abhidharma,
an Essay on Buddhism
as a Scientific Religion.

by

Bhikkhu Dhammapala

2nd Edition

Published for Free Distribution

— by —

D. A. W. KARUNATILAKE

FOREWORD

The fact that the first edition was exhausted in a few weeks' time might prove to some extent the usefulness of this booklet.

In order not to disappoint the many applicants by a longer delay, we issue this second edition in substance identical with the first, except for a few additions, where fuller explanation proved to be necessary to prevent misunderstanding.

Two longer, and entirely new additions will be found with regard to the doctrine of Depenent Origination (:Paṭicca-samuppāda) and Nirvāna.

I have made a grateful use of the suggestions made by a few who did not spare me for the sake of friendship. And it is my pleasant duty to acknowledge the constructive criticism of Rev. Bhikkhu Soma and of Mr. Julius de Lanerolle. and also the kind assistance of Mr. N. L. Napier in correcting the English idiom.

Bhikkhu Dhammapala.

Kandy,
August 2485-1941.

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R.Malalgoda.

PHYSICS & METAPHYSICS

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1. ACTUALITY

When driving a nail, a short, sharp blow from a hammer is more effective than if even quite a heavy weight is laid upon it.

Thus these few pages, just on account of their fewness and brevity, might have a greater effect than thick volumes.

Their scope is not to throw new light on the problems of life, of intellect and of will which have been solved 25 centuries ago, but to see those solutions in the frame of our modern mind and language; not to improve on them, but to make them, perhaps, easier accessible for the fluttering mind of our present age.

The ancient Religion of Buddhism with all its Birth-stories is looked down upon by many now-a-days as old-fashioned and non-scientific, as good for the nursery only. But this is only in the eyes of those who did not have a scientific education themselves, or who never took the trouble to make Buddhism a serious object of their criticism.

For Buddhism is not like other religions based on the secrecy of revelation. Buddhism has no mysteries to be believed in, and hence it invites all critics who wish to come with an open mind. "Sanditthika"

plainly visible; "ehipassika" inviting every man to come and see for himself; "veditabba" to be understood. Thus is the teaching of the Buddha in his own words. Here is no authority but reason. Not even the Buddha himself wished us to believe him simply because he had said so. He is, moreover, not the Founder of our Religion, but the Finder. The Truth was there, but unknown; the Path was there, but hidden. He found the Path and showed it to us; thus we venerate him as our Teacher, but we must learn and understand his lesson, not merely believe in him.

This alone already proves the superiority of Buddhism as Religion and as Philosophy; a rational religion and a religious rationality.

Buddhism is, of course, the complex of thoughts expressed by Gotama Buddha, as they are still found in our sacred Books, with the aim of solving the problem of life and death.

Hence we have not to consider Buddhism as it exists now-a-days in different schools, more or less corrupted by false beliefs and superstitious devotions, but in its pure and simple essence, stripped of all its outward decorations which prevent us from seeing the architectural lines of its natural beauty.

Although at first sight the different schools of Buddhist thought vary greatly yet they all have preserved the internal, fundamental truth, which therefore can and should be considered as the pure Doctrine preached by Gotama, the Buddha. From this point of view, which is indeed a very broad one, too broad to observe those minor details which are only as so many varieties of flowers in one garden—, we shall be able to

see the garden as a whole, and thus admire its lay out. This is necessary, if we want to consider Buddhism as a system, a coherent group of thoughts, a philosophical system, leading up to one aim.

In all religions we first meet with the outer crust of symbols and prayers, which may be at variance to suit different mentalities and characters. These are simply an outgrowth from a gradually developed mythology. Both, symbols and myths, are only stepping-stones by which to raise ourselves from the material to the spiritual plane. But, the underlying basis of all is the philosophy. Symbols and ceremonies can and must go; then only we can discern the Truth underneath, the philosophy of religion.

Philosophy is a science which has as its object the knowledge of things in their ultimate causes. Philosophy tries to find a satisfactory answer to questions which lay already in the mouth of every child: Why? and how? whereto? and from where? But as a real science it cannot be so easily contented as a child: it will investigate always further and deeper till the whole truth is laid bare. As a science it must work along purely scientific lines, and can have therefore no other guide than a scientific mind. Therefore, that philosophical system will be the highest and most perfect which is the most logical in drawing its conclusions and following them up, wherever they may lead.

And so I attribute to Buddhism the qualities of being the highest and most perfect philosophy:

1. because, being based on actuality, it faces the most urgent problem;

2. it faces its questions not for the sake of speculation, but to find a practical solution;

3. it does so with an absolutely rigid logic, not to find a pleasing way-out, but to find the truth, "be it bitter or be it sweet."

Other philosophical systems did not bring themselves up to this standard, either because they had not the courage to face actuality and became consequently lost in abstract problems, mostly the work of the imagination, or they started from a wrong principle and came quite logically to wrong conclusions. Later on we shall see examples of both categories. They are like doctors meeting in consultation, some with preconceived ideas, of which you can find a few fine examples in Bernard Shaw's: "A Doctor's Dilemma," others misunderstanding the symptons of the disease. Thus, though they may all deduce the effects logically, yet there is no basis, as the cause is only pre-supposed.

Then the Buddha comes as a capable surgeon and with a successful operation he cuts away the root of the disease. It will certainly cause some pain, but what does that matter, if it brings a cure?

Buddhism is a pure analysis, a pure psychology, it deals with concrete facts. And perhaps best of all, it is not content with making promises for the future, but it gives a complete cure here and now, if only the patient is patient enough to follow the prescriptions. If it were impossible to attain perfection here and now, there is no proof that we can attain perfection in any other life. Yet, here we meet with one of the greatest obstacles: most people do not even know that

they are ill. And how can we expect them to take treatment under such conditions? The cure of this ignorance is not a question of faith, but of understanding. When we try to build on a foundation other than understanding, the effects may be very pleasant to our sensational devotion, but they will not be worthy of the name of science, and we shall be only deceiving ourselves.

Dr. William James in his "Psychology" says "Only a science which is directly related to life is really a science." An Engineer *e.g.* can make a beautiful, detailed plan of a battle-cruiser with the wings of an aeroplane all around. But if those wings do not enable the cruiser to rise above the water, but on the other hand only serve to enlarge the target for the enemy's guns, no admiralty would ever accept such schemes, because they would have no practical value.

In real science, which is directly related to life, theory and practice are united inseparably. Mere speculation therefore is valueless, no matter how beautifully the ideas may be expressed.

2. REALITY

We call our Teacher the Buddha. This is not a proper name, but a title expressing his attainment. It means the Enlightened One, the One who is fully awake to the real facts of life. If we, therefore, call ourselves after our Master, Buddhists, then we too should be awake to the realities of life; we must be Awakenists.

And here I must first make a rather fine distinction between two words which in the course of time in daily conversation have lost their precise meaning and are now used indiscriminately. The words are "actuality" and "reality."

Actuality (from *to act*) indicates the nature of the external world, in as far as it is related to us, in as far as it acts or re-acts on us.

Reality (from the Latin: "res"=thing) indicates the nature of the external world, as it is in itself, with disregard of any object on which it acts.

The reference to the external world, as it is in itself, does not refer to Kantianism, accepting an unknowable thing in itself (Ding an sich) *i. e.* a substance behind the phenomena. This we shall discuss at a later stage. For the present I only wish to make a logical distinction between the action and the object, to come to the conclusion that this distinction is not real, has no "fundamentum in re" and is the very ignorance which the Buddha tries to dispel. Actuality is the conventional truth (: sammuti-sacca) objectified in time and space. Stripped of time and space and of all its sensible qualities, the image vanishes in the reality of the absolute truth (: paramattha-sacca). To understand this Reality is Nirvāna.

Thus we come in contact with the actual nature of things, and frequently mistake that for the reality. "The physical is always and only the manifestation of the mental; it is merely the mental made visible. That which is perceived by physical sense is only the belated outcome of what has already taken place in

the inner world of things thought, conceived and formed in the mind. Things visible, audible, gustible, and so forth, are only the mind's own objectified creations. Apart from sensation we know and can know absolutely nothing of any "object"—(Dr. Paul Dahlke.)

Buddhaghosa says:

"No doer of the deeds is found,
No one who ever reaps their fruits.
Empty phenomena are there,
Thus does the world roll on and on."

(Vis. Magga XIX.)

But he does not say that there are no deeds and no phenomena.

We see colours and we hear sounds: that is actuality. But in reality both are only vibrations.

When we are alone in a quiet room, nobody will say that there is music; and yet, you have only to bring in a wireless-set, get on to some wave-length or other and you will notice how the air even in the room was and is full of music. Your radio-set, however, did not produce the music; it only received what was present already, but did dot penetrate into our ears.

But is it the contact with our ears which constitutes "sound"? No, certainly not. Because at night-time when we are asleep, there may be much noise around us *e.g.* a barking dog, a crying baby, a lorry passing by, which sounds we do not hear, though they reach our ears. Why not? Because

sleep has caused a temporary disconnection between ear and brain. The communication is broken; and though the message is received by the out-post, it is not transmitted to the H. Q. Result: we do not hear.

Exactly the same, of course, happens with regard to colour and sight. Many things are received by the retina of the eye, and yet we do not see them *e.g.* when we are day-dreaming.

But in that case, we cannot really (I say: really, not actually) we cannot really admit that a thing makes noise, that it has colour, taste, hardness, etc., because all those qualities are ultimately only found in the individual intellect. Hence the first verse of the *Dhammapada*: "In all: mind is the first, mind is pre-eminent, *by mind all things are made.*"

"*Thing*" here has the meaning of three of the five aggregates (: khandhā) : viz. feeling, perception and mental formations (: vedanā, saññā, sankhārā). "*Mind*" stands for the last one: consciousness (viññāna). Hence only "rūpa" is excluded, from which we draw the conclusion not that "*matter*" is mind-made, but all that we know and experience about it.

There is colour, however, and there is sound, you may say.

Yes, but they also are only effects produced in and partly by the mind. In reality there is only vibration in the object outside us, which produces vibration, a reverberation in the intermediate air and ether, the waves of which come in contact with our sense-organs, which on reception transmit those vibrations to the intellect, where they are interpreted as such and such a colour

But there is colour and sound! Yes, they are, however, only effects produced in and partly by the mind. In reality there is only vibration in the object outside us, which produces a vibration, a reverberation in the intermediate air, and ether, the waves of which come in contact with our sense-organs, which on reception transmit those vibrations to the intellect, where they are interpreted as such and such a colour, sound, etc. There is nothing to guarantee, however, that those vibrations produce similar effects in different individuals. What I see as red, another may see as blue, though we call it with the same name, which perhaps explains the fact of colour-blindness, in which case people see different colours as one.

This is still more striking with regard to taste: what is too sweet for one, is not sweet enough for another. The truth is: nothing is sweet in itself, but thinking makes it so. And we call it a question of appreciation! Most of us drink tea with sugar, though in different quantities according to taste; but in Thibet they drink tea with butter and salt according their taste. If they can take my salt for sweet, perhaps they see my black as white, while a Scotchman must have both: Black & White!

The world as we know it, is within each of us.

"Verily, I declare to you, that within this very body, mortal as it is, and only a fathom high, but conscious and endowed with mind, is the world and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof," (Angutt. Nik: II. 48.)

We do not know the object as it is. An impression comes from it to the eyes, then to the mind, and

the mind reacts; and that reaction is what I call the object: *my* reaction is all that I know, like a lake reacts with rimples on its surface, but does not know the stone thrown into it. A heap of sand reacts quit-differently, yet the stone was the same, the effects different, the real cause unknown by both.

This does not deny the existence of a world outside of us. To doubt the reality of an outside world must necessarily lead to doubt about our own existence, which is only Absolute Scepticism. With this school of philosophy it is impossible to deal or to argue, as there is not one single point from which an argument could be started. Buddhism merely doubts the actuality, and thus it comes to reality.

"Men are not affected by things themselves, but by their opinion about things." (Epictetus)

Two friends walking on the street meet with a third person whom they have never seen before. Yet this first contact may produce in one friend a feeling of sympathy, in the other a feeling of antipathy. It is clear that the stranger cannot possess contradicting qualities; therefore the cause of likes and dislikes lies not in him, but in the appreciation, the mind of the two friends. It is like water which takes different shapes in different vessels. The outside world is there in the emperical sense, but it shapes itself according to the receptacles, which *we* are. It is all a reflection of self. Good and evil exist only in us. A child believes and trusts everybody, because it is true itself; but as soon as it can tell a lie, mistrust is born, because it thinks others capable of the same. Others are measured by self. When self is no more, there will be no more good or evil. Self is the veil which hides the reality.

It is self which makes a thing good for one, and evil or another. It is self which makes heaven and hell.

Thus the actuality has brought us to the real understanding of the fact. We must admit the fact before we begin to find out its true nature.

This was neglected by many, while others, going to the other extreme, like Descartes, (=Cartesius), pre-assumed that which they wanted to prove.

The fundamental thesis of Descartes was: "Cogito, ergo sum: I think, therefore I exist." The argument looks quite healthy, but analysis will show that it is no argument at all. "I think," that is: "from the fact that I am thinking, I draw the conclusion that I am existing." What had to be proved was: I exist or I am. Well, this conclusion is pre-assumed in the first part: I am thinking. He has introduced "I" in the first part and thus no wonder that he finds "I" in the second.

Buddhist Philosophy does not go beyond the facts, and in this case the thesis should be corrected thus; "Here is thought," and then the conclusion would never have been: "therefore I am." on the contrary it only leads to Anatta: Soullessness, ego-less-ness. About this later.

3. RELATIVITY

But if we want to investigate the nature of facts, how are we going to do it? With reason? How do we know that reason is a safe guide? There are so many lunatic-asylums now-a-days, and Spearman said that every normal man, woman or child is a genius at one thing and an idiot at something else. And many of those treated in asylums maintain that they alone are

the wise ones, and that all the rest are fools! It was this that puzzled the Chinese Philosopher Chuang-tse, when he said: "Last night I dreamt that I was a butterfly; and now I ask myself: Am I a man who has dreamt he was a butterfly, or am I a butterfly which at this moment is dreaming that it is a man?"

This has led to several distinct schools of thought which can for convenience's sake be grouped in two classes, of which one denies the possibility of knowing anything for certain, while the other class maintains that this certitude about the reliability of the intellect is not required in Criteriology.

Buddhism again makes a distinction by saying that perfect logic, or Right Reasoning is not always possible; the Dhamma is called; "atakkāvacara" i. e. not to be reached by logic alone. But Sammā-diṭṭhi: Right-Understanding, or Right-Insight is necessary.

There are truths which are so true, that they cannot be proved, but are evident at the first sight. There is *e. g.* the principle of contradiction: one thing cannot be and not be at the same time, considered under the same aspect. With all possible effort we cannot even doubt the veracity of this principle, but we cannot prove it; we simply see and understand. And again, there are the axioms which form the basis of our geometry *e. g.* the shortest connection between two points is a straight line, which is indeed so evident that it needs no proof, though all further these derive their validity from this unproved axiom. Buddhism helps us out of the difficulty, it brings us to Reality through actuality. It does not matter in the least whether we are a dreaming butterfly or a dreaming man. The dream of life is actual, even if it does not correspond to reality. If life be but a dream,

then let us analyse that dream, and we shall have solved the greatest of all problems, the ghastly riddle of life.

We have already seen that the actual life as it appears to us, is indeed a dream, because science teaches us that the whole phenomenal world is mind-made. We see the world as through coloured glass and this is the reason why we have so different outlooks. It is the mind which has coloured the glass. But:

"What mind has done, mind can undo. Mind has made us prisoners, mind can make us free." (Bhikkhu Sīlācāra)

And thus we come to the conclusion that the actual value of life is participated to it by our own mind, it all depends on our own appreciation; it only has a relative value, which means that it has no intrinsic value for its own sake, just like paper-money, bank-notes.

Indeed, Buddhism is a kind of Relativism. And in this the Lord Buddha has not only forestalled modern Psychology, but also the ancient Greek Philosopher Plato Because modern Psychology with its intelligence-test tries to measure the intellect according to a system, the fundamental truth of which was known by Plato. and long before him used by the Buddha as the foundation-stone of his Philosophy: the highest mark of intellectual capacity lies in the ability to perceive the relations between things.

When we have learned to make a distinction between the value a thing has, because I want it, and the value it has, separate from my desire, then we have made a good deal of progress. Thus the actual

value of a thing is regulated by my desire; and if I want to know its value, I must give up my desire for it; but then we see at once that it has lost all value.

Desire or craving "taṇhā" is therefore shown as the cheif-agent of this dream of life, which is sometimes a real night-mare, "with its fair faces and false hearts, its howling righteousness on the surface, and utter hollowness beneath. (Swami Vivekananda.)

4, UNSATISFACTORINESS.

Yet Buddhism teaches that "dukkha: unsatisfactoriness" is one of the main characteristics inherent in all beings, in all things. And indeed, if value is dependant on our desire, then dissatisfaction must be the result. We will be dissatisfied when our desires are not fulfilled, or not in that degree which we expected. We will be dissstisfied when our love and joy are failing. And even in the actual experience of our happiness there is always the fear, that that happiness may be taken away from us. Children are said to be the happiest beings, because they are free from care; yet nobody sheds so many tears as a child.

The final unsatisfactoriness of all things is a fact which cannot logically be proved, but everybody can understand it, because everybody experiences it. This most univeral characteristic then: "dukkha" is taken by the Lord Buddha as the first of the four Noble Truths. And thus it has stamed Buddhism in the eyes of those who did not understand as a pessimistic religion. The German Philosopher, Schopenhauer, who is famous for his pessimistic world-view, went even so far as to say that Buddhism came nearest to his system of philosophy. Nothing is less true. If the Buddha

lays so much stress on the existence of suffering, he only states a universal fact, but he does not stop there. The purpose of his teaching is exactly to make us free from that universal suffering: "As in the great ocean, O disciples, there is but one taste, the taste of salt, so in the doctrine which I preach unto you, there is but one taste, the taste of Deliverance" (Angutt. Nik: VIII. 2. 19.)

Though the fact of the existence of suffering is admitted by all thinkers, yet many ascribe it to different causes. The easiest way of solving a problem is to attribute it to an unknown higher force to which we have to submit, whether we like it or not. If we cannot answer a question and argument fails us, the simplest way to hide our ignorance is to answer: "Thus is the will of Almightly God; and who are you that you dare to question Him? And any child will keep quite, awe-stricken.

He is supposed to be the Absolute One, who has dictatorial power over all that is and that is not. But even this fact that he should have power over others, shows that he stands in relation to them, and therefore he cannot be limited and therefore not absolute. The very distinction between him and others contradicts his absolutism.

There have been othe s, sincere thinkers like Emmanual Kant, who with his pure criticism discover-ed what the Lord Buddha taught more than 20 centuries before him, namely that time and space are mere classifications of the mind, modes of thought. He too admitted that the existence of such a supreme Being could not be proved. Yet at the last moment he failed; and instead of a categorical denial or at least an

indifferent Agnosticism, which would have been a logical consequence of his thinking, he said that we must accept the existence of God, though unknowable, because without him the social and moral order in this world would not find sufficient sanction, and would dissolve in disorder. Kant was afraid for his own logic. In refutation we may point to the present European war which shows the influence the idea of God has to maintain social and moral order! And how frequently in the past have people murdered one another in the name of that Supreme Being!

With regard to the Absolute Lord Buddha said to Anāthapiṇḍika: ' If by the Absolute is meant something out of relation to all known things, its existence cannot be established by any reasoning. How can we know that anything unrelated to other things exists at all? We know and can know nothing that is unrelated. The Absolute is the outcome of human imagination."

' If sorrow and suffering, which spring up in all conscious beings, be the work of creator, he himself must be capable of those feelings; and if he has these, how can he be said to be perfect? If, however, sorrow and suffering are attributed to another cause, then there would be something of which the creator is not the cause." (Bodhicaryāvatāra)

Yet there must be a cause. And no Philosophy shows so much unity as Buddhism. To explain Buddhism fully, it would require months and years of lecturing, and we would not have measured its depth yet But also, if only half-a-minute's time would be given to me to give a comprehensive idea of Buddhism, it would be more than enough; I would simply say: Buddhism is the law of cause and effect; nothing more, nothing less; be logical and make the applica-

tions for yourself. This is the ground principle, in which all the other truths are contained: the law of cause and effect.

Law here does not require a law-giver; it is simply a constant way of action, like *e. g.* the law of gravitation. If a stone falls, it is not because somebody has told or commanded the stone to do so, but it is the nature of things, the attraction of the earth, the weight of the stone. Likewise the law of cause and effect is not dependent on a supreme will who has dictated this law, but it is in the nature of all things to be caused, to be conditioned. While all admit the universality of this law, they cannot find sufficient ground for an exception. And therefore we rightly may ask, who was the cause of God? If his existence cannot be proved we cannot admit him as the cause of anything.

But on the other hand, if we see in different individuals different degrees of suffering, and if the law of causality belongs to the intrinsic nature of all things, then we should not look for the cause of suffering in some external agency, but within each of us.

And that is Karma!

5. KARMA AND DEPENDENT ORIGINATION

Karma means action, and nothing else. It is a gross misconception to refer to Karma as fate. It is our own action which according to the law of causality must produce a proportionate effect. And we may equally invert the argument: when there is an effect, it must be due to our own Karma. Well, one of those

effects, the most universal in all beings, is suffering. Thus, for this too we have only to thank ourselves, But suffering seems to anticipate action *e. g.* in small children who cannot do anything wrong which would result in bad effects. Thus the doctrine of Karma is linked up with the doctrine of Rebirth. For, if the cause of an effect cannot be found in this life, it must must be sought for in a previous life. Our action is not limited to this short span of life, but it goes back and back in a long line, "the beginning of which cannot be known."

Objection: but any line must have a terminus at the beginning and one at the end.

1. If it must have a final terminus, then an eternal heaven, and eternal hell are impossible.

2. A beginning, however, is not necessary. because the line of lives of which we are speaking, is not a straight line, but a circle. Hence we speak of the Wheel of continued and repeated existences: the Wheel of Sansāra.

But then some opponent might insist still further: if Christianity believes in an eternal Soul which has had a beginning and yet goes on in all eternity, does not Buddhism fall into the very same error, though in an inverted form, by teaching that a beginningless past can be brought to an end?

Christianity: Non-being passes into being.

Buddhism: Being passes into non-being.

No! this last is not Buddhism at all. Nirvāna is not the end of being, but the end of becoming. There never was "being" (:atta) in the past, but there was "non-being" (:anatta) throughout the past, present and future. There only was becoming; and the end of that

is no-more-becoming: cessation of rebirth. Just because there is only a process it can come to a stop, when the driving and reproducing force, Karma, is exhausted.

Karma is nothing else but the force, the energy produced by action, action itself. The actions pass away, but in their passing by they have influenced, conditioned, caused; and the effect rising therefrom will in its turn be the new cause of new effects. We are like silkworms, says the Vedanta. We make the thread which is our Karma out of our own substance and spin the cocoon; and in course of time we are imprisoned inside. But this not for ever. In that cocoon we shall develop spiritual realisation, and like the butterfly come out free.

Thus all we have is Karma. all we are is Karma, all we think, speak and do is conditioned by our Karma from the past, from where it received its energy. And thus our Karma influences too our future. But Karma itself is conditioned, dependent on influences. Hence the difficulty: where is the place for free will in Buddhism? And we must admit that a free will in the absolute sense i. e. independent from any cause, condition, influence, surrounding, etc. is non-existent. If we analyse "Will", it is but another form of the "I", and hence a mere illusion. Will is not existent as a force, but comes into being under given circumstances, like craving "taṇhā" does not exist individually, but arises as a result of a contact "phassa" and sensation "vedanā". The Pāli language has not even a proper word for "will power"; nearest to it come words as "liking", or "determination", but both are only relative terms, dependent in their existence and their change on equally changing, impermanent, unsubstantial objects.

In his Analytical Psychology Prof. Stout writes: "It is impossible to find any bit of mental process which is determined purely from within."

Yet Karma is no blind force, no fate from which there is no escape. Because in Karma there are many influences at work. Our Philosophy distinguishes as many as sixteen different kinds. (Visuddhi Magga XIX Abhidhammattha-Sangaha 144.)

If we bring with us in a new conception a certain amount of reproductive force of past efficient action (Janaka kamma), there are other forces unfavourable and even destructive to the effects of it (upapīdika and upaghātika kamma). Karma can be barred by more powerful Karma and thus remain inoperative for ever (ahosi kamma). Some Karma will not find an immediate opportunity of coming into action, and it remains accumulated, residual, till it is capable of operating, whenever circumstances are more favourable (aparāpariya vedaniya kamma). There is good karma and there is bad karma, always at war with one another, a war of which everyone can bear witness within himself. We know what is good, what is duty, and yet so many times we do the opposite.

Deceived by our senses we might think that in us there is somebody at work, which is most emphatically denied in Buddhism. This is the great delusion, which is the cause of all the misery in our existence.

What is the cause of this delusion? Ignorance, we say: Avijjā. Is then Ignorance the cause of all, the uncreated creator, or what is the cause of ignorance? Ignorance also is a result sprung from previous existences, back into a beginningless past.

Though this answer admits no further questions, it leaves us none the wiser, because our question was such a foolish one. The sun shines brightly, and you ask me: why is there darkness? But darkness is non-existent. To talk of darkness as an entity is absurd; *that* is delusion. We do not see the light, though it is always there, because we close our eyes; *that* is ignorance, foolishness. Do our closed eyes create darkness? But there is no darkness; open your eyes and see!

Does Ignorance create delusion? But there is no delusion, except in our foolishness not to see the Reality.

The Reality is that all arises depending on a previous cause. This is expressed in the famous foundation of Buddhist doctrine: the Paṭicca-samuppāda, the Law of Dependent Origination. In those eleven statements the Buddha does not want to solve the problem of the absolute origin of life. Placing ignorance (=avijjā) as the first of the twelve links, he does not acknowledge it as the ultimate cause. Elsewhere (Angutt. Nik. X. 61) he said that one never could imagine a time when there was no ignorance and no craving for existence.

The general formula of this causal chain is very tersely put in the Majjh. Nik. (II. 32): "Imasmim sati idam hoti; Imass'uppādā, idam uppajjati: This being, that becomes; from the arising of this, that arises." This simple formula is worked out in the light of "craving", and extended over past, present and future.

First we see the seed-producing forces of the past: Ignorance and karma-volitions (:avijjā-sankhārā), which brought about the seed of present effects:

consciousness, individuality (or corporeality and mentality) the six sense-bases, contact or impression, feeling (:viññāṇa - nāma - rūpa - salāyatana - phassa. vedanā).

Present fertilising forces, craving, clinging, action (:taṇhā, upādāna, kamma-bhava) develop that seed which effect will be manifested in the future rebirth, old-age, death etc. (jati, jarā, marana).

Thus we see a double series of cause and effect: past cause + present effect, present cause + future effect: seed-producing force, seed, fertilising force, fruit.

The past cause is not different from the present cause: ignorance is the same as craving and clinging, while the volitions of the past are identical with the actions in our present life.

Hence the effects from past karma which we see in this life, consciousness, body-mind, the six sense organs and bases, contact and feeling will be the same as the future effects of our present actions viz. rebirth, old-age, death etc. The fruit contains the seed for further development.

The reverse of this causal chain is still more important:

"Imasmim asati, idam na boti; imassa nirodhā, idam nirujjhati: This not being, that does not become, from the ceasing of this, that ceases."

We cannot stop the present effects of our past actions, but we can prevent our present actions from bearing future results, by not applying the fertilising

forces of craving and clinging to the seed, produced from the past. Thus the whole process will come to a stop "and that is just the end of ill."

"Besides these conditionally arising and passing phenomena, no self, no Ego-entity is to be found in this ever repeated process of rebirth" (:Nyāṇatiloka Thera).

This is the Doctrine of Dependent Origination, the proof of the Soullessness of all things, the understanding of which will dispel all ignorance.

6. SOULLESSNESS AND IMPERMANENCE

"Anatta," soullesness is an essential characteristic of all things. In this doctrine Buddhism stands all alone, and it is especially with regard to this that we may say that Buddhism is the highest and most perfect philosophy.

All other religions of East and West have not been able to make themselves free from that craving for a permanent existence of "self." Even the Vedanta Philosophy of the Hindus, though almost perfect in their teaching of Karma, which includes the doctrine of rebirth, could not develop their system beyond a reincarnation of soul. As the "self" is the basis of all egoism the Lord Buddha made his Anatta-teaching the distinguishing feature of our Religion.

That which we call "self," or I, or Ego, or soul etc. is nothing but a name, which we use in conversation for convenience's sake, but not corresponding to

reality. A man may take a long series of such sentences as: I do, I go, I dream, I sleep, I move; and here you will find it claimed that the doing, going, dreaming, etc., have been changing, but what remained constant was that "I." As such they conclude that the "I" is something which is constant and an individual in itself; but all these changes belong to the body. Though apparently very convincing and clear, this is based upon mere play of words. The "I" and the doing, going and dreaming may be separate in black and white on paper, but no one can separate them in his mind. When I eat, I think of myself as eating: I am identified with eating. When I run, I and the running are not two separate things. Thus the argument for an individual soul from personal identity does not hold.

A heap of bricks. placed in a certain position and relation to one another, is called a house; differently placed it becomes a parapet-wall, or a dagoba, etc. With my hand I can make a fist without adding anything to it. Nāgasena's famous example was the chariot of King Milinda, which being analysed into the pole, axle, wheels, etc. could not be found to exist.

Likewise analysing a human being, we simply find a composition of mind and matter, mind being further analysed into sensation, perception, mental formation and consciousness, which all together constitute the five Khandhas or aggregates of existence, a composition of physical and psychical elements which form together a character, or individual, or person.

Physics also keep the same general division of Nāma and Rūpa, and call them Energy and Matter.

But there is no real, ontological distinction between the two, but only a logical distinction, *i.e.*, a distinction not in the thing but only in our mind, because the one cannot exist without the other. What is Energy? That which acts upon matter. What is Matter? That which is acted upon by energy.

The individuality of beings, however, is not denied by the doctrine of soullessness, (anatta) but, only the permanent existence of an unchangeable entity, a substance underlying all phenomena. There is indeed not a single scientific motive to be found to patronize the soul-doctrine. It was only human egoism and craving for permanent existence which invented the imagination of a soul. Many, of course, have tried to prove the existence of a soul from the working of the intellect. It would lead us too far to show here in detail, how the mind has no general or abstract ideas. We cannot think of a thing without dimensions, without colour, or form, so much even that the most abstract idea of God must be thought of with human characteristics like love and anger, and even depicted in human form as a dignified old gentleman with a flowing beard.

In other words: mind is thoroughly material and even less stable than matter itself. If our body requires seven years before every particle of it is replaced, for a complete change in the mind not even seven seconds are needed.

Thus soullessness (:anatta) is intrinsically connected with impermanency (:anicca). If there were a permanent entity in us, there would be no escape from "self." But an intransient state can be reached,

just because all conditioned beings are transient, impermanent.

This is one of the problems which throughout the history of world-philosophy has interested men most. And every thinker has pronounced his opinion either in favour or in denial of an everlasting world. This question, whether the world, the universe is eternal or not eternal, was put also to the Lord Buddha. And he alone among the many observed a dignified silence. In later ages, even in our present time, this silence is sometimes explained as ignorance. Some well-wishers try to explain this strange silence by saying that the solution of this problem was not in the Buddha's line whose only aim was the Deliverance from suffering. But his silence has a far deeper meaning than any word could express. Where all who were put before this dilemma had answered: "either this, or that," the Buddha alone said by his silence: "neither this, nor that." It is indeed impossible to answer the question which contains a contradiction in terms. An example will make this clear.

If the question were put: "Has a square circle corners, or has it no corners?", the answer can be neither Yes, nor No. Silence is the only answer, not as a result of ignorance, but because the question contradicts itself: a square circle is non-sense. Likewise in the question: "Is the world eternal or not" the answer cannot be given positively or negatively, on account of the contradiction: world—is. Nothing "*is*", but all flows by in a constant flux, an ever new "becoming." As a river is not stagnant, so that nobody can bathe twice in the same river, thus all that

seems to be is changing at every moment so rapidly that the continuity makes an impression of unity. The idea of substance, Ego, individual, entity, soul, etc., comes from the rapid interchange and succession of qualities, not from something unchangeable which exists behind them.

A film on the screen gives the impression of one image, but really there are hundreds and thousands of separate photos; only their rapid succession deludes the eye and makes them appear as one.

It is as the waves alongside a steamer travelling all the time with her, till a new harbour is reached; and yet we know that the water has not gone down from Colombo to Singapore. The only movement was of tiny drops moving up and down, passing on that movement to the next one, like ears on a wind-blown paddy-field. No entity is passing on, but only force. Thus is the soulless working of Karma. An impulse is given here, the motion as a result is noticed elsewhere. And what happens every moment, that happens in the long run of many lives. We die every moment, and every moment we are born again. But no person, no substance, no soul as the carrier of the burden. Simply: cause and effect!

The change at the end of a life is somewhat more striking, but in essence it is the same as at the end of every thought-moment. Nothing is reborn, but the Karmic force which disappeared here, bursts out somewhere else, as an electric current appears here as light in a bulb, there as heat in an oven, or as cold in a refrigerator, or as sound in a wireless-set, or as

power in a dynamo, or as motion in a motor. But the current is no entity, only energy.

7. ENERGY AND CRAVING.

Not so long ago our school books on Physics taught us the law of the conservation of matter. Progress of science, however, with regard to the facts of radiation, and especially the discovery of cosmic rays have led to the plausible theory of the annihilation of matter, *i. e.* of protons and electrons, or rather their transformation into radiation, in which process mass is conserved and energy developed. Solid matter melts into insubstantial radiation.

The next step will be the discovery that energy can be changed into matter, which would be equivalent to saying that matter is energy.

Then only will science have reached the level of the teaching of the Lord Buddha 2500 years ago.

An excellent proof is given already by Science, discovering that even the atom,—which was considered to be the very type of permanence and to recover unchanged from all its chemical combinations, —was not an entity at all. Investigations in Radioactivity have shown the process of "life" in the atom. Has the atom broken down in still simpler forms of matter? No, but it is shown that there is no matter at all. In this electronic theory the unit is a mere electric charge, a force; and there is nothing besides, there is nothing that is charged. What then is matter else than energy?

Some scientists already maintain that the radiation by which the present stars, of which our Sun is one, are melting away, may be re-consolidating itself again into matter. Thus they advocate what in our Books are called aeons or world-cycles; out of the products of the death of one universe is rising a new one.

Wireless is no more a novelty, and amateurs make now-a-days their own sets at home in their spare time; television is still in its youth and not within the reach of the masses. But more marvellous than all that is thought-transmission which was known and practised thousands of years ago. Then the mind of some, when concentrated, had so much energy that it could control matter. "If a man goes into a cave, shuts himself in, and thinks one really great thought and dies, that thought will penetrate the walls of that cave, vibrate through space and at last permeate the whole human race."

Here we find mind controlling matter; and how many people are suffering from indigestion and all kinds of stomach-trouble as the result of an emotional upset? Mind can control matter because mind is energy and matter is energy; and even in the deadest material we find that energy which makes the electrons move in every atom. In fact, movement is of the very essence of matter; if the movement ceases, the atom no longer exists; there is nothing left. "Force, force, everywhere force; and we ourselves a mysterious force in the centre of that." (Carlyle.) That mysterious force in us which keeps us going, we call life, and is usually defined as an intrinsic power striving after self-perfection.

According to this an engine is not alive, because its driving-power is not intrinsic, resulting from its nature. Yet when we go deeper into the matter *i. e.* into the material of which it is composed, we will find there attraction and repulsion without which the material would not even exist.

Matter in other words in nothing else but condensed force. Mosharrafa among others suggested that matter was nothing but a sort of congealed radiation travelling at less than its normal speed. Condensation forms visibility, rarefaction of particles brings about invisibility. Well, this attraction and repulsion between positive and negative charges is a struggle which is getting on in the inanimate world as well as in the animate. It is a real struggle for existence, a struggle to be or not to be. Well, that is life.

Movement being the very essence of matter, we must conclude that all matter is alive. We know from excavations, how even the most solid rocks have grown which is proved from the fossils which are embedded in the stone. But growth is a striving after self-perfection, is life. And being alive, matter tries to protect that life: hence the resistance offered by matter. Thus we see in all beings, organic or so-called inorganic, a striving after self-preservation: world-craving.

I do not say that all this craving is conscious, but it is craving all the same, and in many cases it needs but little to become fully conscious and hence karmic resultant.

There are *e. g.* in the deep-ocean the sponges which take about the lowest place among the animals.

They cannot move, but are fixed to the sea-bottom; they do not posses any sense-organs or nerves; they have neither mouth like an animal, nor roots like a plant; food is extracted from a current of water passing through their body. How poorly developed their life may be, yet there must be consciousness to some extent, though it is difficult to imagine them having a higher standard of life than carnivorous plants *e. g.* which clearly show the possession of a of a smelling-organ when meat is brought in their vicinity, and thus show to have, if not more life, at least more grasping. Life is indeed not an entity, the function of a soul, but a process of becoming, of grasping.

"This grasping," said Dr. Paul Dahlke, "is not the origin, the ultimate cause of life, but it is life itself; just as a seed is not the cause of a tree but it is a becoming tree, it contains the whole tree. Where grasping is, is life. And grasping is always becoming, because it is grasping. And it is grasping, because it is ignorance."

This ignorance is not opposed to consciousness; but it is delusion, (moha), opposed to Right-Understanding, while consciousness grows out of the group-formations (sankhārā) in which it is buried as a latent force.

Consciousness according to Faith, is a power of cognition, lent by God, as a faculty of the soul, directly created and infused by him in the human body; therefore it is, according to Faith, of a metaphysical nature, and exists "a priori" to sensation.

According to Science it is conditioned by the experiences in the senses.

Buddhism refuses to accept the Faith-theory, as not being based on evidence; and it improves on the Science-theory by maintaining that it is present prior to contact and experience, as a latent force; but it is not metaphysical. If it were not pre-existing as a latent force, all contact and sense-experience should result in consciousness.

Not all friction can produce fire, but only the friction of those materials which contain the fire in a latent form *e.g.* matches. The fire does not exist prior to the friction, yet it is there as a latent force, hidden in the phosphor; only the friction is needed to make it active, alive.

Thus we see in the Paṭicca-samuppāda, the twelve links in the chain of Dependent Origination, how "becoming" (bhava), that is: new life, arises from desire-to-have (taṇhā) and craving-to-keep (upādāna).

8. REBIRTH

Life being but a constantly renewed process of becoming, it leads us naturally to the question of re-birth. If matter is but condensed force, there is no reason to believe that this force would cease as soon as matter becomes invisible. There is absolutely no reason to assume that death should mark a sudden break and an absolute halt in the process of change and renovation. Moreover, according to the law of cause and effect, there must be an opportunity for many causes to produce their due effect, which opportunity is not given them in this single life-time. How many crimes remain unpunished, how much virtue unrewarded! And also, with how many effects do we

meet, for which no adequate cause can be found in our present life. The solution of the omnipotent will of an Almighty God, who disposes everything according to his liking, we have already dealt with and disposed of.

The cause must be looked for there, where the effects are found, that is in ourselves: because the effect is only the cause in another form. Everything becomes clear and orderly when we attribute the unequal distribution of happiness and misery to our own actions in previous existences. There a force was produced which appears here; and here again we generate a force which will have its effect in some future.

Objection: But if there is no "self" or "I", according to the theory of Anatta: soullessness, how can we speak of our previous lives, or of our future existences, because these terms seem to imply an identity of person in different lives. The "self" of to-day seems to be responsible for the acts of that "self" of yesterday. Thus there seems to be a permanent entity passing on from life to life.

No, there is no personality passing on, there is no identity, and yet there is responsibility because there is the correspondence, the link between cause and effect. The man in this life and the one in his next birth is not the same, and is not altogether another. If we light one candle from another, the communicated flame is one and the same in the sense of a continuity; but as the flame is depending on different combustible aggregates, we may equally say that it is not the same.

Nature provides us with many illustrations. We all know that water is a chemical combination of

hydrogen and oxygen, two gasses; yet water, not a gas, results from them.—A caterpillar spins its cocoon and comes out as a butterfly. The physical make-up is entirely different, yet the butterfly is not something else produced by the caterpillar, but is an evolution of the very same animal into a completely different category of life.

Even in our own body we find that the inorganic matter, which is taken in as food, builds up the organic cells of our senses. Here it is dead matter producing life or at least preserving it.

The effect is not the same as the cause, but it is the cause in another form: "not the same, and not another": "na ca so, na ca aññño," is the expression in our Abhidhamma.

The effect is not felt in the same aggregates which produced its cause. Therefore, "rebirth" does not mean a transmigration of soul, but the effects of our deeds taking shape in a new existence.

Two boys are fighting with the result that one gets a black eye: but nothing passed over from one to the other, not even energy, because the second boy did not receive more strength together with his black eye; but the excess of energy in the one produced an unpleasant effect in the other. That is all; but it was enough, will the second boy say.

In as far as we originate the cause, in so far are we responsible for the effects. An egoist might say that he would not feel those effects in another life, if there is no identity. If we do not feel the consequences of our acts in a next life, because there is no identity

between the persons now and then, why should we abstain from such acts in this present life?

The first answer is that, notwithstanding there is no identity, yet we feel at present the unpleasant effects of a previous life. Let now be done what we would like to have been done in the past. Moreover, if we change this egoistic objection a little, the solution will be very clear; for with the same right I could ask: If I do not feel the consequences of my actions on *others*, why should I bother myself about them? Why should I care for the effects of my deeds upon my fellow-men, as long as I do not feel them? The only difference between the two questions is the difference in time, which certainly cannot change the value of the remark. The answer to the second question will be that of the first also. We should abstain from bad actions, because they produce suffering, never mind where and when.

If the boy of our last example, instead of hitting his friend's eye had struck on a piece of stone, he would have hurt himself. Thus is the working of Karma, the effect of which is felt now here, and sometimes later in other aggregates. But the effect, wherever it was felt, was suffering all the same. Our position therefore should be thus: I must bring my suffering to an end, not because it is mine, but because it is suffering.

There is a difficulty arising from the doctrine of soullessness (anatta) with regard to Re-birth. According to the teaching of our Philosophy there is no permanent entity; and thus no person is reborn in the sense of a soul or spirit passing on from this body to be reincarnated in a new body. The new life is only

linked with the previous existence, as any effect is conditioned by its cause.

Now the difficulty is that not only in our sacred Books, but even now-a-days several people claim to remember their previous life or lives. How is this possible without a memory, faculty of the mind, having passed over, thus establishing an identity? The answer is that the term "remember" is not correct. It will do, of course, for daily use: but when we do some psychological research-work we have to be more accurate. The fact is that some people, on account of acquired purity, have developed a greater amount of insight than the average man. Thus they possess the faculty of seeing the origin, the cause of an effect. We all have that faculty to some extent: the flame of a lamp is going down, and we conclude immediately that there is insufficient oil in the lamp. No remembrance is required here, but only some intellect.

Those who can "remember" their former existence are not possessed with a supernormal memory, but with a supernormal insight which enables them to read previous causes in present effects.

It is as if we strike a tuning-fork, the sound of which will only be heard, if we place it *e. g.* on an empty box, the air of which will reverberate and make the sound audible. If the box were full of saw-dust, no reverberation takes place, no sound is heard. This explains why not all people have the power to recall the past. In the case of most of us our mind is not free and empty, but occupied with worldly cares, full of desires, so that the past cannot reverberate in the present, even if we strike the tuning-fork of the mind. Our sight is only perfect, when our heart is pure.

There is still another aspect of the soulless re-birth in connection with Karma.

Karma, as we have seen, means action. But there cannot be action without re-action. Action must have an object. Cause must have an effect. There is always a mutual working, an exchange of labour. When I hammer a window with my fist, I may smash the pane, and at the same time glass-splinters may cut my hand. A collision of two cars will be injurious to both.

All that acts, being dependent on other causes. is in itself but re-action, the resultant of other forces. Whatever happens to us has some influence on us and leaves some impression. Likewise any contact we make with others leaves some impression behind. Thus, though we admit the soullessness of all beings, and also the soullessness of the universe taken as a whole, we cannot admit the separateness of so-called individuals. Even the different forces at work are not continuing on their own lines, but all are inter-dependent. Our line of action is always connected with, influenced by the actions of others.

Thus we come to see the whole universe as one mighty ocean with many different currents which might change according to the winds and the season; but none of those currents stands by itself, and as a matter of fact they are only currents in so far as they form part of the whole. Our karma could not exist separately, and thus it is intrinsically linked up with the world-karma.

In our conventional way of speaking we may use the term: individual karma; but its nature requires the connection with others, just as one electron cannot

have a separate existence, but can only live in the atom, where it finds a right adjustment of attraction and repulsion. Thus we may speak of a national karma, by which all members of that nation experience the same effect of a common cause, not as individuals, but as parts of one community, *e. g.* the lot of a nation whose country is invaded by the enemy. The same applies, of course, to any group, society, community, race, etc.

We may further rightly conclude that any so-called individual karma or karma-effect does not only affect that individual, but to some extent all beings coming under the law of karma, as a transmission from a broadcasting-office produces a vibration in the air all over the world. A small pebble thrown into a perfectly tranquil lake produces a disturbance, felt even at the other shore.

Thus the most individual act is most intimately connected with the whole, as being a reaction of, and causing a reaction on the whole. Yet we should not go so far as some in saying that all life is one, though there is a basis of truth in it. If all life were one, all merit and demerit would be common property, which would make us all equal saints or equal scoundrels according to the dividend paid out to the spiritual shareholders. It would be like communicating vessels in which the liquid takes the same level, notwithstanding the different sizes of the vessels. But we experience every day that virtue and vice have different dimensions in different individuals. Therefore, there is no real communication, but only the mutual influence.

Hence vicarious atonement is not possible; giving a share of our merit to others is likewise impossible.

But our good, meritorious deed can become the source of other new meritorious deeds performed by others. A burning candle can light another candle, but cannot really share its light, it cannot give it partly away. In the same way we cannot take over the spiritual burden of another, though we can make it lighter by our compassion sometimes. We cannot stop the universe, but we can lessen the friction, so that it runs smoothly. Thus compassion should consist in actual help, not in mere feelings. Very sensitive individuals will suffer by seeing the sorrow of others; but this is not real virtue, but weakness.

When the Lord Buddha was on the point of passing away finally, Ananda was sorely distressed, but was promptly rebuked by the Master. And later on at the cremation some of those who were not Arahats wept, others even fainted. But those who had reached the final state of sainthood, stood there unmoved without a tear, reflecting: How could it be else? It is the universal law to which even a Buddha is subject: all component beings are impermanent.

The law is hard like steel and there is no escape whatever from its grip. It is inflexible, rigid and without mercy. Why no mercy? Because thus is the nature of all things. Sentimental characters with more heart than brain would certainly prefer more gentleness, tolerance, softness. But we cannot sacrifice the truth for the sake of our feelings. This is what other religions have done: they appeal to the feminine weakness and attract thus many followers. But true love is not weak, will not flatter or deceive, but wishes to cure. We are not completely isolated in the

Karma of our lives, we can help one another, but not to the extent of saving someone else. Each one has to work out his own salvation. "Be a refuge unto yourselves!"

"Eager to escape sorrow, men rush into sorrow; from desire of happiness they blindly slay their own happiness, enemies to themselves" (Sānti-deva). The reason is ignorance about sorrow. If the impermanency of things is the chief reason of their unsatisfactoriness, it is a great consolation that sorrow and suffering also are impermanent. But the strongest motive to bear our suffering manly is the knowledge that it is our own making. "There is nothing that can happen to us, however miserable, that can justify tears and lamentation, and make them aught but a weakness" (Lord Buddha to Ananda on Sāriputta's death.)

First of all we may say that our mind, and especially our imagination play a great part in exaggerating our misery. Self-love leads to constant self-reflexion and produces a mental state of self-compassion, which only increases our suffering. But if we consider our state in the light of Karma, that is of cause and effect, then we must recognize how we have brought about our own unhappiness. Being responsible for the effect, it is only manly to bear up with the results, because he who wills the cause, implicitly wills also the effect. That the cause was produced, perhaps, in some previous existence, is no excuse, for even now we daily perform actions which later will have an equally bad effect.

Even the wrong done to us by others should be considered from this point of view. If we are hurt in

our feelings, it is our own fault that we are so sensitive. We should never blame others for it, for they are making their own Karma, which will produce its proper results in due time.

Again, any suffering should be a reason for joy, because it is a debt we are paying off.

And most of all, suffering should be a great teacher, for if freedom draws, not less does sorrow drive; it convinces us of the need of detachment, of the impermanent nature of all things. "He alone can be truly happy who has realised that life and death are one. He who resigns to death that which belongs to death, will be calm and self-possessed, whatever be his fate." (Lakshmi Narasu)

Our suffering is not a punishment, but a consequence of a deed not free from self. Therefore, we cannot atone for our sins; sins cannot be forgiven, because nobody is offended. We have only harmed ourselves, and now that the results have come, we have simply to outlive them. It is a sign of growth, because it will leave us purer and wiser. Even as we will always miss the target, unless we aim higher, so we will never be happy if we only try to get rid of suffering. Suffering is imperfection; thus we must aim at higher perfection, and the result will be happiness. For if sorrow and misfortune be recognized as blessings, no need is there to seek happiness. "The wise man seeks after freedom from pain, not pleasure." (Aristotle)

Thus the removal of suffering: dukkha, requires a thorough understanding of the doctrine of Karma and that of Anatta: soullessness.

"The suppression of the I-conceit is indeed the highest happiness" (Udāna), because then our view loses all egoism and becomes world-wide. Personal interests are not longer interesting, and the little pin-pricks of daily life lose their former significane. Then we can say with Somerset Maugham: "I am building up the greatness of a universe and cannot now go back to that petty, narrow life."

But it is our egoism which creates a division between self and others, which tries to extend its influence at the cost of others and thus causes many a conflict. By undue attention to individual physical needs we increase the source of suffering. The will to dominate, even out of self-protection, can never lead to emancipation, but is an obstacle to freedom, and leads only to renewed becoming. But this is a lesson very few will try to understand. We know that life is suffering and yet we do not try to stop re-birth. On the contrary our only wish is to be reborn in some happier surroundings, and we forget that not the surroundings can make us happy or miserable.

"This world, become ablaze, by touch of sense afflicted,
Utters its own lament ... ...
Bound to becoming, yet in becoming it rejoices.
Delight therein is fear, and what it fears is ill."
(Udāna: Nanda-sutta.)

Life itself, wherever and under whatever conditions, is essentially unsatisfactory and impermanent.

"In the case of living beings here in the world, birth, old age, sickness and death are like cowherds with staves in their hands. Birth drives them on to old age, and old age to sickness, and sickness to death;

they cut life short as though they cut with an axe. But despite this, there are none that desire absence of rebirth: rebirth is all they desire." (Dhammapada Commentary: 135)

It is not that a happy rebirth will bring with it more suitable conditions. On the contrary; an excessive degree of happiness might prove a serious obstacle for a spiritual life. "If it is impossible to attain perfection here and now, there is no proof that we can attain perfection in any other life" (Sir Ramakrishna) Human life here on this earth, having a fair mixture of sunshine and rainfall, of ups and downs, provides us with the best means of making ourselves free from the fetters with which we have chained ourselves to the Wheel of Saṃsāra, of continued existence. If this life be thoroughly unsatisfactory, there is still enough by which we can see the way-out under the safe guidance of our Master: "Verily I declare to you, my friend, that within this very body, mortal as it is, and only a fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof." (Angutt Nik: II 48.) But it is this craving and thirst for existence, "which trap both gods and men." (Sutta Nipāta: II 10.)

9. MERIT, DEMERIT AND RENUNCIATION.

For the majority Buddhist perfection exists in doing meritorious acts which will ensure us a heavenly rebirth; but meanwhile we forget completely that rebirth can never be the ideal. And unless we strive after the ideal we shall never attain.

As Buddhist Philosophy, however, is based on actuality, *i. e.* on facts as they act and re-act on us, we have for a moment to consider the question of merit and demerit.

Even this is nothing else than the application of the law of cause and effect, and there is therefore no question of reward or punishment. Each deed contains a certain amount of energy, which one day under favourable cirumstances will produce a proportionate effect. And thus it may happen also that an action has no effect, namely in the case that this energy cannot find a footing. This happens in the Arahat, who is beyond merit and demerit, in whom the capacity for rebirth is destroyed To return to the old simile: in him there may be wood, but as there is no friction, no fire will be the result.

What is then the distinction between merit and demerit? It would be more correct to translate the words "kusala" and "akusala" by "karmically wholesome" and "karmically unwholesome," as there is no supreme judge to pass a sentence over our deeds, but their own "character" produces the effect. Well, it is the intention which gives "character" to our deeds.

We have seen how craving is the root of all evil, like a hunger never to be satisfied. There are four kinds of nutriment which correspond to four kinds of grasping, craving. They are: material nutriment, sense contact, mental assimilation and consciousness. Food and drink are not always a nutriment in the process of grasping (that is why an Arahat still eats and drinks); they are a nutriment in this sense only so long as Iguorance and Craving stand behind them. And this is so in the case of almost all of us, not only

with food, but with any sense-contact or mental contact. Most of our actions are done with a bad, at least not with a pure intention. Even the intention to increase our merit by performing virtuous acts, is not a pure one, as it includes craving for a higher life.

The Visuddhi Magga tells us how to induce pure views or right intention: "By means of this virtue there will be purity" (I 12) The only motive to make light should be to expel darkness. Any other motive is a kind of advertisement, or to create a cosy atmosphere at home.

Virtue for a show is vice, virtue for a reward is bribery or shop keeping. Thus *e. g.* the motive for giving is not merit, but renunciation.

Renunciation is the great and the only means which can bring us to the goal. This follows already from the statement that desire: "taṇhā" is the only obstacle on the road. To give up desire means to renounce everything, because all that we are and that we have is the result of craving.

Renunciation, however, should not make us morose. If it is well understood, it will bring the greatest, purest happiness, because renunciation is not mortification, but it only means the giving up of what is harmful. We are asked to exchange something which does not agree with us for something better; an opportunity is given to us to improve our position. Who would not be willing to do so? But as everywhere, the improvement of our status includes the giving up of our previous position. A buffalo and a pig like to bathe in mud, but an elephant prefers clean water, and so do we. There is here not a

question of making a virtue out of a necessity, of being content with the lesser, owing to a lack of choice, because both are always at hand, and the choice is ours. Not: give up and be empty! but: love and choose the highest!

As said the Arahat Mahā-Kotthita:

..... "who for the world not grieves,
serene, he shakes off mental harm,
a tree the wind-blown leaves." (Theragāthā: 2)

Renunciation cannot be learned, it must grow, it must come naturally as the dawn. When it is night, we can admire the millions of stars; but all their beauty and that of the moon too fades with the first rays of the sun. Likewise the world loses its attraction in the light of a higher and purer ideal. Seeing that when we die we must depart empty-handed, and that on the morrow after our death our corps will be expelled from our own house, it is useless to labour and to suffer privations in order to make for oneself a home in this world. For only a fool wants to and will live for ever.

But though the intellect may be convinced of this truth, the heart with all its craving, desire and attachment is slow to follow.

"I call thee, heart, the breaker of my luck,
I call thee, heart, despoiler of my lot." (Anūpama)

Happiness is satisfaction, and only he is satisfied who has no more wants. But desires are never satisfied. "Sateless are desires, they are as a bone scraped bare whereon a hungry dog can find naught wherewith to appease its hunger; a scrap of flesh which a bird of prey must part with, if it would not be torn in

pieces by its fellows; a flaring torch borne against the wind which a man must cast from him if he would not have his hand scorched." (Majjh. Nik: 22)

The happy one, who is satisfied, seeks nothing, longs for nothing, wants nothing, wills nothing. He has found all that he seeks, otherwise he would not be happy. But what is then that happiness which everybody seeks and but so few can find?

Real happiness is freedom. Freedom is the prominent ideal running through everybody's life. It is the marrow of the backbone of all our striving. It is that ideal for which everyone of us has been practising himself during countless previous lives and which has given to the current of our Karma a certain direction and tendency. Some have a wrong conception of real freedom; many others have not enough energy to follow that inclination for a higher, ideal life, though few have a vague idea where alone true happiness, true freedom can be found for them. Others, the worst of all, put even obstacles on the road, close their eyes intentionally for the light which is just dawning, and thus prevent the growth of their ideal, the attainment of their real happiness.

Real happiness is freedom. But he who tries to satisfy the senses under which form so ever, becomes their slave. And slaves there are not only here on earth, but even in the highest heavens. As long as we have the feeling of unsatisfied desires, we place ourselves under the yoke of the material, and thus become worse than the beasts which are serving the human intellect.

"Desires bring no contentment in life; they are like honey on the edge of a razor's blade.....The stillness lies in the surrender of all things, and my spirit is fain for the Stillness." (Sānti-deva)

Renunciation means making ourselves free, and therefore renunciation means happiness: "Happy indeed we live, we that call nothing our own. feeders on joy, like the bright gods" (Dhammapada: 200). "The gods themselves can hardly win the bliss of contentment that is enjoped by him who wanders homeless at his own free will and unattached to aught." (Sānti-deva)

Care-free, that is the secret of happiness; but not care-less.

True happiness has not to be made, everyone carries it within himself, in the conviction of purity of life, in a pure conscience. That freedom of care is the result of the forgetting of self, of self-renunciation. For all desires are like circles with the Ego in the centre. Self-interest stands in the way of the realisation of our ideal. Self makes man slave; and most men are slaves, because they cannot say; No! "Selfishness is attachment, and its source is craving" (Majjh. Nik: 44.) "Let naught be dear to thee; there are no bonds for those to whom nothing is dear or not dear." (Dhp: 211) "Whoso have not one thing beloved, they have no sorrow. Sorrowless are they and passionless; serene are they, I declare." (Khuddaka Nik: 8.)

And because the aim of a Buddhist way of life is deliverance from suffering, and because suffering is only found in desire, therefore renunciation of all

desire is the only way to happiness, to real freedom which is beyond all heavens. What is the profit of the bliss of Arūpaloka, if even there craving for form can exist. (Kathāvatthu: 138.)

Thus we see that Buddhism logically leads to perfect renunciation not only of desires, but also of actual possessions. "How difficult it is for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection. Free as the air is the life of him who has renounced all worldly things." (Dīgha Nik: 2. 41.)

Many will object: But it is impossible that everyone should leave home, relations and possessions. What would become of the world? What of the human race? My only answer is that the world would continue its journey round the sun, and that the extinction of the human race would make of this earth a real paradise.

But, no fear! Though the ideal is meant for all, yet the majority have not had sufficient preparation. And this accounts for the many failures even in the Sangha. But then it follows that it is this lack of preparation which we have to make up first. We can and must prepare ourselves by partial renunciation, thus acquiring a habit, which like a seed will grow out into a character. Thus we should work not to acquire merit, but to acquire the spirit of renunciation, which is the proper spirit of Buddhism.

Other religions turn our gaze to the future to a reward in heaven, to a renewed, purely spiritual life. Buddhism, however, in contradiction to all that, tea-

ches the eye to turn away from that false picture to the actual world. Not: Right-Expectation, but Right-Mindfulness (Sammā-sati)

But the law of cause and effect is constant, and thus a good deed will have a good result. And even if our intentions have not been so pure as to bring us the final cessation of dissatisfaction and impermanence, some good will be the result.

In Oriental fashion we find in our Books allegorical descriptions of those places of reward. But an intimate geographical knowledge of all those various heavens and the denizens thereof will not bring us nearer to the goal. Some of those heavens, moreover, are so overflowing with happiness, that if I had to choose, I would prefer this world rather than to waste my time with celestial nymphs.

However all those different celestial planes can be grouped in three categories; and those classes, I am so happy to say, can be found here on earth.

The three are:

1. Kāma-loka or the planes of sensuous happiness; and this corresponds to pure love which is found also among men. Love, even in this miserable life, can transform it in a life divine, if we have to believe novels and experts.

2. Rūpa-brahma-loka or the sixteen planes of form where sensuous joy has been transcended. This too can be experienced here on earth by those who prefer *e. g.* beauty in nature and art to carnal desires.

3. Arūpa-brahma-loka, or the four highest planes, free from sensuous joy and not conditioned by forms. But is that not the supreme happiness of him, who purely lives for Truth and Duty, who knows how to sacrifice everything and self to make himself free from all bonds? It is the satisfaction of a holy life. And even if there were no beyond, a holy life is yet the best, because it transcends all the trouble and all the cares of a worldly life. Untouched by good or bad he lives in perfect equanimity; always happy, because always content; always content, because having no desires, all his wishes are fulfilled.

10. NIRVANA.

There is only one step beyond: Nirvāna, and even that can be realised here on earth: the Arahat. "The story admits of being told thus far, but what follows is hidden, and cannot be told in words." (Jallāluddin Rūmi.)

With regard to our colour-spectrum we know that our sight is very limited; we know that there are "colours" beyond, we notice their influence, we have given them even names and make use of them: ultra-violet, infra-red, X-rays, gama-rays...but we cannot see them.

There was once a turtle which had been travelling on land; coming back into the water it was questioned by a fish, whether land was wet,

transparent, whether you could eat it, etc. etc. The turtle each time denied and said finally that land was no water. "Then it does not exist," concluded the fish thinking itself very wise and the turtle very foolish.

Likewise Nirvāna does not come within our sense-limits, and hence all descriptions of Nirvāna are negative, which has led to the misconception that it is annihilation. The very fact, however, that Nirvāna can be realised here on earth proves that it is not nothing, though it is not a place, but a state.

To speak once more in physical terms: Nirvāna is the only static energy all the rest is dynamic energy, vibration. Nirvāna is perfect equilibrium, all the rest is motion, resulting from lost balance. Why does the wind blow? On account of a depression somewhere, an air pocket which has to be filled. Why do we have craving? Because we feel the emptiness within. But when all our desires have gone and all forces are perfectly balanced, then the energy does not become annihilated, but remains static; then it does not flow anymore, there is no more becoming, no more re-birth. That, in fact, is the only reality.

The only ones who could speak about Nirvāna with authority were the Arahats. Some of them have given expression to their experience in verses collected in the Theragāthā. The descriptions of their attainment are classified by Mrs. C. Rhys Davids under three aspects.

From a negative aspect Nirvāna is seen as a getting rid of greed, ill-will and delusion, a release from sorrow and rebirth, from social and spiritual bonds,

release from grasping, from fear, from the delusion of self.

From a positive aspect, subjectively considered, Nirvāna is conceived as mental enlightenment, insight, state of happiness, calm, peace, self-mastery, steadfastness, victory.

Objectively it is considered as truth, communion with the best, perfection, otherness of life, the supreme good, salvation.

Nirvāna cannot be entered into like heaven, because it is no place; but it can be realised, because it is the only reality.

It is not nothing, yet it is No thing.
Becoming has stopped: Nirvāna *is*.

With one great leap of our imagination we can place ourselves on the brim of the universe. Having passed the last star with its sphere of ether, that is: having gone as far as the light of the furthest star possibly can penetrate, what do we find there? Absolutely nothing. It is the infinity of spaee.

There are two kinds of space: one is limited by objects, the other is unlimited. Limited space is caused, produced by its limits on which it is dependent. Unlimited space, just because it has no limits, is uncaused, unconditioned, unproduced and therefore independent: "asankhata," like Nirvāna, the reality.

Those are the two extremes: the Aboslute Nothingness of unbounded space and the Absolute Reality of unbounded being. Space is NOT; Nirvāna IS!

And yet the space which knows the boundaries of objects is only a part of that unbounded space. If the

last star of the universe would not be there, unbounded space would begin at the second last star. Thus we see that Space can be unbounded and yet have a beginning which is a boundary on one side. But it is not a real beginning, because the unbounded space is to be found all round the universe, which is therefore like a small island in the Ocean of Nothingness.

Nirvāna, being the opposite of unlimited space, seems likewise to have a beginning, namely at the moment that the mind emancipates itself in Arahatship. But here also it is not a real beginning, because Nirvāna *is*, and all the rest is like a small island of illusion in the Ocean of Reality.

This is the reason why Buddhist Philosophy teaches: Sabbe sankhārā aniccā-Sabbe Sankhārā dukkhā: All conditioned beings are impermanent and unsatisfactory. But: Sabbe dhammā anattā: All that is (conditioned and unconditioned,) is soulless.

In unlimited space and in Nirvāna no impermanence, no suffering is found, because what has no component parts cannot be decomposed.

Limited space can be measured, like time; but unlimited space cannot even be imagined, like Nirvāna. Both escape all description, because there is nothing to get hold of by our delusive mind.

Both escape, because Space is not and Nirvana is. We stand between the two; we and the whole universe neither are, nor are not; we simply move and change in a constant flux, till our karma, no longer resulting in "vipāka," permits an escape from the delusion of "self."

In the Arahat rebirth has been destroyed, the the higher life has been fulfilled, what had to be done has been accomplished, after his present life there will be no beyond, the burden has been laid down, there is nothing else to be done, the prize of prizes which crowns the highest life has been obtained, he has attained Deliverance and dreams no longer. Nirvana is freedom from all sights and forms, but it is not annihilation. How can there be annihilation, where nothing *is?*

It is the salvation from the illusion of actuality, freedom from the illusion of the mind, "the great slayer of the Real."

This light of freedom, "every man carries it in his own heart, darkened it may be, and crusted over with our ignorance and sin, but never dead, always burning brightly for us when we care to seek for it." (H. Fielding Hall.) Because Enlightenment does not mean to make light, but to open one's eyes for the light which is there already.

"Mokkhan hi vijjamāne: Nirvāna is here, within our grasp!" There is only one obstacle: our craving. Hence there is only one way to Deliverance: renunciation.

Restraint in thought: Right-understanding, right-intention, right-mindfulness, right-concentration.

Restraint in word: Right-speech.

Restraint in deed: Right-action, right-livelihood, right-effort.

This the Path, the Noble Eight-fold Path, which leads to the cessation of craving, the origin ot all suffering,

Nirvāna is shown as the only remedy for the evil of rebirth. Existence is bad under whatever form. And as even a single spark of existence, left smouldering, is likely to rise to a blaze of fire, eradication of existence is the only means the device by which that calamity can be avoided.

The "*sa-upādisesa-nibbāna-dhātu*" *i. e.* the extinction of passion with some life-substratum left, is the emancipation of Arahatship in this life, which contains the assurance of no further birth. After his last life-span, the so-called "*an-upādisesa Parinibbāna*", *i.e.* the extinction with no substratum left, is said to be untraceable like the track of birds in the air (Dhp: 93), where the four elemets (paṭhavi, āpo, tejo, vāyo):

"Which stretch, and cleave, and burn, and move,
No further footing find." (Sany. N: I.)

It is objected that desire for total extinction is not natural in mankind. I fully agree, and give as reason that where there is life and action, which is volition, "craving" is natural; and thus a desire for extinction becomes unnatural.

Nirvāna is not only rest, quiet, silence, absence of noise, but the impossibility of motion, noise, etc., not like a silent gong which is not struck, but "like a broken gong" which cannot sound: "*kanso upahato yatha*," (Dhp: 134.)

Nirvana is the highest Bliss, not as pleasurable sensation, but on account the absence of suffering and dissatisfaction, absence of "self."

"There, monks, I declare is no coming to birth, no going (from life), no duration, no falling, no arising. It is not something fixed, it moves not on, it is not based on anything. That indeed is the end of ill." (Udāna: Pātali gāma-sutta).

II. THE BUDDHA.

All this, of course, is only the briefest outline of the religious philosophical system called Buddhism.

Yet summarizing we have seen its:
Logic based on the law of causality, Karma;
Criteriology: distinction between actuality and reality;
Ontology: no being, but becoming;
Cosmology: all matter is energy;
Psychology; actuality is mind-made;
Ethics: the noble Eightfold Path, Renunciation;
Eschatology: Rebirth, and finally Nirvana.

We have seen, to quote the words of Bhikkhu Subhadra, that "Buddhism teaches the way to perfect goodness and wisdom without a personal God; the highest knowledge without a revelation; a moral world-order and just retribution carried out of necessity by reason of the laws of nature and of our own being; continued existence without a separate immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation in which everyone is his own saviour and which can be obtained in this life and on this earth by the exercise of one's own faculties, without prayers, sacrifices, penances or ceremonies, without ordained priests, without the mediation of saints and without divine grace."

And thus this booklet might restore our noble Religion to some extent in the esteem of those who boast of a scientific education. While Western theology is at its wit's end to accomodate itself to the ever-rising tide of aggressive modern thought, Buddhism

stands unshaken, unmoved by the progress of science. While they had to yield to the demands of the latest discoveries, our Religion stands as the master with reason as its faithful servant, inviting the most severe critics, if only they be sincere.

But we must remember well that all reasoning will not help us, the Dhamma is given to us not for speculation, but for practice. These are principles given to us for the regulation of our lives; for then alone we may call ourselves Buddhists, if we live according to the noble Teaching of our Master, the Buddha.

A French philosopher Charles Renouvier has said: "The saddest of the sadnesses of life is, if one has to leave this life before terminating one's task." And the Dhammapada:

"By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure,
No one saves us but ourselves
Ny one can and no one may
We ourselves must walk the Path,
Buddhas merely teach the Way."

Many of my readers, when going through these pages, will have felt growing their mind a certain uneasiness. They might think: Buddhism, thus seen, looks indeed a strong building; but the building is more fit for a college than for a temple. The old traditional Buddhism which has reached us, crossing 25 centuries and which is loved by our people is not taught in this college. How will our people ever understand this?

"It is true that there breathes about this system something of the coldness of mathematics; on the other hand, however, there lives in it that purest, sublimest beauty, that taintless beauty, which belongs only to mathematics."

It is true! Buddhism, the real Buddhism is not for the many, but only for those who think and have the courage to follow their thought. This was the reason why the Lord Buddha immediately after his Enlightenment thought of retiring into solitude without proclaiming his Teaching to the world, which would not understand. Only the reflexion that perhaps a few, whose eyes were only covered with some dust, might see the light, made him devote his remaining 45 years in expounding his Dhamma.

Buddhism is not a religion of devotion, but one of action. "Warriors! warriors we call ourselves! We fight for noble virtue, for lofty effort, for sublime wisdom. For this reason we call ourselves warriors!" (Angutt. Nik.)

Thus all emotional devotion is misplaced in Buddhism. Devotion shows itself always first with regard to the Founder of a School, the Teacher; it is born from gratitude and love. Exaggerated devotion has made of the Founder of Christianity a God. We have luckily not gone so far, at least not in Ceylon, Burma and Siam. But our veneration for the Master insists almost in overlooking one essential quality of the Buddha which should be the most attractive: his manhood! Our people like to hear all the miraculous happenings in his last and in his previous lifetimes.

But they almost forget that he was man like we, that he had to fight for the final victory, a struggle which we cannot even imagine. Just because he was a man with human capacities and limitations, he can serve us as an example we can look up to and follow.

H. Fielding Hall in his book "The Soul of a People" has a beautiful passage: "This man was no inspired Teacher. He had no one to show him the way he should go; he was tried with failure, with failure after failure. He learnt as other men learn, through suffering and mistake...He is no model of perfection whom it is hopeless for us to imitate, but a man like ourselves, who fought, who failed and fought, who failed and fought again, and won!"

What a courage that gives to us! And how great does he become in our eyes, just because he was not born a Buddha, but he made himself so.

And we can make ourselves so too. Perhaps not in this lifetime. But then, even the Lord Buddha had to prepare himself for kalpas and worldcycles to acquire the necessary virtues. Well, this is a thing we all can start with, right from this moment; it will be a better worship than any flower-offering.

Let us keep our Master, our Leader, in mind.

Let us cultivate a certain enthusiasm for him, which will urge us to follow him closer, wherever he may guide us.

For us it will be so much easier, because we have someone to show us the way, and following him, we are beforehand assured of the victory.

A son of man, a Buddha, He
self-tamed, composed, serene,
Walking the Path of deathless End,
in joy, with tranquil mien.

Him men adore and devas praise
as holy, perfect Sage,
As happy, knower of the world,
as guide of every age.

Him do I follow, Him I love,
my Master, strong and kind;
Him do I honour with my deed
and worship in my mind.

My Buddha is the man who fought
who found Deliverance of mind,
Whose Teaching is the supreme Naught,
the Nothingness of all behind.

He fought and failed and fought again;
then finally victorious
He showed the Eight-Path glorious
of living without stain.

The Master failed, and so did I,
but perseveringly He sought.
Like Him I'll find, if only I
with perseverance try!

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MAZDAZNAN

DECLARATION OF FREEDOM



By

Dr. OTOMAN ZAR-ADUSHT HA'NISH

—

1937

FOREWORD

by

Dr. OTOMAN ZAR-ADUSHT HA'NISH

The Avestan Philosophy is the oldest known in the history of the world. Avestan philosophers are as old as is the philosophy which they represent: older than the white race. They came from the *beginning;* they formed the nucleus of light and power, of intelligence, like the sun shedding its light on all the world, so from this centre of intelligence has emanated the light, knowledge, wisdom, understanding; likewise the governing power which has controlled the entire world from the earliest dawn of creation. They, the custodians, into whose keeping was entrusted the earth and all that appertains to it. To them was given the supervision of all things; the governing powers—law, order, the modus operandi, through which divine order was established; the controlling hand that guides the stupendous momentum which governs the multitudinous operations throughout all planes of being, known as the spirit of the times.

These eminent philosophers lived apart and remote from so-called civilization, where from the lofty mountain peaks they could cast their

ever-searching eyes over the tideless sea of space into the farthest corners of the earth, like watchmen upon the high towers, keeping guard over their trust.

MAN'S HERITAGE

To these trusted guardians we are indebted for the privileges and advantages of to-day; to them we owe the great blessings of all that we enjoy here and now. They constitute the Royal Family of God on earth—the Royal Ancestry of "Ancient of Days." And whatever there is of science, philosophy, sociology and religion in the world to-day is due to, and has had its origin in, the Avestan Philosophy, however remote from truth mankind may have drifted, and though at this time man but faintly reveals principle as expressed by these Royal Pioneers of the Ancient of Days, still this fading current of to-day, like distant receding waves, is, nevertheless, related to the centre that once gave it birth. This centre of light and power, like the sun, has pierced the density of space, and has penetrated with its powerful rays the uttermost circumference of the outermost spheres of manifestation. It has borne us our saviours, sages, prophets, poets, priests and kings; it has given rise to civilization upon civilization. Like the tides of the ocean, they came sweeping the world onward and upward, again receding with the weight of the undercurrent, only to gather greater momentum to launch still higher the oncoming waves, until to-day we find that this present civilization carries with it the crowning glory of all the preceding ones. It is the day of culmination.

These cyclic waves mark the creative days of the world's evolution. We stand to-day on the pinnacle of the greatest revolutionary wave that has ever come into manifestation. Saviours, prophets, masters, have foretold of the coming of this day of days, and have pointed with their index finger to the dial of eternity's great clock directing its hand to this closing hour of this culminating day, when time will have accomplished its destiny, having fulfilled the object of its great purpose.

This culminating epoch has been the theme of poets and singers for ages past, and has been re-voiced by Our Saviour in those memorable and prophetic words: "What eyes have never seen and what ears have never heard, nor has it entered into the mind of man to conceive, shall be revealed to you."

MAZDAZNAN LEADS THE WAY

Mazdaznan has led the intellectual armies of the world forward through all the development of the human race, until to-day we stand in the hour of culmination; the hour in which man may choose his freedom—freedom is his for the asking, but will he ask for it? Will he have the strength and power to reach out and grasp the long wished-for prize? He may have it without money and without price, and yet freedom can only be *experienced;* can only come to those who lay *all* upon the altar unreservedly, and in resignation and complete renunciation be able to say with Him, "Not my will but Thine, O Lord,

be done." In reality the initiate does say these words, the soul and spirit are free, but the mind, dual in its operations, chained and fettered by the material demands, still holds and binds the individual.

Freedom is man's long lost heritage. It comes at last, perchance, as a merited reward for faithful service rendered while making the weary pilgrimage through the long and dreary night-time of Egyptian darkness where, veiled and unconscious, separated from God, wandering amid snares and pitfalls, he drank life's bitter cup. Through wilderness and desert, bewildered and alone, man trudged through hot and blistering sands; through blighting, cutting winds and scorching suns, until at last faint with agony and despair, he bows his weary knees in supplicating prayer; begs God to hear and answer prayer:

"From pain and sorrow, O give surcease;
From bondage of the flesh,
And dominion of matter impart release."

Mazdaznan
Declaration of Freedom

1. Mazdaznan declares Universal Amnesty from Sickness, Sin and Sorrow and announces Freedom of Choice through the Spirit of the Times, born of good behaviour through our Saviour Liberty in whom we trust, or—" As man thinketh so is he."

2. Mazdaznan declares the Source of Man to be the Ever-active Thought of Mazda in whom and through whom all things are equal.

3. Mazdaznan declares a just share of this world's goods to the extent of one's application of individual intelligence and the interest of timely investment during the Periods of Creation and the Process of Evolution measured by a Standard of Perfection, or—" What man soweth that he shall reap."

4. Mazdaznan declares that throughout space moves the Ever-creative Thought of Mazda commanding activity and life, expressing the designs of intelligence through complex manifestations, verifying its limitlessness through the variety in matter.

5. Mazdaznan declares that the Existence of Matter and its consequent Processes of Evolution through the Four Dimensions of Space, depends upon our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole, or—Monism in Pantheism and Pantheism in Polyism.

6. Mazdaznan declares to be the oldest and most comprehensive Educational System of Individual-Collective Thought ever devised by man or revealed by God, embracing as it does every Essential Truth upon which are founded all systems of religion, philosophy, science and sociology—from that of Ainyahita to Zarathushtra, Jesus to the Soshyants, from Ancient Thought to Modern Thought. The systematizing of the incomparable teachings of Mazdaznan are founded on experience and observation as guided by intuition and reason, and stress is laid upon the practical demonstration of truth.

7. Mazdaznan is organized from eternity unto eternity, and in revelations and literary wealth offers surprises equal to those of the growth of the seasons, keeping abreast with the demands and requirements of time.

8. Mazdaznan declares to be "The Eternal Religion that stands behind all other religions," revealing the tie that binds finite Man to his Infinite God—Mazda.

9. Mazdaznan declares that: Thought is the incentive unto Manifestation, and wherever

conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing matters of the Elementary, Mineral, Vegetable and Animal in sum and substance, there Life reveals its potentialities of the Past and points with the Magic Finger of Destiny unto Man's ceaseless Possibilities in the Future for the Perfection of all things.

10. Mazdaznan declares the Supreme Intelligence to be in All Forms of Manifestation, animate and inanimate, and realizes in the hearts of all mankind the Altar of the Eternal Flames of Love emanating the Life of Mazda, who is "a God of the Living, and not a God of the dead."

11. Mazdaznan declares that God has manifested, is now manifest, and will continue to manifest; but "is neither limited to the form of a man, nor the form of a woman," for Space and Time abound with endless formation.

12. Mazdaznan declares that

a) *Religion,* to be such, must prove by virtue of daily exercise the immanent knowledge, revealing the tie that binds finite Man to his Infinite God, the only Source of Life, Light and Love, unconditionally and freely imparted.

b) *Philosophy,* to be of any value to the individual, must deal with questions of vital importance, meeting the requirements of time, proven by facts undeniable and harmonious with the planetary and universal laws.

c) *Science*, to be of benefit to humanity, needs to confine itself to Nature and Nature's Laws, proving by virtue of corresponding relation between the objects of life the Manifestation of Variety as a means to an end, considering the processes of Creation and Evolution as ever changing but never ending.

d) *Sociology* is to meet the requirements of time, showing by means of self-respect, right conduct, behaviour and the exercise of individual rights, the possibility of union and harmony in the blending of individual complexity unto altruistic collectivity, recognizing perfection in every sphere, phase and place, for the final redemption of man from the dual aspect of life lost in class-consciousness.

13. Mazdaznan declares that : The greater the variety of ideas, and the farther-reaching the complexity of Thought entertained, the grander the sublimity of the forthcoming of the Divine Individuality in Man.

14. Mazdaznan declares that the principle of life contains the solution as to the Problem of Life, and that the recognition of it corresponds with the degree of one's unfoldment and the application of one's attributes, in the results whereof no one but the individual poses as the principal factor.

15. Mazdaznan declares that the systems of religion, philosophy, science and sociology are but means to an end and not the end of man's

endeavour. Purely means to aid the invalid mind to gain a fore-taste of Truth and to stimulate the Thought unto efforts leading to an understanding of the Truth, which Truth is Holier than the Holiest, and is latent in every individual, ready to be expressed through the collective state according to governing conditions.

16. Mazdaznan is the Thought of Masters and the Master-Thought that masters all the things of destiny for our good here, now and forever.

17. Mazdaznan is a Message unto all mankind, irrespective as to creed, caste or colour, declaring the "Peace that surpasseth all understanding" and removes all misunderstanding.

18. Mazdaznan declares that in the recognition of Our Being not our denials alone, but the recognition and confession of the conditions and the environments, accumulated by ignorance through the process of Creation and Evolution, will deliver us from bondage and unfold the golden rays of higher understanding.

19. Mazdaznan declares that man's entity is the focalization of God's intelligence manifesting attributes of spirit, soul and mind, and recognizes in the body of man the crystallization of substance, guided through uncountable processes of creations and evolutions, passing through the lower strata of matter as revealed in the elementary, mineral, vegetable and animal kingdoms, and lastly that of the form of man; the culmi-

nating point of all the intelligences and energies, celestial and terrestrial.

20. Mazdaznan declares that the Key unto Wisdom lies in the Power of Breath obtained through diligent and religious practices of rhythmic Prayers and Songs *on the breath*, and the application of a scientific Faith, which comes to us through the exercise of our talents, gifts endowments and attributes in our daily walks of life, and our ability to cope with the demands of our time, which alone leads unto the solution of the most perplexing problems of life.

21. Mazdaznan declares with the thought of Our Blessed Ainyahita that each consecutive generation is the culmination of not only the preceding one as to matter and mind relative to lineage, recognizing in each and every man all the accomplishments of all the minds of man of preceding existences and all ancestry since the world began, but, furthermore, takes for granted that the spirit of the fathers live in their children as declared by Zarathushtra, having absolute faith in Jesus, who declared that "even greater things than these ye shall do," and concludes that each and every man possesses the qualities, properties and propensities, physical, mental, spiritual and divine, of all the generations past, and that each man is the reincarnation of all preceding accomplishments and attainments, simply awaiting opportunities suitable unto the application of these hidden talents. To enable man to redeem the qualities of past thought, framing them into manifestations of newer thought,

Mazdaznan proposes the only infallible plan of salvation, assuring final redemption, and with it the realization of a perfect life here, now and forever.

22. Mazdaznan declares that the Infallible Plan of Salvation lies in the application of processes of purification leading unto regeneration, with the first step essential unto salvation from ancestral ties through the efficacy of rhythmic Prayers and Songs breathed *on the breath*, the utterance of language whereof, guided by Thought, imparts Freedom to the dynamics of life, assuring more perfect harmonic action throughout the body and its corresponding factors, quickening the latent forces to renewed operations, effecting restoration; filling the heretofore unclaimed energies with Ga-Llama, the centralizing Life principle, which when retained by organic tendencies induces consciousness and with it brings about the immaculate conception of man born again, and born of the spirit.

23. Mazdaznan declares its System of Breathing to be based on thoroughly tested and proven scientific principles, borne out by scriptural records, and recognized by the world's greatest scholars and most eminent scientists as the only inimitable Institution embodying the infallible methods of Nature as revealed to the intelligence of man through comparative reasoning and untiring observation. Keeping abreast with the spirit of the times, Mazdaznan remains conscious of its monism, unitism, dualism, trinitism, panism and polyism, as revealed in the macrocosm and

microcosm of the Infinite and Finite, complexedly ever blending but never ending.

24. Mazdaznan declares absolute eradication of sickness, sin and poverty, assuring freedom from all bondage, through diligent practice of Science and Faith.

25. Mazdaznan declares that the lower walks of life are repetitions of past incarnations called into existence through processes of reincarnation prompted by prenatal influence and inherited tendencies which in man constitute the cause for contention and struggle thereby retarding progression.

26. Mazdaznan declares light upon all subjects, whatever their nature, and gives them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions and statements.

27. Mazdaznan declares that all life is eternal, without beginning or end thereof, the knowledge of one's self insuring confidence, assurance and the substance of things which is Faith, for "This is Life Eternal—to know God." "Wherefore be ye perfect like your Father in Heaven is perfect," for "Know ye not that the kingdom of heaven is within you?"

28. Mazdaznan declares that in this world of manifestation there are no two things exactly alike, nor can two things occupy the same space

or place at the same time; consequently variation in ideas will forever characterize the individual here on Earth as well as throughout the abounding Space.

29. Mazdaznan declares through this most glorious Message of Peace and Liberty showers of blessings unto Prosperity and Perfection to whosoever will come and take of the flow of life freely, the divine flow that quickens the spirit and refreshes the soul unto a life worth living.

30. Mazdaznan points to no authority or authoritative institution other than the Supreme as the highest ideal in conscious manifestation, and declares that all ideas are sacred to the individual who proves and perpetuates them by a life most simple and exemplary.

31. Mazdaznan recognizes in their proper place all records, scriptures and books, knowing them all to be an answer to the demands made by inquiring minds, but for its own guide of infallibility accepts none other than the Open Book of Nature, recognizing the latter as an instrument supplying the wants of immediate demands, the interpretation whereof is sacred to every individual as a divine right.

32. Mazdaznan declares that the Infinite will not manifest in unclean tabernacles, and that we owe it to ourselves and the race to remain unspotted before the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all, for

"Know ye not that your body is the Temple of the Living God?"

33. Mazdaznan declares in accordance with the testimony of Saviours, Saints and Sages: That "Verily, even in this flesh thou shalt see God," who will come "to His Temple not made by hands," but "in His expressed image," and: That the body of man is the highest ideal of God and the culmination of processes creative and evolutionary, with the end in view of becoming an honour for eternity.

34. Mazdaznan recognizes goodness, beauty, character and sublimity in everything confined to its own sphere, and sees, like unto a mirror, the manifestations of all things not only within their spheres, but also beyond them, recognizing in the things outside of one's self reflective expressions serving as a memorandum for our good, and as an incentive unto higher aspirations yet to be attained.

35. Mazdaznan recognizes in the Holy Family of Father, Mother and Child, the Principle of God incarnate, expressing Unity through Divine Trinity, forever revealing the Duality of Creation, assuring Perpetuity unto higher Perfection through conscious bonds of Procreation, which alone proves perfect Union.

36. Mazdaznan enables man through its inimitable teachings to conquer all prenatal influences and earth-bound ties of ancestry, redeeming mankind from sickness, sin and

sorrow, and thus saving man from blind egoism and narrow selfishness, contributing to society one more member enlightened with the spirit of altruism and broadness of mind, serving humanity by exemplification of true character, on which the ultimate salvation of society and the redemption of the race depends.

37. Mazdaznan is the new name spoken of by the prophets, poets and saviours, revealing the designs of the spirit of the times.

38. Mazdaznan shall the password be in all walks of life, revealing firmness of mind and happiness through perfect health, assuring the treasures of wealth that forever flow from out the horn of plenty before the feet of the children of men as their blessing and birthright by virtue of their relationship unto God, with whom all creation is at one, even as "I and the Father are at one."

39. Mazdaznan needs not proselyte nor seek to gain adherents to its teachings, recognizing the principle of demand and supply as to time and condition, to be in correspondence with cause and effect.

40. Mazdaznan invites all mankind to its most glorious Message and Gospel of Peace, Liberty and Individual Rights without money or price, imparting its ways and means unto Science and Faith free from obligations, leaving it to its adherents to voluntarily perform their part.

41. Mazdaznan proclaims and sounds its Infinite Message to the honest in heart and asks them to come and prove for themselves that the hour has come for truth to be revealed, demonstrating perfect manhood and noble womanhood.

42. Mazdaznan asks of the Redeemed and Reclaimed to declare the Message of Peace and gather the elect from the four corners of the Earth, declaring Hope and Good Cheer with Blessings of all Good Things unto all the world.

43. Mazdaznan beseeches the Awakened to claim the Word of Promise on all occasions, and furthermore demands of the world to live up to its confessions, irrespective of creed, caste or colour.

44. Mazdaznan invites investigation, demands demonstration, and asks for abilities as well as possibilities, to which there is no end, reminding one another that the greatest lesson in life to learn, and the grandest achievement possible lies in the realization of the maxim of Ainyahita:

"Stand alone and mind thy own,
That alone will sin atone."

45. Mazdaznan places no restriction upon its associates, but assures perfect freedom guided by reason, consideration, logic, discrimination, judging all things from cause to effect and the manifold attributes of the mind, soul and spirit.

46. Mazdaznan recognizes that a nation cannot rise above the level of its womanhood, and for this reason places its hope for the realization of the millennial age in the education of women, that by virtue of the control of maternal laws the latent forces of the life to be incarnated may reveal the Coming Race, and through the unrestricted application of the Power of Thought give Saviours of Liberty unto the world, making our land the Saviour Nation of the earth and thus through the Ascendency of the Transparent Race redeem all mankind from the influences of superstition, ignorance, witchcraft and the hypnotic spells of past antiquity.

47. Mazdaznan assures through its practices true individualism that leads to practical collectivism, rebuilding the old society of chaotic tendencies unto the formation of a New Order of Things in the Society of Man, thus realizing that "the old has passed away; behold I shall make all things new."

48. Mazdaznan is Non-Obligatory in Principle and Voluntary in Application, serving God and Man.

Mazdaznan Confession

I am a Mazdaznan who worships but one God, who is in me and I am in Him.

I recognize all things throughout time and space with their diverse causations to be the result of Infinite Thought.

I acknowledge all things in matter to be the means to an end and not the end of the intelligence of God.

I realize matter to be the result of the operations of God's intelligence through substance co-existent with intelligence through Infinite Thought.

I see in the countenance of man the male creative principle of God the Father, and in the woman I recognize the procreative female principle of God the Mother, and in the child I realize the perpetuative principle of destiny as Our Saviour through life, and add that these three images of God constitute the one Holy Family, reproduced and multiplied unto the greater Family of God and the Congregation of Gods with its endless chain of associations.

I confess all the painful in matter to be the result of obstinacy on the part of substance through its processes of creations and evolutions, declining to yield to the peaceful operations of intelligence, thus introducing repulsion and impelling resistance.

I hold that all misunderstanding through the processes of creation and evolution is to be eliminated through the application of the higher intelligence, and that for this reason man must take up his work where the Spirit of God left it to our care.

I join the sentiments of our Blessed Mother as expressed through the ideal of Ainyahita, that *I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein* (page 274).

I declare with Our Father of the pure faith through the reality of His Holy One, Zarathushtra, to stand for *Good Thought, Good Word, Good Deed* (page 275).

I agree with the saving power of the sonship of God through the incarnation of Christ in His command, *Love thy neighbour as thyself* (page 276).

I confide in the power of God. I shall set aside the useless and hold to the good. By the direction of perfect wisdom I shall choose the better part.

I deny the bonds of ancestral relation through sickness, sin and sorrow and sever myself from the prenatal influence of inherited tendencies, and herewith annul association with evil, error and illusion.

I shall no longer recall to my mind my offences nor the offences of forefathers, but exercise all the attributes and endowments of

my birthright which come to me through the blessings of Mazda without measure and abundantly, that I may thus verify the words of God, *I shall remember their sins no more*, and continue to bear in mind, *What man soweth that he shall reap*.

I shall follow the still small voice of Spyenta Mainyus in all its directions as coming from the realm of God, that by right living I may always demonstrate the full Truth through the health of the body and most ably perform my duty in a spirit of obedience; prove the power of mind through reason, logic, consideration, discrimination and deduction; have assurance of soul communion, comfort in spirit and the joys of life everlasting.

I shall conduct my life in a way that the knife shall never need to be resorted to and herbal medicines shall never need to pass my lips, but in their stead holy spells through the formulas of invocations and prayers, exemplify the perfect life in God on earth.

I shall ever laud creation and through the objects thereof worship the Lord God Mazda, and in all things of Nature, whether great or small the creature, behold the face of my Creator

(page 276).

With mine eyes lifted beyond the mountain-tops and my heart fixed by the burning fire of love, I shall daily join in harmonious accord the prayer of the faithful worshippers; the prayer thrice spoken distinctly and with the presence of mind fixed upon the meaning of

every word; the prayer that heals the body and assures tranquillity to the mind; the prayer that gives solace to the soul and whispers to the spirit Peace; the prayer breathed in tuneful measure with fervour, zeal, and the spirit of assurance, on *one single expiration*:

May Mazda be rejoiced and His Associates continue to be victorious. May obstinacy in this home be destroyed through the Virtue of Obedience, discord by Peace, avarice by Generosity, vanity by Wisdom, false witness by Truthfulnes, that the Immortals may long bless it with maintenance and friendly help; never the splendour of Prosperity or Progeny be distinguished, that we may shine with purity and see Thee face to face, O Mazda, attaining attributes leadng unto worlds wthout end. May Peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendour. This is my wish. Be it so.

N.B.—The numbers in brackets relate to the page numbers of music in "Avesta in Song."

Mazdaznan Affirmation

I am all in One individually
And one in All collectively;
I am present individually
And omni-present collectively;
I am knowing individually
And omni-scient collectively;
I am potent individually
And omni-potent collectively;

All is of God and God is All! (page 277)

Individually I am in Part,
Collectively I am the Whole;
Individually I am Di-verse,
Collectively I am Uni-verse;
Individually I am Limited,
Collectively I am Unlimited;
Individually I am Begotten,
Collectively I Beget.

God is Love and God is Peace; (page 277)
God is Joy, God gives Release.
God is Health; that health is mine.
God gives wealth; a wealth divine.

All God's attributes surround me;
In that God I safely dwell;
God within, above, around me;
God is mine and all is well.

God is Breath, gives Life and Brightness;
God alone reveals the Right.
All I know is God and Goodness;
In His Name I conquer Might.

By Nature I am a Child of the Earth;
In Spirit I am an Associate of God;
I am the heir and joint heir of God;
And I have a portion and part in the Earth,
For the Earth is the Lord's and the fulness
thereof.

I am at Peace, I am at Peace with God; (page 278)
I am at Peace with Man; I am at Peace with Self.

I am a Mazdaznan
And I recognize the Eternal Designs in

Good Thought, *Hu-mata,* Good Word, *Hu-hata,* Good Deed. *Hu-varashta*
(p. 278)

There is no end to Matter;
There is no end to Space (p. 279)
There is but Good and Better;
There is no end to Grace.

Man is God's Revelation
From out of Substance born,
And Life is Inspiration
From out of God re-born.

The Will of the Lord is the Law of Holiness.
Yat-ha A-hu, Yat-ha A-hu, Yat-ha A-hu Va-i-ry-o.
(p. 279)

Holiness is the Best of all Good.
A-shem Vo-hu, A-shem Vo-hu, A-shem A-shem Vo-hu.
(page 280)

N.B.—The numbers in brackets relate to the page numbers of music in "Avesta in Song."

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FOREWORD

In greeting his audiences, his pupils, the great Teacher, Dr. O. Z. Ha'nish would raise his hands high with the words: "Salaam, salaam aleikum." The class would reply in like manner; this explains the opening words of this very profound course of lectures on the ancient understanding of Breath, a matter on which all manifested life depends.

It would be strange, therefore, would it not, if Ancient Culture — which reached a height of beauty and depth of thought that has never since been attained — should have omitted to give attention to the very foundation of life — the Breath. It is only for that very reason, that is, that philosophy and science for the last several thousands of years has not yet applied itself to an all round conception of life, that the Science of Breath has been so overlooked.

In putting forth this series of Lectures for the interest and study of a very select public, we do so in order to call attention to the definite relation of the Natural well-being of man, to his higher qualities, that of mental power and of spiritual consciousness. The Ancients knew that the key to higher attainment on any one of man's three planes, be it the physical, mental, or spiritual, lay in the fulfilling of the law of rhythmic breath. In order to establish this, *conscious* breathing was taught and practised.

Since every created form has its own rhythm of vibration, so, too, has man; according to the rate and the quality of the rhythm do his body, mind and soul reveal themselves. To perfect, then, these instruments revealing his Reality, the ancients used the only true, permanent and natural means—the practice of rhythmic breathing periodically throughout the daily life. In this way, the body became lighter—on wings, so to speak, the mind became illumined to a very high degree of culture, the spirit became released to a deep understanding of joy in life.

The method of this attainment is herein given. Would that every student—of all ages—could be given this practice, simple as it is, as was customary of old; would that every psychologist and instructor might study, learn, and teach the profound Science of these pages, for the betterment of mankind.

The development of humanity depends upon the development of the individual; so far, we have been lashed into progression by the Tides of Time. Are we not now sufficiently adult to consciously take our individual unfoldment into our own hands, and reach those attainments that, till now, have been only a vague dream—since it is readily and easily possible through individually putting into practice—

The Ancient Science
of
Breath.

Mrs. Clarence Gasque.
Kashmir, 1942.



DR. O. Z. HA'NISH

MANTHRA-MAGI OF EL KHARMAN

Scientist, Philosopher, Teacher.

The Ancient Science
—OF—
BREATH

In greeting we lift up our hands high. It is one of the exercises so necessary to stir the secretory system, and to the extent we stir our blood we naturally, eventually, change our position or posture and learn to raise the chestwall high. The higher the chestwall, all the more we draw in the abdomen, draw it in towards the diaphragm, with greater ease the air passes into and through the nostrils, the air-tubes, into the upper lobes and is being distributed throughout the lower and back lobes, inducing compression, conducive to the conversion of the air which contains elements, converting them due to the operation of the pleura. The more of that air, or, the elements in that air are converted in the pleura, all the more chemical compounds are created and pass into and through the whole of the secretory system, eventually being refined, imparting refined or finer substances which are called volatiles, turning them over, emptying them, carrying them into the nervous system. The more volatiles come into the nervous system, the greater the operation on the part of the ganglia of the nervous system. Here these volatiles are refined and eventually enter, or are carried into, the glandular system and systems and all the more organic ether is being formed in time.

The more organic ether is being created within the glandular system and systems, the more the grey matter becomes permeated with these organic ethereal substances which are eventually carried into the brain, here not only charging and recharging the brain-cells already in action, but imparting the surplus to the here-to-fore insufficient activity of the brain-cells, animating them, enlivening, quickening them and consequently releasing the pent-up intelligences and according to the degree of the rate of vibrations induced, aroused, the intelligence therein is carried reflectively to the epiphysis, which is the seat of the mind. To the extent that the vibration is carried reflectively to the epiphysis or mind, the mind enlarges its scope of vibration and, again reflected—carries those operating intelligences into the thinking capacity, there to be weighed.

The thinking capacity is confined to the fore part of our brain, the forehead; in that particular locality the intelligences are weighed, considered pro and con, charged and eventually deductively are carried into the sense state which gives us more understanding, more knowledge of things, or comprehension of things, and the more conscious we become of this process, or modus operandi, or operation on the part of the Universe.

That is just what we are doing when we breathe—we are drawing upon the Universe, the circumference—and to the extent that we draw upon the circumference of being, or the Universe, to that extent we are able and capable of retaining, imparting, absorbing, chemicalizing and etherealizing it—to that degree—we continue to grow, not

physically, but mentally; growing mentally, learning, experiencing and growing conscious, enlarging the scope of mentality, accumulating, remembering, recalling all that lies hidden within the province of the mind, *which province is inexhaustible,* illimitable —for the scope of mentality, the brain—is the sum and substance of all the creative and evolutionary operations, workings and laws manifest throughout the whole of the planetary world.

To illustrate that: Here is a piano all covered with pillows. It is a musical instrument. For what purpose? To be used, to impart to the hearer the power and knowledge of the operator, the musician. A musical instrument, devised by whom? By nature? No, devised by the ingenious part, the inventive genius, of the human brain with its attunement, the musical scale, the musical harmony. This instrument, apparently made of dead matter does not play of its own accord, yet within every musical instrument are contained, and by that instrument are held—all the compositions that are conceivable, possible and plausible and which have emanated from this part of the human mind which controls tune and time. As we look at that instrument, as we gaze into that instrument and become conscious of its powers on musical lines, we see in that instrument Mozart—although not given to mediumship—we see Beethoven, Meyerbeer, Schuman, Liszt, all of the composers that have ever lived and we see even the composers yet to be and all the compositions that have ever been written or improvised, and through the manipulation of the keyboard we are able not only to call out melodies or folklore, church music, anthems, chorals, dance music, jazz, but all the classical

compositions that the human mind has ever been capable and able of devising—all that—is in this dead matter, this instrument. And all it takes—is what? Trained hands, trained fingers, which, through playing, have become dexterous, prestidigitaters, like magic, running over the keyboards, prompted by concept, or knowledge, or intelligence, that controls tune and time.

When we come to think about it, is it not just wonderful, marvellous, what we can do and what can be done with this instrument! How much more then this human-brain, which is the result of all creative and evolutionary laws, for the human-frame is *the end of all the endeavours* on the part of the creative energy, this human-frame is the last of all accomplishments—it is the sum and substance of the animal, the vegetable, mineral and elementary realms—possessing every quality, propensity and property, power and force, ever creative, perpetuative, planning, scheming, devising—to the extent that the intelligence is made manifest—through and by virtue of control. To the extent that the musician controls the keyboard, music issues forth, and to the extent that we learn to control this living instrument of ours, that we become familiarized with every touch, move, to that extent we will call out of our being just what the virtuoso proposes through the use of an instrument. Yet as long as the instrument just stands there, not being used, it is valueless, but becomes of value the moment the virtuoso plies his hands over the keyboard.

So with us: We are dead, although we exist, still steeped in dead matter and consequently to

the extent that we continue to be controlled by many outside influences, we live and are still in the same category as is to be found in the animal kingdom. If I am depending upon you and you are dependent on me, we are still upon the lower round of the ladder of evolution. If I am dictating to you and you to me, we are still in a savage state. If I am subject to you and you to me, if I influence you and you influence me, so that I am not capable of "standing alone and minding my own" then I am still on the lower steps of an uncivilized state. I—am—what—I—am—capable—of, and only to that extent do I realize life that I enjoy individually, liberty and freedom to recognize the unlimited powers, forces and attributes, talents and gifts of my mind, and to direct the intelligence thereof into channels of profit.

And in as much as, no matter how, I am endowed with one or the other talent as that of music, though born a genius, nevertheless I am compelled to practise, exercise, for though I am endowed with the gift or talent of music, I must bring into harmony every particle of my being required and necessary to express that talent, therefore those fingers have to be brought under control, and that is only possible through practice, exercise.

What is true of one part, is true of another and even here where we propose to make use of higher intelligences, for they don't come through reading and lectures, it can only come to us through practising and practice makes perfect, so that in our very first lesson in the Science of Breath attention is called to the *position* taken, conscious of one's self, and therefore the possibility to change the current, for

in every case the current is being controlled by the triune principle of ether-currents and even there where we take a deep breath, a sigh, a sob, nevertheless to make up for it, we lose out, when we drop our chest with our inhalation, drop in our exhalation. So to adjust the muscles, or the muscular part, on the side of the dynamics, we have to learn, firstly, to raise our rhythm of breath to a four second rhythm.

Breathing in: 1—2—3—4, out: 1—2—3—4. We keep that up until we find we can do it with ease. After three minutes we find that it is not hard, not difficult, that we do not have to catch an extra breath; then we raise the count to five—in 5, out 5. Keep that up. If we find that after three minutes we feel no inconvenience whatsoever, no strain, we can now take six counts in and six out.

We dismiss any suggestion so that our mind can be kept upon the currents of inhalation and exhalation without any detraction. Now we take 6: in 6, out 6. And when we find that we can do that with ease, we are ready for our proper rhythmic breath which is 7, following the current of inhalation and exhalation: in: 1—2—3—4—5—6—7, pausing on the 8; out: 1—2—3—4—5—6—7, pausing on the 8, but we must keep the *count* even, keep it rhythmic, 7 seconds *in* with a pause holding *in* on the 8th, then 7 seconds *out* holding *out* on the 8th, all done rhythmically.

CHAPTER II.

First of all we want to learn to realize that everything lies in the position, or, posture. Position determines to the extent that we become conscious of the full frame of our being and conscious of the organic operations, thus, we attend to matter, we concentrate upon matter. Development must follow in the study of breath and breathing; we pay attention to the powers created within the dynamics, thus we do not concentrate upon the dynamics, we concentrate upon *the breath*, which in the abstract is felt by our finer sense of feeling. As we follow the current of inhalation *as it enters these nostrils*, and we follow the downward current of breath, concentrating upon the current thereof, we eventually not only feel, but realize the effects that follow. Ordinarily, not having paid attention to the dynamics, we are not conscious of the tremendous power of breath, yet even in this unconscious state of ours we find that the whole of the organic operation *depends upon our breath*. We have all tested this out, but think, how much more, greater, would be the results of this dynamic operation if we knew the modus operandi, and if we knew how to direct the currents of breath at will. We have tried to show in the last chapter by using that instrument and in using music as illustration of the limitlessness that is to be found in the music and its instrument, and we tried to show that in as much as music itself

is unlimited, so unlimited is the execution of the instrument and through the instrument—how much more ought it to be possible for the human mind which is a living organism, perpetuative, operating, quickening, enlivening, animating, how much more is the mind capable of bringing about whatever the individual's desires may be.

Now in as much as a musician, to be a success, must familiarize himself with his instrument and must practise, as only through practice does he become proficient, then it stands to reason, that every part of this body must be trained; no matter how perfect the instrument and how perfectly constituted the musician, he must have dexterity to manipulate the keyboard.

If we desire to become proficient in lifting heavier objects than we ourselves weigh, then we have to exercise our arms, not only the hands, but the shoulder-blades too, and, eventually, the rest of the whole body is being trained, and the muscles respond to any weight imparted to them. To become an equilibrist, we have to gain control over the joints of the body, we have to have such control that they appear to be double joints. It is a matter of practice, exercise; it requires months, years.

We know that if we want to become a good walker, we first take short walks, then we lengthen them each day, add so many yards further, until at the end of a year we have trained the muscles of our legs, our feet, joints, up to the hips, to such an extent that we can thereafter walk indefinitely, walk without growing tired. The same

thing is true of any labour, of working in a certain position for days, years, we become experts and especially where the work is to our liking, appeals to us, we love it. To make a long story short: If we really want to succeed, we have to practise; but there is the trouble, we don't want to buckle down to business. Every boy and girl wants to be able to sing some love songs, to manipulate the piano to the extent of their desires and wishes, but only a few want to practise; but they have got to practise! The same is true of any and every study. Man has every intelligence in existence, every intelligence not only appertaining to things, to the objects of life on terra firma, but this brain of ours holds all the intelligences upon which worlds whirling through space, are based and built. In that brain of ours is everything conceivable, real and effective—it is all there, just as all the music is in that piano—but it has to be called out, the music that lies hidden within this instrument. It does not do us any good to be an infinite being, everlasting, divine being, to even cite and recite, to know that our source is infinite, that this human being does not hale from this earth or any of these planets, but that this human being is infinite, divine, everlasting, and that within this compass are crystallized, concentrated, minimized, through processes of constant reductions, all that is to be found through the operation of the infinite, ethereal worlds—unless we can call forth and make use of our powers and forces.

Yes, everything is within us, and what are we here for? *To call out* the treasures hidden within our being, just as we will have to seek

and search to find gold, precious stones, that lie hidden within the chambers of the earth, as we look for minerals, oils, radium, helium and all other liquids. And as we look for them, as we familiarize ourselves with the formation and learn to know in what strata all those precious things are to be found, we find them, they are ours, we discover them, they are there. And so is there everything, no matter of what nature it may be, within this human-frame, but we must familiarize ourselves with the methods of finding, discovering them, how to turn them into channels of usefulness, profit. We seek to have knowledge and understanding, we study. That is one of the phases to familiarize ourselves with certain operations appertaining to this world. Is this the only way? If so, we will have to continue to spend our precious time upon byways, we will have to continue to force ourselves and force our mentality in order just to comprehend an iota of the things that otherwise would be *revealed* to us ad infinitum or in as much as there is no limitation. Limitations cannot be set to the vastness of the mind, since the mind concentrates and has concentrated and minimized to these millions of cells that make up the brain—all of the intelligences throughout the whole ethereal worlds.

We have to learn to manipulate this keyboard of the mind. A piano or an organ has three keyboards, but this mind of ours is not confined to a limited number of keyboards; that mind, or rather the brain has keyboards upon keyboards, not only the physical and the intellectual powers, but each and every strata and every layer has intelligences which correspond not only with the immediate

circumference of ours but which correspond with all the stratas of the inner chambers of the earth, with all the aerial stratas above the earth and then, arm in arm throughout all the vacuum within the ethereal realms, reaching out into every phase, all space and every planet.

For this reason the naked eye sees by virtue of two laws, that of "reflection" and of "refraction", all the worlds whirling through space—uncountable, running into millions of worlds—they are, by virtue of these two laws, all mortal but are refined, attuned, so thoroughly combined by virtue of corresponding laws, that there is not one place, phase, realm, that can be hidden from our sight, attempting to continually call to our mind, so that we may also familiarize ourselves with all the worlds, remembering them, recalling them—to our mind. This world cannot hide them from my mind, because these eyes are the process of an emanative, creative nature, embodying all that appertains to sight. We may know whatever we may wish, or desire, or long for; but to enjoy it, we have to learn to know ourselves and therefore even the Scriptures called attention to it by saying: "Man know thyself". How many times we have read it, quoted it, talked about it without knowing what it meant: MAN, KNOW THYSELF! We thought we ought to know our neighbours, friends, our acquaintances; we thought we ought to know one another better by gossiping that that would familiarize one with man. "Know *Thyself*," not others; and the Greeks as well as the Egyptians had it inscribed above their temples: KNOW THYSELF. With that the student, the catechumen entered the school of learning, his attention

was called to it; unless he be open to his own conscience the teacher can impart nothing. They can only direct, counsel, define; but *understanding cannot be imparted*, that must come to the individual through self-development.

One of our later writers summing it all up, says: "The greatest study of man is" . . . . theology? Blackstone laws? Esculapius expostulations? No! Shakespeare? Milton? Dickens? Burns? No! The greatest study of man is . . . . Occultism? Brahmanism? Buddhism? Hypnotism? Magic? No! "The greatest study of man is — MAN"! What a study that is! All else are but poor exercises of ignorance and superstition, just poor exercises; for the more we study the one phase or the other, the more we realize that it is all nothing but accumulations, hoarding up of ideas and opinions that will not stand the test; no, they will not stand the test.

What is to be done? What can be done? Only through *self-development* is it possible for us to come to an *understanding* of the truth, and TRUTH alone shall make us free; not creeds but *truth* shall make you free. But how are we going to get the truth of things, that is the question. Reading upon all those matters avails us nothing, most of us have tried it and others are trying it—a failure. We must return to first principles, or "the Father's house, where there is plenty and to spare", where we don't talk about deficiencies.

Truth alone shall make you free, returning to first principles, to the Father's house which is the Universe, the Infinite. We must draw again

upon the Infinite, and to the extent that we recognize and realize, to that extent we become conscious of it so that eventually we find that there is only one thing for us to do: To become born again. And as the Saviour said: "Unless ye become born again, ye cannot enter the Kingdom of Heaven". You cannot enter that kingdom of understanding, realization, that assures life and Eternity. "Unless ye are born again, ye cannot enter the kingdom of Heaven".

And even Nicodemus who was highly educated, well versed upon matters that appertained to the daily walks of life, he could not think how such was possible. "How can anybody be born again, re-enter the mother's womb"? The Saviour said: "Nicodemus, Nicodemus, you are considered a wise man, sitting in high position to be looked at, worshipped by the mob. Knowest thou not, can you not see, that this flesh is flesh. You must be born of the *Spirit*, of the *breath*, of the haoma which is breath, that imparts *conscious* operation and extends life. *Ye must be born again*". No, you cannot go back and re-enter the mother's womb, but you can draw upon the Universe, the Infinite, and in drawing upon the Universe, you can direct it, you have the power of controlling it into the channels most profitable, charging the secretory system, where eventually the volatiles have to enter the nervous, the glandular system and lastly the brain and *reveal* the intelligence hidden therein, within the mind, and bring about a state of comprehension, of consciousness. *It is only by virtue of the rhythmic breath*, practised daily, that eventually the gravity reaches a point of purification, making it possible and paving the way to be

being born again, regenerated and to be eugenically born within such a state, such animation of the Universe, the Infinite, that surrounds and abounds us with all the elements carried upon the ethereal waves, into our being.

We charge, recharge, re-animate the dynamics, converting the elements and turning them into chemicals conducive unto the further development on the part of our brain, our mind, arresting all further troubles, no matter of what nature, we hold them down, no matter what age, no matter when we start in. We have heard of people who at the age of 84 picked up music, or some, after going for two years through their breathing exercises religiously, they studied two foreign languages. No, we are never too old, never too old to pick up ourselves as it were, and to start all over again. Whenever something happens to you, when an earthquake sweeps away everything you possessed, you have to start all over again ; oh, how difficult this is. How much easier it is to start in a mental way.

The same as in the constitution that is run down too much ; why don't you first go to work and use these simple means, why don't you stir your system, why don't you give your organs an opportunity to adjust themselves. Why do you trust those of whom the Saviour said : "How can a blind lead another blind ? Won't both fall into the same pit ?" The specialist in cancer died of two cancers at the age of 54.

We have to look around. If we were only just observant and followed the advice and counsel

of the Saviour: "He who has eyes to see with, just let him see". Look around and make comparisons so that there-after you have an understanding. "He who has ears, let him hear"—not doctors, not politicians, nor teachers, but the Spirit *reveals* it. And that is what the apostle Paul proposes to call attention to: "The God in whom we *breathe*, in whom we live, in whom we have our being, *that* God I declare unto you". And today, and to the extent that we become conscious of this infinite, divine, everlasting *breath*, become conscious of its operation, of its whole being, we are converted, regenerated, reclaimed and have a right to the inner light, that guidance of the Spirit that opens up the avenues unto our mind, to the brain and reveals the Infinitude contained therein.

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CHAPTER III.

Now whether we are alone or in company, whether we propose to exercise or to be engaged in work, whether we walk, stand or lie down, our foremost thought should be to keep our chest raised high-up and consequently our abdomen in, and to draw the muscles of the abdomen towards the pit of the stomach. When exercising, never lean against an object; when we stand or sit, never lean against an object; therefore don't lean against the back of the chair. Keep the trunk of the body free so as to be able to relax positively. We must learn to become conscious of *positive* relaxation; positive relaxation means controlled, therefore conscious relaxation, until we become conscious of every part of the body. Whatever part we think of, we are to be able to think of it in a state of absolute resignation or relaxation. The more relaxed every part of the body, including the organs, all the easier it will be for the mind to reach any desired part, for the mind has a concentration point in the epiphysis, as emanative as the solar sun that gives light, warmth, heat and power to this earth. Now just so is the mind, it is emanative, but it can reach the parts of the body only to that extent that this solar mentality has an open free way. And that way we have to pave, just as we have to pave the way for tune or time or music by exercising the finger-tips, which need practice,

controlling every joint of the fingers and arms. And by and through the operation of the biceps and triceps which are in the upper arm, they have to bridge over the talent of tune and time and music, throwing them into the finger-tips which are being exercised and brought under control.

Now just think of it; how long it takes, how many practices are required before tune and time or music can be sufficiently expressed through the finger-tips. Think of all the concentrated operation, day by day for years, until the communicating parts or portions come under control and we become conscious of it. Then with the greatest of ease we are able to manipulate the keyboards, with the greatest of ease every composition passes from the mind to the finger-tips. You don't have to look at the keyboard.

To the same extent do we have to learn to manipulate every part of the body, for this body is a mechanical organization, differing from all other mechanisms to the extent of its being alive. Every cell, tissue, is alive, animated, while the other mechanical instruments have to be brought into operation through combustive force. We create our own combustion, our own energy, our own power, since we are the result of all the operations within the evolutionary and creative realms, we are the sum and substance of it all. But we need inspiration and re-inspiration by which to be guided. Inspiration comes to us from the Universe, that which surrounds and abounds us, comes out of the air, out of the elements and the chemical compounds which they create whenever they meet with an organized form or object. Some

day we won't use any combustion to make or move any mechanical appliance, no engines. Some day we will be able to use the *free energy* that is in wait for us and our intelligence, to be harnessed. Some day we won't need all of these complicated mechanical devices, we will be able to run everything by *compressed air*, having learned how we may attract air and having learned to control it with the simplest conceivable of devices.

And what is true of everything that we have attained up to the present time and what we are going to attain to, is traceable to whatever lies within the provinces of the human mind, the brain.

Everything we have attained and acquired is due to the prompting of the mental operation. How much more we will be able to do when at last, conscious, we shall have learned to direct the powers and forces of the mind. And this is what we propose in our study; to get hold of these dynamics of ours, to train them and to bring them up to a point of self-control and self-consciousness. We propose to regenerate, renew all of the operations of the dynamics and with it increase the power of the heart, its longevity, increase the secretory operations and therefore purify the blood and raise it's gravity, and in so doing, we propose to turn the volatiles into the nervous system, generating it with these energizing substances which not only increase the power on the part of the nervous system, but help to increase the modus operandi on the part of the glandular system upon which the brain depends for its support and further development.

To the extent that we have learned to control these three systems, the secretory, nervous and glandular systems, we control all the ethereal flows, charging the brain to greater activity, not only enlarging the modus operandi on the part of the already active brain-cells but inducing the slumbering cells to become animated through reinforcements and consequently amalgamating the vibrations thereof with the epiphysis, the seat of the mind and thus enlarging the scope of our thinking capacity and with it our sense-state, comprehension, knowledge, understanding.

And what are we to do, to be able to use what air rushes in upon us and to retain the elements contained within the air-currents? We are to have a recipient that is capable of holding it, for anything that just passes through is of no value, it makes no deposits, there is nothing being retained. We have to convert it, utilize it and be profited by it. What good is a talent to an individual as long as he cannot supply the talent, cannot use it advantageously? Now we need in every case of talent and gifts, the power of *application* and there where it is not present, where we have not brought it with us into this world, we have to practise and exercise all the required and necessary corresponding parts and portions in our brain to create the power of application like Jacob Reese did, who recently passed out of this existence, whom we found in a boarding house in New York 54 years ago as a 15 years old boy, doing charing. We noticed that boy. He had second sight, could read the mind. It is like that with everything: If you want to do something astounding, sense confounding,

you have to bring it with you at the time of birth. He soon became proficient so that he was able to settle down, open an office. All big speculators were guided and controlled by Jacob Reese. He could foretell and forsee, it was a gift, not a talent.

Each and every human being has endowments of absolute perfection, every human being is the expressed image of the Infinite Intelligence. It is the only way that God can manifest, does, and will continue to manifest—through the form of man—and there is not such a thing as parts and particles but he manifests in sum and substance.

This is what our Blessed Saviour proposed to convey to our mind when He said: "I and Abba", or the Infinite, "are at-one. He who sees me, sees Abba. Whatever I do, I do it not out of myself but the Infinite that is in me, makes it possible for me to do it all. Therefore be ye as perfect as your Abba, your Infinite which is in Heaven, is perfect".

And in the very first chapter of Genesis, "Elohim spoke and said":—Now then after everything was accomplished, all these worlds, uncountable, whirling through space, undergoing the processes of evolution from the mineral to the vegetable, from the vegetable to the animal, the voice is heard to say: Now then, "let us make man in our likeness and image", "in our likeness". And it was so. Now we are made in the likeness of God and in the image of God, we are the offspring of the modus operandi of Infinite Intelligence. Then we must have embodied in our

being all of the qualities, properties and propensities, forces and powers of an infinite intelligence. That cannot be denied, just as much as you cannot deny that a child born, possesses all that is to be found in both, father and mother. It is for this reason that up to the present time you read the child's face: In the left side you see the father and in the right profile the mother, with a girl; with a boy it is just in the reverse; so that in a child are not only all of the required endowments on the part of the mother, but all that is in the father.

We often say: Now if we are in consequence of the operation of an Infinite Intelligence, and all that is in that Infinite Intelligence is in me—but then I don't take stock in the Scriptures, in Genesis and in the sayings of the Blessed Saviour. I lean a little towards Darwin, Heckel evolutionism and many other—isms. I rather believe and hold that this human being has evolved from out of the lower stratas. It does not matter what stand you take, you have to admit, evolutionarily speaking, that the human being is the highest accomplishment, due to the process of evolution, and that in consequence there-of he must possess all of the preceding phases of evolution. If we are of the animal kingdom, all must be present within this human frame, you will have to admit that; and all that appertains to the vegetable kingdom, all the intelligences upon which all the varieties there-of are based and built—they must be in you; all crystallizing processes, all of this modus operandi, all intelligences are present within this human frame by virtue of evolutionary law through which every cell has to pass.

Then, you have to admit that everything that appertains to the elementary realms, that all these elements as innumerable as they may be with all their chemicals and chemical compounds are present within this human frame, crystallized, minimized; everything that belongs to atom is the result of the process of divisibility on the part of the atom, therefore you represent the whole of the atomic worlds; and furthermore these ethereal waves are present within this human frame. Whatever way we take, we find that the human frame is the sum and substance of all creative and evolutionary laws and in consequence there-of contains all of the elements.

And then why can I not express it? *You have to apply yourself.* Just as this piano, to bring forth the music contained there-in, needs application of human hands, hands trained, brought under control. The same here: If we propose to govern all that is within the mind, the brain, we have to control it. How, by what means? Prayers? They are good, they don't harm anyone. Through Gospel reading? You can try it. Through hymns? You can sing from early morning until late at night, there is no harm in them. Through ceremonies, rituals? Try it, put it to a test anyway, see what they will do.

We have to learn to read ourselves, our own temperaments, instead of attempting to read others whose temperaments we can never understand unless we have learned to understand our own. How? Only through training, exercising, controlling, can the power of application rise. To bring us back to the universal state out of which we continue to draw the elements of atomic worlds

as all the worlds draw upon the one for their perpetuity, life, possibilities. And to be able to draw upon the Universe and retain it and convert it, directing it all into channels of profit, we first have to learn to control the dynamics as a musician controls the instrument. There is no other way—except through the lengthening of the breath; by nature we all breathe up to a length of a three seconds' rhythm, that is the breath of existence in life. But to be able to acquaint ourselves with all the operations, to assure unto ourself greater success, we have to learn to raise the power of breath to a rhythm of 4, 5, 6, 7 seconds. Then we create the perfect orchestra and accordingly attune all other factors within the dynamics. Thus we exercise every day 3, 4, 5 times, but only for three minutes at a time. That is all that is necessary, to concentrate our mind upon nothing else but just the rhythmic current of breath, for three minutes a few times daily.

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CHAPTER IV.

First of all after having adjusted our seat and relaxed, hands resting in the lap, no tension, no strain to any part of the body, raising the chest gradually upward, drawing in the muscles of the abdomen towards the pit of the stomach, then, focus the eyes to a given point; we cannot do that here but at home, to an object about seven feet from the body. The best way is to have a card and on that card we draw a circle around a small coin, large enough for the coin to cover the circle and using ink, fill in the spot so as to have a dark spot to look at. You pin that to a place level with your eyes and never mind even if the accommodative muscle is a little unsteady at first. Don't pay any attention, just look at the spot; don't strain, don't force your eyes. Look at that spot with greatest ease, complacently.

You don't want to gnash your teeth, hold them just relaxed so that they are either separated or rest one over the other in a perfectly natural way. The tongue must relax too, the tip touching the lower set of teeth; that gives absolute freedom in breath, there is no obstacle to any of the air-tubes but the air rushes in with perfect freedom, an easy flow of air. Before we make the exercise proper, we want to empty the lungs and take a staccato breath, a short breath — in, out, in, out. Now all out — every bit relaxed —; now — *in*! That is all there is to the exercise; just for three minutes and we are through. But during those

three minutes we want to concentrate upon the currents of breath, we want to follow the current with our sense of feeling, oblivious of everything around. We see nothing, only the spot before us, we are not conscious of anything else. These eyes must not see any other object in the room but only that point of concentration. We think of nothing else but follow the currents of inhalation, retentment, exhalation and there-after arrestment, as described in our former lessons.

Now if only we could do this — and we will in time — for three minutes without deviating from our exercise, or our attention, or power of applications, or concentration, at the same time being thoroughly relaxed. Keep that up day by day, three to five times when you can. If you are too busy, or engaged in labour that necessitates your full concentration, you have to do it at the time of absolute leisure, at noon time, in the evening, whenever we prepare our toilet before going to dinner. After dinner we will find again a few minutes, then again for three minutes at night, before retiring to bed. We can do that much for our benefit, go through three minutes of mental concentration. We have in mind that all exercises in this great system of Humanity, or Science and Faith, are *mental exercises*, the physical part is merely for the purpose of directing the mind to whatever channel has been selected but the results are not in motions, or movements, or positions, or exercises but *in the power of application*, in sending the mental rays to the one or the other part of the body. *They are mental exercises* and if we will do them day by day religiously, week upon week, we may add other exercises to the

one, we may add any other exercises as given in this particular method, yet we must continue to take this one exercise. It has to precede all other exercises. It is the fundamental rhythmic exercise for the purpose of compelling the muscles of the lungs, to train these muscles, to move within the range of expansion and contraction. Upon these processes all further developments depend.

Now if we will only go through these exercises day by day, week in, week out for three months to come. Just think of the time we spend in playing cards or engaging in other time killing, when we come to sum it all up, we spend hours every day uselessly. If we would spend twenty minutes every day out of 24 hours in real, true, mental concentration, in a perfectly relaxed state, with the eye concentrated, then before the six months are up, you have arrested any and every physical trouble, even of a malignant nature. It does not cure the trouble, it does not cure any disease, but it arrests any disease, even enclosed tuberculosis, consumption. It arrests the troubles and gives nature a chance to do its work in removing the cause of all the troubles. Not only do we arrest all physical troubles but give nature an opportunity by improving the circulatory system, just in adjusting the gravity, texture of the blood. By so doing, our nervous system awakens to greater operation and in consequence thereof, the volatiles otherwise lost to the system, to this constitution, the volatile substances are being stored up and in refining them, our nervous system turns them over to the glandular system. The glandular system, conscious of the presence of refined volatiles, gradually further refines them into other substances,

known as organic ether. All ether forming within the glands cannot be retained by the glands, they are compelled to give it off and pass it on throughout the whole of the gray matter eventually reaching the brain, and the more ether rises to the brain, organic ether, not spiritous liquor ether, but organic ether,—created, made by living organic organism—the organic ether, having been sifted throughout the whole of the gray matter in the body—now rises within the brain, there to charge, animate, to generate, re-inforce the brain-cells, millions in number. Each and every brain-cell is the size of the point of a needle. In that little insignificant looking cell, there slumbers the Infinite Intelligence, of a corresponding realm, within all its operation. That cell awakened, brought into motion, vibrating, reflecting, reaches through processes of amalgamation, the seat of the mind which is the epiphysis. And once these radiations enter the epiphysis, then accordingly these vibratory and vibrating intelligences are brought into the reasoning capacity which lies within the intellectual portion of the brain.

Once it reaches the reasoning capacity, there, to the extent that it carries with it vibrations, that intelligence weighs pro and con and, deductively, sends into the sense state of comprehension and, with it, we have either knowledge of things, or, greater knowledge of things, or, a wisdom appertaining to things, to the extent of the operation on the part of the cell that contains that particular intelligence upon which the intelligence is based and built and to which it shows relation, and they awaken and re-inforce those already operating intelligences. There is only one way of charging the brain cells with organic ether-substance and the only way to get it is—not

through study, not through the accumulation of ideas and learning—it can only be done through *conversion* prompted by elements, chemicals, *in the pleura*. In religious fervour and zeal, religious excitement, in enthusiasm of a holy nature, in a state of ecstacy only too often the experience made is that of relief and with the relief joy, a state of felicity and when you ask the converted what kind of feeling they have during the "conversion", they say it was like a stone rolling away from the heart to the pleura region. That is that feeling all "converts" have; it is not lasting, it is a passing phenomenon, but to bring it to the thinking mind, how much more of that conversion can be in that being that consciously follows the breath-current and conducts himself in a way to experience that conversion day by day. It opens up the avenue of thought and changes the heart, directing it from its material tendencies into those of a higher understanding.

Thus in less than six months all troubles are arrested and with it to our mind come the required and necessary means to throw off or protect oneself in the future from any evil of a malignant nature and at the same time we are assisting our mind in absorbing enough of the created organic ether to charge not only the already, to a certain degree, active intelligences, but to add to the active ones, still greater activity, developing and unfolding brain-cells and as the Scriptures have it: "to grow in wisdom and understanding in God and among men."

In the meanwhile we are going through our rhythmic exercises; we want to ward off anything

of a malignant nature, physical as well as mental, so that any pain, any irritation shall be controlled.

We do that whenever a pain or irritation rises, or, if we are given to a chronic trouble. Every time the slightest trouble of a physical nature arises, we start in breathing *out*, we keep on breathing out, counting mentally to twenty, thirty and keep on relaxing and then when you cannot breathe out any more breathe in quickly and once more breathe out, until it seems you cannot breathe any more, but you must, you must conquer the pain, the irritation. It is a case of sink or swim, live or die, and *die*, shall all irritations, all pains, all diseases. Then we breathe in again and breathe out, and you can rest assured, having done this three times, you have conquered. Four, five times is the most you have to do, you rid yourself of any pain and aches and you can pursue your work with joy.

Something has arisen that causes sadness, touches our heart, may be you lost ten dollars in a speculation, someone has said something unjust about you, something that hurt you, that you "are a cheat": take it all in good grace, it does not matter what anyone thinks and says about you. Super sensitiveness. There is only one thing to conquer all weaknesses, just be strong; and in that case you start *inhaling*, keep on inhaling but relax. You would naturally tense, but let go of things, inhale. Even if you have to twist until it seems there is no more room, the system cannot take in any more, just let it go, quickly, and inhale to the utmost, not thinking of anything. Relax, even moving every joint

of the body, but keep on relaxing. Then inhale one, two, three times and lo and behold — you find that your mind is coming to an easy state. You feel calm, peaceful. Once more inhale and with it comes an idea, a turning point is established, you will smile at your simplicity.

Now inhale and you are able to say: "Father, forgive them, they know not what they do." It does not pay to get angry, excited, envious, malicious, hateful, jealous. All those are not only weaknesses but tendencies of a criminal nature that hold us down, stop all civilization and progress. All of those tendencies are enemies in the pathway of progress, inherited tendencies due to conditions and environments. We want to get rid of them. You can say anything about us personally, it does not bother us; we had to learn to smile with six months of age, for our troubles began when we were six months old. Nothing bothers us, we smile it all off. We are just as brave in gain as in loss. When we lose, we know that it is merely for the purpose of greater gain. We see in every loss a greater gain. It is always a means of getting into something better, more useful. That is the only way to live. There is room for everyone, plenty and to spare as the prodigal son said: "In my Father's house," in that infinite state of mind, in that free thinking mind, in that open mind which is my Father's house, "there is plenty and to spare."

Again the exercise: 1—2—3—4—5—6—7 (8).

CHAPTER V.

And the oftener we lift our hands towards the heavenly canopy, the more we improve our circulation. Why? Because in so doing we control in the first place the breath and with it raise the circulation, consequently it improves the heart action and assures to us smooth, velvety hands, it keeps them white. It is an absolute fact that the lifting of one's hands helps to improve the circulation and will also keep your hands youthful and they will never tell age. It also improves the face, you do not develop the lines as ordinarily. It was, in olden times, the custom that every morning and every night we were to lift up our hands towards the heavenly canopy. It does not matter if we believe in prayers or not for in the end we realize that our prayers, our Lord's praise, will not add an iota to the Infinite Intelligence, but to me a prayer uttered with concentration, meditation, determination may be of value in the first place by improving my memory, my concentration and by improving my comprehension. Everything we do in this life we never do for anyone else but oneself, and this we learn more and more as we learn to control the circulatory, glandular and nervous systems. The more we draw upon the Universe, the more do we extend our thought, mind and with it our understanding. The more we draw upon the Universe and retain the elements, converting them, all the more chemical compounds we create by virtue of the creative energy, and with it the mind becomes

broadened, we become conscious of that which is ours. The greater the process of mitotic division, the greater the increase on the part of the energies and with it the mind becomes broadened, we become cosmic, universal. And on and on we continue to develop this brain realm, now holding, possessing all of the intelligences filling the infinite space.

And to the extent that we awaken these brain cells or their intelligences to that extent our understanding, our comprehension of things grows or extends, we come in contact with the Universe, the Infinite and all it holds. Just as in a smaller way in the daily walks of life, to the extent that we, through our thought, attract one or the other trend of thought, realm of thought, ideas, we extend our thinking, attracting the circle of friendship, getting into channels which assist us to find our scheme, ideas, opinions, materializing to the extent that we make connections in this world, to that extent the world comes our way. If we confine ourselves to a small radius of thought and companionship we cannot grow, we cannot become conversant, we just move in that little tiny circle of thought. But we are to extend our thought operation all over the earth, over all countries, races and correspondingly make connections with all points and always come back to where we have started and ask ourselves: And what I am to do? Just as a stranger asked: "What must I do to be saved? What must I do to be healed from all the infirmities physical, mental, to break the fetters of poverty and slavery? What must I do to be saved?" To re-inforce these brain-cells, insufficient in operation and therefore unresponsive which leads us into a state of doubt,

even fear, uncertainty? The only way we are sure and certain of our mind, by which we can take our stand and force our issue — we must know.

Ainyahita said: "Lord, I do not propose to know, not to inquire for the sake of broadening my knowledge before others but for the safety of my soul that I may never err." So with us: We want to know which way to turn, what to do, how to apply our talents so as to be a success.

We breathe, we are forced to breathe organically and to the extent that the life line runs through our being and the life thread unravels and emanates, to that degree the lung capacity is being perpetuated, but anything above or beyond the present state of affairs avails us nothing. Desires, wishes and longings may be harboured by anyone but to visualize them sufficiently to materialize is an entirely different proposition. I have to find the ways and means required and necessary unto attainment, or realization. If we are in earnest as to our own welfare, in our own welfare—that is what we are here for on this earth—we are individuals and as such we have to attend to all the individual wants that in so doing we may realize the great possibilities of the human mind.

Now we need to control these dynamics and through them we not only control the secretory system and the glandular system but the whole of the organic constitution, including the heart, the stomach, liver, kidneys, intestines, arteries, sinews, muscles, ligaments, every part of our being comes under control through the increase of breath

capacity, converting the elements into chemical compounds, so necessary to recharge, re-inforce, quicken and animate our cellular constitution, including the brain.

So, day by day, for only three minutes at a time, 3 to 5 times a day and only when we have a few moments to spare and can retire into silence and just sit down and relax, not leaning against any object, just to be relaxed, in that perfectly relaxed state with hands resting in the lap, looking at a certain point that we have established for ourselves, looking at it leisurely, without tension, without strain, the eyes just in a leisurely way, separating our teeth and the relaxed tongue resting in the lower part of the mouth with the tip in a position that you will have to take if you ever want to become a professional singer. And any human being can become a professional singer, no matter what age one may start, up to 64 years, you still have control over your vocal cords, you can overcome all irritations and tension, increasing the breath capacity. One thing brings on another. The first position in singing is that of relaxing your tongue and loosening your jaws, drop your jaws. You want to put your mind into the jaw, into the throat, the cheeks and every part of the mouth. You want to follow with your sense of feeling every position of relaxation that suggests itself.

Concentrate upon your exercise for three minutes, dismissing from your mind all suggestions, ideas, opinions, become oblivious of all your surroundings, of all the objective world. Repeat 3—5 times a day keeping it up week in, week out,

month in, month out. Whenever people would say to us: "I have no time to study language"—because we hold that every human being must be able to speak at least two languages. One would not suffice; every animal speaks it's mother tongue. The cow speaks one language, so the human being must speak at least two languages, to be superior to the animal. When getting up in the morning, just take one single word, committing the one to your memory. As you take your walk every now and then turn the little word in your mind. In so doing it will have to fasten itself to your memory so that by night you know the meaning of it. Every morning you take one more word of your vocabulary so that at the end of one year you have 365 words of another language. And it takes only 200 words to be conversant. Every trade and every business requires only 200 words, and in gossiping one word is enough to start the wheel a-going! And at the end of the year you will have a teacher who will explain to you how to form a sentence. You must first have a vocabulary. At the end of the year with a few lessons added you will know a new language, enough to be thinking in different languages. You will be surprised how you will learn to read human nature, how you will be able to place yourself into the atmosphere of others and learn to read their heart and mind. It makes you considerate, thoughtful. And then, our first exercise, as we have already mentioned in the meanwhile, while practising the rhythmic exercises you want to be sure to relieve yourself of any physical annoyances and any mental trouble. Never harbour any negative thought, whether physical or mental; you want to drop it, you do not want to allow it to assert itself, and

the only way is to breathe it out, *breathe it away.* When we have reached the limit, nature comes to our rescue; breathe out to the utmost, count to 50, 60, do it for six times and lo and behold, the trouble is conquered and for hours we may be comfortable and give nature an opportunity to reveal to us means necessary for the final eradication of the root of the trouble. We are never to allow ourselves to be taken advantage of by our surrounding or by anything that is liable to make us uneasy; we want to re-inforce our mind and thought by inhaling to the utmost, breathe out, breathe in six or more times, as the case may be and until relief comes, and it will come even after the 5th exercise. We find ourselves comforted and at ease, at peace, in a tranquil state. And now further inhalations, dismissing all negative conditions from the mind and the mind reveals to us means and ways and leads us into channels of greater happiness. We don't have to argue with anybody: "What is he?"

There is no hell, for God created heaven and earth and all that is therein. God does not create any hell, no. He does not, no diseases, nor poverty. God is good and he proposes throughout all creation to present the results of the Infinite Energy, creating all things for good, but we in our limitations, forgetting our first state, we are apt to confine ourselves to matter to such a degree that we forget our purpose and destiny of being.

There is no devil, but *we* can start devilry which shows that we have wandered away from the original source; just as there is no disease

but in breaking laws, limiting ourselves, *we* create all such limitations that interfere with health and happiness of this individual constitution. There is no poverty, there is plenty and to spare.

We personally had to fight it off, we had always to say with the Blessed Ainyahita: "Oh, Lord, not more, but less, because the more I have, the greater the responsibility, the greater the burdens, the more it compels us to solve what to do with it all, it attracts the undeveloped mentalities." Once more you would say: "Just enough." It is a question what we consider comfort to be, we differ as to our concept of things. Some people want to live in a big castle with nineteen servants. We had enough of it for nine years, we were so glad to get rid of it. To have servants around, that would be unbearable! It is not nice to be waited upon. Unless you are an invalid and think that you are of great value to this world, but remember, don't you ever fall into that state; then you would better say: "Lord, take me home, take me quick, I do not want to stay here."

It is a matter of concept. I am to take care of things, to learn the value of things. I want no slavery, for we are not here to impose upon one another, we are here to make everyone happy and create a state of felicity, realizing the prayer given to us by our Blessed Saviour: "Thy kingdom come." That is the purpose and object of life, to see to it that the kingdom of the Lord come to us, that state of emancipation that assures to each and everyone of us equality in attaining and obtaining the things that keep us at ease and to recognize and

find the manifold gifts and talents of the mind, directing them all into channels of greater profit.

"Thy kingdom come, Thy will be done on earth as it is in Heaven." That is to be the thought that calls for no church connection, no society connection, no association, no club, no lodge connection, it just calls for good judgement, common sense and reasoning on the part of the individual interested in life and eternity.

When we feed a hog we first have to develop the bones; after six months we change our tactics, we begin to fatten it and give alfalfa, bran, corn and more things of a fattening nature. We study the nature of a hog to increase the weight and the fat. It is the same with a dog; we have to learn to feed a dog so as to bring out his mentality. We devise the food for the horse: corn, barley, that will give strong powerful muscles to pull heavy loads with the greatest of ease. But if the horse is to be used to travel fast, to get fire, then we have to feed him in addition hay, grass, alfalfa, *oats*, that gives him fire, that makes him run.

How about the human being? How are we going to feed? On ice-cream, and soda water, sponge cake, pies? Is that not poor policy? No wonder, we eat ourselves poor. We are so glad, this festive week is over. What we have eaten disagrees with us, we are not used to it. We are used to live simply, and very plain. We begrudge ourselves with a crust of bread. We would argue with ourselves why the process of intussuception should have been slipped in at the

time of the evolving of man out of the animal kingdom. Why should that process be taken over? It surely would not have been necessary for the human body, so perfect, so divine and with a mind so powerful, inspiring; we could have enjoyed ourselves to a greater extent. Now the process has come in, we cannot root it out, but I can curb it, just as an appetite raised may be curbed, it is an acquired proposition and can be rooted out.

Let us make a habit, then, of practising these exercises, which are *mental* exercises.

"The God in whom we *breathe*, in whom we live, in whom we have our being, *that* God I declare unto you."

"In my Father's house—there is plenty and to spare." Let us learn to draw upon the Universal force and the Universal supply.

Blest be the tie that binds
Our hearts in Royal blood,
The fellowship of kindered minds,
Is like to that of God.

—

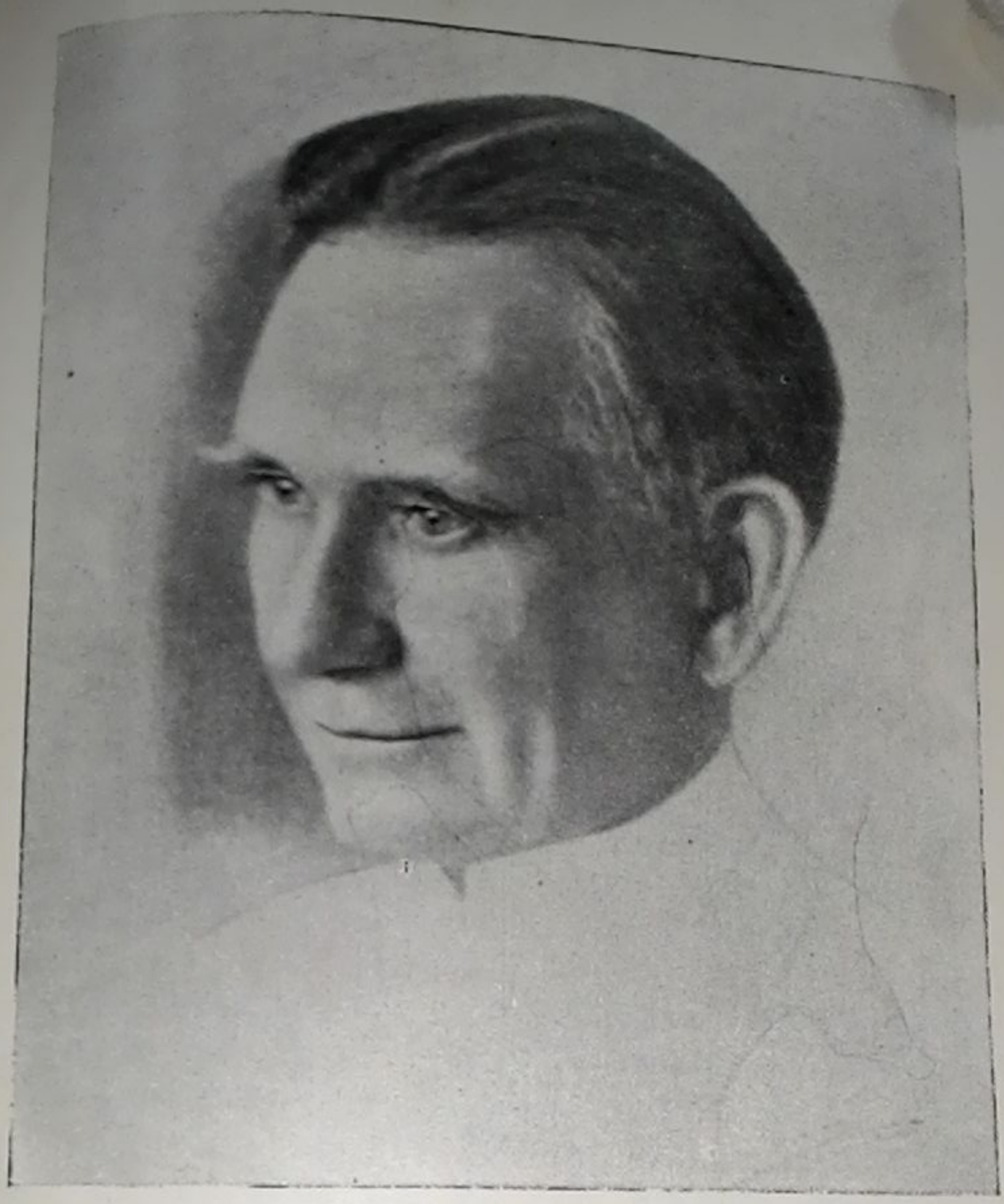
FOREWORD

The numbers of those who are interested in food which is living, which has not lost its breath of life, is ever increasing. This little booklet is printed at the request of many such friends, in the hope that it may give to all who read it, a clearer understanding of our relation to creatures of our own plane, and of the relation of the cellular tissue of man to that of the other realms.

That man should live a life here of long duration and in perfect health of mind and body, ever increasing in ability, power of mind and in wisdom, is his longing, hope and possibility.

May this little booklet, serve to add to the health, to the broadened mentality and to the happiness of those who study its pages.

Mrs. Clarence Gasque,
Kashmir, 1942.



DR. OTOMON ZAR-ADUSHT HA'NISH

MANTHRA-MAGI OF EL KHARMAN

World Teacher, 1844-1936, who came into the Western World after his education in the "Community of Perfection" in Iran, in order to raise the consciousness of modern man to the relation of himself to all else that exists. He was scientist, philosopher, geologist, astronomer, astrologist, horticulturist, agriculturist, economist, physician, surgeon and excelled in his knowledge of how to guide and lead man on in every walk of life, material, intellectual and spiritual. The literature that Dr. Ha'nish left is of the most important in existence for it points the way to mankind of today that he may obtain freedom from the bordage of ignorance and superstition to the end that reach the release of his higher intelligence and spirit.

The Meat Question.

"AND God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."

Such is the advice given by mother Nature, and her language stands inscribed before us in the open book of nature that none may err therein. And still we will murmur against the manna, the bread from heaven, and "long for the fleshpots of Egypt." We are not satisfied with the vegetation nature offers us; in our greed and avarice we long for her very blood, her life.

Some people believe that animals were created for us to eat. For what, then, were we created? They will attempt to justify their action by saying that according to the law of Moses and certain other of the prophets we are allowed to eat of the animal kingdom. True, we are given allowances as we demand them, but remember that every act of injustice brings condemnation. Israel made the demand for fleshpots. Should it be denied them? They received laws as a consequence. Did they keep them? Israel demanded a king like unto other nations. "Give them a king," said the voice of God, "and it shall be unto their condemnation."

Think and reflect, remember; you may demand but murmur not when condemnation comes, when sickness, sorrow and poverty enter your home—you reap what you have sown. And the voice from the realms of Mazda will descend upon your ears: "The blood of thy brother-beings cries out to heaven for justice."

It is strange to hear people talk on humanitarianism, who are members of societies for the prevention of cruelty to children and to animals, and who claim to be God-loving men and women, but who, nevertheless, encourage by their patronage the killing of animals, merely to gratify the cravings of appetite.

Many seek to excuse themselves with the worn-out quotation that we belong to the carnivorous portion of the animal kingdom; our teeth are supposed to prove it, etc.. Because you have a tendency to kill and eat animals is no more an excuse for you than the tendency to steal is recognized by the law as an excuse for theft. Even if man were created a carnivorous animal, is there no way for him to outgrow it as he becomes more intelligent? Moses tells us, "Thou shalt not kill," and by every law of God and nature we have no right to kill anything, be it man or beast.

Because certain animals live upon their prey is not proof that we have a right to eat them in turn, any more than a man has a right to prey upon his neighbours. The animal kingdom must be redeemed by the life of the higher and nobler species, not by eating the animal, but by loving them and rocognising in them the reflection

of our own ideas which, in their case, have not yet been completely developed.

Some people seem to think that if the animals were not eaten they would multiply so rapidly as to overrun the earth. Is it not true that the more beef, mutton, pork, chicken, etc., etc., there is consumed the more there is raised? These people do not seem to understand that there are men in the business who have made an effort to increase their stock by forced means. Let the cattle alone and they will not increase so rapidly when without human care.

For the sake of an appetite, which is a *mental habit* acquired by our abnormal desires, men will stuff themselves with foods not harmonious to their welfare, forcing their organic functions to do much more work than is actually needed, and then try to convince themselves that it is all right, that nothing is wrong. What is the difference between the drunken man in the gutter grunting, "I'm all right," and the rich man lying in his easy chair groaning, "There is no pain; I am all right"? We would agree with the drunkard should he quote to the rich man, "It is better to be drunk with wine than swollen with sham piety; though I be drunk, I am better than thou art, for thou drinkest conscious blood, I merely the blood of wine. Be just and pronounce which of us twain is the more sanguinary."

Some people of an occult bend suggest to themselves that by eating the animals they redeem them from their lower conditions to a higher consciousness of evolution, thereby decreasing suffering.

If this be true the same reason would justify the cannibal, according to his understanding, in the eating of human flesh. Nature tells us plainly, through the mouth of the prophet Isaiah, that, "He that killeth an ox *is as if* he slew a man." Try as hard as you can to pacify your uneasy conscience, nothing will excuse the eating of animal flesh, and neither God nor prophet nor man will justify such actions as are contrary to the law of nature, which desires to uphold all things for the good of all.

The four kingdoms of substance are the elementary , mineral, vegetable and animal. The animal cell is the culmination of the evolutionary processes, and once having reached the highest development of conscious formation, the cell must disintegrate into the elementary or atomic, where, purified, it again and again takes up the ceaseless process of evolution into space governed by time. The fundamental principle of manifested life is the elementary, and having evolved through the mineral, and the vegetable, we, to a very small degree, subsist upon the vegetable, still less upon the mineral but largely *through the breath* upon the elementary, upon which that to which we have attained depends for growth and expression.

The human being is merely one particular kind in the variety of the animal kingdom. The difference is no more than that between the other species of those we call lower in creation. When the idea of differentiation once dawns upon the mind we begin to recognise the responsibilities of a superiority, and we are consequently expected to

protect everything of an inferior kind, as the latter, by evolution and as a consequence of the individual self, becomes like unto the idea expressed by and through our own individual being. The individual self-consciousness is the culmination of all the animal creation, and the destruction of the same is a violation against the collective thought of existence and is equal to a criminal offence, the just punishment of which would be the loss of the position attained by the criminal. Once we accomplish the process of cell formation from negative to positive activity, and transform the unconscious to the conscious and self-conscious we shall have grasped the law of self-preservation. *To subsist upon the species we represent* in sum and substance is not self-preservation, but destruction of the species into which we intend to develop; and instead of progressing we would *merely perpetuate the lower order of animal existence with all of its animalistic tendencies and characteristics.*

Have you ever thought of the fact that our bodies are composed of the food that we have eaten? Fancy a person who weighs eleven stones eating just one pound of pork a day, although many people eat much more meat than that. This small amount eaten every day, would amount to thirty-three stones in one year, and the poor creature weighs only eleven stones! Where is the man, where is the pork? Do you wonder, then that some people not only look like hogs and other animals, but also live and act like them?

The body, whether of a man or of an ox, whether killed by an accident, an axe, knife,

gun or science, when it has breathed its last, becomes *a corpse* and the most fitting place for it is the graveyard, and not our stomach. A piece of corpse in the stomach of a civilised man, and yet we speak with horror of cannibals eating human corpses! If eating meat, why not eat the most highly organised form of meat, which is not beef, nor mutton, but human flesh? If you still believe in the eating of flesh, then you must admit that at least, as far as the fitness of food is concerned, the cannibal has the best of the argument.

In early times in some countries where they did not believe in capital punishment as much as they do in countries whose inhabitants are addicted to excessive meat-eating, the criminal was condemned to prison for life and fed exclusivly on meat and wine. For the first few days he fared very well, even sumptuously, but after four or five days he would begin to grow weaker and weaker, and in thirty days at most he would be compelled to succumb. It was not the wine that killed him, although liquor used with meat will hasten the final result.

It is possible for man to fast absolutely, without taking any nourishment, for a longer time than he could live on an exclusive meat diet. The only reasonable conclusion is that meat is worse than useless as a food, and that men continue to exist, not because of the meat they eat, but in spite of it, and because of the things they eat with the meat. This is also shown by the fact that a well-arranged vegetarian diet nourishes the body and does it better on the same quantity of

food that is eaten by the flesh eater, without counting the meat which the latter also consumes.

Have you ever thought whence the cow gets her nourishment in order to produce the milk which contains all the necessary elements for the bodily needs of a human being? The horse is not a meat-eater, but he has strength, endurance and speed. Among Oriental people the elephant has for centuries symbolised strength and wisdom through vegetation,

Again, we read in the first chapter of Genesis the law of nature as applied to animals: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat (food); and it was so."

It has been proven by continued experimenting that carnivorous animals can be kept on a vegetarian diet, and they will not only live but will thirve on such a diet. Yet when we come to man we are told by flesh-eaters that he must eat meat to get strength. If it be possible for cows, horses, elephants and other vegetarian animals, and even carnivorous animals, to thrive upon the products of the vegetable kingdom, should not man be able to do the same?

To understand the meat question thoroughly, we must understand the relation of fermentation to digestion. Fermentation in the digestives is of two kinds, viz., digestive fermentation and spontaneous *decomposition.*

Digestive fermentation is the result of the action of the digestive juices upon the food, chemically changing the same, and preparing it for assimilation. Such transformation is the natural process of digestion and should not be confounded with putrefaction which is unnatural and should be avoided.

The usual definition of the word fermentation is spontaneous decomposition, certain phases of which are very similar in appearance to digestive fermentation, but in effect are directly opposed to the latter. Spontaneous decomposition is caused by eating meat, yeast bread, decaying fruits, stale vegetables, and wrong combinations of food, all of which cause a *putrefying* fermentation in the digestives which results in the formation of alcohol, vinegar, acids, wind, or gas, and transforms the food into waste-material instead of nourishment for the body. The fermentation is of two kinds, one beneficial, the other harmful, and is recognised only by the few, but it is, nevertheless, one of the most important points to be considered in the study of dietetics.

In order that food may pass through the different stages of fermentation in the process of preparation for assimilation by the cells of the body, there must be corresponding stages of development or evolution through which the food has not yet passed in its natural state. Digestive fermentation, then, transforms the food in such a manner that it can be assimilated; but in the case of meat the cell *has* passed through all of the stages of evolution that are possible to matter, as the animal flesh cell and the flesh cell of the human being are practically identical in formation. As matter, when once it

has reached the highest point in evolutionary development, is incapable of further progression and as it is a natural law that nothing can remain at a standstill, but must either go forward or backward, so when meat is taken into the human stomach it can not be assimilated because it has already reached the highest point of development possible to the individual cell, and by natural law decomposition into its component parts is the only remaining possibility; and such decomposition can, from the nature of the case, form nothing but waste-material as far as the human body is concerned.

As decomposition, or, putrefaction was never intended to take place inside the human body, no natural provision has been made to assist in such a process within the digestives of man. For this reason Nature must call to her aid such worms, maggots, bacilli, microbes and germs as will hasten the process of decay; but at the same time such unnatural means lay the foundation of nine-tenths of the diseases of man.

The bloody juices of the meat are all that can be assimilated in the body. For this reason carnivorous animals like lions, tigers, etc., must eat an enormous quantity of meat to keep up their full strength and activity. Their digestives are so strong that the meat can be swallowed without mastication, the juices are quickly pressed out and the waste-material is eliminated before the decomposing material can be absorbed into the system. But even the bloody juices of the meat are not suitable for human consumption, as the blood contains animal cells and other products which will quickly undergo decomposition and fill our bodies with putrid matter.

The human digestives are no longer constituted so as to digest meat in the same way that it is taken care of by the carnivorous animals, for civilised man has, or should have, long since passed the degree of evolution when he could live on the same food as carnivorous beasts.

Man today is a brain-being in contra-distinction to the muscle-beings of the lower forms of evolution, and he is endowed with intelligence to choose his food so that he may be properly nourished without the expenditure of so much energy as is needed by the carnivorous animals. He is rather to use his energies in brain-activity that his mind may be able to solve the many complex problems of life as presented by present day conditions.

Such substances as nitrogen, salts, etc., in the meat-juices are readily taken into the blood, thus stimulating the heart and other organic functions to quicker action. For this reason one eating meat has his animal nature quickly aroused, but relapses into degeneration as soon as the stimulation of energy has become exhausted.

Meat, alcohol and tobacco are all rightly classed as stimulants. As the fermentation of decomposition takes place in the digestives when meat is taken, instead of a normal digestive fermentation, the overworked organs call for greater stimulation to do the extra work, and an appetite is created for alcohol, tobacco, spices, etc..

Intemperance comes from wrong eating, and temperance will never be an accomplished fact

until we learn how to revise our dietary and combine foods properly according to our individual requirements. For this reason Mazdaznan teaches a simple and complete method of dietetics, and it will be impossible for humanity to arrive at a state of absolute physical health, mental activity, and spiritual realisation until they learn to put Mazdaznan principles into practice.

Appalling as the results of flesh eating are to the physical body, *the blighting effects upon the mentality and spiritual nature* are still greater.

Do you not know that the intelligences composing the flesh of an animal, *lingering within the decaying life tissues*, must awaken within your own tissue-form toward activity? Do you know that such activity is opposed to your purpose in life, leading you to your destruction, directly or indirectly, *in the same sense* as you have caused the destruction of the one who had a higher purpose in existence than to be consumed because of the craving of an abnormally and selfishly developed appetite? Do you wonder, then, why you are being possessed by many conditions of influential intelligences, causing your mind to drift about, weaving nets of subjectiveness around you, and increasing the weight and burden in your downfall? Oh, you blind, near-sighted creature, who claims to stand at the head of creation, how low you have fallen; how you have stepped down and reached out your hand to the things below that are dragging you down to destruction. Yes, *the intelligences* of these bodily dead creatures continue to *live in you* spiritually and to give you the appetite as entertained by the being previously inhabited.

These intelligences continue their work as foreign agencies in your body, and in their allurements and your gradually negative attitude establish themselves toward a station in your life which accomplishes the subjection of your higher intelligence; until at last to your mind appeal the unbalanced intelligences of brute nature, holding you enchained to the lowest conditions of existence, until at last the sense of justice is lost and you no longer live the life of a being noble and sublime, but *merely exist* as a phenomenon of *the brute reflecting through* the human form. You will continue through such a miserable existence on and on until the sense of justice shall awaken within your soul, gradually *repaying the debt you have contracted* with creation and its creatures.

We do not entreat you to stop your criminal course for our sake, for all you do is for your own self. If you delight in the pleasures of sin, go right on; but when sorrow and sickness come, when your "hidden forces" no longer respond to your demand, when all your "demonstrating" fails you, when science is exhausted and you anxiously call for help and that help is very slow in coming, remember that—"The blood of thy brother creatures crieth unto heaven for justice". You will continue to live in fear and trembling until retribution is brought, and within your heart has become sacredly rooted: "And every herb bearing seed, and every fruit in which is a tree yielding seed, to you it shall be for MEAT."

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By

OTOMAN ZAR-ADUSHT HA'NISH. M. D., D. D..

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FOREWORD

"Transgress not the Law"

is brought out as a sequel to our recent publication "The Meat Question" in which great interest is being taken. We are pleased to note that those interested number among scientists, humanitarians, religious workers, moralists, philosophic thinkers and practical people, all finding that progression of man is surer along lawful paths.

After all, the end and aim is the development of higher standards and nobler attainments among mankind, and whether we consider the matter from a religious, or, scientific standpoint, the conclusion is the same: that life is not sustained by death, for in the thought of destroying our own realm, that of the animal kingdom, we strike at our very own roots. Scientifically, the matter is made very clear both in this booklet and in "The Meat Question", both of which were given in lecture form in 1902, in Chicago, by Dr. Otoman Zar Adusht Hanish, World Teacher.

Dr. Hanish, (1844—1936), came out from the Community in Iran where still Perfection reigns among the inhabitants, and where he had been educated in the ways of perfect living. Being in complete sympathy with and understanding of all Natural Law, the methods of Dr. Hanish were sure and unfailing and he was a leader and guide in the realm of healing, as well as of agriculture, horticulture, geology, astronomy, astrology, history—ancient and modern knowledge, philology, dietetics, cookery, scientific matters and

questions of research in all fields—having inspired and guided many of our most important inventions of today as well as some still unrevealed to the public as yet; every field of human knowledge was open to him as, through right living and the understanding and use of the science of breath and breathing—his development was complete, that is, truly normal, and his guidance therefore, was an inspiration to thousands including those of every walk of life and human interest.

His medical knowledge was true and sound and although thousands of the patients he cured were those whom other doctors had given up, he never lost a patient who faithfully followed his advice. At nine years of age he was called to assist in an intricate surgical operation as his small hands were advantageous and his skill of so unusually understanding a nature.

Philosophers from all countries of the world sought him out to find solution to their most profound problems, both in America, where later he made his headquarters, and in their own countries, for he travelled around the globe many times.

That he came ahead of the time when the world, as a whole, could grasp his highest viewpoint of human intelligence, is apparent, but as many here and there are now awakening to a broader view for their own thought and activity, it is as a result of the earnest and sincere request of such advanced minds, that we now venture to publish Teachings which are of a basic and permanent nature, in the thought of their being of benefit to the human race. Such matter as we shall bring out, is not of passing value, but priceless for all time.

The way of Life is the problem for which man, more than ever before, is seeking a solution, because,

through his advanced intellectual reach, he has lost himself—separated himself from the simple and inexorable laws of Nature.

In calling his attention to these matters and in following the True Path—a way ever new, yet anciently and indeed, always, known and taught upon this earth, man may again bring himself into a daily life of joy, peace and success of the highest measure. All this accomplishment is an individual matter—and can become collective only secondarily.

Since it is the Spirit of the Times which has really brought forth this series, we trust that all into whose hands one or all of the publications, may fall, may find that they are encouraged and inspired to a broader, nobler, happier way of Life, for—living within the Law—no limitation *can* be set to the possibilities of man's attainment and to his measure of joy.

Mrs. Clarence Gasque,
Kashmir, 1942.

INVOCATION.

Oh! Nameless one,
Who alone art Supreme and an object worthy of
adoration and praise,
Be thou ever consciously near us.
Master Infinite, it is thou who hast ordained
That as the day succeeds the night, one tide a
tide, and race a race through eternity,
So man will manifest on the endless planes of
progression.
As he casts off this collective form, which will be
consumed by the virtues of its own elements,
So will the spirit phenomenon be disintegrated by
its own elements,
And with each new manifestation will retain its
former experiences.
All individual is eternal,
And the experiences of former manifestations become
the companions to the latter through all planes
of consciousness,
While the career of the life of the individual shall
determine its spiritual affiliations,
For if on an inferior plane, then shall its compan-
ions be likened unto beasts and reptiles.
All life has its spiritual counterpart in the invisible,
Therefore, not only has man immortal nature, but
likewise the lower order of animal existence.
Hence the universal law: "Thou shalt not kill."
And they are the true children of Ah-Brahm who
transgress not this divine institution.
So be it.
And unto this end let all things prosper.

THOU SHALT NOT KILL.

In the name of Truth, Peace and Liberty,
salutation and greeting.

A GREAT deal more could be said about meat diet,* but most of our pupils, especially those of exceeding intelligence who are following the instructions as given, who breathe the breath of life with concentration of mind and who are using their common sense, know for themselves that the meat diet which of late years has been amply discussed, pro and con, needs no further explanations, for all impartial, truthful and really scientific minds come to the conclusion that the use of meat from a moral, humanitarian, religious, philosophic and scientific standpoint is criminal, and of detriment to the progression of mankind and to the development of the higher phases of the nobler species. But to satisfy the critic and the "howler" we wish to say that one of the reasons why scientists have advocated the use of meat is because of the immediate action of certain *stimulative* properties in it upon the human system. Having gone through all the processes of fermentation that the vegetable must necessarily go through before forming an animal cell, or tissue, meat, it becomes a perfectly developed cell form, which when taken into the human stomach, is more readily assimilated and turned over to

* Please refer to our "The Meat Question"

the organic operations far quicker than a kernel of wheat. But meat cannot go through all the processes of fermentation as can grain, nuts and vegetables, or even fruit. Its cells have once gone through the processes of fermentation. Such substances in the meat as the nitrogen are readily taken into the blood, thus immediately stimulating the action of the heart to as great a degree as if salt were taken, which also forces the heart to quicker action. The same may be said of liquor. For that reason you will find that one eating meat has his animal nature more quickly aroused, but relapses into degeneration as soon as the last of his energy has been used up. The man who drinks liquor, works vigorously for a time and then has to take another drink or he will not be able to do the work. One who takes no intoxicants, but uses really nourishing foods works slowly, steadily, coolly, accomplishing in the end far more than the one given to stimulants.

Is meat quickly digested? When raw or partly raw, yes. The juices of the meat are taken into the system almost at once. They are not of a building nature, but act *stimulatively* and the poor mind in its ignorance mistakes it for invigorants. The fibre substance remains in the stomach to be digested, but as it furnishes nothing but waste, *having reached its development as a flesh cell in the animal,* it is left there to go through the process of decay instead of fermentation. It accumulates in the system unless the system is strongly enough constituted to carry off the greater part of such dead matter; otherwise disease will grow upon that system. It takes the digestive organs much longer to separate all of the

ingredients of the grains, and thus going through the required processes of fermentation considerably slower, the intelligences of the digestive organs are able to assign each element to its proper place and the blood can store up the finer fluids of a higher order and retain life fluids that will continue the building of cellular tissues and engage in the development of brain capacity. If you eat meat for breakfast and not much of anything else you will get hungry long before lunch time comes. You know that much from experience. No wonder, then, that hardly have you finished one meal before all your thought goes to the meal to come. Just think of it, an intelligent being like man thinking of what he is to eat from breakfast to lunch, from lunch to dinner, and hardly through with dinner giving orders for the next breakfast, unless he goes to some banquet or party where he indulges in another heavy meal. You know, if your lunch is light, consisting mostly of meat, you can hardly await the dinner hour, and you hurry home for fear you might starve on the way. Meat does not feed you. That it keeps your stomach in action is because it tries to rid itself of all dead matter as quickly as possible, and then your stomach becomes empty and as there is nothing in meat to feed you, you are left hungry as before. That is why you think you have to eat and eat, all the time. You eat yourself poor. No wonder you cannot get along with $75. a month, you want a hundred, then $150. and more, and still you are no farther than when you had $75. You are worse off, because you are sick and soon you will be unfit to work, and then you will begin to bewail about the injustice of the distribution of

wealth, the inequality, privileges and who knows what not.

Just hold your breath for a minute and listen: Perhaps today you are getting $3. a day for your work, and what do you have at the end of the year? In many cases, less than at the beginning of the year. When the time comes that your income is to be cut down to $2.50 a day, you howl and threaten to quit your job, but for how long? You can't stand it a week, for starvation is staring you in the face and you have to go back to work and instead of $2.50 you are willing to take the job for $2. a day. What wonder now that with the $2. you get along just as nicely. The time is not far distant that the man earning $2. will have but $1. and then but 50 cents a day, and yet he will live. If you will not study economy and apply it while you may, mother nature, who is merciful and just and wills not that you should perish in the mire, in filth and neglect, must cut you down so that if you will not learn the grand lesson of true economy, you will be forced into it and you know that will hurt you, hurt you awfully to be thus humiliated, to be put into a tight box where you can't help yourself. It looks cruel, indeed it does, but what man soweth, that he must reap. You would not listen to the voice of justice, you would not save yourself while there was time. You were running after the goose with the golden egg that you never can catch because someone else owns it. If you desire to become independent and free, you must know how to protect yourself, for no one else will ever protect you.

The greater part of humanity are vegetarians and possess the healthiest and strongest physical bodies. The strongest man and woman, and those of greatest endurance, are vegetarians, but vegetarianism in this country and many others, for that matter, will prove a failure in the agitation in behalf of its principles as long as they keep forgetting the study of *a varied diet* and to recognize the necessity of the proportions of certain ingredients to be used in quantities equal to the needs of the body. The abstinence from meat alone will not make you free from disease, just as the abstinence from liquor will not prevent you from making a fool of yourself or the abstaining from tea and coffee cure you of sleeplessness and headaches. Even as a vegetarian you may be ill and poorly off, as much as a Christian may have the failing for reaching out for some other man's goods. There is no intention of stealing, simply that weakness of reaching out for them. If we fill ourselves with potatoes and flour gravy, with a piece of white bread and a cup of coffee for a dessert, we will suffer from rheumatism and other similar afflictions, as much as the one filling his stomach with pork and sour dough bread.

We find that the best guide for man as to the ingredients required by the human system is found in *entire wheat*. Every other dish must be governed accordingly. Wheat is the standard of grains and the bread from heaven for man. It is the real manna. Wheat contains nitrogen, phosphates, and carbonaceous ingredients in proper proportions as required for the building of cellular tissues. There are grass and grain and

fruit and vegetables for every animal under the heavens, but what one would thrive upon another would grow lean upon and die. If you put a cow into a pasture and the cow had fed away all the kind of grass that a cow requires, yet would continue in that pasture, it would soon come home hungry, even after a day's pasturage, because the grass yet remaining does not belong to her kind, and you would have to send your horse to that pasture and he would be fed on what the cow had left and would not eat. Each animal knows its kind. Only the human animal, the most intelligent of all, seems to be the most idiotic, will never learn, but continues to tread upon paths that have repeatedly proven a detriment to him. A fox freed after once having been caught in a trap will never go into it again, and the bear always tries the ground before he steps on it with his whole weight. The horse will always cross a bridge not yet known to him with special care, and although you may catch a rat with roasted cheese, if he escapes none of his relations ever get into your trap again. He warns them. We know all these things, and yet we won't learn. If you feed a dog on anything that makes him sick, he won't touch that dish again. If we would but use our common sense and reason how much trouble could be saved us. People talk about the good old times, when there were miracles and wonders. They speak and read about them and wonder why there can be no wonders today. They must be blind, they must be deaf, not to know, not to see the great miracles wrought around them. Although we do not care to talk religion now, even those claiming to believe in nothing, boasting of their materialism,

their free-thinkism, their atheism, will bear us out in our statement, that never in the history of the world have there been more miracles and wonders performed than in this age, and although at times we have to speak quite to the point and brandish the club, we are astonished at the wonders that you are daily demonstrating.

The human being, in spite of all disease, claims to be the healthiest (?) of all the animal kingdom. We say the healthiest. Just fancy a human being eating white bread which is equal to straw, a cup of chicory water called coffee, a measly looking piece of pie and a dish of corn starch pudding for days and yet live! Take the lion who has a pretty good stomach, take him into your dining-room and feed him on all those powder biscuits for breakfast, that half-hour cooked oat-meal mush streaked with bluish stripes, enough to make you see stars and have chills and fever run down your spinal column just to think of it. Then that pie, that bread and tea, cakes, puddings and canned goods! One week will be enough for the poor creature to stretch out its all fours and call out, "Good Lord, deliver me!" While you glory in it and still live. It was promised that we were even to take poison and it would not hurt us. Is it true? Yes. Just think of the poison that is being swallowed by millions every day in the form of medicine and foods, and yet they live. One of our meals would make any animal sick at his stomach for a week. We get out of it with the penalty of a few hours' suffering. If the sages of old and the apostles and the saints had been given what we have to swallow nowadays, we

doubt whether they would have survived. This is a wonderful age and we need not go to dime-museums to witness wonders if we but go out on the street to see God's greatest show on earth, a menagerie that would put Barnum's to shame. We ought to be thankful to be as well as we are. We ought to have been dead long ere this, but nature is constantly evoluting and is making us better, stronger, more powerful, even though we are unconscious of the mysterious operations of nature. Just fancy people running around town without an appendix and live, others without stomachs, yet eat. Of course they have been running about without hearts for some time, although their old ones are still beating, yet at the rate we are going, we shall be running about without a body by and by. This is a sure thing. You ought to take hold of your own hands and clasp them tightly and congratulate yourself that this world, in spite of its peculiar phenomena, is demonstrating the greatest phases in miracles and wonders and that you can testify to the truth that you are one of the many who have taken poisons and yet survived, that although you have been crippled in many ways, spiritually, mentally and physically, you still live and are yet going to see even the Lord in the flesh, going to have the millennium come to your heart, and enjoy the dominion of God. Never mind those afflictions you have heretofore tried to magnify in your fancy. If it was possible for you to live with all your fanciful afflictions so long, you will now live long enough to outgrow them, for salvation has come in the observation of the law, and through obedience the redemption from alllaw, until man can realize that he is law unto himself.

Next to wheat, rye is the most nourishing grain, but because of its deficiency in phosphates it is necessary to make up such a loss with certain vegetables. Next comes barley. It does not contain sufficient starch, but the deficiency can be made up with rice and vegetables. Oats belong to the horses and can be used but sparingly in winter time, and in cold climates. Corn is also a product for animals, although the white southern corn may be used sparingly as the oats. *Wheat* is the principal food, and prepared in various ways will give sufficient variety in dishes served with suitable vegetable and fruit dishes, as in the preparation it oft-times looses a certain part of its ingredients and again in certain seasons it is poorer than at others so that we will always have to make allowances. A person performing hard manual labour can live a day on six ounces of whole wheat, two ounces of oil and eight ounces of fruit; one of sendentary habits on four ounces of wheat, one ounce of oil and ten ounces of fruit. One who performs no manual labour will thrive on two ounces of grain and twelve ounces of fruit, keep a clear mind and be able to do brain work without ever getting fatigued. The main thing is to breathe plentifully, frequently, and have exercise of varied nature. Allowing for extra rations, in round figures, a man, a hard-working man, can live for 365 days, or a whole year, on three bushels of wheat, fifty pounds of oil, and 200 pounds of fruit. Allowing one dollar for a bushel of wheat, one dollar for every ten pounds of oil and one dollar for every fifty pounds of fruit, it would only require twelve dollars a year to pay the whole board bill for 365 days. That would be one dollar a month, or a little

over three cents a day, allowing for extra rations, providing you are obliged to pay the highest retail prices. At the rate of the real cost of the production to manufacture, it would cost but one cent a day to live, and there are days we can live on less than that, and that is the reason and the great secret that we, ourself, can stand the work we are doing. We say we are doing more labour than any other man, far or near, and live on one one-hundredth of what they live on. If all our preachers and teachers would follow the commands of our sages, saviours and masters, if our physicians and scientists, who claim to have the welfare of the people at heart, and the politicians who constantly howl at elections that they want to sacrifice themselves for the good of the people, would believe what they say and would know the truth to go out into the world to instruct and lead without price, *without expectation of a reward*, the millennium could be realized in twenty-four hours and business could go on as it should, without any delay.

My friends, take the warnings from your surroundings as they ring in your ears, not to be frightened by them, but to learn and profit by them, to do better, to change your course and become wise. We are running into destruction at a speed that breaks all records. We know it not, because we are like a man who is bleeding to death while lying in a bath of hot water. From the bursting of a little vein while bathing, although feeling perfectly comfortable, he will grow weaker and weaker and die. He desires not to leave the tub as it is pleasant to lie in this hot water and the blood oozing from him increases

the ecstasy by virtue of rapid circulation. He will be gone out into unconscious regions before he is ever able to realize it, and so with us. We are throwing ourselves into the stream of accumulated bondage of mere superstitions. It is pleasant to lie in the warmth of deception and illusion and pretence, and we feel not that we are constantly giving out our energies, our vitality to heighten this condition of stupor. We know not that we are losing blood. We think we are gaining pleasure. We think it delightful to allow our senses to drift about into ecstatic conditions over the panorama that plays its pantomimic phantasms before our vision, permeated with greed and avarice. The last drop of blood is already oozing out, life is fleeing, and we know no more. Wake up, why will you die before your time! Flee to the mountains of common sense and understanding and save thy soul. It is sad to see suffering when there is salvation, a way out of all danger. The solution of the social problem is not a collective one, but an individual one. Once solved individually, collectivity follows as a consequence. Let us learn to understand that in manifestation there are no two things alike, no two minds alike, no two beings alike, no two thoughts alike. For that reason it must be left to the individual to solve the problem of life. We are but likenesses of the complex whole, and it is not for me to impose upon you and compel you to think as I do. We are one in complexity, one in variety, one in individuality. The understanding and application of the economic question will solve the social problem for all time. As long as nature's abundance will continue to go to waste, it is compelled to produce conditions of suffering. As long as we

are bound to hold to selfishness and greed, so long will its own phantoms chase us and make us flee before them, without knowing where we shall land. If we neglect to study the economy of life, nature will force us into conditions where we are compelled to give it thought. When we are short of money, we love to talk about saving. Oh, how ignorant we are! The marmot gathers in his grain while it is plentiful in the fields. He fills his pits to overflowing so that when the winter season sets in and the farmer has gathered his share into the granary, the marmot rests assured for he is well provided for until another crop. But we never think of saving until poverty, distress and hunger stare us in the face, then we talk economy, political and otherwise. Then we rise and howl like a starving wolf in the snowy regions, where all escape is cut off, and he feels he has to submit to the inevitable and die, die in despair with all his hopes, all his illusion that the breath of his howling will melt the snow.

If you really desire to enjoy life do not eat yourself poor, but learn that it requires but little to satisfy the wants of this body. Instead of throwing away your hard-earned money by the handfuls to crowd your stomachs and only nurse that miserable disease appetite, save it, and then instead of slaving all the year round, in and out, you can take a few months off out of every year, to pay homage to mother nature, to God, and to yourself. You cannot afford it now because you are a slave to one certain disease, one certain function of your body. Instead of being bound down to such slavery you should use your means to learn

of this beautiful world, to take a trip here and there until you have seen what there is in this world; you should see countries and peoples, see their customs, come in closer contact with them and exchange your experiences. You will then learn to love them all and to cherish all things. When we return from our trip we will feel the happier for it. We will feel the vibrations of the harmony of nature and of the new faces seen and new acquaintances made breathe upon us for months to come and with the view before us of making a visit to another country in the near future to gaze at its marvellous grandeur and admire its inhabitants, we will develop courage to work and to save. We will give satisfaction to ourselves and satisfy the employer who is our servant in turn to arrange labour for those who have not the ability to make work, and who has the responsibility to arrange and to risk first, while we simply do our work unconcerned as to his outcome and draw our wages, to which we have a perfect right, for the labourer is worthy of his hire. We will thus draw the ties of friendship closer and closer between all mankind. Railroads won't be able to be built fast enough, labour all around we will see. The idle ones will take our places when we are gone to enjoy ourselves, while we take their places at the time when they take their turn. There will be no necessity to squeeze the nickels to have them turn into dimes. The disease, stinginess, will be a thing of the past, and as we gradually amalgamate into the complex whole, even this country will rise in its grandeur and yet be a light unto all nations, for out of it shall come the saviours of liberty, and provisions will be made for old age, so they no

longer need to run with their scanty dinner buckets to the factory to earn a mite for the mere sustenance of an existence to keep from paying funeral expenses while the younger man or woman is running the streets looking for work in vain because his elder brother, who should have long retired, is keeping him from taking his place. Provisions will be made for all cases and peace will reign among all nations.

Wheat is the staff of life, while fruit and vegetables are excellent eliminators, but not nourishment strictly speaking. Nuts are valuable food for man, excellent muscle builders and used either in their natural state or in the form of oils or combined with grains and fruits, or grains and vegetables, make desirable food and delicious dishes for man. It has been estimated that at the present rate of wages and the implements at hand, the raising of wheat or grain in general costs in labour no more than $3\frac{1}{2}$ cents a bushel. Should the raising of fruit, vegetables and nuts prove a similar mathematical calculation, think how cheaply we could live and yet how much time we could have for beautifying our homes, our cities, our country and the world at large. Wheat soaked for twenty-four hours, or even over night, in cold water and then dipped into boiling water for the length of one minute makes an excellent breakfast food. Cream improves the flavour to some palates, and when boiled for three or more hours over a slow fire and then mashed through a colander and eaten either warm or cold, it will invigorate the whole system and feed the body for a whole day on but a very few spoonfuls. All bread must be toasted in the oven before using, and not over the fire, whether

it be homemade or baker's bread. Whole wheat bread is the most nourishing, but we must not confine ourselves to it exclusively; we may alternate with Graham and rye, occasionally white, to equalize deficiencies of starch. Whole wheat soaked over night and then after being heated with hot water and ground fine is liked by many whose teeth are not in a very good condition, but who love the sweet taste of the juicy whole wheat. Predigested foods would not be bad if they could be procured fresh, but as they sometimes stand in packages for months in some damp corner of a country store, it will be necessary, to avoid all risks and to redeem them to their original quality in part at least, we should retoast them in a slow oven to get the grape sugar and to form the dextrine. Bread must be toasted to kill the germ of fermentation peculiar to the yeast. The first baking develops it and with it the arsenic. If you break open freshly baked bread and breathe the fumes arising from it they will turn your stomach for twenty-four hours. No wonder that after eating fresh biscuits you feel heavy and your head dull. Even after the bread has become stale and the fumes evaporated, the germ of fermentation still adheres, and will sour the bread in a few days. When given to the stomach it will go through the yeast fermentation within a very few minutes by virtue of the moisture and heat of the stomach. Do you wonder then that children gradually develop a taste for liquor and begin to love it and fall a prey to it when out in the world of temptation? It is not born in them. Conditions of improper food have developed it. Mothers must become better cooks, more scientific nurses, greater students of nature than

men even, for upon them rests the responsibility of the whole race. They are the life givers; then let them be the life preservers in truth and lay the foundation for the after-life, when the child will have sufficient knowledge of how to perpetuate that life.

It is not necessary for you to buy coffee when you can make drinks far superior to any drinks known and which are nourishing at the same time. Make your own drink. It will be a pleasure to you to make it yourself and at the same time you get the benefit of exercise. Take a pound of whole barley as you get it from the granary, mix with it six ounces of rye, one ounce of dandelion root and roast it in the oven until brown. Now and then stir it and as you do you get the benefit of stooping down before the oven, or, kneeling down before it, you get your kneeling exercise while you are watching the roasting process. This combination will give you a fine drink. Grind it whenever it is to be used. The aroma alone is enough to partly feed you. If you desire a still stronger drink as to flavour, take, instead of dandelion root, or in addition to it, two ounces of acorns, or, if you like, take two ounces of well roasted corn. It will act upon your kidneys at the same time and be somewhat of a tonic for your stomach. A pound of coffee will in this case cost you about four cents, and the benefit you receive from the exercise and the pleasure in preparing the coffee is not to be overlooked. If you are bound to have predigested foods, so-called, make them yourself. Don't get food containing glucose and other cheap ingredients. They will only sour on your stomach. If you want grain nuts, get whole-wheat-flour bread, some

rye, some white and other bread. Toast lightly, grind it, retoast it a trifle and you will have it. If you want variety, make different combinations. Take barley, whole wheat and some oats, boil them after previously soaking for several hours, until a mass. Cool it and cut it into slices, toasting in a slow oven until dry. Grind it and you will have something you can't buy for money nor for kind words. Make your own dishes, prepare your own foods and you will not take on those many undesirable conditions of poorly-paid, sickly, mud-minded factory hands. Put in your own noble thoughts, your good feelings and you and your family will be the better for it. Make your own nut-butters and nut-preparations, but do not eat too many peanuts as they have qualities of the potato-intelligences which act religiously and rheumatically upon your functions.

Avoid all vegetation which grows under the ground, for only vegetation ripening above the ground and in perfect sunlight, imbued with the beams of celestial vibrations, is food for intelligent beings. As the cattle grazing upon the sunny side of the hills and mountains grow fat, while those grazing upon slopes where vegetation never gets the blessings of the sun's rays, grow poor, so you will grow well, slick and beautiful, being fed upon sun-cooked foods, while if you consume foods produced in darkness you will be kept enchained in the shadows of death. When you eat, do so with thanksgiving in your heart, and your mind set upon the work before you. Don't talk, when you eat, do not talk business. Do one thing at a time.

When you prepare food, pay attention to it

exclusively. Many a time after a meal in a restaurant, although you have eaten but little and with exceeding care, have you noticed that peculiar feeling which has come over you even before you have left the table? You felt like tearing things to pieces. Had you inquired you would have found that the cook was an ugly creature, angry, excitable, mean. That the food passing through his hands had been poisoned by his mentally unbalanced state. You can tell bread made by the hands of a consumptive, you can tell the cakes baked by a rheumatic, and the pies made by vicious characters.

It was customary by the ancients, and even so in the present day, to concentrate upon the food before them, to select a certain elevating aphorism or saying appropriate to the occasion, and to hold it in mind while eating. When several members sat down to the table, each one repeated their sentence and in silence they would partake of their meal. The organs thus intelligently receiving the food would assimilate the same and but very little was required to satisfy their wants. Later on prayers came into use, somewhat similar to those offered today, with the exception that a blessing was never asked upon food not fit for the human stomach. You know from experience that when at a banquet engaged in conversation, you would eat and eat, yet it seemed you would never get enough, and when getting up from the table, although your abdomen would stick out like a bass drum and you feel as heavy as a lead bar, you would be hungry. The food has not been assimilated. It has turned to waste and unless removed quickly will result in disease

and discomfort. Again, on the other hand, having visited a friend of yours, plain in his living, but good hearted, full of harmony and although but a piece of toast and a dish of apple sauce be eaten in perfect tranquillity, it satisfies you and you feel as if you would not get hungry for some time. It makes a great difference in what attitude we partake of our food. You also know that the man with a low forehead, whose thoughts run only on eating and drinking from morning until night, who knows nothing of thought of an elevating nature, will eat enormously. He must eat because his brain is small to vibrate intelligence to his organic system to assign to the substance taken its operations. A man engaged in deep thinking, a man of true intellect, a man whose mind is centred, whose ideas are firm, is satisfied with very little and is not particular about a great spread. The action of thought, through the generation of electric fluids, feeds him. We have too many dishes. Three to four ought to suffice. One certain dish should be made the principal food, the others merely eliminators. When we have fruit with our grains, we ought to avoid extra vegetable dishes, especially if our soup has contained any. Grains, fruits, a few nuts and occasionally a cup of "grain-wisdom" or cocoa will do for a meal. For breakfast we are not to eat anything at all, especially if we are fleshy. If working hard, we should even then avoid eating breakfast, just have a cup of wisdom and wait for lunch instead; but even in this you have to use your judgement until you have conquered. But you are not to eat more than two meals a day. In some countries they eat but once a day, as a rule at four o'clock in the afternoon. Those people are found

to be the healthiest and besides the strongest. You will learn yet how to live on one meal a day, and the cost should never exceed, even if eating two meals, five cents a day.

"Thou Shalt not kill".
And they are the true children of Ah-Brahm who transgress not this divine institution.

With blessings of all good things,

OTOMAN,
Prince of Adusht.

SRI RAMANA

The Sage of Arunagiri

By

AKSHARAJNA

(G. R. Subbaramayya)



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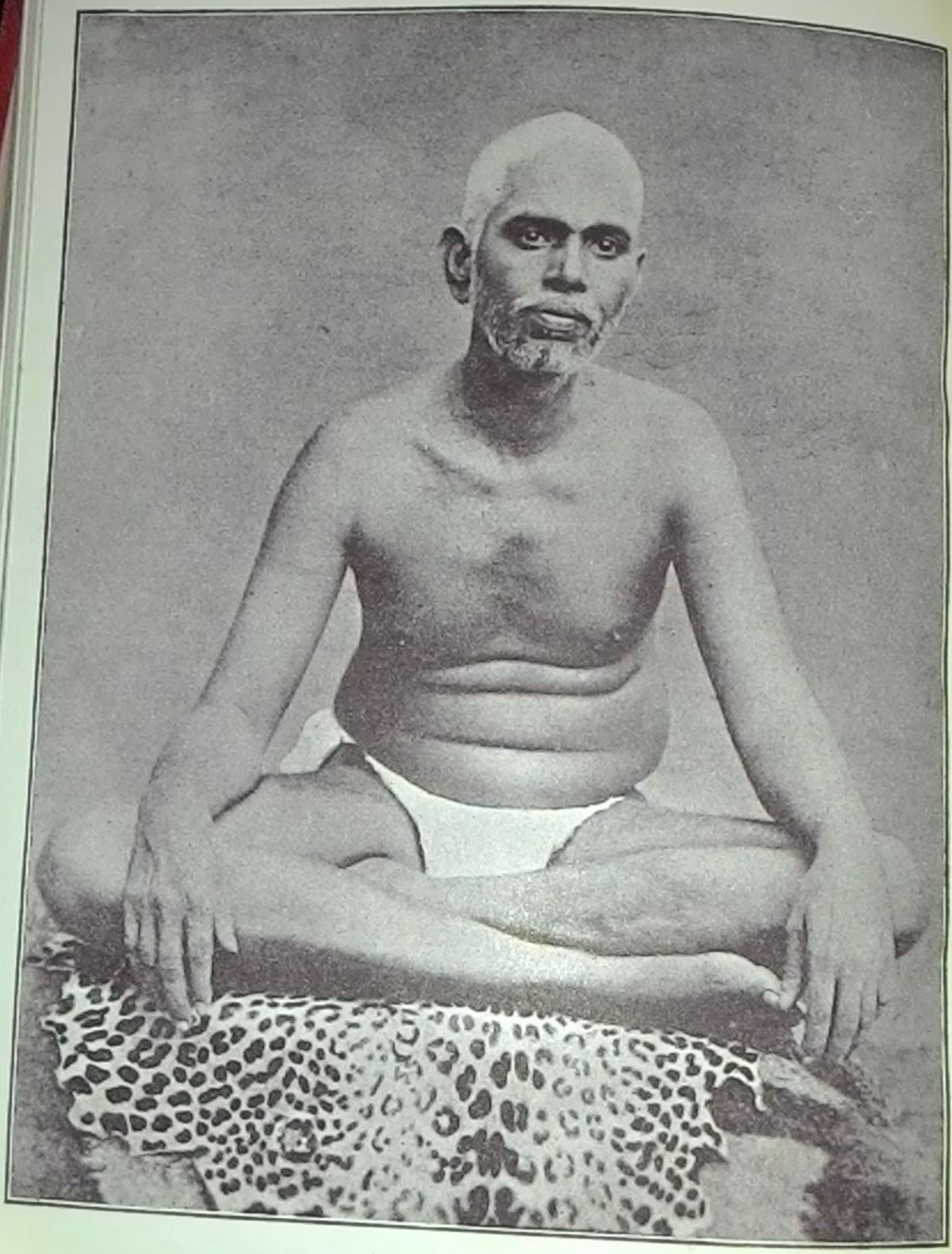
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SRI RAMANA



THE SAGE OF ARUNAGIRI

Om Namo Bhagavate Sri Ramana Murtaye

This Fresh Flower Offering is most respectfully

laid at the Feet of

BHAGAVAN SRI RAMANA MAHARSHI

as a humble token of devotion

by his most ardent disciple

AKSHARAJNA.

(G. R. SUBBARAMAYYA)

Published on the Occasion of the

JAYANTI

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FOREWORD

I deem it a pleasure and a privilege to write a foreword to this brief and bright book about a very great Personage. It is difficult to define Greatness, and it is yet more difficult to comprehend and evaluate supreme greatness in any field. The difficulty is greatest when we have to shed our petty but powerful passion of identity with our body which cuts the joyous infinite into painful finiteness. And yet we must conquer the difficulty, at least in some measure as a matter of intellectual assent, if we wish to comprehend and evaluate the greatest spiritual genius known as BHAGAVAN—*SRI RAMANA MAHARSHI*; I have met the Sage of Tiruvannamalai off and on, and after considerable intervals of time, a fact which I flatter myself, has enabled me to combine the two somewhat inconsistent angles of vision *viz.*, attachment and detachment. I was first puzzled and then fascinated by him, as naturally happens when a person passionately seeking peace comes across one who has passed that probationary stage and has touched the innermost core of peace and found it to be not mere calmness but also radiance and rapture; because those who reach the incandescent centre of things have;

"No shade of doubt,
But utter clearness, and through loss of self
The gain of such large life as matched with ours
Were Sun to spark unshadowable in words,
Themselves but shadows of a shadow-world!"

Sri Ramana Maharshi has had to pay the usual penalties of greatness. He has been pursued by many interpreters and admirers. Many have merely admired him and some have interpreted him, and very very few have understood him. That is inevitable in the case of a great genius of an unusual type, because how many are there or can there be, who feel an imperious inner urge for the realisation of the Infinite while yet a boy. Sri Ramakrishna Paramahamsa had a similar urge. An admirer from the west has given a luminous pen-picture of the Sage as he found him at the first interview : "His body is supernaturally quiet, as steady as a statue. Not once does he catch my gaze, for his eyes contrive to look into remote space, and infinitely remote it seems." The writer then interrogates himself. "Does this man, the Maharshi, emanate the perfume of spiritual peace as the flower emanates fragrance from its petals?" He eventually gets a kinship of mood which enables him to glimpse Maharshi's mood and says, "I have drunk the platonic cup of Lethe, so that yesterday's bitter memories and tomorrow's anxious cares have disappeared completely. I have attained a divine liberty and an almost indescribable felicity, for I understand in the deepest possible way that to know all is not merely to pardon all, but to love all. My heart is remoulded in rapture."

If thus a person who was born in **alien milieu** can enter into a new mood as remote as it is rapturous and as rapturous as it is remote—we can expect Hindu disciples to show a clear and convincing comprehension. And in fact this class of literature has grown to vast proportions. Mr. B. V. Narasimha Swamy has given us an intimate study. The present author who hides himself behind the mysterious and magnificent name *Aksharajna* has entered

very deeply into the spirit of the great Master. He gives to us clear and bright pictures of the robust boyhood of the master. But even in such boyhood the passion of Meditation brought its unusual and rapturous interruptions of the normal life. The boy exercised a strange fascination over all who met him. The casual hearing of the word *ARUNACHALAM* fanned some unknown central heat in him into flame, and he fled from his temporary home to this eternal Home where he lives in the fulness of peace to-day. The author has narrated the story of the great awakening in a gripping way.

Romain Rolland says that in Europe such a child would be placed in a mental hospital. But India—to use the language of the Gita—knows that what is darkness to all beings is radiance to the *Samyami*. The author appropriately refers to the great Brahma Jnanis of old, Suka, Vamadeva and Hastamalaka and adds an extract from Brihat Vasishta describing a Jivanmukta.

The work is thus attractive and illuminating. It brings before my mind's eye very vividly the Maharshi as I saw him a few months ago during the Karthigai Deepam season, sitting on his couch with eyes Visioning the Light of Lights which is inside the inside and yet beyond the beyond, while the surging crowds poured in and bowed and sat in reverential awe, a subtle incense spread all round us, and the full moon shone at its zenith in the azure sky.

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MADRAS,
5th March, 1937.

THE SAGE OF ARUNAGIRI

It is attempted herein to give the reader an account of the leading characteristics and incidents of the life of Bhagavan Sri Ramana Maharshi, who now adorns Tiruvannamalai (Arunagiri or Arunachala in Sanskrit), a small municipality in the present North Arcot District.

In the latter part of the nineteenth century, there lived in the village of Tiruchuzhi (lit: the sacred cypher, representing 'Sabda Brahmam' [1]), about thirty miles south of Madura, a Brahmin couple, Sundaram Aiyar (lit: the Beautiful Sire) and Alagamma (lit: Lady Beautiful) by name. Devoted, pious and loving, the latter had the personality to mould the character of her children. She was a very devout woman, a sort of Hindu St. Elizabeth, fasting, giving alms to the poor and nursing the sick. She was the right hand of her husband. Sundaram Aiyar who was also pious and God-fearing was following the legal profession and was in fairly affluent circumstances, and without entertaining the 'sordid lust of pelf' spent all his ancestral and self-earned income in doing good to humanity.

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1. प्रणवेन जगद्व्याप्तम् । "The whole world is pervaded by Pranàva "—Gnanothama.

" In the beginning there was the word, the word was with God, the word was God.—St. John's Gospel. I. 1.

Charity is ingrained in the members of this family. One of Sundaram Aiyar's grand-uncles donned the *gerrua* (the seamless ochre-coloured robe) and with staff and bowl in hand 'looked upon the world as his oyster.' Sundaram Aiyar's elder brother Venkatesa Aiyar years ago started from the village professing to visit Tirupparamkunrum, and disappeared. It was said later on that he was seen at Chidambaram. He was a sanyasin of the advanced type and a great *bhaktha* who spent his time in incessant prayer. He is stated to have been engaged in removing the weeds and thorns from the grounds of the outer courts of Chidambaram temple to keep them soft for the tread of pilgrims and visitors to the shrine.

The temple of *Bhuminatheswara* at Tiruchuzhi was resorted to by a constant stream of *bhakthas* from far and near at all seasons of the year, and more especially in the month of *Margasirsha*, during the festival of Arudra-darsanam. At 1 A.M., on the Arudra-darsanam day of the year *Pramadi* (corresponding to 30th December 1879), when God Siva stood at the tower entrance, when the star *Punarvasu* was in the ascendant in *Tula Rasi*, Alagamma gave birth to a soul-entrancing boy. The boy was afterwards named Venkataramana and was the second of her three boys—Nagasami being the first and Nagasundaram the last.

Of all those, who by their own efforts and without any usurpation of the rights of others, have raised themselves to the acme of perfection,—the State of Realisation through Renunciation, the Goal of human evolution—

there is no one whose history presents so great a continuity from its commencement as that of Venkataramana, universally known as BHAGAVAN SRI RAMANA MAHARSHI. Ever since his birth he had "latent mental modifications" of Lord Arunachala, sure to become potent at no distant date. Though he did not exactly know who, what and where Arunachala is, his heart panted after Him even "as the hart panteth after waterbrooks." The thought of the Lord was ingrained in him. He lived, moved and had his being in Arunachala. He lisped Arunachala and he became the speaking Embodiment of Lord Arunachala.

From his very birth Venkataramana exerted a fascinating influence upon his parents and others. Fair, charming, and always smiling, he soon became 'the cynosure of neighbouring eyes.' It may well be said that the Wordsworthian saying "Child is father of the man" proved true in his case. For the great ancient evolutionist Patanjali declares[2] that the true secret of evolution is the manifestation of Perfection which is already there in a potential condition in every being, that this Perfection has been barred, and the infinite tide behind is struggling to express itself. These struggles are but the results of our ignorance because we do not know the proper way to unlock the gate that lets in the flood. This infinite tide behind

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2. Yoga Aphorisms. iv. 2 & 3.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ।

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ।

must express itself; it is the cause of all manifestation. Venkataramana grew up into a robust boy and his exquisite grace pleased everybody. He soon became a leader of boys of equal age and sometimes of his seniors too. As he was of a very active temperament, his father thought it unwise to allow him to indulge in his boyish "Quips and Cranks and Wanton Wiles" and sent him to the village school, where he soon became a pet to both the pupils and the teacher. He learnt the three R's at Tiruchuzhi and Dindigul. Later on he reached Madura and joined Scott's Middle School and afterwards the Mission High School. Often on bright moon-lit nights he would scale unseen the walls of the house and, joining a band of youths, go to the river *Vaigai* and play on the sand dunes there till 3 or 4 A.M. Then they would wend their way homeward and silently rest themselves on their beds as if nothing had happened the previous night to check the regular course of human life.

During the holidays he would go with a number of other boys of his age who were strong in limb to a hill close to the town, for recreation purposes, free from the babblings of a busy world. He would jump from rock to rock over deep ravines. He was skilled in boxing, wrestling and other manly sports, which he would practise with his friends. He would teach his playmates how to escape in times of danger and emergency. His feats were so quick and daring that it would appear he cared a fig for life. The whole batch would proceed to the big lake adjoining the hill

but he would invariably go ahead of them to jump in and swim across the waters. When the *Vaigai* was in loud torrents, he would boldly swim across the rapid river amidst whirlpools, when it would appear dangerous even for an expert swimmer to ford it. Many a time and oft he was drawn into the vortices of deep encircling whirlpools, but with an effort he would get free from them and swim to the opposite bank. In sports like these he spent his boyhood and none would have dreamed that, under ordinary circumstances, a lad so full of the volatility of youth, so fond of mirth and youthful jollity, and apparently so little drawn to the higher aspects of life, would shortly become a Mahapurusha[3] shining as a lode-star to many a man seeking freedom from the bondage of the world.[4] He showed no aptitude at all for the acquisition of mere book lore, though he was bright and took high rank in the class. He was not without determination and effort, but he did not care to apply himself to the lessons taught at school. Though he would

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3. The Great Self.

4. The powers that work in him are cosmic and therefore his conduct more often baffles our moral estimate, by its overpoweringness and incalculability. The *Chandogya* gives a description of the complete autonomy of will of the liberated souls. Their will is unfailingly effective not only on the physical but also on the finer planes of existence. Their wills are immediately creative; and in this respect have a supernatural bent in as much as they do not require the intervention of any other thing to give them proper shape and effective expression. Though this autonomy of will is a source of uncommon power, liberated souls do not disturb the cosmic harmony, because the world-harmony reflects the greatest wisdom and the highest power of Iswara.

somehow get through his examinations, his progress was not considered satisfactory, either by his teachers or guardians. Later on he went very often to Sri Minakshisundareswara temple in Madura and would sit in meditation in the dark sequestered spots there. He used to pray incessantly to Sri Sundareswara for His Grace. Often would he stand enraptured before the images of the sixty-three Saivite Devotees (*Nayanars*) and implore them to make him one of themselves. Tears would gush down his cheeks in torrents. There was thus a complete absence of consolation from things worldly and an incessant longing to get Peace and Divine Grace. Such a longing amounted to a seeming madness and he had no other desire but to see God and obtain His Grace; and when the intensity of his longing had reached its zenith, [5] as when later on he presented himself before Lord

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5. "It should not be lost upon one that the transcendence of nature's forces endows one with a mastery over these forces, and in the wise man the super-human forces become active. The greater knowledge gives more facilities. The loss of individuality, the creation of nature, is replaced by awakened self, and the sleeping powers soon begin to stir in the wise. But the ideal of power has never been great in the *Upanishads*, for the wise man is beyond all that can be wrought by engrafting psychic powers. He is always awake in transcendence. The mental being recovers itself from the intoxication of powers. Powers follow when they are least sought, and the wise never fall a prey to them. They become indifferent to forces. The more this ideal is actualised, the more the Adepts become free from psychism good, bad and indifferent. Wisdom is so complete and unique a transcendence that nothing can quite describe it. The psychic powers may move with the relaxation and elasticity of psychic being, but they are of no consequence to the Wisdom of transcendence."

Arunachala at Tiruvannamalai, the threshold was gained. Sri Ramakrishna says "Thou mayest see God if thy love for Him is as strong as the three attachments put together, viz., the attachment of a worldly man to things of the world, the attachment of the mother to her child and the attachment of a chaste and devoted wife to her husband." Venkataramana's mind which had a peculiar aversion to the study of English Grammar, Algebra or Geometry, had of its own accord a fascination for the study of the higher problems of life. He was not for the acquisition of that learning for which parents generally send their boys to school, so that later on they might easily earn their livelihood. Casually he read the *Periapuranam* for which the City of *Minakshisundareswara* afforded him a good environment. A study of such subjects threw him into deep meditation.[6]

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6. "The Oscillation of mental dynamism cannot stop until the forces are completely exhausted and therefore with the visitation from the living soul, the desired consummation, the forsaking of the mental, vital, physical sheaths, does not at once take place. Nor can the vision of truth leave the mental being blank with its native forces moving in it. The *JIVANMUKTA* gets his psychic being finer and finer and therefore his mental dynamism works in a different way from the rest. It is finer and therefore can be wielded in any way for surer and finer activity. But with the finer vitality and mentality, with the quicker and subtle dance of life, with the greater freedom over the flesh, the emancipated souls sometimes become the centres of uncommon power. The wide diffusion of their mental being has the effect of having their subtle forces of nature at their command. The great illumination gives them a transcendence and a psychical being with fine receptivity to catch and command the subtle forces. The *Jivanmukta* therefore transcends the concepts of common adaptation."

But the chief characteristic of the boy was his fascinating influence over everybody he came into contact with. The boys with whom he 'disported on the margent green' though they were in constant dread of him in his waking hours, could not bear the pangs of separation from him even for a minute. Only during his sleeping hours would they dare to handle him roughly with playful vengance. In mischievous fun a boy, in intellectual pursuits a scholar, in his outlook on life a philosopher, was Venkataramana, unique amongst his companions.

This state of affairs did not last long. His wonted restlessness gave place to tranquillity and indifference to matters mundane.[7] When one thinks of the robust schoolboy, Vekataramana, about to enter the realm of spiritual life, one is tempted to recall the advice given by Swami Vivekananda to his Alwar disciples :—"Above all, be strong and manly! Physical weakness is the cause of at least one-third of our miseries. We are intensely selfish. We will be nearer Heaven through foot-ball than through the study of Gita."

It is said 'From sixteen to eighteen is an awkward age'. It is regarded as the age when a boy or a girl rises to man's or woman's stature. All Hindu parents carefully watch their children at this critical period.

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7. "The *JIVANMUKTA* therefore, in the long run becomes anxious to be more completely transcendent not only in wishes, but in adaptation, for the more complete is the vision of transcendence, the greater is the freedom from psychic powers. The silence is the ideal; and in the complete fruition of individual life, the Adept leaves aside the psychical and physical complex and passes into the calm."

It is the period for the 'blossoming' of the *Antah-karana* (internal sense). Nature is yet pliant and soft. Habits have not as yet established their dominion. Whatever direction is then given to one's desires and passions is most likely to continue.

"Youth, therefore is the most appropriate time for one to renounce. It is the fresh and unsmelt flower that is laid at the feet of the Lord."

It was in or about November 1895, that the 'unconscious cerebration' Venkataramana had previously experienced of Lord Arunachala, raised its head. That latent thought acted as a 'spur to prick the sides of his intent'. While going to school, he met an elderly relation of his of Tiruchuzhi on the way. The youth accosted the relative with the usual question "Whence are you coming?" "From Arunachalam" was the laconic reply. But as soon as the word "ARUNACHALAM" fell on his ears, he had a mental vision of a Great Obelisk of Light. His mortal eyes consequently flared with a glow of light, were closed to all external vision and he remained transfixed to the spot. When sometime later, he regained normal consciousness, he exclaimed with evident bewilderment, "What! from Arunachalam! Where is it?" The relative, though surprised, pitied his youthful ignorance and softly replied "Dont you know TIRUVANNAMALAI? That is Arunachalam". The spark that glowed for a time in the youth's breast seemed to be chilled by the reply but his mind remained like the calm that often precedes the storm.

The Great Awakening that converted Venkataramana's listless life into one of lofty realisation and devotion to ideals came about in the middle of 1896. The Great Transformation may be stated substantially in his own words. "It was about six weeks before I left Madura for good that the great changes[8] in my life took place. It was so sudden. One day, I sat up alone on the first floor of my uncle's house. I was in my usual health. But a sudden and unmistakable fear of death seized me. I felt I was going to die and at once set about thinking what I should do. I did not care to consult any one, be he a doctor, elder or friend. I felt I had to solve the problem myself then and there. The shock of the fear of death made me at once introspective or 'introverted'. I said to myself mentally *i.e.*, without uttering the words—"Now death is come, What does it mean? Who is it that is dying? This body dies". I at once dramatised the situation. I extended my limbs and held them rigid as though *rigor-mortis*[9] had set in. I imitated a corpse to lend an air of reality to my further investigation. I held my breath and kept my mouth closed, pressing the lips tightly together so that no sound could escape.

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8. "Emancipation puts us beyond the limitations of life, ethical or spiritual as commonly understood. He that is emancipated is above all the sense of personality or agency. He moves but really moves not. He has the vision of completeness and therein he is fixed. He has no desire, he has no end, either personal or cosmic in the true sense of the word."

9. Death-stiffening.

'Well then' said I to myself 'this body is dead. It will be carried stiff to the crematory and there burnt and reduced to ashes. But with the death of this body am "I" dead? Is the body "I"? This body is silent and inert. But I am still aware of the full force of my personality and even of the sound of "I" within myself, as apart from the body. So "I" am a spirit transcending the body. The material body dies, but the spirit transcending it cannot be touched by death. I am therefore the deathless Spirit'. All this was not a feat of intellectual gymnastics, but came as a flash before me vividly as living TRUTH, something which I perceived immediately without any argument almost. "I" was something very real, the only real thing in that state, and all the conscious activity that was connected with my body was centred on that. The "I" or myself was holding the focus of attention with a powerful fascination. *Fear of Death vanished at once and for ever. The absorption in the Self has continued from that moment right up to now.*"

This is what Patanjali calls *Nirvikalpa* or *Asamprajnata* or *Nirbija Samadhi* to attain which sages spent whole lives or a series of lives, as the Gita[10] says "It is the result of the toil of many lives."[11]

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10. अनेकजन्मसंसिद्धः

11. "A despot is conscious of his powers; a Jivanmukta is not. He is not to be supposed as the product of a long evolution through which he has acquired powers. Powers he does not seek, powers seek him. And, therefore, no virtue can be attributed to him. He has

This *Nirvikapla Samadhi*, this Great Ecstasy, is the absolute transfixing and transformation of human personality into Divinity. It is the falling to pieces of the very foundations of personality, the tremendous bursting of effulgence which annihilates all the darkness due to sense and thought. It is the drowning and dissolution of personality in the Ocean of Pure Being which is the All. Like the awesome silence after a violent tropical storm, like the majestic silence reigning in the glorious solitude of mountain fastnesses, like the great stillness of the sea after the mad breaking of the waves in thundering noise upon the shores, like the silence of the stars, and like unto the peace of all these, is the inexpressible condition of the *Nirvikalpa Samadhi*. The body is lifeless. More so is the mind. It is all stillness. It is all wonderful stillness, that side of Maya. The structure of thought and sense built on this side through the time and effort of innumerable lives, has tumbled to pieces, and is now only a heap of ruins. It is the

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transcended both activism and quietism. He is free from the impelling of life, individual or cosmic. There is therefore a difference between the person moved by a cosmic impelling and a Jivanmukta serving a cosmic end. The former is conscious as an agent and the latter is not. The former is conscious of his responsibility and the latter is not, the former may be attuned with the cosmic life, the latter transcends it. Hence if the latter moves for a cosmic end of humanity, he is not essentially conscious of it. He is conscious of the completeness of the timeless Eternal and therefore, what is limited by time and space has no meaning for him. This detachment, *absolute detachment to both the denials and assertions* of life, is what makes the Jivanmukta different from the spiritual personalities who are only conscious of their ends and their powers.

breaking down of the ridgepole of that tabernacle of thought and form in which the soul has made its abode for unaccountable ages. But on the other side of Maya it is Effulgence, Sublime Effulgence, the Infinite Effulgence of Pure Being. The phenomenon of personality, having become extinct, that which eternally IS alone remains. That is BRAHMAN.

This is the goal—the seeing, the knowing which is vision, the seeing and knowing which are the actual *becoming* and, finally, the actual Being. The youthful Maharshi attained this goal. This state of Superconsciousness is what the Maharshi sought of Lord Arunachala. To feel the Divinity within; to find the whole of nature erased from the tablets of perception; to deny the 'little—I' which created the bondage, to destroy any and every objective characteristic and attitude of individual being, to plunge into the ocean of True, Universal Being beyond thought and to realise it as identical with the self—such was the prayer of the Maharshi to Lord Arunachala.

After this event, often times would young Venkataramana sit alone by himself in a recumbent posture, close his eyes and lose himself in the all-absorbing concentration on himself. He seldom lost an opportunity to shove aside his books, to shirk the petty social duties and to sit up in meditation on the Self. He could experience within himself the truth of Hamilton's famous dictum, 'A learned ignorance is the end of all philosophy and the beginning of religion'. He began to perceive religion as the path to the discovery of the

Real Self in man through the crucifixion of selfishness on selflessness. He was feeling the unsuitability of the Madura home for the task he was intent on. This coupled with the chastisement he received from his brother, uncle and teacher for the neglect of his studies pointed to the coming of the crisis.

The crisis did actually come on Saturday, 29th August 1896, *i.e.*, four years after the demise of his father, when he lived under his paternal uncle's roof at Madura. He had failed to study properly Bain's Higher English Grammar and was given as imposition to copy a lesson thrice. Hardly had he begun to copy it when suddenly his soul revolted against the 'sad mechanic exercise'. The book slipped off his hand and he sat bolt upright for his congenial meditation. His brother, an unconscious agent of Lord Arunachala accidentally came there, and with intent to make him mend his ways said sarcastically "Why should one who behaves thus retain all this ?" The shot went home. "Yes", thought young Venkataramana, "What my brother says is the bare truth. What business have I here any longer ?" Forthwith the innate thought of Arunachala came to the fore and wholly absorbed him. Venkataramana immediately got up from his seat of meditation and told his brother that he had to go to school at noon, to attend a special class on electricity, when the latter asked the former to take five rupees from the box below and pay the latter's college-fees. Here was another instance of help from the Unknown. He went down, and when the meal was served by a cousin-sister of his, he could hardly relish

even a morsel of food; his eyes were red as fire with weeping. He therefore left unfinished his meal, but took five rupees from the box. He hastily turned over the pages of an antiquated atlas that did not disclose the new Villupuram—Tiruvannamalai—Katpadi branch line opened in 1892. He conjectured Tindivanam to be the nearest point to Tiruvannamalai on the Madura Egmore Railway line and surmising that rupees three would suffice to take him to Tindivanam, left the balance of two rupees with a slip of paper in a conspicuous corner in the box. He did not attend the class but went straight on to the railway station, without returning home. His heart 'did not drag at each remove a lengthening chain'. Indeed the chain of bondage was rent asunder. WHAT WAS THEN A SEEMING LOSS[12] TO THE FAMILY WAS AN IMMENSE GAIN TO THE WHOLE WIDE WORLD.

The note on the parting slip of paper runs thus:—

'I have in quest of my Father and in obedience to his commands started from here. This is only embarking on a noble enterprise. Therefore none need grieve over the matter. To trace *this* out, no money need be spent:

Your college-fee has not been paid yet. Rupees two remain here.	Thus ..... (*unsigned*)

12. उत्कर्षति हवै ज्ञानसन्ततिं, समानश्च भवति, नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ *MANDUKYA* "Verily all the members of the family will be Seers and *Jnanis*. There shall be no non-knower of *Brahma*."

The note throws a lucid light on the all-absorbing question of Venkataramana's state of mind when he left Madura for good and on the progress he made in ethical and spiritual fields. A hidden logic directed his distracted course. The Immortal words of Pascal "Thou wouldst not have looked for ME, if thou hadst not found ME" were never so true as for those who, possessed by the hidden God, struggle with Him in order to drag from Him the secret of the mission with which they are charged.

"This was the *Great Departure*. Like a diver he plunged into the Ocean of Cosmic Consciousness and that Ocean covered his track. Among its flotsam and jetsam he seemed nothing more than one nameless youth among a thousand others. But the fires of Genius burned in his eyes."

Then Venkataramana with three rupees in hand, went to the railway station instead of to the school. It was twelve noon when he reached the station. The train which was timed to arrive at Madura at 11-45 A.M. was late that day by over an hour. Here was yet another proof that Providence smiled on the enterprise. He looked up the fare to Tindivanam in the fare-lists suspended near the booking-counter and found it to be two rupees and thirteen annas. He had not the patience to look a few lines lower down and find out that Tiruvannamalai was itself a railway station and that the fare to it was three rupees—which was just the amount he took with him to the station. He purchased a ticket for Tindivanam, tied the

balance of three annas in the hem of his garment, got into a compartment and became wrapped in deep meditation. He had no burden, physical or mental, to be anxious about. He had all the security and happiness which the absence of any sense of possession and the presence of the Lord within can give. He was blind and deaf to what passed around him and did not care for the cheap acquaintance that one can have in a train-journey. In his compartment was an old Moulvi with a grey, flowing beard, who appeared to be discoursing with other passengers on the lives and sayings of many a saint. He saw the Brahmin youth fully absorbed in himself and not participating in the discourse. He broke the ice and asked "Whither are you going, Swami?" "To Tiruvannamalai" was the laconic reply. "I am also going there" said the Moulvi. "What! To Tiruvannamalai?" asked the Swami. "No, to the next station", said the Moulvi. "Which is the next station?" queried the Swami. "Tirukoilur" the Moulvi replied. "What! does the train go to Tiruvannamalai?" asked the innocent Swami a little bewildered. "A strange passenger you are, to be sure" said the Moulvi. "What route should I take?" again queried the Swami. "Via Villupuram" said the Moulvi. The divine personage in the guise of a Moulvi soon vanished from his sight.

The Maharshi, who then came to know the route, sank back into deep meditation which kept off the imperious sensations of hunger and thirst. It was only when the train reached Trichinopoly Junction at eventide that he felt its pinch. He therefore purchased two stone-

pears and tried to eat one of them. Hardly had he swallowed a bit when his hunger was appeased and to his surprise he felt disinclined to eat more. The train reached Villupuram at 3 A. M. the next morning and he alighted there. At dawn, he perambulated the streets of Villupuram, found a mess-house, which he entered and asked the proprietor for food. He was told to wait till noon for his meal. The young Maharshi sat on the pial[13] of the house and was soon absorbed in himself. The hotel-keeper watched with curiosity the Brahmin youth with fair complexion, long, black locks, ruby-set ear-rings, a face beaming with intelligence, with no worldly goods of any sort and sitting at ease, heedless of what was passing outside, wrapt as in *Samadhi*. When after the meal annas two were offered by the lad, the proprietor asked him "How much money have you." "Only two annas and a half" was the reply given. "Keep it yourself" said the proprietor.

The Maharshi started immediately to the railway station and with his available slender resources bought a ticket to Mambalapattu which he reached that evening. He then walked on for about ten miles and reached Araianinallur. Not being accustomed to walk such a long distance, he reached *Athulyanatheswara's*[14] temple at sun-set, jaded and exhausted, and sat in front of the temple. The Temple *archaka* and the cook came there a little later. The doors were opened

13. The verandah before the main entrance.

14. Lit. "The Lord Incomparable."

by a servant. The young saint went in along with others and sat in a corner near the Holy of Holies and was wholly absorbed in *Samadhi*. On the wings of meditation higher and higher he flew; from one sphere into another he sped, reaching *Dharana* he soared into *Dhyana*, whence on still swifter wings of highest thought, he sped into *Samadhi*, where thought itself is dead and all sense of separateness is destroyed and where Man-that-Was becomes God-that-Is. As he sat there, he had the vision of dazzling light emanating from himself and enveloping him. It grew effulgent, and his mind merged in it. What then transpired in his Consciousness is beyond expression. The highest Consciousness had come upon him, quite unawares. He often had it previously, but paid little attention to it. This time however the *Effulgence* came with *Omnipotence*. It stunned the consciousness of personality; and the "I" of him became merged in Divinity. The exalted condition of trans-personality into which he entered was incomprehensible to the mind and inexpressible in words. The spot on which the young saint sat, where he had the vision of *Inner Light* was the very spot on which saint *Tirujnana Sambandar* installed the deity *Arunachaleswara*. This is the way in which all saints and sages have had the shower of *Jnana* of Perennial Bliss known as *Dharmamegha Samadhi*[15]. When the feeling of joy passes

15. Patanjali:—धर्ममेघः समाधिः "Samadhi, (which is) the rain-cloud of (all) Virtues." iv. 29.

away and is lost in a higher equanimity, there occurs the state called *Dharmamegha*, in which the isolation of the soul and its complete distinction from matter are realised and *karma* operates no more. According to Vedanta, it is the state in which ideas flow in the clearest manner. It is called *Dharmamegha* or the cloud of *Dharma*, since it is full of *Dharma* or Truth, and rains blessings on the lower planes, while the man himself is basking in the light of the Eternal Sun of Truth, raised above all reflections and *karmas*. Contemplators call this the highest intellection (*Prasamkhyanam*). The Maharshi saw[16] a Great *Effulgence* and took it to be an objective vision of God, opened his mortal eyes desiring to feast them with it and enjoy the vision to his heart's content, but saw nothing more than a stone-built temple and a stone image within. When he came out of the *Samadhi*, hunger pressed him hard. He was not accustomed to ask anything of anybody. However he asked the cook for a morsel of food who directed him to the *archaka*. A few minutes later, he was asked to go out as the *archaka* wanted to close the doors of the temple.

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16. "It must be remembered that during the early period of human evolution the subjective sensation of Bliss on the wake of Supra-consciousness was frequently objectified, and was considered the *Vision of God*. The feeling of the Bliss was generally expressed in words denoting the pleasures of human love and describing the physical beauty of the object. Although the glimpses of the state of Supra-consciousness were but fitful, the person who experienced them carried with him the memory of a state of Bliss in comparison with which the pleasures of ordinary consciousness pale into insignificance. The experience gave rise to a great hankering for the repetition thereof."

As the *archaka* of Araianinallur temple was also the *archaka* of Tirukoilur temple, a place six furlongs off, he proceeded to the latter place to fulfil his duties there. The absorbed youth accompanied the party. The temple-drummer who had all along been watching the youth said to the *Archaka* "Give him my share of *prasadam*." It was accordingly given. The saint was led to a Sastry's house close by to get some water. When the water was fetched, he was found deeply immersed in *Samadhi*. The state of *Samadhi* was forming itself into a fixed habit, which manifested outwardly sometime later as the power of the conscious mind to plunge into the deepest concentration upon any subject. This, in itself, was vision and luminous realisation. When he regained normal consciousness he found himself at some distance from the place where he originally stood, his food scattered on one side, and a crowd watching him intently. He took the scattered food in hand but could eat only a little. The next morning he went to the house of one Muthukrishna Aiyer, a Brahmin Bhagavathar and asked him for a meal. He was referred to a dame inside. The good lady who rejoiced to see the lad arrive as a guest on the day of *Sri Krishna's nativity* gave him a bounteous rural repast and insisted on his eating it all, despite his satiety. He then went to the Bhagavathar and in order to get the necessary railway fare offered to pledge his ear-rings for rupees four. The Bhagavathar at first hesitated but finally advanced .him the amount required. Then the youth wended his way

to the railway station, purchased a ticket and on the first of September following arrived at Tiruvannamalai.

On the fourth day after he left Madura he alighted at Tiruvannamalai station and beheld from afar his 'promised land' with the stately and majestic towers of the Sri Arunachaleswara Temple. There the Temple stands, a magnificent edifice of oriental design, the centre rising into a tower of splendour with strange, symbolic spires, tapering to the sky. It is grey with age and an ancient dignity surrounds it with an atmosphere akin to a Venerable Presence before which one finds peace. The court-yards surrounding the temple are of enormous proportions. The whole place vibrates with a mystical and spiritual fire.

"He rode sublime
Upon the Seraph Wings of Ecstasy
The Secrets of abyss to spy.
He passed the flaming bounds of place and time
The Living Throne, the Saphire Blaze
Where angels tremble while they gaze
He saw."

With lightness of foot and exhilaration of spirit, with the "rich stream of Ecstasy winding along, deep, majestic, smooth and strong," he proceeded to the great temple. The doors of the three outer enclosures and those of the *Sanctum Sanctorum* were all wide open, though no person could be seen anywhere in the temple, and it seemed as if the Lord was thus preparing to welcome His "*Much Beloved Son*," who marched straight to the innermost Sanctuary, the

Holy of Holies, without any let or hindrance and stood before Lord Arunachala and said

"O Lord, I came here, obedient to Thy call.
Thou canst use me in the way Thou pleasest."

That moment the youth was "Trans-humanised into God," and had reached the Realm of Perennial Bliss, of Life Everlasting and of Glory Never-ending. He felt as one with God. "*Beata Solitude Solality* vanished for ever. He became the *Liberated One.*

In his *Vivekachudamani* (Crest-jewel of Wisdom slokas 56 and 61 Sri Sankaracharya says :—

"Neither by *yoga* nor by *sankhya*, nor by work, nor by learing, but by the Realisation of one's identity with *Brahman* is Liberation possible, and by no other means."

"For one bitten by the serpent of *ajnana* (nescience) the only remedy is the Knowledge of *Brahman*; of what avail are the *Vedas* and Scriptures, *Mantras* and medicines to such a one?"

The loss of the sense of sin is a grand and noble trait in the character of the Great Ones, who witness everything good or bad, sunshine or rain, with the same vision and with an equanimity of temper which is only comparable to the sea, which neither swells because so many rivers flow into it nor dries up because

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17. Blessed Solitude, the only Blessedness.

its vast expanse is exposed to heat of the Sun.

Like a flash is presented to a Jnani's consciousness a clear vision of the meaning and drift in the universe. He does not merely believe but sees and knows that the Cosmos, which to the self-conscious man seems to me made up of dead matter, is verily a Living Presence. He sees that, instead of men being, as it were, patches of life scattered through an infinite sea of inert substance, they are in reality specks of death in an infinite ocean of life. He sees that Life in man is eternal (18), as all Life is eternal, that the *Atman* alone exists and nothing else; and that the one *Atman* is his own Self. The Illumined One learns in a few seconds that which no study ever taught or can teach. (19) Especially does he obtain such a conception of the whole as dwarfs all imagination and speculation inherent to ordinary self-conscious existence and all attempts made to grasp the universe seem petty and ridiculous.

This Truth is expressed in the words of *Mundakopanishad* (20).

"When a man attains Comic Consciousness, all the knots or grasping desires of his heart (all the veils that hide the mystery of the universe from his inward gaze)

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18. Skandopanishad 6. स जीवः केवलः शिवः ।
19. एकं विज्ञानं बहुविज्ञानं भवति ।
20. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्यकर्माणि तस्मिन्दृष्टे परावरे ॥ II. ii. 8.

are rent asunder, all his doubts are cleared, and all his *karmas* come to a dead stop, his vision being rendered keen, he knows in a flash that which no study ever did or could teach him."

After returning from the temple the Maharshi walked to the Aiyankulam (tank) when some one accosted him and asked, "You want your tuft of hair to be removed, eh ?" On replying in the affirmative, he was forthwith taken to a barber and had his head clean shaven. He then removed his sacerdotal thread (*yajnopavita*). This was a sign of his parting with all the vanities of the world, and that he was above the realms of *Bhuh*, *Bhuvah* and *Suvah* and of entering upon a solemn course in which the higher aspects of life would engage his serious attention every moment. He then tore a piece of his cloth and wearing it as a cod-piece (*kaupina*) cast away the rest, along with the balance of three rupees and a half he had with him.[21]

He consequently became not a *Sanyasin*, (for he is indifferent to formal adoption of *Sannyasa*) but an *Avadhuta*. An *Avadhuta* is one who is advanced; enlightened and selfless; one who has attained Self-Realisation, who has reached the highest spiritual plane, who has risen far above all the associations of the world, who has rent asunder the chains of birth and

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21. समलोष्टाश्मकाञ्चनः—who treats mud, stone and gold equally alike. (Bhagavad-gita)

cf. 'Let none admire
That riches grow in Hell, that soil may best
Deserve the precious bane'—Milton, *Paradise Lost* Bk. I. lines 690-2.

death, all the bondages of *karma*, who is face to face with Truth Divine, who is submerged in the Ocean of Bliss Eternal. The word *Avadhuta*[22] is made up of four letters *A*, *va*, *dhu* and *ta*, each of which signifies as follows :—

The letter '*A*' in *Avadhuta* imports *Aksharatwa* i.e., immortality. The letter '*va*' imports *varenyatwa* i.e., the acme of perfection. The letter '*dhu*' imports *dhutasamsara bandhana* i.e., purged of the trammels of *Samsara*. The letter '*ta*' signifies *tatwamasyadi lakshyatwa* i.e., represented by *Tatwamasi* (That thou art) and other *Maha Vakyas*.

It is a mistake to suppose that an *Avadhuta* is one who remains in "Adam's robes before the Fall". Sri Dattatreya clearly says that he puts on rags picked up in the street[23] and uses the same for a cod-piece (*kaupina*).

The Maharshi then dropped into *Maha-mouna* (the Great Silence) wrapt in ecstasy. He remained for sometime in the various dark, sequestered spots in the temple which were infested by vipers, vermin, and several kinds of imps, and then removed himself to caves far and near on the hill-side.

While our natural state is that of externalized consciousness his tends constantly to that of *Samadhi*. His sympathetic nervous system had become so charged

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22. अक्षरत्वाद्वरेण्यत्वाद्धूतसंसारबन्धनात् ।
तत्त्वमस्यादिलक्ष्यत्वादवधूत इतीर्यते ॥

23. रथ्याकर्पटविरचितकन्थः । Avadhuta Gita VII-(1).

with impressions of Super-consciousness that it acted, one might say, even as a separate personality, with instincts of a marvellous order. He remained in *Maha-mouna* for over ten years and has ever remained in the state of Perfection.

Ever since he entered the temple of Arunachala, the ecstasies of Bliss became his one, constant attitude. "In Europe" as Romain Rolland observes "the case would have been fore-doomed, and the child would have been placed in a lunatic asylum (mental hospital) under a daily douche of psycho-therapy. Conscientiously day by day the flame would have been quenched." "The magic lantern would have been no more. The candle is dead. Sometimes the child also dies." In India the land of Sages, it is otherwise; here the Sage is venerated for having realized That for which all else exists.

He was seized with fits of Super-consciousness, sudden collapses and petrifications, and on these occasions his body would stiffen into a statue. Its functions remained in a state of suspension. Such a condition brought physical troubles in its train. He felt that his whole body was on fire. Internally his spirit was like the sun; the flaming Consciousness radiated Light and Heat of equal intensity. His was nothing less than the realisation of the Supreme Lord of the universe as verily the Self.

The Maharshi is no miracle-worker. Miracle-workers are wanderers from the path of Truth. Their minds have become entangled in the meshes of psychic powers, which lie as obstacles on the path of Self-realisation.

They are temptations which seduce the aspirant, but are mere toys and trifles to the Sage. Patanjali[24] strongly deprecates the pursuit of *Siddhis* and warns the seeker not to aspire for them, when he says "These are obstacles to *Samadhi*, but they are powers in the worldly state" and again "The Yogi should not feel allured or flattered by the overtures of celestial beings for fear of evil again". *Siddhis* or powers are a snare to the aspiring soul but to the Illumined One they are harmless play-things. It is said these powers come to him spontaneously, though he does not seek them.

Such are some of the leading characteristics and incidents in the life of Bhagavan Sri Ramana Maharshi who in his teens realised the Truth. His life reveals an extraordinary attainment uniting as in a triple sheaf of corn, a great mind, a strong will and a high character. He scatters "thoughts that breathe and words that burn". His is a pure life, the three essential requisites of which are (1) thought-control, (2) thought-purification and (3) thought-co-ordination. He has gathered three beautiful flowers of the Tree of Knowledge *Compassion*, *Devotion* (or rather *Dedication*) and *Renunciation*. Of these Renunciation may be said to be the means and *Realisation* the end, and the most glorious end too. But really they are essentially inseparable. "The world", says Herbert Spencer, "is not governed by ideas, but by feelings, to which

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24. *Yoga Aphorisms* III. 37 ते समाधावुपसर्गा व्युत्थाने सिद्धयः। and III. 51 स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्।

ideas serve only as guides". In other words, it is not the acquisition of intellectual knowledge that should be the aim but actual realisation in one's life. Sri Sankaracharya quoting *Tejobindupanishad* enjoins renunciation of worldly forms, which is the key-stone for all the lower types of *Sadhanas*. When man, not content with the physical appearance of things, probes deep into its nature, and sees introspectively that he is the Spirit Concretised as his own body, and withdraws from the things of the world as also from his physical activities in order to realise his Self, then begins for him Renunciation and the dawn of Real Knowledge.

The tranquility of the Maharshi's intrepid soul and his heroic humility has taught him to look the most terrible realities in their face with a sweet smile of calmness and self-composure. His passion for the 'Divine Gulf' was satisfied, wherein the individual self renounces itself and is entirely absorbed without any thought of return. He professes the faith that has proved true in the experience of many an aspirant that has sought his Presence—that the Spirit can help others without the aid of the body[25] and that the most intense action is that of the most intense concentration.

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25. The following conversation between F.H. Humphreys (formerly a Probationary Asst. Superintendent of Police, Vellore) and the Maharshi explains the sage's point of view.

Humphreys :—Master ! Can I help the World ?

Maharshi :—Help yourself and you will help the world.

H. I wish to help the world. Will I not be helpful ?

M. Yes ! Helping yourself, you help the world. You are in the world. You are the world. You are not different from the world. Nor is the world different from you.

The Maharshi's life briefly told is like the life of one who after great struggles in previous births attains Liberation or Cosmic Consciousness and remains in the world after that as a beacon-light to show the path of Liberation to all others and to uplift them to the attainment of this Super-consciousness. Universal Selfhood is what he has realised and he teaches oneness with everybody with everything, the oneness with the Infinite that is the All. He declares the Inherent Divinity of man, that everything in life is a manifestation of the Divine and that Self-realisation is the one supreme Goal. The *Upanishads* are his scriptures and the *Advaita Vedanta* is his message. While the attainment of *Brahman* is the goal, introspective enquiry is the means. The quintessence of his teachings is contained in the brochure entitled "*Who Am I?*" This is also the core of the whole of *Advaita* philosophy and religion. The Socratic teaching "Man, know Thyself" is but another expression of this *Advaita* teaching. When the Editor of "*The Brahmacharya*" called it "*Ramana*

H. (After a pause) Master,! Can I perform miracles, as Sri Krishna or Jesus did?

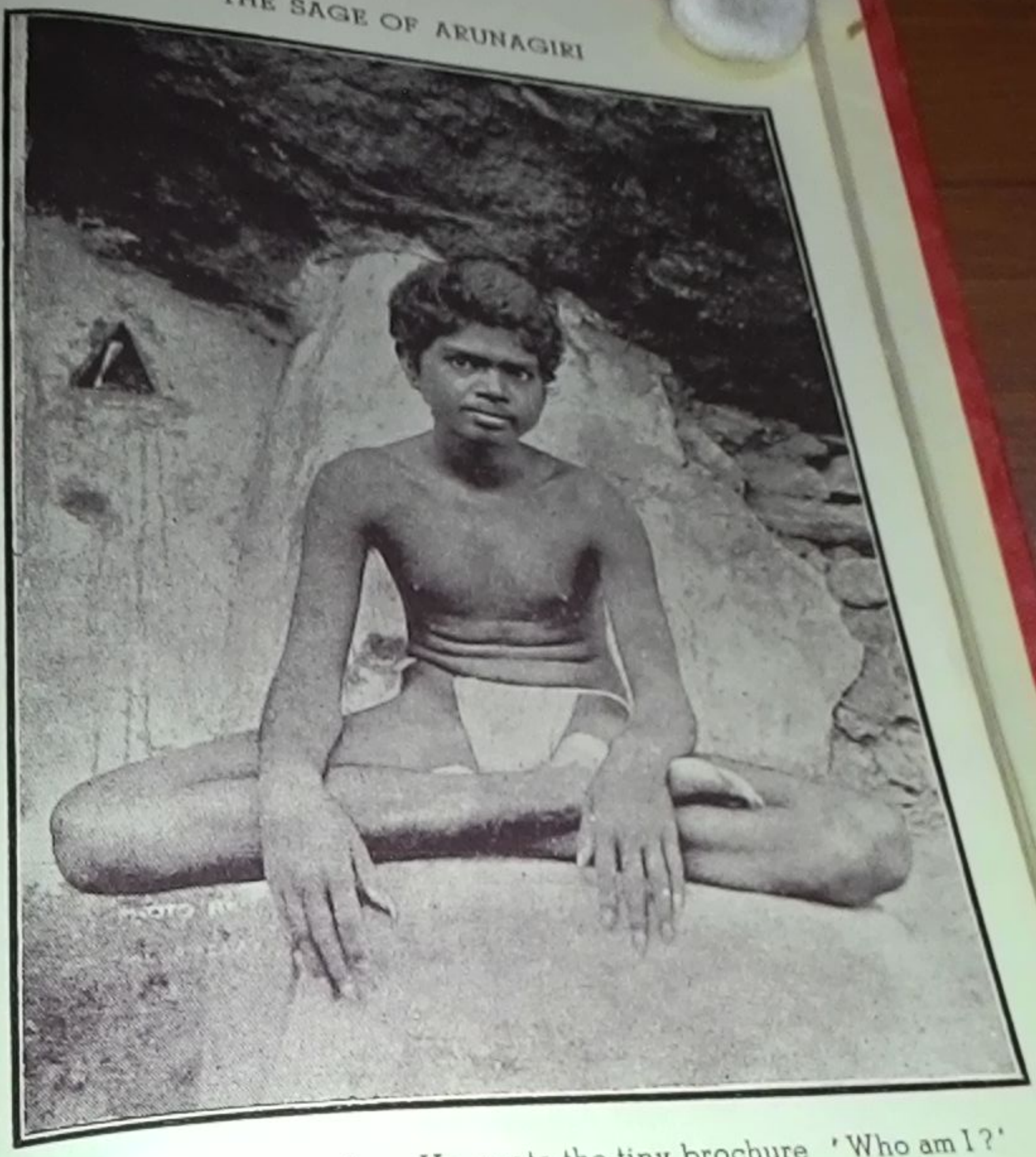
M. Was each of them at the time he acted, feeling that it was he that was acting, and that he was doing something inconsistent with the laws of nature?

H. (After a pause) No, Master.

The Master noticing his bent of mind and fearing he may yield to the meritrious charms of Thaumaturgy (*Siddhi*) showed him that the chief thing was to push on in one's efforts to reach the Highest, the Self, through absolute self-surrender (*prapatti*) in the spirit which cries out,

Our wills are ours, we know not how
Our wills are ours, to make them thine.

THE SAGE OF ARUNAGIRI



At the age of 21 when He wrote the tiny brochure 'Who am I?'

Vidya ", it ought not to be understood that Sri Bhagavan introduced an innovation in the *Advaitic* realm of thought but that he has only codified, as it were, and simplified the sublime and subtle teachings of *Advaita* philosophy and religion as expounded in the *Kathopanishad* and *Vivekachudamani* and has translated and conveyed to us and to posterity the highest scientific language of *Advaita* into colloquial nursery dialect comprehensible to tyros.

" It seems to one," says a Western admirer " that one must accept the fact that a Sage like the Maharshi comes to reveal something to us, not to argue anything with us. At any rate his teachings make a strong appeal to me ; for his personal attitude and practical method, when understood, are quite scientific in their way. He brings in no supernatural power and demands no blind religious faith. The sublime spirituality of the Maharshi's atmosphere and the rational self-questioning of his philosophy find but a faint echo in yonder temple. Even the word " God " is rarely on his lips. He avoids the dark and the debatable waters of wizardry, in which so many promising voyages have ended in shipwreck. He simply puts forward a way of self-analysis, which can be practised irrespective of any ancient or modern theories and beliefs which one may hold, a way that will finally lead man to true self-understanding.

" He is at once a man of the head and the heart. His genius rises to the sublimest heights of inspiration and he can reach Truth by sheer force and flight of analysis and synthesis, as also the virtues of love

devotion, kindness, gentility, sympathy and the like qualities of the heart which are developed in him in an abundant measure. The result is that his feelings make him one in spirit with the poorest of the poor and his intellect makes him think of the way to redress their drawbacks. The natural dryness which is the general accompaniment of a mighty intellect is cured in him by a warm heart, and naturally therefore the religion of the Maharshi is, to use the expressive words of Macaulay, 'reason fused and made red-hot with passion'. It is a harmonious combination of the head and the heart".

He is verily a spiritual power of the first magnitude. He is the Man of Realisation. He is the living Illustration of the Truth declared in the Gita that when a man has reached the highest state, the God-state, all his *Karma* ends in Knowledge. Here is One, before our very eyes, who literally breathes Divinity. Looking at his face, and into his eyes we can read worlds of Reality therein. He is himself the Book of Reality.

He is an avalanche of spiritual force. We can see the name of God spelled into the personality of Maharshi with the everlasting letters of actual Realisation. Here is the speaking embodiment of Lord Arunachala. Here is the Presence of Divine Life in the living realisation of the Maharshi himself. With him is the simplicity of the saintly atmosphere, all around and about him. The Personality of the Maharshi and the Heart of things are convertible terms. He is the embodiment, the incarnation of human striving and human realisation concerning Divine nature. He is

a God-man and therefore the Man-God. He is the Seer who speaks with the Object of all-seeing, and who enters into the infinite contents of that Object, aye, who literally becomes the Subject of that Object when his *Samadhi* Consciousness rises to its highest level. He is the veritable "Banyan Tree" under whose spreading branches the weary and heavy-laden in Soul find rest and perfect peace. He is the fountain from which many a soul has drunk deep the waters of life.

He is the modern prototype of Suka[26] Vamadeva[27] and Hastamalaka.[28] For an insight into the lives of these saints, as far as they are available, the reader is referred to the appendices.

All the four sages above referred to, Suka, Vamadeva, Hastamalaka and Sri Ramana Maharshi were able to control the mind and completely destroy its vagaries. With their 'introverted concentration,' they were able to enjoy the Atmic Bliss. This is what the *Kathopanishad* says,[29] "Whoever realises *Paramatma* in the mind this wise becomes free from the agonies of Death." Death means the flight of the *Pranas* from the body. From Realised Souls there is no such flight of the *Pranas* as is evidenced by the *Brihadaranyaka* text.[30] 'The *Pranas* of the *Brahmavetta* (the Realised One) do not fly away. They merge in him only.'

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26. From *Yoga Vasishta* and *Mahopanishad*. See App. I.
27. From Sankarananda's *Atmapurana*. See also *Brih. Up* 1.4.10 & Sureswaracharya's *Vartika* thereon and also *Aitareyopanishad*. See App. II.
28. From *Sankara Vijaya* of Anandagiri. See App. III.
29. दृश्यते त्वग्र्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥
30. न तस्य प्राणा उत्क्रामन्ति । & अत्रैव समवलीयन्ते ।

From these four typical lives it will be seen that they took the present birth only to enjoy the bliss of Self-realisation and not that they began the work in this life alone. Whatever activity they may undertake, they do so not for themselves, but for the good of the world. By their mere presence they deluge the earth with the pure, perennial waters of spiritual Truth.

Greater things are done by Silence than by tall talk. The Maharshi, who blesses one and all who seek his Presence, purges them of their sins. As fish tortoise, and birds protect their young ones by mere sight, thought and touch respectively, so the Maharshi blesses the 'mild' disciples by sight, the middling by thought, and the advanced by touch.

The Maharshi's life is but one more instance of that Indian ideal of teaching through life and not through words, and of the ideal that Truth bears fruit in the life of him alone who is ready to receive. Sages like the Maharshi are entirely averse to preaching from the pulpit, for they know that it is internal discipline alone that leads to Truth, and not words. Religion for them is no motive to social conduct, but an intense search within for the Realisation of Truth in this life.

The Maharshi is always in *Sahaja Samadhi*, in the uninterrupted state of Realisation and as such is able to attend to multifarious work without feeling disturbed or distracted in any manner whatsoever. It is impossible to gauge the depth of his mind or describe its state in so many words. He is a Master from whose stores it is more important to draw what one can for

inspiration and without loss of time than to examine the depth and range of his mind. He has the rare gift of gauging in a moment the mental reach of the most self-confident visitor, the power to raise him to the plane suitable to him and the benevolence to give him the benefit of his guidance and inspiration. The Maharshi seems to give something of himself while speaking from his Super-experience. The most abstruse points of *Advaita* are retrieved from the domain of barren speculation by a vital something which seems to emanate from his person. His teachings are as instructive and inspiring as they are dynamic and constructive.

To give form and content to the abstract notions of the Truth to which he has given the clearest expression, and to present that Truth in a manner that it comes within the reach of the most ordinary intellect is the mission of Maharshi. To the erudite scholar of a university or to the man in the street he expounds it with equal felicity; for the store-house of his knowledge is his own Experience. And above all his spiritual Presence radiates ineffable peace and happiness towards one and all around him, nay even to those far far away, if once they have heard of him, the Sage of Arunagiri!*

If *really* you want to see God in flesh and blood, go to Bhagavan Sri Ramana Maharshi, have his Darshan and be blessed.

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* I cannot do better than to supplement this small sketch with the concise and scholarly exposition of the supreme, spiritual significance of the Maharshi's Presence, of his life and teachings, from the pen of a Prince of the Cochin State, Rama Varma Appan Thampuran.

SRI RAMANA MAHARSHI

BY

RAMA VARMA APPAN THAMPURAN

There is no limit to the surging rise or to the subsiding tranquillity of the mind. Nor is there any limit to its powers to chastise or control and to confer a blessing. It is indeed the cause of both happiness and misery, of enjoyment and of Liberation. If we can only understand the original and changing states of the mind, we shall be able to know the real nature of the illusory dream of what is called the waking state which deludes us. If it is recognized that samsara is nothing but the work of the mind, then the mystery of the cycle of births and deaths of the soul will be revealed.

"मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।"

"Mind alone is the (root-) cause of man's bondage and Liberation."

"या निशा सर्वभूतानां तस्यां जागर्ति संयमी" [भ. गी.]

"He who has subdued his mind is awake in that which is night to all beings."

It is this essential nature of the mind that has been conclusively established by hundreds of such authoritative texts the truth whereof can be grapsed only by experience.

There is no one who does not desire to eradicate misery and attain happiness, nor is there any who does not strive to this end. Nor are the metaphysicians, who investigate into the active and passive states of the

mind, so scarce. But they are rare indeed, who know that the search for the Truth about the mind has to be made within oneself and not in others, and that happiness and misery are of one's own making. Few are those who enquire after the truth about the Self;-fewer still are the Self-realised.

"यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः" [भ. गी.]

"Hardly one among the *siddhas* who strive, ever understands me aright."

Thus said Lord Krishna; it cannot be otherwise. The path to Self-realisation is not easily accessible, and it is extremely difficult to tread. And except that path there is no other access to the Mansion of Eternal Bliss. Mind-control is the indispensable discipline for those who seek to obtain the knowledge of the Self. It is for this reason that *yama* is reckoned as the first step in the eightfold *yoga*. Without attaining perfection in *yoga*, thaumaturgic powers cannot be achieved. It is quite possible that even the *siddhas*, who had achieved such powers, might not have realized the Truth. So then, whom would it not benefit to laud the Saint who has realised It?

Such Self-realisation dawned all at once for the Maharshi. The Light of the Self shone forth suddenly like the flash of lightning. When it was time for *karma* to fulfil itself, the meritorious past made the ripe fruit of enquiry into the Truth,—which was latent in him as *vasana* (latency)—easily fit for enjoyment. The casual hearing of the holy Name of Sri Arunachaleswara and the subsequent conscious experience of the

state of death were merely the immediate and efficient cause—purely incidental—a slender contrivance to release the Flood of Inner Light. It was the flow of Pure Consciousness of the Self into the *jiva-nadi* (life-duct) ensheathed in the inert physical body, like the transmission of the subtle current from the wire into the filament in the electric bulb ; it was the separation of the embodied One from the body.

For him there was no need of any disciplines, nor had he the pain and anguish of the journey to reach the axle-centre (of pure Being) from the rim of the wheel of birth and death. The Supreme Lord of the Universe lifted him up with His sacred hand and established him at the very Centre and Source of *Sat-Chit-Ananda*. Then, as he opened his eyes, the world was seen resplendent with Light. 'Life in solitude, non-attachment to society, abidance in the Self, direct perception of the Truth' and such other signs of Enlightenment became handmaids to the pure Soul who in a trice attained eternal Liberation.

Though the seed of the meritorious past sprouted in the place of his birth, it grew and bore fruit at the sacred place of Arunachala. What more disciplines are needed than the presence of a perfect seed, the sacred soil of Arunachala, the showering nectar of the Lord's Grace and the sustaining power of austerity to make the Imperishable Tree of Spirit firm-rooted and to enrich it with an abundance of divine fruits ? Let the tempest rage, the ocean rise up, or the earth quake, the Tree of Knowledge rooted on the summit of Sri

Arunachala stands immutable. Many pilgrims on life's journey repose in Its shade, and countless devotees like birds pour forth their songs from Its branches. This is indeed the Kingdom of Bliss or *Vaikuntha*.

The aim is one, but many are the angles of vision; the goal is one, but many are the steps leading thereto. The eyes that may mark the aim have no sight, and the ways are dark: the paths trodden by great men are not easily known, and they are diverse. It is arduous and difficult to regulate one's life (conscientiously) after examining and finding out what is happiness and what is misery, what is *dharma* (duty) and what is *adharma* (dereliction of duty), what is *karma* (work) and what is *akarma* (not-work). It is next to impossible for ordinary men to proceed one step without getting entangled in the meshes of illusion. The physical body is heir to disease; fickle is the mind, and narrow the intellect.

"यत्तदग्रे विषमिव परिणामेऽमृतोपमम्" [भ. गीता]

"That which in the beginning seems like poison, is in the end like nectar," is not said in vain. No need to wonder that the One Real is seen as many and in diverse ways. It is understood by those who have experienced this felicity (of a life of ease) and that agony (of a life of discipline.) It is known only to those who have the experience. In this respect the life of the Maharshi is unique. Lord Arunachala blessed the meritorious Soul with His glance so full of Mercy, lifted him up into His holy hand, and made him share half His seat in the Kingdom of Heaven.

Only then did Maharshi open his eyes towards the light (outside.) He had only to look below with commiseration, had never to look above and toil.

It is for this reason, perhaps, we find that Maharshi's teachings for the most part vindicate the Fruit of Knowledge rather than the paths thereto, giving pre-eminence to the end rather than to the means. It is also doubtful if he considers the eight-fold *yoga* to be a temporal discipline pertaining merely to the attainment of thaumaturgic powers. Surely, he regards it as a spiritual method intended for the realisation of the Supreme State. This is indeed the highest end and aim of *yoga*. Otherwise it would not be the path of quietude and emancipation but one of activity and attachment. Desire and dispassion are indeed poles apart, and how can Liberation come from bondage? They are fit to receive his instruction who, with faith and devotion, earnestly seek Truth and ardently aspire for Liberation. Save through one's own experience, Self-knowledge is not to be achieved and realized,—never through scholarship. That the expositions of the subtle Truth by the Masters who have realized the Self are clearer and more easily grasped than the dialectics of scholars, is due to the fact that the former is the Radiance of Pure Consciousness caught on a crystal-clear mind and the latter is but a dance of ignorance (*avidya*) aided by intellectual brilliance. In the case of Maharshi, on attaining perfect Self-realisation and the loss of the ego, scholarship evolved spontaneously as a component part of Wisdom. Can there be anything undisclosed, any

hidden principle to those who, on the dawn of Knowledge, see the entire universe as clearly as a crystal held in the palm and discern the One in many and many in the One? For those who see at a glance the entire essence of everything, can there be paucity of illustrations that appeal direct to the heart? What are scholars and poets before the Self-Realised One and the seraphic poet?

The sorrows of the distressed who surrender themselves to him, the doubts of the earnest seekers, the disbelief of the sceptics who come to test him, and even the pride of the high and mighty verily perish in the mere Presence of Maharshi. His sacred abode confers Peace and even induces that spiritual trance which yields the Bliss of Self-realisation.

चित्रं वटतरोर्मूले वृद्धाश्शिष्या गुरुर्युवा।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः॥

"Behold, the marvel at the foot of the Banyan tree: Aged are the disciples, and young the Guru! The Guru's exposition is SILENCE, but the disciples are freed from all doubts!"

That Divine Power of Dakshinamurty, the Embodiment of Knowledge, working through the inner being of Maharshi is within the ken and experience of such insignificant devotees as myself. Who, then, would not long to taste the nectar of the story of such a Hallowed One?

निवृत्ततर्षैरुपगीयमानात् भवौषधाच्छ्रोत्रमनोभिरामात्।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विनाऽपशुघ्नात्॥
[भागवतम्]

" Who but the cruel-hearted would desist from singing the praise of Hallowed Souls, which is chanted by people past desire, which is the remedy for the 'disease of birth' and which is pleasing to the ear and the mind alike."

The praise of Maharshi like that of Yogeswara Sri Krishna is relishable and beneficial alike to the sensuous, who are sunk in the whirlpool of egoistic attachment, who wallow in the ditch of blind infatuation, and to those who seek Liberation and to the Liberated. It is indeed our good fortune to live in the life-time of such a distinguished great Sage and to reside in the same country. Blessed are the devotees who spend their time in his Presence.

If in this consecrated offering made for self-purification by the humblest of his devotees, should there be defects of form or want of taste,

हरिरिति तण्डुलराशौ, किञ्चिल्लिखितुमविवेकबालानाम् ।
कृतसर्वानपराधान्, कारुण्येन क्षमस्व जगदीश ॥

O Supreme Lord of the Universe !
Bear with the errors of Thy children,
Who cannot even scrawl the letters of Thy name, Hari,
On the customary layers of rice.

The Life of Maharshi, who has attained Liberation, is not the biography of an individual but the Radiance of the Universal Self, not the expression of body's acts but the Manifestation of the Spirit within.

[Translated from "Prabuddha Bharatam"]

APPENDIX I

Suka

Though young, Suka was replete with *Jnana* which puts an end to the series of seven rebirths. He enquired into the origin of things. In doing so he was seized with doubts as to the correctness of his convictions and his mental equilibrium was disturbed. But with a non-fluctuating mind, freed from the thraldom of sensual objects, he approached his father Vyasa, residing on the Mount of Mahameru and asked him for a solution of the following questions :—

" Whence is this *maya* that generates pain, sorrow and misery ? How does it perish ? Who is its originator ? What part of it, if any, endures ?

After Vyasa had given suitable replies to Suka's questions, the latter, having been aware of them previously, simply said that the former's explanation had not dispelled his doubts. Finding himself unable to satisfy Suka, Vyasa asked him to apply to King Janaka for the solution of his doubts. Suka did accordingly. Though apprised of the arrival of Suka, the king did not go forward to meet the former as the latter wanted to test the mental equipoise of the new-comer. Yet Suka was not in the least perturbed and he waited at the gate for seven days. Then he was conducted into the harem and was sumptuously fed and treated with flowers, sandal etc. by handsome ladies. Finding Suka not yielding to the weakness of the flesh and to the peculiar temptations of puberty or to the insult offered,

and observing the inner exultation of the Muni's heart, the King saluted and eulogised him and addressed him thus:—"O *Brahmarshi*, who has attained the highest fruit having given up all worldly concern, kindly tell me your errand". Whereupon Suka questioned him thus:—"How did *maya* arise? How does it grow? and how is it destroyed? Please, O *Guru* explain them truly".

At these words of Suka, Janaka explained in the same manner as did Vyasa, whereupon Suka said "Thus had I known previously, and thou givest me the same explanation as my father did. The significance of the holy texts given out in the sacred books point but to the Non-dual One. If *maya*, which originates as differentiated out of the one *Atma* in the nature of breath vibrations, is again merged into it, there seems to be not even an iota of benefit derivable from this perishable *maya*. O, *Guru*, who is able to remove the delusion off the minds of men, please throw light upon the nature of this real, incomparable *Atman*".

The King replied "Though thou hast known everything definitely, still thou hast asked me despite thy father's words. The state given out (by us) is the real one". *Atma* alone is, and it prevades the all-full *Chidakasa* everywhere. Naught else is but that. *Jnana* is bound by its own *sankalpa*. When liberated from that *sankalpa* there is freedom from bondage. As thou hast now clearly cognised that *Atma-jnana*, thou hast abandoned all longing for enjoyment and for

things visibles. Thou hast through thy all-full mind and without pain, attained all that could be attained viz., *Brahman* Itself. Thou hast commingled with the Secondless Principle which is above the reach of all vision. Thou hast become a *Jivanmukta* (Liberated Soul). But there is one thing which thou hast to do, viz., the giving up of the delusion of *maya* which has arisen in thy mind (the giving up of which will entirely free thee and not bar thy further progress). When Janaka thus initiated Suka into the Atmic Mysteries[1] the stainless rishi attained quiescence in his *Atma* or higher Self, being freed from the pangs of birth and the agonies of death, then all the enquiring spirit, perplexities of mind and doubts vanished throug (direct) Self-cognition. Thus did Suka attain quiescence of mind free from the delusion of *maya*.[2]

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1. This is the subject of initiation by a *Guru*. Hence it is we find no words can describe the origin of *maya*. As Suka was a fit disciple, he was made to have an *Aparoksha-jnana* or direct perception of the Truth by Janaka.

2. Below is given another account of Suka's life.

[Suka, the typical Paramahamsa, refused to be born for fifteen years, because he knew that his birth would mean his mother's death. Then his father appealed to Uma, the Divine Mother. She was perpetually tearing down the veil of *maya* before the hidden saint, and Vyasa pleaded that She should cease doing this or his son would never come to birth. Uma consented, for one moment only, and that moment the child was born. He came forth a young man sixteen years of age, unclothed, and went straight forward, knowing neither his father nor his mother, straight on, followed by Vyasa. Then coming round a mountain-pass his body melted away because it was not different from the universe; and his father followed him and crying "Oh, my son! Oh my son!" but was answered only by the echo, "OM! OM! OM!" among the rocks. Then Suka resumed his body and

came to his father to get knowledge from him. But Vyasa found that he had none to offer him and sent him to Janaka, king of Mithila, the father of Sita, that perchance he might have some to give. Three days he sat outside the royal gates, unheeded, without a change of expression or of look. The fourth day he was admitted to the king's presence with eclat. Still there was no change.

"Then as a test, the powerful sage, who was the king's Prime Minister, transformed himself into a beautiful woman, so beautiful that every one present had to turn away from the sight of her, and none dared speak. But Suka went up to her and drew her to sit beside him on his mat, and talked to her of God.

Then the Minister turned to Janaka saying "Know, Oh King! If you seek the greatest man on the earth, this is he!"

* * * * * * *

There is little more told of the life of Suka. He is the ideal Paramahamsa. To him alone amongst men was it given to drink a handful of waters of that one Undivided Ocean of *Sat-Chit-Ananda*—Existence, Knowledge and Bliss Absolute! Most saints die, having heard only the thunder of Its waves upon the shore. A few gain the vision and still fewer have a taste of it. But Śuka drank of the Sea of Bliss].

APPENDIX II

Vamadeva

In his previous birth Vamadeva did not realise the Self though Sanaka and other Maharshis taught him *Brahmavidya*, owing to the preponderance of *Prarabdha* and *Dehatmabuddhi* (the identification of the body with the *Atman*.) He therefore again entered the seed of his father and subsequently the womb of his mother and remained there for nine months, as the result of his previous *samskaras*. It is said that the embryo in the ninth month in its mother's womb has knowledge of its previous births; and therefore by such knowledge every embryo always thinks of its previous birth. Vamadeva realised the Self, while yet in the womb in the ninth month of his mother's pregnancy.[1]

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1. *Garbhopanishad* days:—" Then (*viz.*, in the ninth month) this (the body) made up of five elements and able to sense, odour, taste etc., through the *Tejas* (spiritual fire) etc., which is also made up of the five elements; this cognises the indestructible *Omkara* through its deep wisdom and contemplation. It cognises as the one letter (OM). In the ninth month the child is full of all attributes. It then remembers its previous births, finds out what has been done and what was not done and discriminates between actions, right and wrong. Then it thinks thus "I have not attained the Dharma of *Nivritti* nor have I acquired the means of *Yoga* and *Jnana*. Alas! I am sunk in the ocean of sorrow and find no remedy. Fie on *ajnana*! Fie on *ajnana*! Fie on the fetters of *samsara*! I shall attain wisdom from a *Guru*. If I get myself freed from the womb, I shall practise *Sankhya Yoga*, the bestower of emancipation. Then shall I seek refuge in Maheswara.....

(Read also *Bhagavata*, Canto III.)

The obstacles which stood in the way of his Self realisation in the last birth were all gone and the initiation which he previously had from Sanaka and other Maharshis revived in his memory. He therefore had Self-realisation while in the womb. He rallied round him all his co-mates, with whom he made enquiries about Atma and developed dispassion[2] *(vairagya) in his previous birth, and addressed them thus :—"I was in your midst in my former birth but as I identified the body with the Atma I had only dual knowledge. In the womb itself I now realised the Self by the intiation I had from Sanaka and others. I do not, therefore, now see anything different from my Self. I now see everything as Atma! I pervade all the eight corners of the earth. I pervade the Akasa. At the beginning of creation, I was Swayambhuva Manu, the Sun-God, Indra and other Devatas pervaded by Sakti. These have no Sakti apart from me. The four kinds of living objects—Andaja, Svedaja, Udbhija and Jarayuja are not different from me. Everything else is of my form. From Hiranyagarbha to protoplasm, all Jivas, virtuous or vicious, are of my form. No object remains different from me.....[Sri Vidyaranya.*[3]]

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2. Dispassion and Divine Grace are the *sine qua non* of *Atma-Jnana.*

3. In his *Anubhuti Prakasika.*

विरक्तो बुद्धतत्त्वस्तु मुच्यते वामदेववत् ।
पूर्वजन्मनिवोधेन स्वमुक्तिं चाब्रवीदृचा ॥
गर्भस्थो वामदेवोऽयं प्रतिबन्धविवर्जितः ।
जन्मन्यतीते वेदान्तं श्रुत्वाप्येष न बुद्धवान् ॥

Sri Vidyaranya says that one who is disgusted with *samsara* knows the Truth like Vamadeva and realises the Self. The Rik says the knowledge attained in a prior existence also leads to Self-realisation. Vamadeva, while yet in the mother's womb, was rid of all obstacles. Though he had knowledge of Vedanta in his previous birth, his previous *karma* stood as a strong impediment to the attainment of Self-realisation. Such *karma* made him merely enter the mother's womb and no sooner was that done than it extinguished itself. In the ninth month he remembered his previous knowledge of Vedanta and virtually became a *Jnani* and *Jivan-mukta* (Liberated Soul.)

बलिना प्रतिबद्धत्वात्कर्मणा जन्महेतुना ।
गर्भं प्रभिद्य तत्कर्म विनष्टं प्रतिबन्धकम् ॥
नवमेमासि संश्रुत्य श्रवणात्प्रतिबुद्धवान् ।
विद्वान्भूत्त्वा समुत्पन्नो जीवन्मुक्तोऽभवत्तदा ॥

APPENDIX III

Hastamalaka

In the course of his tours, Sri Sankaracharya came to Sribala Agrahara, a village in which lived two thousand Brahmins, who were expert followers of the *Karmakanda*. The chief among these Brahmins was one Prabhakara. Though a wealthy man, he had no peace of mind owing to the condition of his son. The boy was a normal child to all appearances except for his look which was that of one possessed. He would be silent as a man in meditation and motionless as if he were a stone or a log of wood. His father being anxious to find out the cause of his son's condition and to remedy the state of affairs would show him to every person he would come across and perform all kinds of *santis* that might be suggested to him. All his efforts for some years being of no avail, a feeling of despondency seized Prabhakara and he was wholly immersed in the ocean of sorrow. It was at this juncture that Sri Sankaracharya came to the village with a host of disciples and a library of books. Apprised of the arrival of the Acharya, the forlorn father wanted to take his last chance. He went to the Acharya with a cocoanut in hand, prostrated before him and wanted his son to do likewise. The boy remained motionless. Prabhakara pointing out the boy to Sri Sankaracharya said, "O Jagat Guru (World-teacher) this is my son. He has been for some years in the condition in which he now is. He is thirteen years of age. Unless made to do so, he will

neither touch with his hands nor walk with his legs, nor speak with his mouth, nor hear with his ears, but with his eyes he would quietly stare at any object. If food is offered to him, he would eat; if made to stand, he would stand; if made to sit, he would sit. If playmates call him to play, he would not go. If they should chastise or beat him, he would quietly bear and would not show any sign of anger. While feeling pain he would not cry and would not rebuke, nor retaliate. As he had no more than a mere animate existence he was not sent to school. But as we cannot defer his *Upanayana*, he was given *Brahmopadesa*. The *Upanayana* proved to be a fruitless tree. O Mahatma! kindly, out of your extreme grace, let us know the cause of his condition, remove his disease, make him wise and enable our family to continue, as he is its last remnant". Sri Sankaracharya then lifted up the boy who was then lying prostrate before him, placed his hand on the boy's head and asked him who was standing statue-like :—

(1) 'Who and Whose art thou? O, Child! Whence art thou come and what is thy name? Speak, O Child! thou art a promoter of our happiness'. The boy burst forth with the following reply:—

(2) I am neither a man nor a Deva nor Yaksha. I am neither a Brahmin, nor a Kshatriya nor a Vaisya, nor a Sudra nor a Brahmachari, nor a house-holder, nor a Sanyasi, nor a mendicant. I am the Embodiment of my own Knowledge.

(3) I am the *Atman*, the Embodiment of Eternal Knowledge, free from all *upadhis* like ether, prompting

the mind, eye and other senses in their respective functions, just as the sun prompts people to attend to their work in the day.

(4) I am the *Atman*, the Embodiment of Eternal Knowledge depending on which the one unshaken Essence of Knowledge, as heat depending on fire, all the senses, eyes etc. devoid of knowledge in themselves, attend to their functions.

(5) I am the *Atman*, the Embodiment of Eternal Knowledge, the reflection of which appears as *jiva* (individual soul) in our intellect, though not separate from it, just as the reflection of the face apppears in the mirror, being in itself no other thing.

(6) I am the *Atman*, the Embodiment of Eternal Knowledge, which is one without all affections when the mind is gone, just as the face remains one alone without the reflection, when the mirror is withdrawn.

(7) I am the *Atman*, the Embodiment of Eternal Knowledge which is beyond all mind, eye, ear, etc., yet which is the mind of the mind, eye of the eye etc., though never to be reached by them.

(8) I am the *Atman*. the Embodiment of Eternal knowledge which shineth for ever as one alone in its effulgence and purity but appears confined in different minds, just as the sun, though being one, appears confined in the water of a vessel.

(9) I am the *Atman*, the Embodiment of Eternal Knowledge that imparteth light and knowledge to all intellects at the same time, just as the sun gives light to all eyes simultaneously, and not by turns.

(10) I am the *Atman*, the Embodiment of Eternal Knowledge, on the manifestation of which the eye receives its light, just as the eye recovers the distinguishing capacity on the appearance of the sun, and not when it has set.

(11) I am the *Atman*, the Embodiment of Eternal Knowledge which is one though appearing as many owing to the limitations of different minds, just as the sun appears manifold in water, though shining as one above upon all movable and immovable objects.

(12) I am the *Atman*, the Embodiment of Eternal Knowledge which appears confined and shackled, as it were, to a fool; just as the sun appears overpowered by darkness to a man whose sight is obstructed by the darkness of the clouds in the sky.

(13) I am the *Atman*, the Embodiment of Eternal Knowledge, pure and incorporeal like ether, inter-penetrating all things, yet untouched by them.

(14) As the difference between the different diamonds, arises owing to their respective peculiarities (though they are all of one kind) so the difference between the *Atma* and the *jiva* arises owing to the limitations of the mind. Just as the reflection of the moon is seen in the waters, so, O Vishnu, Thy reflection is seen in the *jivas*.

APPENDIX IV

The Jivanmukta

An Extract from Brihat Yoga Vasishtha.

Below is given an extract from the clear and scientific analysis of Brihat Yoga Vasishtha (with the references omitted) from the pen of the eminent scholar Dr. B. L. Atreya. M. A. D. Litt. of the Benares Hindu University.

"The life in which a Sage experiences the last stage of Self-realisation is the last life of individuality, which, from the stand-point of his subjective experience, he has already transcended and negated, but which, objectively, still continues as a material effect of his previous willing in the form of this life. It is a shadow in the material world, as it were, of the previous subjective individuality, which is no longer in existence. Thoughts, it seems, take time to be materialised in the objective world, like the light of distant stars in reaching our eyes. It is possible that a star, whose light is reaching us now, and so giving us the impression of its present existence, may have been long ago effaced out of its existence, if it was distant enough. To us the existence of such a star is a fact, but in the world where the star actually was, it is no longer in existence and no longer to be perceived as such. So is the case with the individuality of a *Jivanmukta*, a sage whose individuality has been totally dissolved and who actually does not feel to be an individual in the world of Spirit and Thought, but who appears to be living, nay, actually lives in the physical world, as an effect, as a passing shadow, of his previous individuality. His life is a reality to others, but an appearance in his mind, and unreal for his self in which he now has his conscious being.

This, in brief, is the idea of *Jivanmukti*, the Liberation of One who is yet living, according to Yoga Vasishtha. A large number of verses is devoted to the description of such a life. We give below a brief description of how such a sage lives and behaves in the world.

" Pleasures do not delight him, pains do not distress. There is no feeling of like or dislike produced in his mind even towards serious, violent and continued states of pleasure or pain. Although externally engaged in the worldly actions, he has no attachment in his mind to any object whatsoever. His conduct does not annoy anybody; he behaves like an ideal citizen and a friend of all. Outwardly he is very busy, but very calm and quiet at heart. He is free from the restrictions of caste, creed, stages of life (*asrama*) custom and Scriptures. He rests unagitated in the Supreme Bliss. He does not work to get anything for himself. He is ever happy and never hangs his joy on anything else. His face is never without the lustre of cheerfulness on it. He behaves with other fellow-beings as the occasion and the status of the person demand, without the least stain on his mind. He plays as a child in the company of children; he is a youth among the young; and he acts as an old man in the company of the aged ones. He is full of courage in the party of courageous people, and shares the misery of the miserable ones. There is nothing which he has to achieve. He therefore performs and gives up actions without much concern like children. In spite of his being occupied with actions appropriate to the time, place and circumstances, he is untouched by pleasure or pain arising from them. He never feels despondent, proud, agitated, cast down, troubled or elated. He is full of mercy or magnanimity even when surrounded by enemies. He regards his activities as a part of the Cosmic Movement and performs them without any personal desire. He never hankers for the

pleasures that are not in his hand, but enjoys all those he has. The idea of "I" and "*Mine*", of something to be achieved and something to be avoided, has died in him. For the sage himself, no purpose is served by any activity, nor by abstaining from activity. He therefore, acts as the occasion suits him. Even doing all sorts of actions, the Liberated One is always in *Samadhi*. He is a *Maha Karta* (Great Worker). He works without any anxiety, egoistic feeling, pride or impurity of heart. He is a *Maha Bhokta* (Great Enjoyer). He does not discard the pleasures that he has got, nor desire for the pleasures that he has not got. He finds equal pleasure in old age, death, misery, poverty or in ruling over an empire. He eats with equal gusto the eatables of all tastes, of ordinary or superior quality. He does not make any of the natural functions of his body paralyse for want of proper exercise. His body is a kingdom unto him, over which he rules wisely and well. He keeps it healthy and does not starve it of the appropriate requirements. So far as the external behaviour (*vyavahara*) is concerned, no difference appears between the Liberated and the ignorant. The difference, however, consist in the presence of desire in the case of the latter and its total absence in the former. The Life of a Liberated Sage is really the noblest and the happiest life. From him Goodness is scattered all round. Having seen him, having heard about him, having met him, and having remembered him, all creatures feel delighted. He has no longer any struggle for livelihood. The guardian angels of the world protect and support him, as they do the entire Cosmos."