

वेदान्तसार

**VEDANTA-SARA**

*Advanced Vedanta*

**Terms & Definitions**

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***“THE SANDEEPANY EXPERIENCE”***

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**TEXT**

**22**

Reflections by  
**SWAMI GURUBHAKTANANDA**



## **Sandeepany's Vedanta Course**

**List of All the Course Texts in Chronological Sequence:**

| <b>Text No.</b> | <b>TITLE OF TEXT</b>                   | <b>Text No.</b> | <b>TITLE OF TEXT</b>                         |
|-----------------|--|-----------------|--|
| 1               | <i>Sadhana Panchakam</i>               | 24              | <i>Hanuman Chalisa</i>                       |
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| 3               | <i>Atma Bodha</i>                      | 26              | <i>Advaita Makaranda</i>                     |
| 4               | <i>Bhaja Govindam</i>                  | 27              | <i>Kaivalya Upanishad</i>                    |
| 5               | <i>Manisha Panchakam</i>               | 28              | <i>Bhagavad Geeta (Discourse -- )</i>        |
| 6               | <i>Forgive Me</i>                      | 29              | <i>Mundaka Upanishad</i>                     |
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### **A NOTE ABOUT SANDEEPANY**

**Sandeepany Sadhanalaya** is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

**– The Author, 2<sup>nd</sup> October, 2018, Sri Gandhi Jayanti Day**

Om Namah Shivaaya!

Text  
22



वेदान्तसार

## VEDANTA-SARA

*“Advanced Terms & Definitions”*

A Text Compiled by

***Sri Sadananda Yogindra Saraswati***

### Reflections

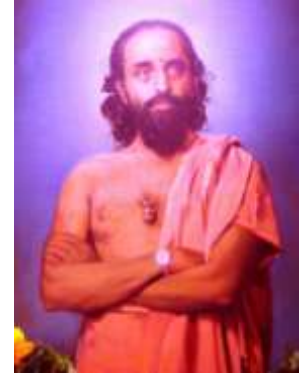
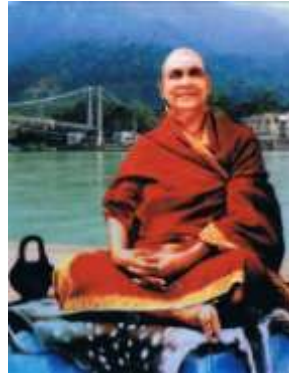
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**Adi Shankaracharya**

**Swami Sivananda**

**Swami Tapovanji**

**Swami Chinmayananda**

**SERVE • LOVE • GIVE • PURIFY • MEDITATE • REALISE**

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## **Personal Dedication**

### **1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan**

*who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;*

### **2. To Pujya Sri Swami Vimalanandaji Maharaj**

*the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;*

### **3. To Pujya Sri Swami Tejomayanandaji (Guruji)**

*for his boundless vision and inspiration to create a vibrant organisation;*

### **4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji**

*my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.*

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# **VEDANTA-SARA**

***“Advanced Terms & Definitions”***

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**VEDANTA-SARA**  
“Advanced Terms & Definitions”

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# वेदान्तसार

श्रिसदानन्द योगिन्द्र



## INTRODUCTION

**V**EDANTA-SARA IS ONE OF the best known epitomes (Prakarana Granthas) of the philosophy of the Upanishads as taught by Sri Adi Shankaracharyaji, whose followers are said to number the largest in India.

There have been a number of commentaries written on this book. Among them are:

- i) *Subodhini* – written by Nrsimha Saraswati of Varanasi.
- ii) *Balabodhini* – by Apo Deva, the well-known authority on Purva Mimamsa.
- iii) *Vidva Manoranjini* – by Rama Tirtha, the Guru of Madhusudana Saraswati and disciple of Krishna Tirtha, who wrote a commentary on Sankshepa Sariraka.

The author, Sri Sadananda Yogindra Saraswati, belonged to the Saraswati order of Sannyasins, one of the ten distinguished orders of monks of the Shankara school. Not much is known about his life. From the dates accorded to the commentaries written on this book and from the latest author referred to in this book, we can estimate that he lived around the middle of the 15<sup>th</sup> century.

This book presents the terms and definitions of Vedanta. It is an expansion on *Tattva Bodha* of Shankaracharya. Hence in these notes, not many comments are included. It is basically a reproduction of the translation of *Vedanta Sara*, in a format which highlights the definitions of the Samskrit terms used.

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|                          |
|--------------------------|
| <b>Chapter One</b>       |
| (Verses 1-31, 31 no.)    |
| <b>THE PRELIMINARIES</b> |

**1.1 INTRODUCTORY**

(Verses 1-4, 4 no.)

**Verse 1.1: Mangalaacharan – Invocation**

<sup>1</sup> अखण्डं सच्चिदानन्दम् <sup>1</sup> अवाङ्मनसगोचरम् ।

<sup>1</sup> आत्मानमखिलाधारम् <sup>1</sup> आश्रयेऽभीष्टसिद्धये

॥१.१॥

|   |                                    |   |
|---|------------------------------------|---|
| 1 | <i>akhandam sacchidaanandam</i>    | <i>The unbroken Existence-Knowledge-Bliss Absolute;</i>   |
| 2 | <i>avaang-manah agocharam;</i>     | <i>beyond the reach of words and thought;</i>             |
| 3 | <i>aatmaanam akhila adhaaram</i>   | <i>that <b>Supreme Self</b>, the substratum of all –</i>  |
| 4 | <i>aashraye abhishta siddhaye.</i> | <i><b>do I salute</b>, to attain my cherished desire.</i> |

**Verse 1.2: Guru Vandanam – Salutation to Guru**

<sup>1</sup> अर्थतोऽप्यद्वयानन्दान् <sup>2</sup> अतीतद्वैतभानतः ।

<sup>3</sup> गुरूनाराध्य <sup>4</sup> वेदान्तसारं <sup>5</sup> वक्ष्ये यथामति

॥१.२॥

|   |                                     |  |
|---|-------------------------------------|--|
| 1 | <i>arthato api advaya aanandaan</i> | <i>Justifying the meaning of his name Advayananda,<br/>(the Guru of Sri Sadananda, the author)</i> |
| 2 | <i>ateeta dvaita bhaanatah;</i>     | <i>who being free from the illusion of duality –</i>   |
| 3 | <i>guroon aaraadhya</i>             | <i>having <b>worshipped</b> him, <b>my Guru</b> (and Brahman),</i>                                 |
| 4 | <i>vedaanta saaram</i>              | <i>the essence of Vedanta</i>  |
| 5 | <i>vakshye yathaa matih.</i>        | <i>do I now expound according to my understanding.</i>   |

**Verse 1.3: The Science of Vedanta**

<sup>1</sup> वेदान्तो नाम <sup>2</sup> उपनिषत्प्रमाणं

<sup>3</sup> तदुपकारीणि <sup>4</sup> शारीरकसूत्रादीनि च

॥१.३॥

|   |                                       |  |
|---|---------------------------------------|--|
| 1 | <i>vedaantah naamah</i>               | <i>The Science of <b>Vedanta</b></i>                                   |
| 2 | <i>upanishat pramaanam;</i>           | <i>is the means of knowledge of the Upanishads;</i>                    |
| 3 | <i>tad upakaareeni</i>                | <i>its correct meaning is expounded in</i>                             |
| 4 | <i>shaareeraka sootra-aadini cha.</i> | <i>the <b>Shaareeraka</b> (Brahma) <b>Sootras</b> and other texts.</i> |

**Pramaana:** The six means of obtaining knowledge are:

- i) Pratyaksha: “direct perception”;
- ii) Anumaana: “inference”;
- iii) Upamaana: “analogy”;
- iv) Shabda: “scriptural statements”;
- v) Arthaapatti: “presumption”; and
- vi) Anupalabdhi: “non-apprehension”.

**Verse 1.4: Prakarana Grantha**

<sup>1</sup> अस्य वेदान्तप्रकरणत्वात् <sup>2</sup> तदीयैः एव अनुबन्धैः

<sup>3</sup> तद्वत्तासिद्धेः <sup>4</sup> न ते पृथगालोचनीयाः

॥१.४॥

|   |                                      |   |
|---|--------------------------------------|---|
| 1 | <i>asya vedaanta prakaranatvaat</i>  | As it is a <b>Prakarana</b> treatise of Vedanta,                      |
| 2 | <i>tadeeyaih eva anubandhaih,</i>    | the <b>Anubandhas</b> or preliminary questions that apply to Vedanta, |
| 3 | <i>tadvattaa siddheh;</i>            | serve its purpose as well;  |
| 4 | <i>na te prithak aalochaneeyaah.</i> | Therefore, they need not be discussed separately.                     |

\*\*\*\*\*



## **1.2 ANUBANDHA CHATUSHTAYA**

(Verses 5-29, 25 no.)

**Verse 1.5: ANUBANDHA CHATUSHTAYA – The Four Preliminaries**

<sup>1</sup> तत्र अनुबन्धो नाम <sup>1</sup> अधिकारि विषय सम्बन्ध प्रयोजनानि ॥१.५॥

|   |  |   |
|---|--|---|
| 1 | <i>tatra anubandhah naama:</i>   | The <b>preliminary considerations</b> of Vedanta are:   |
| 2 | <i>A. adhikaari,<br/>B. vishaya,<br/>C. sambandhah,<br/>D. prayojanaani.</i> | A. determination of the <b>competency</b> of the student;<br>B. the <b>subject</b> matter;<br>C. its <b>connection</b> with the book;<br>D. and the <b>necessity</b> for its study. |

### **1.2.1 THE ADHIKARI**

(Verses 6-26, 21 no.)

**Verse 1.6: A. ADHIKARI – the Competent Student**

<sup>1</sup> अधिकारी तु <sup>2</sup> विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगताखिल-  
वेदार्थो <sup>3</sup> ऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवर्जनपुरःसरं  
नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखिलकल्मषतया  
नितान्तनिर्मलस्वान्तः <sup>4</sup> साधनचतुष्टयसम्पन्नः प्रमाता ॥१.६॥

|   |   |  |
|---|---|--|
| 1 | <i>adhikaaree tu:</i>   | The <b>competent student</b> is an aspirant who:   |
| 2 | <i>vidhivada dheetah veda<br/>vedaanga tvena paatatah<br/>adhigata akhila<br/>veda arthah;</i>  | <b>A1</b> by studying in accordance with the prescribed method the <u>Vedas</u> and the <u>Vedangas</u> , has obtained a general comprehension of the entire Vedas;  |
| 3 | <i>asmin janmani janmaantare<br/>vaa, kaamy nishiddha<br/>varjana- purahsaram;<br/>nitya naimittika,<br/>praayashchittah upaasana,<br/>anushtaanena nirgata;<br/>nikhila kalmasha tayaa<br/>nitaanta nirmalasvaantah;</i> | <b>A2</b> who, in this or in a previous life,<br>i) <u>Kamy</u> and <u>Nishiddha</u> actions he carefully avoids;<br>ii) <u>Nitya</u> and <u>Naimittika</u> actions, and <u>Prayaschitta</u> and <u>Upasana</u> actions he meticulously performs;<br>By these he becomes absolved from all <b>sins</b> and entirely <b>pure</b> in mind; |
| 4 | <i>saadhana chatushtaya<br/>sampannah pramaataa.</i>  | <b>A3</b> and who has done <u>Sadhana Chatushtaya</u> , to qualify himself with the means (for this Path).   |

**1.2.1.1 A1: The Vedas & Vedangas:** These are explained in *Sadhana Panchakam*.

**1.2.1.2 A2: The Various KARMAS**

(Verses 7-14, 8 no.)

**Verse 1.7: A2 1. Kamy Karmas**

<sup>1</sup> काम्यानि – <sup>2</sup> स्वर्गादीष्टसाधनानि ज्योतिष्टोमादीनि ॥१.७॥

|   |  |  |
|---|--|--|
| 1 | <b><i>Kaamyaaani</i></b> –                                       | <b><i>Desire-ridden Actions</i></b> are:   |
| 2 | <i>svarga-aadi ishta<br/>saadhanaani<br/>jyotishtom-aadeeni.</i> | i) the desire to live in heaven, etc –<br>ii) the activities which are done to obtain them,<br>such as ' <u>Jyotishtoma</u> ' rite, etc. |

**Verse 1.8: A2 2. Nishiddha Karmas**

<sup>1</sup> निषिद्धानि – <sup>2</sup> नरकाद्यनिष्ठसाधनानि ब्राह्मणहननादीनि ॥१.८॥

|   |   |  |
|---|---|--|
| 1 | <b><i>Nishiddhaani</i></b> –  | <b><i>Forbidden Actions</i></b> are:   |
| 2 | <i>narakaadi anishta<br/>saadhanaani<br/>braahmana hanan-aadeeni.</i> | Producing undesirable results such as going to hell,<br>to obtain which <u>deeds</u> are done,<br>such as the <u>slaying of a Brahmin</u> , etc. |

**Verse 1.9: A2 3. Nitya Karmas**

<sup>1</sup> नित्यानि – <sup>2</sup> अकरणे प्रत्यवायसाधनानि सन्ध्यावन्दनादीनि ॥१.९॥

|   |   |   |
|---|---|---|
| 1 | <b><i>Nityaani</i></b> –  | <b><i>Obligatory Actions</i></b> are:   |
| 2 | <i>akarane pratyavaaya<br/>saadhanaani<br/>sandhyaa vandan-aadeeni.</i> | Causing harm if not done,<br>to obtain which <u>deeds</u> are done,<br>such as the daily <u>Sandhya Vandana</u> . |

**Verse 1.10: A2 4. Naimittika Karmas**

<sup>1</sup> नैमित्तिकानि – <sup>2</sup> पुत्रजन्माद्यनुबन्धीनि जातेष्यादीनि ॥१.१०॥

|   |  |  |
|---|--|--|
| 1 | <b><i>Naimittikaani</i></b> –                                  | <b><i>Special Occasion Actions</i></b> are:  |
| 2 | <i>putra janmaadi<br/>anubandheeni<br/>jaateshtya-aadeeni.</i> | Called for on occasions such as the birth of a son,<br>the <u>rituals</u> connected to them,<br>such as the <u>Jaateshti</u> (birth festivities), etc. |

**Verse 1.11: A2 5. Prayaschitta Karmas**

<sup>1</sup> प्रायश्चित्तानि – <sup>2</sup> पापक्षयसाधनानि चान्द्रायणादीनि ॥१.११॥

|   |   |   |
|---|---|---|
| 1 | <b><i>Praayashchittaani</i></b> –                             | <b><i>Penances:</i></b>   |
| 2 | <i>paapa-kshaya<br/>saadhanaani<br/>chaandraayan-aadeeni.</i> | Instrumental in the expiation of sin,<br>to obtain which <u>deeds</u> are done,<br>such as <u>Chaandraayana</u> vow, etc. |

**Verse 1.12: A2 6. Upasanas:**

<sup>1</sup> उपासनानि –  
<sup>2</sup> सगुणब्रह्मविषयमानसव्यापाररूपाणि शाण्डिल्यविद्यादीनि ॥१.१२॥

|   |   |  |
|---|---|--|
| 1 | <i>Upaasanaani –</i>  | <b>Upasanas</b> or acts or meditations of devotion:  |
| 2 | <i>saguna brahma vishaya<br/>maanasa vyaapaara roopaani<br/>shaandilya vidya-aadeeni.</i> | relating to Brahman with attributes,<br>taking the form of various mental exercises,<br>as described in <i>Shaandilya Vidya</i> , etc. |

**Verse 1.13: A2 Primary Results of Karmas**

1 एतेषां 2 नित्यादीनां बुद्धिशुद्धिः परं प्रयोजनम्  
3 उपासनानां तु चित्तैकाग्र्यं

॥१.१३॥

|   |  |  |
|---|--|--|
| 1 | <i>etshaam</i>   | Pertaining to all the Karmas listed under A2:  |
| 2 | <i>nityaadeenaam buddhi<br/>shuddhih param prayojanam;</i> | i) for the <b>Nitya</b> , and other such actions,<br><b>purity</b> of mind is the main purpose served. |
| 3 | <i>upaasanaanaam tu<br/>chitta ekaagryam.</i>              | ii) But for <b>Upasanas</b> , the chief aim is to acquire<br><b>one-pointedness</b> of mind.           |

**Brihadaranyaka Upanishad – 4.4.22**

4 “तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन” (बृ उ ४.४.२२] इत्यादि श्रुतेः

|   |  |   |
|---|--|---|
| 4 | <i>tametam aatmaanam<br/>veda-anu-vachanena;<br/>braahmanaa vividishanti<br/>yajnena. iti aadi shrute.</i> | “The highest <b>Atman</b> or <b>Self</b><br>is known through the words of the <b>Vedas</b> ;<br><b>Brahmanas</b> (the pure-hearted) seek to know It<br>by <b>pious acts</b> (Upasanas).” Thus say the Srutis. |
|---|--|---|

**Manu Smriti – 12.104**

5 “तपसा कल्मषं हन्ति” (मनु १२ – १०४] इत्यादि स्मृतेश्च

|   |  |  |
|---|--|--|
| 5 | <i>tapasaa kalmasham hanti .<br/>iti aadi smriteh cha.</i> | “By practicing <b>austerities</b> they destroy <b>sins</b> .”<br>Thus say the Smritis. |
|---|--|--|

**Verse 1.14: A2 Secondary Results of Karmas**

1 नित्यनैमित्तिकयोः उपासनानां त्ववान्तरफलं  
2 पितृलोकसत्यलोकप्राप्तिः

॥१.१४॥

|   |   |  |
|---|---|--|
| 1 | <i>nitya naimittikayoh<br/>upaasanaanaam<br/>tvava antara phalam,</i> | For the <b>Nitya</b> and <b>Naimittika</b> Karmas<br>and of the <b>Upasanas</b> , (i.e. all A2 actions),<br>the secondary results are: |
| 2 | <i>pitruloka satyaloka praaptih.</i>                                  | the attainment of <b>Pitru-loka</b> and <b>Satyaloka</b><br>(ancestral world and Brahmhaloka respectively).                            |

**Brihadaranyaka Upanishad – 1.5.16**

3 “कर्मणा पितृलोकः विद्यया देवलोकः” (बृ उ १-५-१६] इत्यादिश्रुतेः

|   |   |   |
|---|---|---|
| 3 | <i>“karmanaa pitrulokah<br/>vidyayaa devaloka”<br/>iti aadi shrute.</i> | “By <b>sacrifice</b> (actions) the world of the <b>ancestors</b> ,<br>and by <b>knowledge</b> the world of the <b>Gods</b> , (is gained)”<br>– thus say the Srutis. |
|---|---|---|

**Verse 1.15: A3: The “FOUR MEANS”**

<sup>1</sup> साधनानि – <sup>2</sup> नित्यानित्यवस्तुविवेक <sup>3</sup> इहामुत्रार्थफलभोगविराग–  
<sup>4</sup> शमादिषट्कसम्पत्ति <sup>5</sup> मुमुक्षुत्वानि

॥१.१५॥

|   |   |  |
|---|---|--|
| 1 | <i>saadhanaani –</i>                                | The means to the attainment of <b>Knowledge</b> are:   |
| 2 | <i>i) nitya anitya vastu vivekah;</i>               | i) <b>Discrimination</b> between things permanent and transient;                               |
| 3 | <i>ii) iham utra arthah phalah bhogah viraagah;</i> | ii) <b>Renunciation</b> of the enjoyment of the fruits of actions in this world and hereafter; |
| 4 | <i>iii) shamaadi shatka sampatti;</i>               | iii) the <b>Six Treasures</b> such as control of the mind, etc;                                |
| 5 | <i>iv) mumukshutv-aani.</i>                         | iv) the <b>Yearning</b> for spiritual freedom.   |

**Verse 1.16: A3 1. VIVEKA – Discrimination**

<sup>1</sup> नित्यानित्यवस्तुविवेकस्तावद्  
<sup>2</sup> ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यम् <sup>3</sup> इति विवेचनम्

॥१.१६॥

|   |  |  |
|---|--|--|
| 1 | <i>nitya anitya vastu vivekah taavat</i>                   | Discrimination between things permanent and transient; such as                         |
| 2 | <i>brahmaiva nityam vastu, tatah anyad akhilam anityam</i> | “Brahman alone is the permanent substance and all things other than It are transient.” |
| 3 | <i>iti vivechanam.</i>                                     | - such differentiation is <b>Viveka</b> .  |

**Verse 1.17: A3 2. VAIRAGYA – Dispassion or Renunciation**

<sup>1</sup> ऐहिकानां स्रक्चन्दनवनितादिविषयभोगानां कर्मजन्यतयानित्यत्ववद्  
<sup>2</sup> आमुष्मिकाणामप्यमृतादि  
<sup>3</sup> विषयभोगानामनित्यतया  
<sup>4</sup> तेभ्यो नितरां विरतिः इहामुत्रार्थफलभोगविरागः

॥१.१७॥

|   |  |   |
|---|--|---|
| 1 | <i>aihikaanaam srak-chandana; vanitaadi vishaya bhogaanaam; karma janyatayaa anityatvavat;</i> | Earthly objects as garlands & sandal paste, and the enjoyment of sex pleasures – both being results of action and transitory; |
| 2 | <i>aamushmikaanaamavi amritaadi;</i>   | as well as desires for things hereafter, such as immortality, etc;  |
| 3 | <i>vishaya bhogaanaam anityatayaa;</i>   | all such enjoyment of transient objects -   |
| 4 | <i>tebhyah nitaraam viratih, iham utra arthah phalah bhogah viraagah.</i>                      | an utter disregard for these once and for all, is <b>Vairagya</b> or <b>Dispassion</b> .                                      |

**Verse 1.18: A3 3. SHAT SAMPATI - Sixfold Treasure of Virtues**

<sup>1</sup> शमादयस्तु – <sup>2</sup> शमदमोपरतितितिक्षासमाधानश्रद्धाख्याः

॥१.१८॥

|   |  |   |
|---|--|---|
| 1 | <i>shama aadi astu:</i>  | The <b>Sixfold Virtues</b> consist of:  |
| 2 | <i>a. shama, b. dama, c. uparati, d. titiksha, e. samaadhaana, f. shraddhaa - khyah.</i> | <i>a. restraining the mind; b. restraining the sense organs; c. perfect control of mind; d. forbearance; e. equanimity; and f. faith.</i> |

**Verse 1.19: A3 1. Shama – Curbing the Mind**

<sup>1</sup> शमस्तावत् – <sup>2</sup> श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो निग्रहः ॥१.१९॥

|   |   |   |
|---|---|---|
| 1 | <i>shamah taavat:</i>                                       | <b>Shama</b> is defined as:   |
| 2 | <i>shravanaadi vyatirikta vishayebhyah manasah nigraha.</i> | <i>With the exception of Self-knowledge, from all sense objects and pleasures, the mind is curbed from resting on them.</i> |

**Verse 1.20: A3 2. Dama – Curbing the Senses**

<sup>1</sup> दमः – <sup>2</sup> बाह्येन्द्रियाणां तद्व्यतिरिक्तविषयेभ्यो निवर्तनम् ॥१.२०॥

|   |  |  |
|---|--|--|
| 1 | <i>damah:</i>  | <b>Dama</b> is:  |
| 2 | <i>baahya indriyaanaam, tad vyatirikta, vishayebhyah nivartanam.</i> | <i>The external sense organs, with the exception of Self-knowledge, from all sense objects and pleasures, are kept well-restrained (despite the mind).</i> |

**Verse 1.21: A3 3. Uparati – Conquest of Mind**

<sup>1</sup> निवर्तितानामेतेषां तद्व्यतिरिक्तविषयेभ्य उपरमणम् <sup>2</sup> उपरतिरथवा  
<sup>3</sup> विहितानां कर्मणां विधिना परित्यागः ॥१.२१॥

|   |   |  |
|---|---|--|
| 1 | <i>nivartitaanaam eteshaam tad vyatirikta vishayebhya uparamanam;</i> | <i>i) The cessation of the external organs from the pursuit of objects other than That;</i>        |
| 2 | <b>uparatih:</b> <i>athavaa</i>                                       | <i>This is <b>Uparati</b>. Or it may mean:</i>   |
| 3 | <i>vihitaanaam karmanaam vidhinaa parityaagah.</i>                    | <i>ii) Abandonment of all activities that violate scriptural injunctions. (i.e. true Sannyasa)</i> |

**Verse 1.22: A3 4. Titiksha - Endurance**

<sup>1</sup> तितिक्षा – <sup>2</sup> शीतोष्णादिद्वन्द्वसहिष्णुता ॥१.२२॥

|   |  |   |
|---|--|---|
| 1 | <i>titikshaa:</i>                        | <b>Titiksha</b> is:   |
| 2 | <i>sheetoshaadi dvandva sahishnutaa.</i> | <i>In heat and cold, and other pairs of opposites, having the endurance to bear them.</i> |

**Verse 1.23: A3 5. Samadhana – One-pointedness of Mind**

<sup>1</sup> निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये च  
समाधिः – <sup>2</sup> समाधानम् ॥१.२३॥



|   |  |   |
|---|--|---|
| 1 | <i>nigriheetasya manasah<br/>shravanaadau tad anuguna<br/>vishaye cha samaadhih;</i> | The <u>constant concentration</u> of the mind,<br>on hearing etc, of the scriptural passages,<br>and other objects that are <u>conducive</u> to this. |
| 2 | <i>samaadhaanam.</i>   | This is <b>Samaadhaana</b> or one-pointedness of mind.  |

**Verse 1.24: A3 6. Shraddha – Faith**

<sup>1</sup> गुरुपदिष्टवेदान्तवाक्येषु विश्वासः – <sup>2</sup> श्रद्धा ॥१.२४॥

|   |  |  |
|---|--|--|
| 1 | <i>guru upadeshta vedaantavaakya<br/>ishu ishvaasah;</i> | The Guru's teachings of the truths of Vedanta –<br>to have complete <u>confidence</u> in them. |
| 2 | <i>shraddhaa.</i>  | This is <b>Shraddha</b> or faith.  |

**Verse 1.25: A3 4. MUMUKSHUTWA – Yearning for Spiritual Freedom**

<sup>1</sup> मुमुक्षुत्वम् – <sup>2</sup> मोक्षेच्छा ॥१.२५॥

|   |                        |  |
|---|------------------------|--|
| 1 | <i>mumukshutvam:</i>   | <b>Mumukshutva</b> is:                     |
| 2 | <i>moksha icchhaa.</i> | the <u>yearning</u> for spiritual freedom. |

**Verse 1.26: A3 A. ADHIKARI – Conclusion of Topic**

<sup>1</sup> एवम्भूतः प्रमाताधिकारी ॥१.२६॥

|   |  |  |
|---|--|--|
| 1 | <i>evam bhootah pramaata <b>adhikaaree</b></i> | Such an aspirant is a <b>Qualified Student</b> . |
|---|--|--|

**Brihadaranyaka Upanishad – 4.4.23**

<sup>2</sup> “शान्तो दान्तः” (बृ उ ४.४.२३) इत्यादिश्रुतेः ।

|   |                          |  |
|---|--------------------------|--|
| 2 | <i>shaantah daanta.</i>  | <b>“quiet, subdued”</b>                |
|   | <i>iti aadi shruteh.</i> | Thus it is said in the Sruti passages. |

**Upadesh Saahasree (by Shankara) – 324. 16.72**

उक्तञ्च – <sup>1</sup> “प्रशान्तचित्ताय जितेन्द्रियाय च

<sup>2</sup> प्रहीणदोषाय यथोक्तकारिणे ।

<sup>3</sup> गुणान्वितायानुगताय सर्वदा

<sup>4</sup> प्रदेयमेतत् सततं मुमुक्षवे ” (उपदेशसाहस्री ३२४.१६.७२)

|   |   |   |
|---|---|---|
|   | <i>uktancha:</i>                                  | <b>It is further said:</b>  |
| 1 | <i>prashaanta chittaaya<br/>jitendriyaaya cha</i> | <b>“To one who is of tranquil mind,<br/>who has subjugated his senses,</b>  |
| 2 | <i>praheena doshaaya<br/>yathaa ukta kaarine;</i> | <b>who is free from faults,<br/>who performs only <b>Nimita Karma</b> (i.e. who is obedient)</b>                      |
| 3 | <i>gunaan-vitaaya<br/>anugataaya sarvadaa</i>     | <b>who is endowed with virtues, e.g. discrimination, etc<br/>who is always <b>submissive</b> (serving the Guru) –</b> |
| 4 | <i>pradeyam etat satatam<br/>mumukshave.</i>      | <b>this is to be always taught<br/>to such a person who is eager for <b>Liberation.</b>”</b>                          |

## 1.2.2 THE VISHAYA, SAMBANDHA & PRAYOJANAM

(Verses 27-29, 3 no.)

### Verse 1.27: B. VISHAYA – The Subject

<sup>1</sup> विषयः – <sup>2</sup> जीवब्रह्मैक्यं शुद्धचैतन्यं प्रमेयं

<sup>3</sup> तत्र एव वेदान्तानां तात्पर्यात्

॥१.२७॥

|   |  |  |
|---|--|--|
| 1 | <i>vishayah:</i>   | <i>The Subject is:</i>   |
| 2 | <i>jeeva brahma ekyam,<br/>shuddha chaitanyam,<br/>prameyam;</i> | <i>“Identity of the individual self and Brahman” –<br/>Brahman of the nature of pure consciousness,<br/>is that which is to be realized.</i> |
| 3 | <i>tatra eva vedaantaanaam<br/>taatparyaat.</i>                  | <i>That alone, for all Vedanta texts,<br/>is the <u>essential purport</u> (or meaning).</i>  |

### Verse 1.28: C. SAMBANDHA – The Connection

<sup>1</sup> सम्बन्धस्तु – <sup>2</sup> तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्प्रमाणस्य

<sup>3</sup> च बोध्यबोधकभावः

॥१.२८॥

|   |   |  |
|---|---|--|
| 1 | <i>sambandhah tu:</i>   | <i>The Connection is the relationship:</i>   |
| 2 | <i>tad ekya prameyasya,<br/>tat prati-paadaka<br/>upanishad pramaanasya</i> | <i>between that identity which is to be realized,<br/>and the establishment of That<br/>by the evidence of the Upanishads;</i> |
| 3 | <i>cha bodhya-bodhaka bhaavah.</i>  | <i>it connects the subject to be known to the text.</i>  |

### Verse 1.29: D. PRAYOJANAM – The Purpose

<sup>1</sup> प्रयोजनं तु – <sup>2</sup> तदैक्यप्रमेयगताज्ञाननिवृत्तिः

<sup>3</sup> स्वस्वरूपानन्दावाप्तिश्च

॥१.२९॥

|   |   |   |
|---|---|---|
| 1 | <i>prayojanam tu:</i>                               | <i>The Necessity or Purpose is:</i>   |
| 2 | <i>tad ekya prameya gata<br/>ajnaana nivrittih;</i> | <i>To realise That identity, the <u>obstacle of<br/>ignorance</u> relating to it has to be destroyed;</i> |
| 3 | <i>swa-swaroopa aananda<br/>avaaptih cha.</i>       | <i>the resulting Bliss is the very nature of one’s Self,<br/>and is <u>revealed by itself</u>.</i>        |

### Chandogya Upanishad – 7.1.3

“तरति शोकम् अत्मवित्” (छां उ ७.१.३) इत्यादिश्रुतेः

|   |                                |  |
|---|--------------------------------|--|
| 1 | <i>tarati shokam aatmavit.</i> | <i>“The knower of the Self overcomes grief.”</i> |
|---|--------------------------------|--|

### Mundaka Upanishad – 3.2.9

“ब्रह्मविद् ब्रह्मैव भवति”(मुण्ड उ ३.२.९) इत्यादिश्रुतेश्च

|   |                                     |   |
|---|-------------------------------------|---|
| 1 | <i>brahmavit brahma eva bhavati</i> | <i>“He who knows Brahman becomes Brahman”</i> |
|---|-------------------------------------|---|

### 1.3 THE NECESSITY OF A GURU

(Verses 30-31, 2 no.)

#### Verse 1.30: *Guru Upasada – Approaching a Guru*

- 1 अयमधिकारी  
2 जननमरणादिसंसारानलसन्तप्तो  
3 दीप्तशिरा जलराशिमिवोपहारपाणिः  
4 श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसृत्य 5 तमनुसरति ॥१.३०॥

|   |   |  |
|---|---|--|
| 1 | <i>ayam adhikaaree:</i>                               | <i>Such a qualified pupil:</i>   |
| 2 | <i>janana-maran-aadi samsaara anala san taptah,</i>   | <i>scorched with the fire of an endless round of birth, death, etc;</i>                    |
| 3 | <i>deepta-shiraa jalaraashim iva, upahaarapaanih,</i> | <i>as one with his head on fire rushes to a lake, with presents in hand for one who is</i> |
| 4 | <i>shrotriyam brahmanishtham, gurum upasritya,</i>    | <i>i) learned in the Vedas &amp; ii) ever living in Brahman, let him go to such a Guru</i> |
| 5 | <i>tam anusarati.</i>                                 | <i>and serve him.</i>  |

#### *Mundaka Upanishad – 1.2.12*

- 6 “तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः  
श्रोत्रियं ब्रह्मनिष्ठम्” (मुण्ड उ १.२.१२) इत्यादिश्रुतेः

|   |  |  |
|---|--|--|
| 6 | <i>tat vijnaana artham, sah gurum eva abhigacchhet, samitpaanih, shrotriyam, brahmanishtham.</i> | <i>“In order to understand this, let him go to a spiritual guide, with fuel in his hand, who is learned in the Vedas, and lives entirely in Brahman”</i> |
|---|--|--|

#### Verse 1.31: *Guru Prasada – the Guru’s Gracious Response*

- 1 स गुरुः परमकृपया–  
2 ऽध्यारोपापवादन्यायेनै नमुपदिशति ॥१.३१॥

|   |  |  |
|---|--|--|
| 1 | <i>sah guruh: parama kripayaa,</i>                   | <i>Such a Guru or Teacher, through his infinite Grace,</i>   |
| 2 | <i>adhyaaropa-apavaada nyaayena enam upadishati.</i> | <i>by the method of de-superimposition of the superimpositions (Adhyaropa), instructs the pupil.</i> |

#### *Mundaka Upanishad – 1.2.13*

- 3 “तस्मै स विद्वानुपसन्नया सम्यक्  
4 प्रशान्तचित्ताय शमान्विताय ।  
5 येनाक्षरं पुरुषं वेद सत्यं  
6 प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥”  
(मुण्ड उ १.२.१३) इत्यादिश्रुतेः

|   |   |   |
|---|---|---|
| 3 | <i>tasmai sa vidvaan<br/>upasannaaya samyak,</i>    | <i>The wise teacher, to that pupil<br/>who has approached him with <b>due courtesy</b>,</i>         |
| 4 | <i>prashaanta chittaaya<br/>shaman vitaaya;</i>     | <i>whose mind has become <b>perfectly calm</b>,<br/>and who has control over his <b>senses</b>;</i> |
| 5 | <i>yena aksharam purusham<br/>veda satyam,</i>      | <i>through which the Imperishable Brahman,<br/>the Supreme Truth, he would come to know –</i>       |
| 6 | <i>provaacha taam tat<br/>vatah brahma vidyaam.</i> | <i>to such a one, (the Guru) should truly impart that<br/><b>divine Knowledge of Brahman.</b></i>   |

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## Chapter Two

(Verses 32-121, 90 no.)

### SUPERIMPOSITION (ADHYAROPA)

#### 2.1 DEFINITION OF MAIN TERMS

(Verses 32-34, 3 no.)

##### Verse 2.32: **ADHYAROPA – Superimposition**

<sup>1</sup> असर्पभूतायां रज्जौ सर्पारोपवत्

<sup>2</sup> वस्तुनि अवस्त्वारोपः – <sup>3</sup> अध्यारोपः

॥२.३२॥

|   |  |   |
|---|--|---|
| 1 | <i>asarpa bhootaayaam<br/>rajju sarpa aaropavat,</i> | <i>like the false perception of a snake on a rope which<br/>is not a snake;</i> |
| 2 | <i>vastuni avastu aaropah.</i>                       | <i>the superimposition is of the <b>unreal</b> on the <b>real</b>.</i>          |
| 3 | <i>adhyaaropah:</i>                                  | <i>Adhyaropa is:</i>  |

##### Verse 2.33: **VASTU & AVASTU – the Real & Unreal**

<sup>1</sup> वस्तु – सच्चिदानन्दमद्वयं ब्रह्म

<sup>2</sup> अज्ञानादिसकलजडसमूहो ऽवस्तु

॥२.३३॥

|   |  |   |
|---|--|---|
| 1 | <i>vastu: sacchidaanandam,<br/>advayam brahma;</i> | <i>The <b>Real</b> is: Existence-Consciousness-Bliss,<br/><b>Brahman</b>, one without a second;</i> |
| 2 | <i>avastu: ajnaan-aadi sakala jangsamah,</i>       | <i>The <b>Unreal</b>: <b>Nescience</b>, other material objects.</i>                                 |

##### Verse 2.34: **AJNAANAM - Ignorance**

<sup>1</sup> अज्ञानं तु – सदसद्भ्याम् <sup>1</sup> अनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि

<sup>1</sup> भावरूपं यत्किञ्चिदिति वदन्ति <sup>1</sup> अहमज्ञ इत्याद्यनुभवात्

॥२.३४॥

|   |   |  |
|---|---|--|
| 1 | <i>ajnaanam tu:<br/>sad-asad-bhyaam;</i>                        | <i><b>Nescience</b>, or the Source or Cause of Illusion, is<br/>both “being” and “non-being”;</i>                          |
| 2 | <i>anirvachaneeyam,<br/>trigunaatmakam,<br/>jnaana-virodhi,</i> | <i>i) it cannot be described;<br/>ii) it is made of three qualities (Gunas);<br/>iii) it is antagonistic to Knowledge;</i> |
| 3 | <i>bhaavaroopam,<br/>yat kinchid iti vadanti,</i>               | <i>iv) Being a positive quality,<br/>yet it is said to be intangible, insignificant;</i>                                   |
| 4 | <i>aham ajna iti aadi anubhavaat.</i>                           | <i>“I am ignorant” – from such experiences<br/>Its existence is established.</i>   |

### Svetasvatara Upanishad – 1.3

“देवात्मशक्तिं स्वगुणैर्निगूढाम्” (श्वेत उ १.३)

इत्यादिश्रुतेश्च

|   |  |   |
|---|--|---|
| 1 | <i>dev-aatma-shaktim,<br/>swa-gunaih nigoodhaam.</i> | <i>“The power belonging to God Himself,<br/>hidden in its own qualities”.</i> |
|---|--|---|

## 2.2 THE CAUSAL PROJECTION BY IGNORANCE

(Verses 35-56, 22 no.)

### Verse 2.35: IGNORANCE – Collective & Individual

<sup>1</sup> इदमज्ञानं <sup>2</sup> समष्टिव्यष्ट्यभिप्रायेणैकमनेकमिति च व्यवहियते ॥२.३५॥

|   |   |   |
|---|---|---|
| 1 | <i>idam ajnaanam:</i>   | <i>This Ignorance is:</i>   |
| 2 | <i>samashti vyashti;<br/>abhi-praayena ekam-anekam iti<br/>cha vyava-hriyate.</i> | <i>Either 1. Collective, or 2. Individual.<br/>It can be considered to be one or many,<br/>according to the mode of observing it.</i> |

### 2.2.1 THE CAUSAL SAMASHTI (COLLECTIVE)

(Verses 36-39, 4 no.)

### Verse 2.36: The Collective Causal Ignorance

<sup>1</sup> तथाहि यथा वृक्षाणां समष्ट्यभिप्रायेण वनमित्येकत्वव्यपदेशो  
<sup>2</sup> यथा वा जलानां समष्ट्यभिप्रायेण जलाशय इति <sup>3</sup> तथा नानात्वेन  
प्रतिभासमानानां जीवगताज्ञानानां समष्ट्यभिप्रायेण तदेकत्वव्यपदेशः ॥२.३६॥

|   |  |   |
|---|--|---|
| 1 | <i>tathaa hi yathaa vrikshaanaam ,<br/>samashti abhi-praayena,<br/>vanam iti ekatva vyapadeshah;</i>                                     | <i>Indeed, it is just as when considering <u>trees</u>:<br/>when considered as an aggregate<br/>they are denoted as one <u>forest</u>;</i>  |
| 2 | <i>yathaa vaa jalaanaam:<br/>samashti abhi-praayena,<br/>jalaashaya iti;</i>   | <i>or just as water <u>droplet</u>:<br/>when considered as an aggregate<br/>it is denoted as a <u>reservoir</u>;</i>  |
| 3 | <i>tathaa naanaatvena pratibhaa<br/>samaanaanaam<br/>jeeva-gata-ajnaanaanaam<br/>samashti abhi-praayena,<br/>tad ekatva vyapadeshah.</i> | <i>so also, diversely manifested<br/>yet equally existing in all,<br/>the <b>Ignorance</b> in <u>individual beings</u>,<br/>when considered as an aggregate,<br/>it is represented as being <u>One</u>.</i> |

### Svetasvatara Upanishad – 4.5

<sup>4</sup> “अजामेकां” (श्वेत उ ४.५)

इत्यादिश्रुतेः

|   |                     |                                      |
|---|---------------------|--------------------------------------|
| 4 | <i>ajaam ekaam.</i> | <i>“There is <b>One</b> unborn.”</i> |
|---|---------------------|--------------------------------------|

**Verse 2.37: Predominant Quality in the Causal**

<sup>1</sup> इयं समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना

॥२.३७॥

|   |  |  |
|---|--|--|
| 1 | <i>iyam samashtih,<br/>utkrishtah upaadhitayaa,<br/>vishuddha sattwa<br/>pradhaanaa.</i> | <i>This aggregate of <b>Ignorance</b>,<br/>on account of being associated with Perfection,<br/>has <u>pure Sattwa</u><br/>as its preponderant quality.</i> |
|---|--|--|

**Verse 2.38: Qualities & Name of Causal-Consciousness**

<sup>1</sup> एतदुपहितं चैतन्यं सर्वज्ञत्वसर्वेश्वरत्वसर्वनियन्तृत्वादि <sup>2</sup> गुणकमव्यक्तमन्तर्यामी  
जगत्कारणम् <sup>3</sup> ईश्वर इति च व्यपदिश्यते सकलाज्ञानावभासकत्वात् ॥२.३८॥

|   |  |   |
|---|--|---|
| 1 | <i>etat upahitam chaitanyam,<br/>sarvajnatva,<br/>sarva eeshwaratva,<br/>sarva-niyantritva aadi;</i> | <i>The <b>Consciousness</b> associated with Ignorance<br/>i) is endowed with <u>omniscience</u>,<br/>ii) universal <u>lordship</u>,<br/>iii) all-controlling <u>power</u>, etc;</i> |
| 2 | <i>gunakam avyaktam,<br/>antaryaamee;<br/>jagat-kaaranam;</i>  | <i>iv) as the undifferentiated with <u>qualities</u>,<br/>v) the inner <u>guide</u>,<br/>vi) the <u>cause</u> of the world;</i>   |
| 3 | <i><b>EESHWARA</b> iti cha<br/>vyapadishyate;<br/>sakala ajnaana<br/>avabhaasa-katvaat.</i>          | <i>And as <b>ISHWARA</b><br/>it is thus designated, since,<br/>of the aggregate of ignorance,<br/>it is the illuminator.</i>  |

**Mundaka Upanishad – 1.1.9**

<sup>4</sup> “यः सर्वज्ञः सर्ववित्” (मुण्ड उ १.१.९)

इति श्रुतेः

|   |                                    |   |
|---|------------------------------------|---|
| 4 | <i>yah sarvajnah<br/>sarvavit.</i> | <i>“Who knows all (generally),<br/>he perceives all (particularly).</i> |
|---|------------------------------------|---|

**Verse 2.39: Qualities & Names of the Causal-Ignorance**

<sup>1</sup> ईश्वरस्येयं <sup>2</sup> समष्टिरखिलकारणत्वात्कारणशरीरम् <sup>3</sup> आनन्दप्रचुरत्वा-  
त्कोशवदाच्छादकत्वाच्चानन्दमयकोशः <sup>4</sup> सर्वोपरमत्वा-  
त्सुषुप्तिरत एव <sup>5</sup> स्थूलसूक्ष्मप्रपञ्चलयस्थानमिति च उच्यते ॥२.३९॥

|   |  |  |
|---|--|--|
| 1 | <i>eeshwarasya iyam:</i>   | <i>This, the <u>Aggregate of Ignorance</u> associated<br/>with Ishwara, is known:</i>                                |
| 2 | <i>samashtih akhila kaaranatvaat<br/>“kaarana shareeram”;</i>                                  | <i>i) on account of its being the Cause of all,<br/>as the <u>Causal Body</u>;</i>                                   |
| 3 | <i>aananda pra-churatvaat, cha<br/>kosha-vadaat chhaada-katvaat,<br/>“aanandamaya koshah”;</i> | <i>ii) on account of its being full of bliss,<br/>and covering like a sheath,<br/>as the <u>Blissful Sheath</u>;</i> |

|   |   |  |
|---|---|--|
| 4 | <i>sarvah paramatvaat, "sushuptih"; ata eva,</i>                  | iii) as into it everything is dissolved, as the <u>Cosmic Sleep</u> ; and for the same reason,   |
| 5 | <i>sthoola sookshma prapancha "layasthaanam" iti cha uchyate.</i> | iv) as the entire gross and subtle worlds (dissolve into it), as the <u>State of Dissolution</u> – thus it is called (by these 4 names). |

## 2.2.2 THE CAUSAL VYASHTI (INDIVIDUAL) (Verses 40-45, 6 no.)

### Verse 2.40: The Individual Causal Ignorance

1 यथा वनस्य व्यष्ट्यभिप्रायेण वृक्षा इत्यनेकत्वव्यपदेशो

2 यथा वा जलाशयस्य व्यष्ट्यभिप्रायेण जलानीति

3 तथाज्ञानस्य व्यष्ट्यभिप्रायेण तदनेकत्वव्यपदेशः

॥२.४०॥

|   |  |   |
|---|--|---|
| 1 | <i>yathaa vanasya: vyashti abhi-praayena, vrikshaa iti anekatva vyapadeshah;</i> | Just as a <b>forest</b> , from the standpoint of the trees, may be designated as a <u>number of trees</u> ;       |
| 2 | <i>yathaa vaa jalaashayasya: vyashti abhi-praayena, jalaani iti;</i>             | Or, just as a <b>reservoir</b> , from the same point of view, may be spoken of as <u>droplets of water</u> ,      |
| 3 | <i>tathaa ajnaanasya, vyashti abhipraayena, tad ekatva vyapadeshah;</i>          | So also in the case of <b>Ignorance</b> , when denoting separate units, is spoken of as <u>many individuals</u> . |

### Rig Veda 6.47.18

4 “इन्द्रो मायाभिः पुरुरूप ईयते” (ऋग्वेद ६.४७.१८)

इत्यादिश्रुतेः

|   |   |   |
|---|---|---|
| 4 | <i>indrah maayaabhih puru-roopa eeyate.</i> | <i>“Indra, through Maya, appears as of many forms.”</i> |
|---|---|---|

### Verse 2.41: Interim Summary at Causal Level

1 अत्र व्यस्तसमस्तव्यापित्वेन 2 व्यष्टिसमष्टिताव्यपदेशः

॥२.४१॥

|   |   |   |
|---|---|---|
| 1 | <i>atra vyasta-samasta, vyaapitvena,</i>  | Thus far, as <u>individual and collective</u> , due to the pervading nature of <b>Ignorance</b> , |
| 2 | <i>vyashti-samashti- taa vyapadeshah.</i> | the <u>unit</u> and the <u>aggregate</u> have been duly designated.                               |

### Verse 2.42: Predominant Quality in the Causal

इयं व्यष्टिर्निकृष्टोपाधितया मलिनसत्त्वप्रधाना

॥२.४२॥

|   |   |  |
|---|---|--|
| 1 | <i>iyam vyashtih, nikrishtah upadhitayaa, malina sattwa pradhaanaa.</i> | Now we take up <b>Individual ignorance</b> :<br>i) on account of its association with Inferiority, has <u>impure Sattwa</u> as its preponderant quality. |
|---|---|--|



**Verse 2.43: Qualities & Name of Causal-Consciousness**

<sup>1</sup> एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं

<sup>2</sup> प्राज्ञ इत्युच्यत एकाज्ञानावभासकत्वात्

॥२.४३॥

|   |   |   |
|---|---|---|
| 1 | <i>etat upahitam chaitanyam,<br/>alpa jnatva,<br/>an-eeshwaratva,<br/>aadi gunakam;</i> | The <b>Consciousness</b> associated with individual Ignorance: i) has <u>limited knowledge</u> ; ii) is <u>devoid</u> of the power of <u>Lordship</u> , and iii) differentiated with <u>qualities</u> ; |
| 2 | <i>PRAAJNA iti uchyate<br/>eka ajnaana avabhaasa-katvaat.</i>                           | It is called as <b>PRAJNA</b> , since, it is the illuminator of individual ignorance.   |

**Verse 2.44: The Deficiency of Prajna**

<sup>1</sup> अस्य प्राज्ञत्वमस्पष्टोपाधितयानतिप्रकाशकत्वात्

॥२.४४॥

|   |  |   |
|---|--|---|
| 1 | <i>asya praaajnatvam<br/>spashta upaadhitayaa,<br/>an-ati-prakaasha-katvaat.</i> | It is called (only) <b>Prajna</b> , on account of its association with a <u>dull limiting adjunct</u> that is very deficient in illumination. |
|---|--|---|

**Verse 2.45: Qualities & Names of the Causal-Ignorance**

<sup>1</sup> अस्यापीयम् <sup>2</sup> अहङ्कारादिकारणत्वात्कारणशरीरम्

<sup>3</sup> आनन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः

<sup>4</sup> सर्वोपरमत्वात्सुषुप्तिरत एव

<sup>5</sup> स्थूलसूक्ष्मशरीरप्रपञ्चलयस्थानमिति च उच्यते

॥२.४५॥

|   |   |   |
|---|---|---|
| 1 | <i>asya api iyam:</i>   | This <b>Individual ignorance</b> , is also known:   |
| 2 | <i>ahamkaara-aadi-kaaranatvaat<br/>"kaarana shareeram";</i>                                   | i) due to it being the cause of egoism etc, as the ' <u>Causal Body</u> ';  |
| 3 | <i>aananda pra-churatvaat, cha<br/>kosha-vadaat chhaada-katvaat,<br/>"aanandamaya koshah"</i> | ii) because it is full of bliss, and because it covers (the Self) like a sheath, as the ' <u>Bliss Sheath</u> ';        |
| 4 | <i>sarvah paramatvaat,<br/>"sushuptih"; ata eva,</i>  | iii) since into it everything is dissolved, as ' <u>Dreamless Sleep</u> '; for the same reason,                         |
| 5 | <i>sthoola sookshma shareera<br/>prapancha "layasthaanam"<br/>iti cha uchyate.</i>            | iv) the gross and subtle body in its entirety, as the ' <u>State of Dissolution</u> ' – by these (4 names)is it called. |

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### 2.2.3 IDENTITY BETWEEN SAMASHTI & VYASHTI

(Verses 46-56, 11 no.)

#### Verse 2.46: The “Dreamless Sleep” Simile

- 1 तदानीमेतावीश्वरप्राज्ञौ चैतन्यप्रदीप्ताभिः
- 2 अतिसूक्ष्माभिरज्ञानवृत्तिभिरानन्दमनुभवतः
- 3 सुखमहमवाप्सम् न किञ्चिदवेदिषमिति
- 4 उत्थितस्यपरामर्शोपपत्तेश्च

॥२.४६॥

|   |   |   |
|---|---|---|
| 1 | <i>tadaaneem etaav<br/>eeshwara-prajnaau,<br/>chaitanya pradeeptaabhih,</i> | <i>In that state (called Dreamless Sleep above),<br/>Ishwara and Prajna, are both<br/>illuminated by <u>Consciousness</u>.</i>          |
| 2 | <i>ati-sookshmaabhih,<br/>ajnaana-vrittibhih,<br/>aanandam anubhavatah;</i> | <i>Through a very subtle function<br/>of the <u>ignorance-thought</u>, Prajna<br/>enjoys a kind of bliss called '<u>happiness</u>'.</i> |
| 3 | <i>sukham aham svaapsam,<br/>na kinchid avedisham iti;</i>                  | <i>(Prajna thinks,) “I slept happily,<br/>I did not know anything.”</i>   |
| 4 | <i>utthi tasya,<br/>paraam arshah upapatteh cha.</i>                        | <i>Such experience of a man awaking<br/>from dreamless sleep supports this.</i>   |

#### **Mandukya Upanishad – 5**

- 5 “आनन्दभुक् चेतोमुखः प्राज्ञः” (माण्डू उ ५) इति श्रुतेः

|   |  |  |
|---|--|--|
| 5 | <i>aanandabhuk, chetah mukha,<br/>prajnah.</i> | <i>“The <u>enjoyer of bliss</u>, with <u>Consciousness</u> for<br/>its aid, is <u>Prajna</u>, (the <u>Third Quarter</u>).”</i> |
|---|--|--|

#### Verse 2.47: Identity of IGNORANCE

- 1 अनयोः समष्टिव्यष्ट्योर्वनवृक्षयोरिव
- 2 जलाशय-जलयोरिव वा
- 3 ऽभेदः

॥२.४७॥

|   |   |  |
|---|---|--|
| 1 | <i>anayoh samashti-vyashtyoh<br/>vana-vrikshayoh iva;</i> | <i>This aggregate and individual <b>Ignorance</b>,<br/>i) like a <u>forest</u> and the <u>trees</u>,</i> |
| 2 | <i>jalaashaya-jalayoh iva vaa;</i>                        | <i>ii) or like a <u>reservoir</u> and the <u>droplets</u>, so also</i>                                   |
| 3 | <i>abhedah.</i>   | <i>in Ignorance, there are no differences,.</i>  |

#### Verse 2.48: Identity of CONSCIOUSNESS

- 1 एतदुपहितयोरीश्वरप्राज्ञयोरपि
- 2 वनवृक्षावच्छिन्नाकाशयोरिव
- 3 जलाशयजलगतप्रतिबिम्बाकाशयोरिव वा
- 1 ऽभेदः

॥२.४८॥

|   |  |   |
|---|--|---|
| 1 | <i>etat upahitayoh<br/>eeshwara-praajnayoh api,</i>              | Associated with (total and individual) Ignorance,<br>are Ishwara and Prajna as <b>Consciousness</b> –         |
| 2 | <i>vana-vrikshaa avacchhinna<br/>aakaashayoh iva;</i>            | i) like being enclosed by a <u>forest</u> or by <u>trees</u> ,<br>the <b>space</b> is the same;               |
| 3 | <i>jalaashaya jala-gata pratibimba<br/>prakaashayoh iva vaa;</i> | ii) or like being reflected by a <u>reservoir</u> or a <u>drop</u> ,<br>the <b>light</b> is the same; so also |
| 4 | <i>abhedah.</i>  | in Consciousness there are <u>no differences</u> .  |

### Mandukya Upanishad – 6

5 “एष सर्वेश्वर (एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः  
सर्वस्य प्रभवाप्ययौ हि भूतानाम्)” (माण्डू उ ६) इत्यादि श्रुतेः

|   |   |   |
|---|---|---|
| 5 | <i>eshah sarva-eeshwara –<br/>eshah sarvajna,<br/>eshah antaryaami,<br/>eshah yonih,<br/>sarvasya prabhavaapyayau<br/>hi bhootaanaam.</i> | “He is the <b>Lord of all</b> –<br>He is <u>omniscient</u> ,<br>He is the <u>inner controller</u> ,<br>He is the <u>source of all</u> ,<br>the <u>cause of the origin and destruction</u><br>of creatures, indeed.” |
|---|---|---|

### Verse 2.49: The TURIYA or the “Fourth” State

1 वनवृक्षतदवच्छिन्नाकाशयोः 2 जलाशयजलतद्रूपप्रतिबिम्बाकाशयोर्वा  
3 ऽऽधारभूतानुपहिताकाशवदनयोः 4 अज्ञानतदुपहितचैतन्ययोः  
5 आधारभूतं यदनुपहितं चैतन्यं 6 तत्तुरीयमित्युच्यते ॥२.४९॥

|   |  |  |
|---|--|--|
| 1 | <i>vana-vriksha tad<br/>avacchhinna aakaashayoh;</i>             | i) Whether it be a forest or a single tree,<br>for the <u>enclosed spaces</u> ; or                   |
| 2 | <i>jalaashaya-jala tad gata<br/>pratibimba prakaashayoh vaa;</i> | ii) whether it be a reservoir or a single droplet,<br>for the <u>reflected light</u> ,               |
| 3 | <i>aadhaaram bhootah anupahita<br/>aakaashavad anayoh;</i>       | there is a <u>common unlimited substratum</u> ,<br>which is Space for them both.                     |
| 4 | <i>ajnaana tad upahita<br/>chaitanyayoh</i>                      | Similarly, for <u>Ignorance</u> as well as for the<br>associated <u>consciousness</u> in both cases, |
| 5 | <i>aadhaara bhootam yad<br/>anupahitam chaitanyam;</i>           | there is a <b>common Substratum</b> which is<br>the unlimited Consciousness.                         |
| 6 | <i>tat tureeyam iti uchyate.</i>                                 | That is called the <b>Turiya</b> or “ <b>Fourth</b> ” state.   |

### Mandukya Upanishad – 7

7 “शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते 8 (स आत्मा स विज्ञेयः)”  
(माण्डू उ ७) इत्यादिश्रुतेः

|   |  |  |
|---|--|--|
| 7 | <i>shaantam shivam advaitam,<br/>chaturtham manyate,</i> | “Tranquil, auspicious and without a second,<br>That is conceived as the <b>Fourth Quarter</b> .” |
| 8 | <i>(sah aatmaa sah vijneyah).</i>                        | (“He is the Self; He is to be known.”)   |

**Verse 2.50: Literal & Implied Meanings of “Tat”**

- 1 इदमेव तुरीयं शुद्धचैतन्यम् 2 अज्ञानादितदुपहितचैतन्याभ्यां  
 3 तप्तायः पिण्डवद् 4 अविविक्तं सन्महावाक्यस्य वाच्यं  
 5 विविक्तं सल्लक्ष्यमिति चोच्यते

॥२.५०॥

|   |  |   |
|---|--|---|
| 1 | <i>idam eva tureeyam<br/>shuddha chaitanyam:</i>     | This <b>Fourth</b> state is actually <u>Pure Consciousness</u> .  |
| 2 | <i>ajnaan-aadi<br/>tad upahita chaitanyaabhyaam,</i> | <b>Ignorance</b> and its chain gets associated with “ <b>That</b> ” Consciousness.                              |
| 3 | <i>taptaayah pindavad,</i>                           | There is the simile of a <u>red-hot iron ball*</u> ,  |
| 4 | <i>aviviktam san,<br/>mahaavaakyasya vaachyam;</i>   | When <b>That</b> is not discriminated, then it gives the <u>literal meaning</u> of ‘ <b>That Thou Art</b> ’ ;   |
| 5 | <i>viviktam san,<br/>lakshyam iti cha uchyate.</i>   | and when <b>That</b> is discriminated (from Ignorance), it gives the <u>implied meaning</u> of ‘ <b>That</b> ’. |

\* The ball appears like fire, and the fire appears as a ball. They share each other’s qualities.

**Verse 2.51: The Two Powers of IGNORANCE**

- 1 अस्याज्ञानस्य 2 आवरणविक्षेप 3 नामकमस्ति शक्तिद्वयम्

॥२.५१॥

|   |                                     |  |
|---|-------------------------------------|--|
| 1 | <i>asya ajnaanasya:</i>             | This ignorance has (two powers):                                     |
| 2 | <i>a. aavarana, b. vikshepa</i>     | A. the power of <u>veiling</u> , B. the power of <u>projection</u> , |
| 3 | <i>naamakam asti shakti dvayam.</i> | as the names of its two powers.                                      |

**Verse 2.52: A. AVARANA – the Power of Veiling**

- 1 आवरणशक्तिः 2 तावदल्पोऽपि मेघोऽनेकयोजनायतम्  
 आदित्यमण्डलमवलोकयितृनयनपथ पिधायकतया यथाच्छादयतीव  
 3 तथाज्ञानं परिच्छिन्नमप्यात्मानमपरिच्छिन्नमसंसारिण-  
 मवलोकयितृबुद्धि पिधायकतयाच्छादयतीव 4 तादृशं सामर्थ्यम् ।

॥२.५२॥

|   |   |   |
|---|---|---|
| 1 | <i>aavarana shaktih:</i>  | Now is described the <b>Power of Veiling</b> :  |
| 2 | <i>taavat alpah api medhah, aneka<br/>yojanaa yatam aaditya-mandalam,<br/>avalokayi trunayana-patha;<br/>pidhaaya-katayaa,<br/>yathaa cchaadayati iva.</i>  | Consider a small patch of <u>cloud</u> .<br>Though many miles away from the orb,<br>yet it stands in the <u>path of an observer</u> ;<br>by just obstructing his <u>vision</u> ,<br>the cloud conceals the <u>sun</u> , as it were.   |
| 3 | <i>tathaa ajnaanam paricchinnam api,<br/>aatmaanam aparicchinnam,<br/>asamsaarinam,<br/>avalokayi trbuddhi;<br/>pidhaaya-katayaa,<br/>cchhaadayati iva.</i> | so also, <b>Ignorance</b> , though very different when<br>compared to the unlimited Self,<br>which is not subject to transmigration,<br>yet it stands in the <u>path of the intellect</u> ;<br>by just obstructing its <u>understanding</u> ,<br>Ignorance conceals the <u>Self</u> , as it were. |
| 4 | <i>taadrisham saam-arthyam.</i>   | This is the full meaning of the <b>Veiling power</b> .  |

**Hastamalaka – 10**

तदुक्तं – “<sup>5</sup> घनच्छन्नदृष्टिर्घनच्छन्नमर्क

<sup>6</sup> यथा मन्यते निष्प्रभं चातिमूढः ।

<sup>3</sup> तथा बद्धवद्भाति यो मूढदृष्टेः

<sup>8</sup> स नित्योपलब्धिस्वरूपोऽहमात्मा” इति (हस्तामलकम् १०)

|   |   |  |
|---|---|--|
|   | <i>tad uktam:</i>                                       | <i>Thus it is said:</i>  |
| 5 | <i>ghanacchhanna drishtih<br/>ghanacchhannam arkam,</i> | <i>“The concealing of one’s inner vision, and<br/>the concealing of the sun (are similar):</i> |
| 6 | <i>yathaa manyate nishprabham cha<br/>atimoodhah;</i>   | <i>Just as the sun appears covered and bedimmed<br/>to a very dull-witted man;</i>             |
| 3 | <i>tathaa baddhavad bhaati yo<br/>moodha-drishteh;</i>  | <i>so also, the Self appears to be in bondage to an<br/>unenlightened person;</i>              |
| 8 | <i>sah nitya upalabdhi swaroopah<br/>aham aatmaa.</i>   | <i>That (Self) is Eternal, and its real nature is<br/>Knowledge – ‘I am the Atman!’</i>        |

**Verse 2.53: How Veiling Binds One to Samsara**

<sup>1</sup> अनया आवृतस्यात्मनः

<sup>2</sup> कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वादिसंसारसम्भावनापि भवति

<sup>3</sup> यथा स्वाज्ञानेनावृतायां रज्ज्वां सर्पत्वसम्भावना

॥२.५३॥

|   |  |  |
|---|--|--|
| 1 | <i>anayaa aavritasya aatmanah:</i>   | <i>The Self is covered by this veil of <b>Avarana</b>.</i>   |
| 2 | <i>kartritva bhoktritva sukhitva<br/>duhkhitva-aadi samsaara,<br/>sambhaavana api bhavati;</i> | <i>Under doership, enjoyership, being happy<br/>or being in the sorrow of Samsara,<br/>It becomes <u>helplessly subjected</u>;</i> |
| 3 | <i>yathaa swa-ajnaanena aavritaayaam,<br/>rajjvaam sarpatva sambhaavanaa.</i>                  | <i>In the same way, concealed by one’s own<br/>ignorance, the rope may <u>appear as a snake</u>.</i>                               |

**Verse 2.54: B. VIKSHEPA – the Projecting Power**

<sup>1</sup> विक्षेपशक्तिस्तु <sup>2</sup> यथा रज्ज्वज्ञानं स्वावृत रज्जौ स्वशक्त्या

सर्पादिकमुद्भावयति <sup>3</sup> एवमज्ञानमपि स्वावृतात्मनि

स्वशक्त्याऽऽकाशादिप्रपञ्चमुद्भावयति <sup>4</sup> तादृशं सामर्थ्यम् ।

॥२.५४॥

|   |  |   |
|---|--|---|
| 1 | <i>vikshepa shakti tu:</i>   | <i>Now we describe the <b>Projecting Power</b>:</i>   |
| 2 | <i>yathaa rajju-ajnaanam,<br/>swa-avrita rajjauswashaktyaa,<br/>sarpa-aadi-kam udhhaavayati;</i>             | <i>Just as ignorance regarding a rope,<br/><u>covers the rope</u> by its own inherent power,<br/>and gives rise to the <u>illusion of a snake</u>, etc;</i>                           |
| 3 | <i>evam ajnaanam api,<br/>swa-avrita aatmani swashaktyaa,<br/>aakaasha-aadi prapancham<br/>udhhaavayati;</i> | <i>so also ignorance (of the Self),<br/><u>covers the Self</u> by its own inherent power,<br/>and to the <u>phenomena of space</u> and the<br/>vast universe, etc, it gives rise.</i> |
| 4 | <i>taadrisham saamarthyam.</i>   | <i>This is the full meaning of <b>Projection</b>.</i>   |

**Vaakyasudhaa – 13**

तदुक्तम् – <sup>5</sup> “विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डान्तं जगत् सृजेत्”  
इति । (वाक्यसुधा १३)

|   | <i>tad uktam:</i>  | <i>Thus it is said:</i>  |
|---|--|--|
| 5 | <i>vikshepa shaktih<br/>lingaadi brahmaand-antam jagat<br/>srijet iti.</i> | <i>“The power of projection,<br/>from the subtle bodies to the Cosmos,<br/>it creates this whole world.”</i> |

**Verse 2.55: Nimitta & Upadana Karanas**

<sup>1</sup> शक्तिद्वयवदज्ञानोपहितं चैतन्यं <sup>2</sup> स्वप्रधानतया निमित्तं  
<sup>3</sup> स्वोपाधिप्रधानतयोपादानं च भवति

॥२.५५॥

|   |   |   |
|---|---|---|
| 1 | <i>shakti dvayavat ajnaanah<br/>upahitam chaitanyam,</i>        | <i>Possessed of these two powers of Ignorance,<br/>the conditioned consciousness:</i>     |
| 2 | <i>swa-pradhaana-tayaa,<br/>nimittam,</i>                       | <i>when considered from its <u>own standpoint</u>,<br/>becomes the “Efficient” cause;</i> |
| 3 | <i>swa-upaadhi-pradhaana-tayaa,<br/>upaadaanam cha bhavati.</i> | <i>and from the <u>Upadhi’s standpoint</u>,<br/>becomes the “Material” cause.</i>         |

**Verse 2.56: The Example of a Spider’s Web**

<sup>1</sup> यथा लूता तन्तुकार्यं प्रति <sup>2</sup> स्वप्रधानतया निमित्तं  
<sup>3</sup> स्वशरीरप्रधानतयोपादानञ्च भवति

॥२.५६॥

|   |  |  |
|---|--|--|
| 1 | <i>yathaa lootaa<br/>tantu-kaaryam prati,</i>                    | <i>Just as the <b>spider</b><br/>in relation to its <b>web</b>,</i>              |
| 2 | <i>swa-pradhaana-tayaa<br/>nimittam,</i>                         | <i>when considered from its own standpoint, it is<br/>the “Efficient” cause;</i> |
| 3 | <i>swa-shareera-pradhaana-tayaa,<br/>upaadaanam cha bhavati.</i> | <i>and from the standpoint of its body,<br/>it is the “Material” cause.</i>      |

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## 2.3 THE SUBTLE PROJECTIONS BY IGNORANCE

(Verses 57-97, 41 no.)

### 2.3.1 CREATION OF THE SUBTLE ELEMENTS

(Verses 57-60, 4 no.)

#### Verse 2.57: *Projection of the TANMATRAS – Subtle Elements*

<sup>1</sup> तमःप्रधानविक्षीपशक्तिमदज्ञानोपहित <sup>2</sup> चैतन्यादाकाश

आकाशाद्वायुर्वायोरग्निरग्नेरापोऽद्भ्यः पृथिवी चोत्पद्यते

॥२.५७॥

|   |  |   |
|---|--|---|
| 1 | <i>tamah pradhaana, vikshepa shaktimat, ajnaana upahita,</i>   | <i>Having a preponderance of Tamas, resulting from the projecting power, and associated with ignorance;</i>   |
| 2 | <i>chaitanyaat aakaasha; (utpadyate) aakaashaat vaayuh; “ vaayoh agnih; “ agneh aapah; “ adbhyah prithivee cha; utpadyate.</i> | 1. from Consciousness, arose <b>Space</b> ;<br>2. from space, arose <b>Air</b> ;<br>3. from air, arose <b>Fire</b> ;<br>4. from fire, arose <b>Water</b> ; and<br>5. from water, arose <b>Earth</b> – |

#### *Taitireeya Upanishad – 2.1.1*

<sup>3</sup> “एतस्मादात्मन आकाशः सम्भूतः” (तै उ २.१.१) इत्यादिश्रुतेः

|   |  |   |
|---|--|---|
| 3 | <i>etasmaat aatmana, aakaashah sambhootah.</i> | <i>“From this Self, has evolved Akasha (all other elements).”</i> |
|---|--|---|

#### Verse 2.58: *The Origin of the Gunas (Qualities of Nature)*

<sup>1</sup> तेषु जाड्याधिक्यदर्शनात्तमःप्राधान्यं तत्कारणस्य ।

<sup>2</sup> तदानीं सत्त्वरजस्तमांसि कारणगुणप्रक्रमेण

<sup>3</sup> तेष्वकाशादिषूत्पद्यन्ते

॥२.५८॥

|   |   |   |
|---|---|---|
| 1 | <i>teshu jaadyaadhikya darshanaa, tamah pradhaanyam, tatkaaranasya;</i> | <i>In them – i.e. in the five subtle elements – due to the preponderance of inertia observed, an excess of Tamas must have been their cause.</i>                                |
| 2 | <i>tadaaneem, sattva-rajastamaamsi, kaarana-guna prakramena</i>         | <i>At that time, (the time of creation) the qualities of Sattwa, Rajas and Tamas, in accordance with the law that the qualities of the cause determine those of the effect,</i> |
| 3 | <i>teshu aakaasha-aadih utpadyante.</i>                                 | <i>are reproduced in the five subtle elements.*</i>   |

\* Space contains the greatest amount of Sattwa; Earth the greatest of Tamas.

#### Verse 2.59: *The Tanmatras – Subtle Elements*

<sup>1</sup> एतान्येव सूक्ष्मभूतानि तन्मात्राण्यपञ्चीकृतानि चोच्यन्ते

॥२.५९॥

|   |  |   |
|---|--|---|
| 1 | <i>etaani:<br/>eva sookshma bhootaani,<br/>tanmaatraani,<br/>apanchikritaani<br/>cha uchyante.</i> | <i>These: (i.e. the 5 elements as created above)<br/>i) As subtle elements, or<br/>ii) rudimentary matter, or<br/>iii) 'uncompounded' elements (before the<br/>Panchikrita process) – they are also called.</i> |
|---|--|---|

**Verse 2.60: Effects of Tanmatras**

<sup>1</sup> एतेभ्यः सूक्ष्मशरीराणि स्थूलभूतानि चोत्पद्यन्ते ॥२.६०॥

|   |  |  |
|---|--|--|
| 1 | <i>etebhyah:<br/>sookshma shareeraani,<br/>sthoola bhootaani<br/>cha utpadyante.</i> | <i>From these: (i.e. again, the Tanmatras)<br/>the subtle bodies, and<br/>the gross elements<br/>are produced.</i> |
|---|--|--|

**2.3.2 THE SATTWIC SUBTLE PROJECTIONS  
(Components 1-7)**

(Verses 61-74, 12 no.)

**Verse 2.61: Sookshma or Linga Shareera – the Subtle Body**

सूक्ष्मशरीराणि सप्तदशावयवानि लिङ्गशरीराणि ॥२.६१॥

|   |   |  |
|---|---|--|
| 1 | <i>sookshma shareeraani,<br/>sapta-dasha avayavaani,<br/>linga shareeraani.</i> | <i>The <b>subtle bodies</b>,<br/>have <b>17 component parts</b>,<br/>and are known as the “<b>LINGA SHAREERA</b>”.</i> |
|---|---|--|

**Verse 2.62: The Seventeen Components of Linga Shareera**

<sup>1</sup> अवयवास्तु ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी  
<sup>2</sup> कर्मेन्द्रियपञ्चकं वायुपञ्चकं चेति ॥२.६२॥

|   |  |   |
|---|--|---|
| 1 | <i>avayava astu:<br/>jnaanendriya panchakam,<br/>buddhi manasee,</i> | <i>The <b>17 component parts</b> (of Linga Shareera) are:<br/>1-5. the organs of perception;<br/>6-7. the intellect and the mind;<br/>8-12. the organs of action; and<br/>13-17. the vital forces (Pranas).</i> |
| 2 | <i>karmendriya panchakam,<br/>vaayu panchakam cha iti.</i>           |   |

**Verse 2.63: 1-5. THE JNANA INDRIYAS**

<sup>1</sup> ज्ञानेन्द्रियाणि <sup>2</sup> श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणाख्यानि ॥२.६३॥

|   |  |  |
|---|--|--|
| 1 | <i>jnaanendriyaani:<br/>shrotra, tvak, chakshuh,<br/>jeevhaa, ghraana aakhyaani.</i> | <i>The <b>5 Organs of Perception</b> are:<br/>the ears, skin, eyes,<br/>the tongue and nose.</i> |
|---|--|--|



**Verse 2.64: Material Cause of Jnana Indriyas**

<sup>1</sup> एतान्याकाशादीनां

<sup>2</sup> सात्त्विकांशेभ्यो व्यस्तेभ्यः पृथक् पृथक् क्रमेणोत्पद्यन्ते

॥२.६४॥

|   |  |  |
|---|--|--|
| 1 | <i>etaani:<br/>aakaasha-aadi-naam</i>  | <i>These (the subtle Jnana Indriyas):<br/>From space (down to earth),</i>  |
| 2 | <i>saatvika-amshebhyah,<br/>vyastebhyah,<br/>prithak-prithak kramenah,<br/>utpadyante.</i> | <i>From the <b>Sattwic portions</b> (particles)<br/>of each of those <u>five elements</u>,<br/>separately*, and in consecutive order,<br/>they are produced.</i> |

\* The ears from the Sattwic particles of space, skin from those of Air, ..... nose from Earth.

**Verse 2.65: 6. BUDDHI: Intellect**

<sup>1</sup> बुद्धिर्नाम निश्चयात्मिकान्तःकरणवृत्तिः

॥२.६५॥

|   |   |  |
|---|---|--|
| 1 | <i>buddhih naama:<br/>nishchaya aatmikaa<br/>antahkarana vrittih.</i> | <i>The <b>Intellect</b> is the name for:<br/>that faculty responsible for <u>determining</u>;<br/>it is a modification of the internal instrument.</i> |
|---|---|--|

**Verse 2.66: 7. MANAS: Mind**

<sup>1</sup> मनो नाम सङ्कल्पविकल्पात्मिकान्तःकरणवृत्तिः

॥२.६६॥

|   |   |   |
|---|---|---|
| 1 | <i>manah naama:<br/>sankalpa-vikalpa aatmika<br/>antahkarana vrittih.</i> | <i>The <b>Mind</b> is the name for:<br/><u>Fluctuating</u> between pros and cons of a subject,<br/>it is a modification of the internal instrument.</i> |
|---|---|---|

**Verse 2.67: 6+. CHITTA & 7+. AHAMKARA**

<sup>1</sup> अनयोरेव चित्ताहङ्कारयोरन्तर्भावः

॥२.६७॥

|   |   |  |
|---|---|--|
| 1 | <i>anayoh eva:<br/>chitta ahamkaarayoh<br/>antarbhaava.</i> | <i>These two are paired together:<br/><b>Memory and Egoism</b>, with<br/>the above two (Mind and Buddhi, in that order).</i> |
|---|---|--|

**Verse 2.68: 6+. CHITTA: Memory**

<sup>1</sup> अनुसन्धानात्मिकान्तःकरणवृत्तिः चित्तम्

॥२.६८॥

|   |   |  |
|---|---|--|
| 1 | <i>Chittam:<br/>anusandhaana aatmika<br/>antahkarana vrittih.</i> | <i>The <b>Memory</b> or mind-stuff is:<br/>that faculty which <u>remembers</u>;<br/>it is a modification of the internal instrument.</i> |
|---|---|--|

**Verse 2.69: 7+. AHAMKARA: Egoism**

<sup>1</sup> अभिमानात्मिकान्तःकरणवृत्तिः अहङ्कारः

॥२.६९॥

|   |   |   |
|---|---|---|
| 1 | <i>ahamkaarah:<br/>abhimaana aatmika<br/>antahkarana vrittih.</i> | <i>The Ego (or Ego-sense) is: the faculty characterized by self-consciousness; it is a modification of the internal instrument.</i> |
|---|---|---|

**Verse 2.70: 6, 6<sup>+</sup>, & 7, 7<sup>+</sup>: Material Cause of Antahkarana**

<sup>1</sup> एते पुनराकाशादिगतसात्त्विकांशेभ्यो मिलितेभ्य उत्पद्यन्ते ॥२.७०॥

|   |  |  |
|---|--|--|
| 1 | <i>ete punah:<br/>aakaasha-aadi gata,<br/>saattwika-aankshebhyah<br/>militebhyah utpadyante.</i> | <i>Again, these, (i.e: the Antahkarana parts 6-7), from the five Tanmatras, from their <b>Sattwic particles</b> respectively, and by their combination, they are produced.</i> |
|---|--|--|

**Verse 2.71: 1-7: The Quality of the Sattwic Projections**

<sup>1</sup> एतेषां प्रकाशात्मकत्वात्सात्त्विकांशकार्यत्वम् ॥२.७१॥

|   |   |  |
|---|---|--|
| 1 | <i>etshaam:<br/>prakaasha aatmakatvaat,<br/>saattwika amsha-kaaryatvam.</i> | <i>They, (i.e. all the Sattwic projections parts 1-7) on account of their being luminous, are taken as products of Sattwa particles.</i> |
|---|---|--|

**Verse 2.72: 1-5. & 6: VIJNANAMAYA KOSHA – the Intelligence Sheath**

<sup>1</sup> इयं बुद्धिर्ज्ञानेन्द्रियैः सहिता विज्ञानमयकोशो भवति ॥२.७२॥

|   |   |  |
|---|---|--|
| 1 | <i>iyam buddhih jnaanendriyaih sahita<br/>vijnaanamaya kosha bhavati.</i> | <i>This Intellect (6) with the organs of perception (1-5), constitutes the “<b>Intelligence Sheath</b>”.</i> |
|---|---|--|

**Verse 2.73: Vijnanamaya Kosha = JIVA, the Individual Consciousness**

<sup>1</sup> अयं कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वाद्यभिमानत्वेनेहलोकपरलोकगामी  
<sup>2</sup> व्यवहारिको जीव इत्युच्यते ॥२.७३॥

|   |  |  |
|---|--|--|
| 1 | <i>ayam:<br/>kartritva, bhoktritva,<br/>sukhitva, dukhitva-aadi,<br/>abhimaanatvena<br/>iha loka-paraloka gaamee</i> | <i>This, the <b>Intelligence Sheath</b>:<br/>Being an agent and an enjoyer,<br/>being happy or miserable. etc,<br/>being conscious that it is such;<br/>being subject to birth in this and in other worlds –</i> |
| 2 | <i>vyavahaarikah jeeva,<br/>iti uchyate.</i>   | <i>as the phenomenal self, or individual “<b>JIVA</b>”,<br/>thus it is called.</i>   |

**Verse 2.74: 1-5 & 7: MANOMAYA KOSHA**

<sup>1</sup> मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो भवति ॥२.७४॥

|   |   |   |
|---|---|---|
| 1 | <i>manah tu jnaanendriyaih sahita,<br/>san manomaya kosha bhavati</i> | <i>The Mind (7) with the organs of perception (1-5), constitute the “<b>Mind Sheath</b>”.</i> |
|---|---|---|

### 2.3.3 THE RAJASIC PROJECTIONS (Components 8-17) (Verses 75-88, 14 no.)

#### Verse 2.75: 8-12: KARMA INDRIYAS

1 कर्मन्द्रियाणि वाक्पाणिपादपायूपस्थाख्यानि ॥२.७५॥

|   |  |  |
|---|--|--|
| 1 | <i>karmendriyaani:<br/>vaak, paani, paada,<br/>paayu, upastha-aakhyaani.</i> | The <b>Organs of Action</b> are:<br>the organs of speech, the hands, the feet,<br>the organs of evacuation and generation. |
|---|--|--|

#### Verse 2.76: 8-12: Material Cause of Karma Indriyas

1 एतानि पुनराकाशादीनां  
2 रजोशेभ्यो व्यस्तेभ्यः पृथक् पृथक् क्रमेणोत्पद्यन्ते ॥२.७६॥

|   |   |   |
|---|---|---|
| 1 | <i>etaani punah:<br/>aakaasha-aadi-naam</i>   | These (i.e. the Karma Indriyas):<br>From space (down to earth)  |
| 2 | <i>rajah amshebhyah<br/>vyastebhyah,<br/>prithak-prithak, kramenah,<br/>utpadyante.</i> | from the <b>Rajasic portions</b> (particles)<br>of each of the <u>five elements</u> ,<br>separately*, and in consecutive order,<br>they are produced. |

\* The speech from the Rajasic particles of space, hands from those of Air, ..... etc.

#### Verse 2.77: 13-17: PRANAS – the Vital Forces

1 वायवः प्राणापानव्यानोदानसमानाः ॥२.७७॥

|   |  |  |
|---|--|--|
| 1 | <i>vaayavah:<br/>praana, apaana, vyaana,<br/>udaana, samaana-ah.</i> | The five <b>Vital Forces</b> are:<br>Prana, Apana, Vyana,<br>Udana and Samana. |
|---|--|--|

#### Verse 2.78: 13: PRANA

1 प्राणो नाम प्राग्गमनवान्नासाग्रस्थानवर्ती ॥२.७८॥

|   |  |   |
|---|--|---|
| 1 | <i>praanah naama:<br/>praag-gamanavaan<br/>naasaagra sthaana-vartee.</i> | The ' <b>Prana</b> ' is:<br>that vital force which <u>goes upward</u> ,<br>and has its seat at the tip of the nose. |
|---|--|---|

#### Verse 2.79: 14: APANA

1 अपानो नामावाग्गमनवान्पाय्वादिस्थानवर्ती ॥२.७९॥

|   |   |   |
|---|---|---|
| 1 | <i>apaanah naama:<br/>vaag-gamanavaan<br/>paayuh-aadi sthaana-vartee.</i> | The ' <b>Apana</b> ' is:<br>that vital force which <u>goes downward</u> ,<br>and has its seat in the organs of excretion. |
|---|---|---|

**Verse 2.80: 15: VYANA**

1 व्यानो नाम विष्वग्गमनवानखिलशरीरवर्ती ॥२.८०॥

|   |  |   |
|---|--|---|
| 1 | <i>vyaanah naama:<br/>vishwag-gamanavaan<br/>akhila shareera-vartee.</i> | <i>The 'Vyana' is:<br/>that vital force which <u>moves in all directions</u>,<br/>and pervades the entire body.</i> |
|---|--|---|

**Verse 2.81: 16: UDANA**

1 उदानो नाम कण्ठस्थानीय ऊर्ध्वगमनवानुत्क्रमणवायुः ॥२.८१॥

|   |   |  |
|---|---|--|
| 1 | <i>udaanah naama:<br/>kantha sthaaneeya,<br/>oordhva gamanavaan<br/>utkramana vaayuh.</i> | <i>The 'Udana' is:<br/>that vital force which has its seat in the throat,<br/>which helps the <u>passing out</u> from the body,<br/>and is the <u>ascending</u> vital force.</i> |
|---|---|--|

**Verse 2.82: 17: SAMANA**

1 समानो नाम शरीरमध्यगताशितपीतान्नादिसमीकरणकरः ॥२.८२॥

|   |  |  |
|---|--|--|
| 1 | <i>samaana naama:<br/>shareera madhya gata,<br/>ashita peeta-annaadi –<br/>sameekaranakarah.</i> | <i>The 'Samana' is:<br/>that vital force which has its seat in the <u>stomach</u>,<br/>concerning the food and drink –<br/>their <u>assimilation</u> and <u>digestion</u>.</i> |
|---|--|--|

**Verse 2.83: 17: Sameekarana or Assimilation**

1 समीकरणन्तु परिपाककरणं रसरुधिरशुक्रपुरीषादिकरणमिति यावत् ॥२.८३॥

|   |   |  |
|---|---|--|
| 1 | <i>sameekaranan tu:<br/>pari-paaka-karanam,<br/>rasa-rudhira, shukra pureeshaa<br/>aadi karanam iti yaavat.</i> | <i>'Sameekarana' is:<br/><u>digestion</u> of food;<br/>its conversion to chile, blood,<br/>and other subtle juices used in the body.</i> |
|---|---|--|

**Verse 2.84: 13<sup>+</sup> to 17<sup>+</sup>: The SECONDARY PRANAS**

1 केचित्तु 2 नागकूर्मकृकलदेवदत्तधनञ्जयाख्याः

3 पञ्चान्येवायवः सन्तीति वदन्ति

॥२.८४॥

|   |   |   |
|---|---|---|
| 1 | <i>kechitu vadanti:</i>   | <i>Others (the <b>Sankhyans</b>) say that:</i>                |
| 2 | <i>naaga, koorma, krikala,<br/>devadatta, dhananjaya-akhyaah;</i> | <i>Naaga, Koorma, Krikala,<br/>Devadatta and Dhananjaya –</i> |
| 3 | <i>pancha anye vaayavah santi iti.</i>                            | <i>are five <b>additional</b> vital forces.</i>               |

**Verse 2.85: 13<sup>+</sup> to 17<sup>+</sup>: Functions of Secondary Pranas**

1 तत्र 2 नाग उद्गिरणकरः । कूर्म उन्मीलनकरः । कृकलः क्षुत्करः ।

देवदत्तो जृम्भणकरः । धनञ्जयः पोषणकरः

॥२.८५॥

|   |   |   |
|---|---|---|
| 1 | <i>tatra:</i>   | <i>The functions of these Upapranas are:</i>  |
| 2 | <i>naaga udgirana-karah;<br/>koorma unmeelana-karah;<br/>krikala kshut-karah;<br/>devadattah jhrimbhana-karah;<br/>dhananjayah poshana-karah.</i> | <i>13<sup>+</sup> Naqa: causes vomiting or eructation.<br/>14<sup>+</sup> Kurma: opens the eyelids.<br/>15<sup>+</sup> Krkala: creates hunger.<br/>16<sup>+</sup> Devadatta: produces yawning.<br/>17<sup>+</sup> Dhananjaya: nourishes the body.</i> |

**Verse 2.86: 13<sup>+</sup> to 17<sup>+</sup>: The Sub-Pranas Included in Pranas**

1 एतेषां 2 प्राणादिष्वन्तर्भावात्प्राणादयः पञ्चैवेति 1 केचित् ॥२.८६॥

|   |  |   |
|---|--|---|
| 1 | <i>etshaam . . . . kechit:</i>                                     | <i>Some (the Vedantins) say that:</i>   |
| 2 | <i>pranaadishu antar bhaavaat<br/>praanaadayah pancha iva iti.</i> | <i>as these are included under each Upaprana,<br/>the vital forces remain five in number.</i> |

**Verse 2.87: 13-17: The Material Cause of Pranas**

1 एतत्प्राणादिपञ्चकम् 2 आकाशादिगतरजोशेभ्योमिलितेभ्य उत्पद्यते ॥२.८७॥

|   |   |  |
|---|---|--|
| 1 | <i>etat praanaadi panchakam:</i>  | <i>These five Pranas:</i>  |
| 2 | <i>aakaashaadi gata,<br/>rajah amshebhayah,<br/>militebhayah utpadyate.</i> | <i>from space (down to earth),<br/>from their <b>Rajasic portions</b> (particles),<br/>by combinations of them, they are produced.</i> |

**Verse 2.88: 8-17: PRANAMAYA KOSHA**

1 इदं प्राणादिपञ्चकं कर्मेन्द्रियैः सहितं सत्प्राणमयकोशो भवति ।

2 अस्य क्रियात्मकत्वेन रजोशकार्यत्वम् ॥२.८८॥

|   |   |   |
|---|---|---|
| 1 | <i>idam praanaadi panchakam:<br/>karmendriyaih sahitam san,<br/>praanamaya kosha bhavati;</i> | <i>These five Pranas (13-17)<br/>together with the organs of action (8-12),<br/>constitute the <b>'VITAL SHEATH'</b>.</i> |
| 2 | <i>asya kriyaatmakatvena,<br/>rajah amsha-kaaryatvam.</i>                                     | <i>Its active nature shows that<br/>it is the product of the particles of <b>Rajas</b>.</i>                               |

**2.3.4 THE SUBTLE SAMASHTI**

(Verses 89-92, 4 no.)

**Verse 2.89: 1-17. Total Constitution of Sookshma Shareera**

1 एतेषु कोशेषु मध्ये 2 विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः ।

3 मनोमय इच्छाशक्तिमान् करणरूपः । 4 प्राणमयः क्रियाशक्तिमान् कार्यरूपः ।

5 योग्यत्वादेवमेतेषां विभाग इति वर्णयन्ति ।

6 एतत्कोशत्रयं मिलितं सत्सूक्ष्मशरीरमित्युच्यते ॥२.८९॥

|   |  |   |
|---|--|---|
| 1 | <i>eteshu kosheshu madhye:</i>   | Among these (3) sheaths:  |
| 2 | <i>vijnaanamayah<br/>jnaana-shaktimaan,<br/>kartri-roopah;</i>           | the <b>intellect sheath</b><br>is endowed with the power of <u>knowledge</u><br>and is of the form of the agent;  |
| 3 | <i>manomayah<br/>icchhaa-shaktimaan,<br/>karana-roopah;</i>              | the <b>mind sheath</b><br>is endowed with the power of <u>will</u><br>and is of the form of the instrument;       |
| 4 | <i>praanamayah<br/>kriyaa-shaktimaan,<br/>kaarya-roopah.</i>             | and the <b>vital sheath</b><br>is endowed with the power of <u>activity</u><br>and is of the form of the product; |
| 5 | <i>yogyatvaat evam eteshaam vibhaaga<br/>iti varnayanti.</i>             | This division has been made according to<br>their <u>respective functions</u> .                                   |
| 6 | <i>etat kosha trayam militam san<br/>sookshma shareeram iti uchyate.</i> | These three sheaths together<br>are said to constitute the <b>SUBTLE BODY</b> .                                   |

**Verse 2.90: 1-17: The Collective and the Individual Subtle Body**

- 1 अत्राप्यखिलसूक्ष्मशरीरम्  
2 एकबुद्धिविषयतया वनवज्जलाशयवद्वासमष्टिः  
3 अनेकबुद्धिविषयतया वृक्षवज्जलवद्वा व्यष्टिः 4 अपि भवति ॥२.९०॥

|   |   |   |
|---|---|---|
| 1 | <i>atra api<br/>akhila sookshma shareeram:</i>                            | Here also,<br>the sum total of all the subtle bodies:                                       |
| 2 | <i>ekabuddhi vishaya-tayaa, vanavat<br/>jalaashaya vat vaa samashtih;</i> | when looked upon as one, like a forest or a<br>reservoir, is the ' <b>Samashti</b> ';       |
| 3 | <i>aneka buddhi vishaya-tayaa,<br/>vrikshavat jalavat vaa vyashtih;</i>   | and when looked upon as many, like the<br>trees or the droplets, is the ' <b>Vyashti</b> '; |
| 4 | <i>api bhavati.</i>   | This is how they are classified.  |

**Verse 2.91: Qualities & Names of Subtle Samashti Consciousness**

- 1 एतत्समष्ट्युपहितं चैतन्यं 2 सूत्रात्मा हिरण्यगर्भः प्राणश्चेत्युच्यते  
3 सर्वत्रानुस्यूतत्वाज्ज्ञानेच्छाक्रियाशक्तिमदुपहितत्वाच्च ॥२.९१॥

|   |  |  |
|---|--|--|
| 1 | <i>etat samashti upahitam<br/>chaitanyam:</i>  | Associated with the <u>totality</u> of subtle bodies,<br>is <b>Consciousness</b> .   |
| 2 | <i>sootraatmaa,<br/>hiranyagarbhah,<br/>praanah cha uchyate;</i>                                     | i) ' <b>SOOTRAATMA</b> ' (soul that pervades all);<br>ii) <b>HIRANYAGARBHA</b> (Cosmic Womb);<br>iii) <b>PRANA</b> (power of activity), are its (three) names.   |
| 3 | <i>sarvatra;<br/>anusyoo-tatva;<br/>jnaana, icchhaa, kriyaa-<br/>shaktimad,<br/>upahitatvaaccha.</i> | Because i) it is <u>immanent</u> everywhere,<br>ii) it is <u>identified</u> with the Subtle Elements;<br>iii) is <u>endowed</u> with knowledge, will and action<br>iv) and has <u>power</u> –<br>It is said to be <b>Conditioned</b> (by these qualities). |

**Verse 2.92: Qualities & Names of Subtle Samashti Bodies (Upadhis)**

1 अस्यैषा समष्टिः 2 स्थूलप्रपञ्चापेक्षया सूक्ष्मत्वात्सूक्ष्मशरीरं  
3 विज्ञानमयादिकोशत्रयं 4 जाग्रद्वासनामयत्वात्स्वप्नो  
5 ऽतएव स्थूलप्रपञ्चलयस्थानमिति चोच्यते

॥२.९२॥

|   |   |  |
|---|---|--|
| 1 | <i>asya eshaa samashtih:</i>  | <b>This total Subtle Projection:</b>   |
| 2 | <i>sthoola prapancha apekshayaa, sookshmatvaat, sookshma shareeram;</i> | i) In comparison to the gross manifestation, since it is more subtle, it is called the ' <u>Sookshma Shareera</u> '; |
| 3 | <i>vijnaanamaya-aadi kosha trayam;</i>                                  | ii) made of the Vijnanamaya, etc, it is thus also known as ' <u>Three Sheaths</u> ';                                 |
| 4 | <i>jaagrad vaasanaa-mayatvaat svapnah;</i>                              | iii) as it consists of impressions of waking state, it is also called the ' <u>Dream State</u> ';                    |
| 5 | <i>ata eva sthoola prapancha layasthaanam iti cha uchyate.</i>          | iv) and for that reason, as the gross universe's <u>Place of Dissolution</u> , it is known.                          |

**2.3.5 THE SUBTLE VYASHTI**

(Verses 93-95, 3 no.)

**Verse 2.93: Qualities & Names of Subtle Vyashti Consciousness**

1 एतद्व्यष्ट्युपहितं चैतन्यं 2 तैजसो भवति तेजोमयान्तःकरणोपहितत्वात् ॥२.९३॥

|   |  |  |
|---|--|--|
| 1 | <i>etat vyashti uphitam chaitanyam:</i>                      | <b>Consciousness associated with each individual subtle body:</b>                      |
| 2 | <i>taijasah bhavati, tejomaya antahkaranah upahitatvaat.</i> | It is called <b>TAIJASA</b> , as with the effulgent inner instrument it is associated. |

**Verse 2.94: Qualities & Names of Subtle-Body**

1 अस्यापीयं व्यष्टिः 2 स्थूलशरीरापेक्षया सूक्ष्मत्वादिति हेतोरेव  
सूक्ष्मशरीरं 3 विज्ञानमयादिकोशत्रयं 4 जाग्रद्वासनामयत्वात्स्वप्नो  
5 ऽतएव स्थूलशरीरलयस्थानमिति चोच्यते

॥२.९४॥

|   |  |  |
|---|--|--|
| 1 | <i>asya api iyam vyashtih:</i>   | <b>This Individual Subtle Body is also called:</b>   |
| 2 | <i>sthoola shareera apekshayaa, sookshmatvaat iti hetah eva, sookshma shareeram;</i> | i) In comparison to the gross manifestation, since it is more subtle, it is called the ' <u>Sookshma Shareera</u> '; |
| 3 | <i>vijnaanamaya-aadi kosha trayam;</i>   | ii) made of the Vijnanamaya, etc, it is thus also known as ' <u>Triple (Internal) Sheaths</u> ';                     |
| 4 | <i>jaagrad vaasanaa-mayatvaat svapnah;</i>   | iii) Supported by impressions of the waking state, it is active in the ' <u>Dream State</u> ';                       |
| 5 | <i>ata eva sthoola shareera layasthaanam iti cha uchyate.</i>                        | iv) and being absent in waking, it is known as the gross body's <u>Place of Dissolution</u> .                        |

**Verse 2.95: The Experiencer of Dream**

<sup>1</sup> एतौ सूत्रात्मतैजसौ तदानीं मनोवृत्तिभिः सूक्ष्मविषयाननुभवतः ॥२.९५॥

|   |  |  |
|---|--|--|
| 1 | <i>tadaaneem:<br/>etau sootratma taijasau,<br/>manah vrittibhih<br/>sookshma vishayaanubhavatah.</i> | At that time (during the <b>Dream State</b> ):<br>the <b>Sootratma</b> and <b>Taijasa</b> ,<br>through subtle functionings of the mind,<br>only the <u>subtle objects</u> are experienced. |
|---|--|--|

**Mandukya Upanishad – 3**

<sup>2</sup> “प्रविविक्तभुक्तैजसः” (माण्डू उ ३) इत्यदिश्रुतेः

|   |                                  |  |
|---|----------------------------------|--|
| 2 | <i>pra-viviktabhuk taijasah.</i> | “ <b>Taijasa is the enjoyer of subtle objects.</b> ” |
|---|----------------------------------|--|

**2.3.6 IDENTITY BETWEEN SUBTLE SAMASHTI & VYASHTI (Verses 96-97, 2 no.)**

**Verse 2.96: Identity at the Subtle Level**

<sup>1</sup> अत्रापि समष्टिव्यष्ट्योस्तदुपहितसूत्रात्मतैजसयोः

<sup>2</sup> वनवृक्षवत्तदवच्छिन्नाकाशवच्च

<sup>3</sup> जलाशयजलवत्तद्गतप्रतिबिम्बाकाशवच्चा <sup>4</sup> ऽभेदः ॥२.९६॥

|   |   |  |
|---|---|--|
| 1 | <i>atra api:<br/>samashti-vyashtyoh,<br/>tad upahita,<br/>sootratma-taijasayoh;</i> | Here also (i.e. at the Subtle level):<br>the aggregate and individual subtle bodies,<br>which are the limiting adjuncts of<br>the <b>Sootratma</b> and the <b>Taijasa</b> , just as: |
| 2 | <i>vana-vrikshavat tad avacchhinna<br/>aakaashavat; cha</i>                         | i) in the forest or in trees , the spaces enclosed<br>by them (are identical); or  |
| 3 | <i>jalaashaya-jalavat tad gata<br/>pratibimba prakaashavat cha;</i>                 | ii) in the reservoir or in the droplets, the rays<br>reflected from them (are identical);  |
| 4 | <i>abhedah.</i>   | so also, Sootratma and Taijasa are identical.  |

**Verse 2.97: Conclusion of Subtle Projection**

<sup>1</sup> एवं सूक्ष्मशरीरोत्पत्तिः ॥२.९७॥

|   |   |  |
|---|---|--|
| 1 | <i>evam sookshma<br/>shareera utpattih.</i> | With this the topic of “ <b>Projections of the Subtle Body</b> ” is concluded. |
|---|---|--|

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## 2.4 THE GROSS PROJECTIONS BY IGNORANCE

(Verses 98 – 117, 20 no.)

### 2.4.1 CREATION OF GROSS ELEMENTS

(Verses 98-103, 6 no.)

(by Panchekarana)

#### Verse 2.98: Gross Elements are Compounded

<sup>1</sup> स्थूलभूतानि तु पञ्चीकृतानि

॥२.९८॥

|   |  |  |
|---|--|--|
| 1 | <i>sthoola bhootaani tu:<br/>panchikritaani.</i> | But* – the gross elements<br>are all <b>compounded</b> . . . |
|---|--|--|

\* “But” – because this subject is now a new one, different from the above.

#### Verse 2.99: PANCHIKARANAM – The Process of Grossification

<sup>1</sup> पञ्चीकरणं तु <sup>2</sup> आकाशादिपञ्चस्वेकैकं द्विधा समं विभज्य

<sup>3</sup> तेषु दशसु भागेषु प्राथमिकान्पञ्चभागान्प्रत्येकं चतुर्धा समं विभज्य

<sup>4</sup> तेषां चतुर्णां भागानां स्वस्वद्वितीयार्धभागपरित्यागेन भागान्तरेषु योजनम् ॥२.९९॥

|   |   |   |
|---|---|---|
| 1 | <i>panchi-karanam tu:</i>   | The <b>Grossification</b> process is as follows:  |
| 2 | <i>aakaasha-aadi pancha swa eka-ekam,<br/>dvidhaa samam vibhajya;</i>   | Each of the five elements is divided<br>into <u>two equal parts</u> .   |
| 3 | <i>teshu dashasu bhaageshu, praathamikaan<br/>pancha bhaagaan pratyekam<br/>chaturdhaa samam vibhajya;</i>            | Among the ten parts thus produced, five –<br>being the first half of each element –<br>are each sub-divided into <u>four ‘quarters’</u> .   |
| 4 | <i>teshaam chaturnaam bhaagaanaam,<br/>swa-swa dviteeyardham<br/>bhaaga parityaagena<br/>bhaagaantareshu yojanam.</i> | A ‘quarter’ from each of the other four is<br>added to the <u>intact half</u> of each element,<br>i.e. the first half is given away in exchange<br>for a ‘quarter’ from each of the others. |

#### Verse 2.100: The Panchikaranam Process - Panchadasi – 1.27

तदुक्तम् – <sup>1</sup> “द्विधा विधाय चैकैकं <sup>2</sup> चतुर्धा प्रथमं पुनः ॥

<sup>3</sup> स्वस्वेतरद्वितीयांशैः <sup>4</sup> योजनात्पञ्च पञ्चते” इति ॥

॥२.१००॥

|   |                                       |   |
|---|---------------------------------------|---|
| 1 | <i>dvidhaa vidhaaya chaikaikam,</i>   | “Each element is divided into two equal parts,  |
| 2 | <i>chaturdhaa prathamam punah;</i>    | the <b>first</b> half is sub-divided into 4 equal ‘quarters’,                                   |
| 3 | <i>swa-swa itara dviteeyamshaih,</i>  | to the <b>second</b> half is added one of these quarters<br>from each of the other elements.    |
| 4 | <i>yojanaat pancha panchate. iti.</i> | By this, each element has 5 parts, (one of them<br>being the more dominant – the second half).” |

**Verse 2.101:** *Five or Three Elements – Principle is the Same*

<sup>1</sup> अस्याप्रामाण्यं नाशङ्कनीयं

<sup>2</sup> त्रिवृत्करणश्रुतेः पञ्चीकरणस्याप्युपलक्षणत्वात्

॥२.१०१॥

|   |   |  |
|---|---|--|
| 1 | <i>asyaa pramaanyam<br/>na shankaneeyam;</i>                                      | <i>The authoritativeness of this method<br/>should not be questioned;</i>  |
| 2 | <i>trivrit-karana shruteh,<br/>panchi-karana asyaa api,<br/>upalakshanatvaat.</i> | <i>the triple combination described in the Sruti<br/>and the quintuplication referred here,<br/>have the same purport in mind.</i> |

**Verse 2.102:** *On the Similarity of Each Element*

<sup>1</sup> पञ्चानां पञ्चात्मकत्वे समानेऽपि तेषु च

<sup>2</sup> इति न्यायेनाकाशादिव्यपदेशः सम्भवति

॥२.१०२॥

|   |   |  |
|---|---|--|
| 1 | <i>panchaanaam panchaatmakatve<br/>samaane api teshu cha</i>  | <i>As each element contains <u>all five elements</u>, these<br/>five gross elements appear to be alike;</i>                      |
| 2 | <i>iti nyaayena aakaasha-aadi<br/>vyapadeshah sambhavati.</i> | <i>However, it is logical to <b>name</b> each as <u>space</u>, etc,<br/>according to the half that is <b>dominant</b> in it.</i> |

**Brahma Sootras (2.4.22)**

<sup>3</sup> “वैशेष्यात् तद्वादस्तद्वादः” (ब्र सू २.४.२२)

|   |   |   |
|---|---|---|
| 3 | <i>vaisheshyaat tu<br/>tadvaadah – tadvaadah.</i> | <i>“owing to the <b>preponderance</b> of a particular<br/>element in them”.</i> |
|---|---|---|

**Verse 2.103:** *The Qualities are Cumulative in the Elements*

<sup>1</sup> तदानीम् <sup>2</sup> आकाशे शब्दोऽभिव्यज्यते वायौ शब्दस्पर्शावग्नौ

शब्दस्पर्शरूपाण्यप्सु शब्दस्पर्शरूपरसाः पृथिव्यां

शब्दस्पर्शरूपरसगन्धाश्च

॥२.१०३॥

|   |   |   |
|---|---|---|
| 1 | <i>tadaaneem:</i>   | <i>At that time: (i.e. when compounded)</i>   |
| 2 | <i>aakaashe shabdah abhivyajyate;<br/>vaayau shabda-sparshau;<br/>agnau shabda-sparsha-roopaani;<br/>apsu shabda-sparsha-roopa-rasaah;<br/>prithivyaam shabda-sparsha-roopa-<br/>rasa-gandhaah cha.</i> | <i>From <u>Space</u> manifests sound;<br/>from <u>Air</u> manifests sound and touch;<br/>from <u>Fire</u>, the above plus form;<br/>from <u>Water</u>, the above plus taste;<br/>from <u>Earth</u>, the above plus smell.</i> |

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## 2.4.2 THE CREATION OF THE GROSS BODY

(Verses 104-109, 6 no.)

### Verse 2.104: **BRAHMANDA – the Macrocosmic Universe**

<sup>1</sup> एतेभ्यः पञ्चीकृतेभ्यो भूतेभ्यो ।

॥२.१०४.१॥

|   |   |  |
|---|---|--|
| 1 | <i>etebhyah panchikritebhyah<br/>bhootebhyah:</i> | <i>From these, the five compounded elements:</i> |
|---|---|--|

#### **i) The INERT Creation:**

<sup>2</sup> भूर्भुवःस्वर्महर्जनस्तपःसत्यमित्येतन्नामकानामुपर्युपरिविद्यमानानाम्

<sup>3</sup> अतल-वितल-सुतल-रसातल-तलातल-महातल-पाताल-

नामकानामधोऽधोविद्यमानानां

॥२.१०४.२॥

|   |  |   |
|---|--|---|
| 2 | <i>bhooh, bhuvah, svah,<br/>mahah, janah, tapah, satyaam –<br/>iti etat naamakaanaam,<br/>uparyupari<br/>vidya-maanaanaam.</i>         | <i>Bhu, Bhuva, Sva,<br/>Maha, Jana, Tapa, Satya –<br/>with these as their names,<br/>existing one above the other,<br/>are the <b>planes of knowledge</b>.</i>                      |
| 3 | <i>atala, vitala, sutala, rasaatala,<br/>talaatala, mahaatala, paatala –<br/>naamakaanaam ,<br/>adhah-adhah<br/>avidya-maanaanaam.</i> | <i>Atala, Vitala, Sutala, Rasatala,<br/>Talaatala, Mahatala, Paatala –<br/>with these as their names,<br/>existing one below the other,<br/>are the <b>planes of ignorance</b>.</i> |

#### **ii) The SENTIENT Creation:**

<sup>4</sup> लोकानां ब्रह्माण्डस्य तदन्तर्गतचतुर्विधस्थूलशरीराणां

<sup>5</sup> तदुचितानामन्नपानादीनां चोत्पत्तिर्भवति

॥२.१०४.३॥

|   |  |   |
|---|--|---|
| 4 | <i>lokaanaam brahmaandasya<br/>tad antah gata chaturvidha<br/>sthoola shareeraanaam.</i> | <i>These worlds of the Macrocosm Universe<br/>are <b>populated</b> with the four kinds of beings,<br/>having their respective gross bodies.</i> |
| 5 | <i>tad uchitaanaam,<br/>anna-paana-aadinaam<br/>cha utpattih bhavati.</i>                | <i>Agreeable to each of them,<br/>food and drink, etc.,<br/>were created for all of them.</i>   |

### Verse 2.105: **The Sentient Beings - FOUR KINDS of Bodies**

<sup>1</sup> चतुर्विधशरीराणि तु जरायुजाण्डजस्वेदजोद्भिज्जाख्यानि

॥२.१०५॥

|   |  |   |
|---|--|---|
| 1 | <i>chaturvidha shareeraani tu,<br/>jaraayuja, andaja, svedaja<br/>udbhijja –aakhyaani.</i> | <i>The <b>four kinds of gross bodies</b> are those,<br/>born of the womb, the egg, sweat,<br/>and the soil.</i> |
|---|--|---|

**Verse 2.106:** *i) JARAYUJA – Born of Womb*

<sup>1</sup> जरायुजानि जरायुभ्यो जातानि मनुष्यपश्यादीनि ॥२.१०६॥

|   |  |  |
|---|--|--|
| 1 | <i>jaraayujaani: jaraayubhyah<br/>jaataani manushya<br/>pashu-aadeeni.</i> | <i>Jarayuja: are those born of the <u>womb</u>,<br/>e.g. creatures like human beings<br/>and animals, etc.</i> |
|---|--|--|

**Verse 2.107:** *ii) ANDAJA – Born of Egg*

<sup>1</sup> अण्डजान्यण्डेभ्यो जातानि पक्षिपन्नगादीनि ॥२.१०७॥

|   |  |   |
|---|--|---|
| 1 | <i>andajaani: andebhyah<br/>jaataani pakshi pannaga-aadeeni.</i> | <i>Andaja: are those that come out of the <u>egg</u>,<br/>e.g. creatures like birds, and reptiles, etc.</i> |
|---|--|---|

**Verse 2.108:** *iii) SVEDAJA – Born of Sweat*

<sup>1</sup> स्वेदजानि स्वेदेभ्यो जातानि यूकमशकादीनि ॥२.१०८॥

|   |  |   |
|---|--|---|
| 1 | <i>svedajaani: svedebhyah<br/>jaataani yooka mashakaa-aadeeni.</i> | <i>Svedaja: are those that are born of <u>sweat</u>,<br/>e.g. creatures like lice, mosquitoes, etc.</i> |
|---|--|---|

**Verse 2.109:** *iv) UDBHIJA – Born of Soil*

<sup>1</sup> उद्भिज्जानि भूमिमुद्भिद्य जातानि लतावृक्षादीनि ॥२.१०९॥

|   |  |  |
|---|--|--|
| 1 | <i>udbhijaani: bhoomin udbhidyah<br/>jaataani lataa<br/>vriksha-aadeeni.</i> | <i>Udbhija: those that spring from the <u>soil</u>,<br/>e.g. creatures like the creepers (plants),<br/>and the trees, etc.</i> |
|---|--|--|

**2.4.3 THE GROSS SAMASHTI**

(Verses 110-112, 3 no.)

**Verse 2.110:** *The Gross SAMASHTI & VYASHTI*

<sup>1</sup> अत्रापि <sup>2</sup> चतुर्विधसकलस्थूलशरीरमेकानेकबुद्धिविषयतया  
<sup>3</sup> वनवज्जलाशयवद्वा समष्टि <sup>4</sup> वृक्षवज्जलवद्वा व्यष्टिरपि भवति ॥२.११०॥

|   |   |   |
|---|---|---|
| 1 | <i>atra api:</i>  | <i>Here also, (i.e. in the <b>Gross Projections</b>):</i>   |
| 2 | <i>chaturvidha,<br/>sakala sthala shareeram<br/>eka-aneka buddhi vishaya-tayaa;</i> | <i>In their fourfold variety,<br/>all the gross bodies, (may be spoken of)<br/>as <u>one</u> or as <u>many</u>, as they are thought of:</i> |
| 3 | <i>vanavat-jalaashayavat vaa,<br/>samashti;</i>                                     | <i>i) if thought of as a forest or a reservoir,<br/>then it is the Samashti or collective;</i>  |
| 4 | <i>vrikshavat-jalavat vaa,<br/>vyashti; api bhavati.</i>                            | <i>ii) if thought of as trees or droplets,<br/>then it is the Vyashti or individual.</i>  |

**Verse 2.111: Qualities & Names of Gross-Consciousness**

<sup>1</sup> एतत्समष्ट्युपहितं चैतन्यं <sup>2</sup> वैश्वानरो विराडित्युच्यते

<sup>3</sup> सर्वनराभिमानित्वाद्विविधं राजमानत्वाच्च

॥२.१११॥

|   |  |   |
|---|--|---|
| 1 | <i>etat, samashti upahitam chaitanyam:</i>                     | This, the <b>Consciousness</b> associated with the aggregate of gross bodies,                     |
| 2 | <i>vaishvaanarah viraat iti uchyate;</i>                       | It is called <b>VAISHVANARA</b> , or <b>VIRAT</b> ;   |
| 3 | <i>sarva-nara-abhimaanitvaat, vividham raajamaanatvaat cha</i> | due to its identification with all <u>bodies</u> , and due to its <u>diverse manifestations</u> . |

**Verse 2.112: Quality & Names of Gross-Bodies**

<sup>1</sup> अस्यैषा समष्टिः स्थूलशरीरम् <sup>2</sup> अन्नविकारत्वाद्दन्नमयकोशः

<sup>3</sup> स्थूलभोगायतनत्वाच्च स्थूलशरीरं <sup>4</sup> जाग्रदिति च व्यपदिश्यते

॥२.११२॥

|   |   |   |
|---|---|---|
| 1 | <i>asya eshaa, samashtih sthoola shareeram:</i>           | This of his, i.e. the Body of Virat, namely, the aggregate gross Body:                  |
| 2 | <i>anna-vikaarat-vaat, annamaya koshah;</i>               | i) due to its being a manifestation of food, it is called the " <b>FOOD SHEATH</b> ";   |
| 3 | <i>sthoola bhoga aayatanatvaat cha sthoola shareeram;</i> | ii) due to being the medium for enjoyment, it is called the " <b>Gross Body</b> ";      |
| 4 | <i>jaagrad iti cha vyapadishyate.</i>                     | iii) and as it is available only when awake, it is also called " <b>Waking State</b> ". |

**2.4.4 THE GROSS VYASHTI**

(Verses 113-115, 3 no.)

**Verse 2.113: Qualities & Names of Gross-Consciousness**

<sup>1</sup> एतद्व्यष्ट्युपहितं चैतन्यं

<sup>2</sup> विश्व इत्युच्यते सूक्ष्मशरीराभिमानमपरित्यज्य

स्थूलशरीरादिप्रविष्टत्वात्

॥२.११३॥

|   |  |  |
|---|--|--|
| 1 | <i>etat, vyashti upahitam chaitanyam:</i>  | This, the <b>Consciousness</b> associated with the individual gross body:  |
| 2 | <i>vishwa iti uchyate, sookshma shareera abhimaanam aparityajya, sthoola shareera-aadi pravishtatvaat.</i> | is designated as <b>VISHWA</b> , on account of the subtle body identification having <u>not been given up</u> , and yet the gross body, etc, has been <u>entered</u> . |

**Verse 2.114: Qualities & Names of Gross-Body**

<sup>1</sup> अस्याप्येषा व्यष्टिः स्थूलशरीरम् <sup>2</sup> अन्नविकारत्वादेव

हेतोरन्नमयकोशो <sup>3</sup> जाग्रदिति चोच्यते

॥२.११४॥

|   |   |  |
|---|---|--|
| 1 | <i>asya api eshaa vyashtih sthoola shareeram:</i>                 | This <b>individual gross body</b> of Vishwa,   |
| 2 | <i>anna-vikaaratvaat eva hetoh,<br/>annamaya kosha (uchyate);</i> | due to its being a modification of food,<br>it is called the ' <b>Food Sheath</b> '; |
| 3 | <i>jaagrad, iti cha uchyate.</i>                                  | and it is also called the ' <b>Waking State</b> '.                                   |

**Verse 2.115: The Gross-Body DEVATAS**

1 तदानीमेतौ विश्ववैश्वानरौ

11 सर्वानेतान् स्थूलविषयाननुभवतः

॥२.११५.१॥

|    |  |  |
|----|--|--|
| 1  | <i>tadaaneem etau:<br/>vishva-vaishvaanarau,</i>         | At that time (during the waking state):<br><b>Vishwa and Vaishvaanara</b>            |
| 11 | <i>sarvaan etaan sthoola vishayaan<br/>anubhavatah –</i> | both these perceive or experience all the<br>gross sense objects, in the flg manner: |

**i) Devatas of JNANA INDRIYAS**

2 दिग्वातार्कवरुणाश्विभिः

3 क्रमान्नियन्त्रितेन श्रोत्रादीन्द्रियपञ्चकेन

4 क्रमाच्छब्दस्पर्शरूपरसगन्धान्

॥२.११५.२॥

|   |   |   |
|---|---|---|
| 2 | <i>dik, vaata, arka, varuna,<br/>ashvibhih,</i>                   | Dik, Vata, Arka (Sun), Varuna and the two<br>Ashwinis,                                |
| 3 | <i>kramaat-niyantritena:<br/>shrotra-aadi indriya panchakena,</i> | control respectively:<br>functions of the five organs of perception;                  |
| 4 | <i>kramaat:<br/>shabda, sparsha, roopa, rasa,<br/>gandhaan.</i>   | and perceive respectively:<br>their objects – sound, touch, form, taste and<br>smell. |

**ii) Devatas of KARMA INDRIYAS**

5 अग्नीन्द्रोपेन्द्रयमप्रजापतिभिः

6 क्रमान्नियन्त्रितेन वागादीन्द्रियपञ्चकेन

7 क्रमाद्ब्रह्मचर्यादानगमनविसर्गानन्दा

॥२.११५.३॥

|   |   |  |
|---|---|--|
| 5 | <i>agni, indra, upendra, yama,<br/>prajaapati-bhih,</i>         | Agni, Indra, Vishnu, Yama<br>and Prajapati,  |
| 6 | <i>kramaat-niyantritena:<br/>vaak-aadi indriya panchakena,</i>  | control respectively: the functions of<br>the five organs of action,                 |
| 7 | <i>kramaat: vachanaa,<br/>daana, gamana, visarga, aanandaa.</i> | and perform respectively: speech, accept-<br>ance, walking, excretion and enjoyment. |

**iii) Devatas of ANTAHKARANA**

<sup>8</sup> चन्द्रचतुर्मुखशङ्कराच्युतैः क्रमान्नियन्त्रितेन

<sup>9</sup> मनोबुद्ध्यहङ्कारचित्ताख्येनान्तरेन्द्रियचतुष्केण

<sup>10</sup> क्रमात्सङ्कल्पनिश्चयाहङ्कार्यचैत्तांश्च

॥२.११५.४॥

|    |  |   |
|----|--|---|
| 8  | <i>chandra, chatur-mukha, shankara, achyutaih, kramaat- niyantritena:</i>    | The deities <b>Chandra, Brahma, Shiva</b> and <b>Vishnu</b> , control respectively:   |
| 9  | <i>manah, buddhi, ahamkaara, chitta; aakhyena, antar indriya chatushkena</i> | the functions of <u>mind</u> , <u>intellect</u> , <u>egoism</u> and <u>memory</u> ; and through these, the four inner organs experience |
| 10 | <i>kramaat sankalpa, nishchaya, ahamkaarya, chaितामश्चा.</i>                 | respectively, uncertainty, determination, personality and remembrance.  |

**Mandukya Upanishad – 3**

<sup>12</sup> “जागरितस्थानो बहिःप्रज्ञः” (माण्डू उ ३) इत्यादिश्रुतेः

|    |  |  |
|----|--|--|
| 12 | <i>jaagarita sthaanah, bahih prajnah</i> | “Whose place is the waking state, the <b>“Second Quarter”</b> , who is conscious of the external world.” |
|----|--|--|

**2.4.5 IDENTITY BETWEEN GROSS SAMASHTI & VYASHTI (Verses 116-117, 2 no.)**

**Verse 2.116: Summing Up at the Gross Level**

<sup>1</sup> अत्राप्यनयोः स्थूलव्यष्टिसमष्ट्योस्तदुपहितविश्ववैश्वानरयोश्च

<sup>2</sup> वनवृक्षवत्तदवच्छिन्नाकाशवच्च

<sup>3</sup> जलाशयजलवत्तद्गतप्रतिबिम्बाकाशवच्च <sup>4</sup> पूर्ववदभेदः

॥२.११६॥

|   |   |  |
|---|---|--|
| 1 | <i>atra api anayoh sthoola vyashti-samashtyoh, tad upahita, vishwa-vaishvaanarayoh;</i> | Even here, too, both the <b>gross projections</b> , the <u>aggregate</u> and <u>individual</u> , are the limiting adjuncts of <u>Vishwa</u> and <u>Vaishvanara</u> respectively. |
| 2 | <i>vana-vrikshavat tad avacchinna aakaashavat; cha</i>                                  | i) Just as in the forest and trees, the <b>spaces</b> enclosed by them are <u>identical</u> ; and  |
| 3 | <i>jalaashaya-jalavat tad gata pratibimba prakaashavat cha;</i>                         | ii) and as from the reservoir and droplets, the reflected <b>rays</b> are <u>identical</u> ; so also,  |
| 4 | <i>poorvavat abhedah.</i>   | the limiting adjuncts are totally identical.   |

**Verse 2.117: Conclusion of the Gross Projection**

<sup>1</sup> एवं पञ्चीकृतपञ्चभूतेभ्यः स्थूलप्रपञ्चोत्पत्तिः

॥२.११७॥

|   |   |   |
|---|---|---|
| 1 | <i>evam pancheekrita pancha-bhootebhyah sthoola prapancha utpattih.</i> | With this the fivefold compounded elements forming the Gross Body Projections ends. |
|---|---|---|

## 2.5 THE “LIMITLESS” LIMITS OF SUPERIMPOSITION

(Verses 118 – 121, 4 no.)

### Verse 2.118: SAMASHTI PRAPANCHA – The Total Creation

- 1 एतेषां स्थूलसूक्ष्मकारणप्रपञ्चानामपि समष्टिरेको महान्प्रपञ्चो भवति
- 2 यथावान्तरवनानां समष्टिरेकं महद्वनं भवति
- 3 यथा वावान्तरजलाशयानां समष्टिरेको महान् जलाशयः ॥२.११८॥

|   |  |   |
|---|--|---|
| 1 | <i>etshaam:<br/>sthoola-sookshma-kaarana<br/>prapanchaanaam api;<br/>samashtih eka<br/>mahaan prapancha bhavati;</i> | <i>From these:<br/>i.e. the gross, subtle and causal<br/>worlds all put together,<br/>make up a Total world<br/>that can be termed a “Vast Universe”;</i> |
| 2 | <i>yathaa vaantara vanaanaam,<br/>samashtih ekam<br/>mahad-vanam bhavati;</i>  | <i>just as the sum total of smaller forests<br/>make up a Total forest<br/>which can be termed a “Vast Forest”;</i>                                       |
| 3 | <i>yathaa vaa vaantara jalaashayaa-<br/>naam, samashtih ekah<br/>mahaan jalaashayah.</i>                             | <i>or, just as the sum total of smaller reservoirs,<br/>make up a Total reservoir<br/>which can be termed a “Vast Ocean”.</i>                             |

### Verse 2.119: “SAMASHTI” CHAITANYA – The Total Consciousness

- 1 एतदुपहितं वैश्वानरादीश्वरपर्यन्तं चैतन्यमपि
- 2 अवान्तर वनावच्छिन्नाकाशवद्
- 3 अवान्तर जलाशयगतप्रतिबिम्बाकाशवत् 4 चैकमेव ॥२.११९॥

|   |  |  |
|---|--|--|
| 1 | <i>etat: upahitam vaishvaanaraad<br/>eeshwara paryantam<br/>chaitanyam api</i> | <i>Associated with this vast universe stretching from<br/>Vaishwanara to Ishwara, is the<br/><b>Total Consciousness</b>. This compares with:</i> |
| 2 | <i>avaantara vana avacchhinna<br/>aakaashavat;</i>                             | <i>i) the <b>space</b> enclosed by a number of small forests<br/>and by the <u>Vast Forest</u> which they jointly form; or</i>                   |
| 3 | <i>avaantara jalaashaya-gata<br/>pratibimba aakaashavat;</i>                   | <i>ii) the <b>rays</b> reflected in many small reservoirs and in<br/>the <u>Vast Reservoir</u> which they jointly form;</i>                      |
| 4 | <i>cha ekam eva.</i>   | <i>Consciousness, too, is one and the same.</i>  |

### Verse 2.120: Chandogya Upanishad – 3.14.1

- 1 आभ्यां महाप्रपञ्चतदुपहितचैतन्याभ्यां तप्तायपिण्डवदविविक्तं सद्
- 2 अनुपहितं चैतन्यं
- 3 “सर्वं खल्विदं ब्रह्म” (छान्द उ ३.१४.१) इति
- 4 (महा) वाक्यस्य वाच्यं भवति
- 5 विविक्तं सल्लक्ष्यमपि भवति ॥२.१२०॥



|   |   |  |
|---|---|--|
| 1 | <i>aabhyaam: mahaa-prapancha tad upahitam chaitanyaaabhyaam – taptaayah pindavat – aviviktam san;</i> | i) Consider: the Vast Universe and the Consciousness associated with it – it is like the simile of the red-hot iron ball – when <u>not discriminated</u> , (they share qualities); |
| 2 | <i>anupahitam chaitanyam.</i>   | ii) Consider: the Pure Consciousness (unassociated with any Upadhis) – indicated by:   |
| 3 | <i>sarvam khalvidam brahma, iti.</i>  | <i>“All this is verily Brahman.”</i>   |
| 4 | <i>(mahaa)-vaakyasya vaachyam bhavati;</i>  | In relation to this Mahavakya, the first case gives the <u>literal meaning</u> ;   |
| 5 | <i>viviktam san lakshyam api bhavati.</i>   | When discriminated from each other, the second case gives the <u>implied meaning</u> .   |

**Verse 2.121: Conclusion of ADHYAROPA – Superimposition**

१ एवं २ वस्तुन्यवस्त्वारोपोऽध्यारोपः सामान्येन १ प्रदर्शितः ॥२.१२१॥

|   |  |   |
|---|--|---|
| 1 | <i>evam pradaarshitah:</i>                               | Thus has been shown:  |
| 2 | <i>vastuni-avastu, aaropah-adhyaaropah, saamaanyena.</i> | The attributing to the Reality of unreality, which is the process of superimposition, in general. |

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**LORD VISHNU**  
*Sustainer of the Universe*

**Chapter Three**  
(Verses 122-136, 15 no.)  
**DIVERSE CONCEPTS OF THE SELF**

**3.0 INTRODUCTORY**

(Verses 122, 1 no.)

**Verse 3.122:** *The Subject is Introduced*

इदानीं प्रत्यगात्मनीदमिदमयमयमारोपयतीति विशेषत उच्यते ॥३.१२२॥

|   |  |   |
|---|--|---|
| 1 | <i>idaaneem:<br/>pratyak aatmani<br/>idam idam ayam ayam<br/>aaropayati iti<br/>visheshat uchyate.</i> | <i>Now: (after having discussed the whole Superimposition)<br/>how, on the innermost Self,<br/>ideas such as “I am this”, and “I am that”,<br/>are variously superimposed by people,<br/>will especially be considered.</i> |
|---|--|---|

The following 10 different opinions that people have of the Self are considered:

| <u>No.</u> | <u>Verse</u> | <u>Name</u>          | <u>Key Concept</u>                          |
|------------|--------------|----------------------|---|
| 1.         | 123          | <b>Atiprakrit</b>    | <i>Son as Self</i>                          |
| 2.         | 124          | <b>Charvaka-1</b>    | <i>Body as Self</i>                         |
| 3.         | 125          | <b>Charvaka-2</b>    | <i>Sense Organs as Self</i>                 |
| 4.         | 126          | <b>Charvaka-3</b>    | <i>Prana as Self</i>                        |
| 5.         | 127          | <b>Charvaka-4</b>    | <i>Mind as Self</i>                         |
| 6.         | 128          | <b>Shanika Vidya</b> | <i>Intellect as Self</i>                    |
| 7.         | 129          | <b>Meemamsakas</b>   | <i>Ignorance as Self</i>                    |
| 8.         | 130          | <b>The Bhattas</b>   | <i>Consciousness with Ignorance as Self</i> |
| 9.         | 131          | <b>Shunyavada</b>    | <i>Void as Self</i>                         |
| 10.        | 132          | <b>Vedanta</b>       | <i>Pure Consciousness (Brahman) as Self</i> |

**to 136**

The above schools of thought trace the full range of opinions that diverse people formulate in their minds about what Reality is. How the Reality is seen is dependent on the colouring given to it by our mind. The above viewpoints range from totally *Tamasic*, through the *Rajasic*, and end at the totally *Sattwic*, in that order. The Tamasic mind will not be able, as hard as it may try, to comprehend the Sattwic viewpoint, just as a cup cannot be filled with more coffee than its size permits.

### 3.1 NINE PRE-VEDANTA SCHOOLS OF THOUGHT

(Verses 123 – 131, 9 no.)

**Verse 3.123:** 1. **ATIPRAKRIT – Son as Self:**

*A Sruti Passage*

<sup>1</sup> अतिप्राकृतस्तु “आत्मा वै जायते पुत्रः” इत्यादिश्रुतेः

|   |                                    |   |
|---|------------------------------------|---|
|   | <i>atipraakritah tu:</i>           | <i>An extremely deluded man:</i>            |
| 1 | <i>“aatmaa vai jaayate putrah”</i> | <i>“Verily the Self is born as the son”</i> |

<sup>2</sup> स्वस्मिन्निव पुत्रेऽपि प्रेमदर्शनात् <sup>3</sup> पुत्रे पुष्टे नष्टे  
चाहमेव पुष्टो नष्टश्चति आद्यनुभवाच्च <sup>4</sup> पुत्र आत्मेति वदति ॥३.१२३॥

|   |  |   |
|---|--|---|
| 2 | <i>swasmin iva, putra api prema-<br/>darshanaat;</i>   | <i>i) owing to the fact that one <u>loves</u> one’s son<br/>as one’s own Self;</i>  |
| 3 | <i>putre pushte nashte, “cha aham eva<br/>pushtah nashtah cha” iti, aadi<br/>anubhavaat cha;</i> | <i>ii) further, as his son <u>fares</u>, well or ill,<br/>he feels “I am prosperous or ruined”,<br/>because of this experience;</i> |
| 4 | <i>putra aatma iti vadati.</i>   | <i>he speaks of his son as his own Self.</i>  |

**Verse 3.124:** 2. **CHARVAKA-1 – Physical Body as Self:**

*Taittiriya Upanishad – 2.1.1*

<sup>1</sup> चार्वाकस्तु “स वा एष पुरुषोऽन्नरसमयः” (तै उ २.१.१) इत्यादिश्रुतेः

|   |   |   |
|---|---|---|
|   | <i>chaarvaakah tu:</i>                            | <i>The <u>first</u> school of Charvakas:</i>                  |
| 1 | <i>sah vaa eshah purushah<br/>anna-rasamayah.</i> | <i>“Man is verily constituted of<br/>the essence of food”</i> |

<sup>2</sup> प्रदीप्तगृहात्स्वपुत्रं परित्यज्यापि स्वस्य निर्गमदर्शनात्  
<sup>3</sup> स्थूलोऽहं कृशोऽहमिति आद्यनुभवाच्च  
<sup>4</sup> स्थूलशरीरमात्मेति वदति ॥३.१२४॥

|   |   |  |
|---|---|--|
| 2 | <i>pradeepta grihaat swa-putram<br/>parityajya api, swa-swa nirgama<br/>darshanaat;</i> | <i>i) owing to the fact that a man rushes out<br/>from a burning house even leaving behind<br/><u>his son</u>;</i> |
| 3 | <i>“sthoolah aham, krishah aham”, iti<br/>aadi anubhavaat cha,</i>                      | <i>ii) and further as “I am <u>stout</u>”, “I am <u>thin</u>”;<br/>because of such experiences,</i>                |
| 4 | <i>sthoola shareeram aatmaa iti vadati.</i>   | <i>he holds that this physical body is the Self.</i>   |

**Verse 3.125:** 3. **CHARVAKAS-2 – Sense Organs as Self:**

*Chandogya Upanishad – 5.1.7*

<sup>1</sup> अपरश्चार्वाकः “ते ह प्राणाः प्रजापतिं पितरमेत्योचुः” (छा उ ५.१.७) इत्यादिश्रुतेः

|   |   |   |
|---|---|---|
|   | <i>aparah charvaakah:</i>                             | <i>The <u>second</u> school of <b>Charvakas</b>:</i>                          |
| 1 | <i>te ha praanaah prajaapati pitaram iti uchyate.</i> | <i>"The <b>sense organs</b> went to their father, Prajapati, and said..."</i> |

<sup>2</sup> इन्द्रियाणामभावे शरीरचलनाभावात् <sup>3</sup> काणोऽहं  
बधिरोऽहमित्याद्यनुभवाच्च <sup>4</sup> इन्द्रियाण्यात्मेति वदति ॥३.१२५॥

|   |   |  |
|---|---|--|
| 2 | <i>indriyaanaam abhaave shareera chalanaa abhaavaat;</i>      | <i>i) Owing to the fact that the movement of the <u>body ceases</u> when the organs cease to work;</i> |
| 3 | <i>"kaanah aham, badhirah aham", iti aadi anubhavaat cha,</i> | <i>ii) further as "I am <u>blind</u>", "I am <u>deaf</u>" etc. because of such experiences,</i>        |
| 4 | <i>indriyaani aatma iti vadati.</i>                           | <i>he speaks of the sense organs as the Self.</i>  |

**Verse 3.126: 4. CHARVAKAS-3 - Prana as Self:**

*Taittiriya Upanishad – 2.2.1*

<sup>1</sup> अपरश्चार्वाकः "अन्योऽन्तर आत्मा प्राणमयः" (तै उ २.२.१) इत्यादिश्रुतेः

|   |  |  |
|---|--|--|
|   | <i>aparah charvaakah:</i>              | <i>The <u>third</u> school of <b>Charvakas</b>:</i>  |
| 1 | <i>anyoh antara aatmaa praanamaya.</i> | <i>"Different from and more internal than the <u>body</u> is the sheath consisting of <b>vital force</b>."</i> |

<sup>2</sup> प्राणाभाव इन्द्रियादिचलनायोगाद् <sup>3</sup> अहमशनायावानहं  
पिपासावानित्यादि अनुभवाच्च <sup>4</sup> प्राण आत्मेति वदति ॥३.१२६॥

|   |  |  |
|---|--|--|
| 2 | <i>praanah abhaava, indriya-aadi chalanaayogaaat;</i>                      | <i>i) when the Prana withdraws, all the <u>sense organs</u> <u>cease to function</u> – owing to this fact;</i> |
| 3 | <i>"aham ashanaayaavaan", "aham pipaasaavaan" iti aadi anubhavaat cha;</i> | <i>ii) and "I am <u>hungry</u>", "I am <u>thirsty</u>", etc. because of such experiences;</i>                  |
| 4 | <i>praana aatmaa iti vadati.</i>   | <i>he holds that <b>Prana</b>, the vital force, is the Self.</i>   |

**Verse 3.127: 5. CHARVAKAS-4 - Mind as Self**

*Taittiriya Upanishad – 2.3.1*

<sup>1</sup> अन्यस्तु चार्वाकः "अन्योऽन्तर आत्मा मनोमयः" (तै उ २.३.१) इत्यादिश्रुतेः

|   |                                      |   |
|---|--------------------------------------|---|
|   | <i>anyah tu charvaakah:</i>          | <i>Yet another, the <u>fourth</u> school of <b>Charvakas</b>:</i>   |
| 1 | <i>anyoh antara aatmaa manomaya.</i> | <i>"Different from and more internal than this (<u>vital force</u>) is the sheath which consists of <b>mind</b>."</i> |

<sup>2</sup> मनसि सुप्ते प्राणादेरभावाद् <sup>3</sup> अहं सङ्कल्पवानहं  
विकल्पवानित्याद्यनुभवाच्च <sup>4</sup> मन आत्मेति वदति ॥३.१२७॥

|   |  |   |
|---|--|---|
| 2 | <i>manasi supte<br/>praanaade abhaavaad;</i>                                   | i) when the mind goes into deep sleep, the <u>vital forces, etc, cease</u> to work;                                     |
| 3 | <i>“aham sankalpavaan, aham<br/>vikalpavaan”, iti aadi<br/>anubhavaat cha;</i> | ii) further, “I am considering the <u>pros</u> , I am considering the <u>cons</u> ”, etc – because of such experiences; |
| 4 | <i>manah aatmaa iti vadati.</i>  | he holds that the <b>mind</b> as the Self.  |

**Verse 3.128: 6. BAUDDHIST SECT – Intellect as Self:**

**Taittiriya Upanishad – 2.4.1**

<sup>1</sup> बौद्धस्तु “अन्योऽन्तर आत्मा विज्ञानमयः” (तै उ २.४.१) इत्यादिश्रुतेः

|   |  |  |
|---|--|--|
|   | <i>bauddha tu:</i>                           | A <b>Buddhist</b> school (named Vijnanavada) says:   |
| 1 | <i>anyoh antara aatmaa<br/>vijnaanamaya.</i> | “Different from and more internal to the <u>mind</u> is the sheath which consists of the <b>intellect</b> .” |

<sup>2</sup> कर्तुरभावे करणस्य शक्त्यभावाद् <sup>3</sup> अहं कर्ताहं  
भोक्तेत्याद्यनुभवाच्च <sup>4</sup> बुद्धिरात्मेति वदति

॥३.१२८॥

|   |  |   |
|---|--|---|
| 2 | <i>kartruh abhaave<br/>karanasya shakti<br/>abhaavaat;</i>   | i) in the absence of the “doership” agent, the inner instrument of action, the mind, <u>becomes powerless</u> – owing to this fact; |
| 3 | <i>“aham kartaa, aham bhoktaa”,<br/>iti aadi anubhavaat;</i> | ii) “I am the <u>agent</u> , I am the <u>enjoyer</u> ”, etc, because of such experiences;   |
| 4 | <i>buddhih aatmaa iti vadati.</i>                            | he holds that the <b>intellect</b> is the Self.   |

**Verse 3.129: 7. MEEMAMSAKAS – Ignorance (Maya) as Self:**

**Taittiriya Upanishad – 2.5.1**

<sup>1</sup> प्राभाकरतार्किकौ तु “अन्योऽन्तर आत्मानन्दमयः” (तै उ २.५.१) इत्यादिश्रुतेः

|   |   |   |
|---|---|---|
|   | <i>Praabhaakara,<br/>taarkikau tu:</i>      | The <b>Prabhakaras</b> (a sect of <b>Meemamsakas</b> ) and the <b>Tarkikas</b> (logicians) say:             |
| 1 | <i>anyoh antara<br/>aatmaa aanandamaya.</i> | “Different from and more internal than the <u>intellect</u> is the sheath which consists of <b>bliss</b> .” |

<sup>2</sup> बुद्ध्यादीनामज्ञाने लयदर्शनाद् <sup>3</sup> अहमज्ञो-  
ऽहमज्ञानीत्याद्यनुभवाच्च <sup>4</sup> अज्ञानमात्मेति वदतः

॥३.१२९॥

|   |   |  |
|---|---|--|
| 2 | <i>buddhi-aadeenaam, ajnaane laya<br/>darshanaat;</i>           | i) the <u>intellect, etc, merges</u> into ignorance, during sound sleep – owing to this fact;          |
| 3 | <i>“aham ajnah, aham ajnaani”,<br/>iti aadi anubhavaat cha;</i> | ii) further, “I am <u>ignorant</u> , I am <u>devoid of knowledge</u> ”, etc – due to such experiences; |
| 4 | <i>ajnaanam aatmaa iti.</i>                                     | he holds that <b>Ignorance</b> is the Self.  |

**Verse 3.130:****8. THE BHATTAS - Ishwara is Self:****Mandukya Upanishad – 5**

<sup>1</sup> भाट्टस्तु “प्रज्ञानघन एवानन्दमयः” (माण्डू उ ५) इत्यादिश्रुतेः

|   | <i>Bhaatah tu:</i>                      | <i>The Bhattas on the contrary say:</i>  |
|---|---|--|
| 1 | <i>prajnaana-ghana eva aanandamaya.</i> | <i>“a mass of homogenous consciousness and full of bliss” (this is during cosmic dissolution, cf. deep sleep).</i> |

<sup>2</sup> सुषुप्तौ प्रकाशाप्रकाशसद्भावान् <sup>3</sup> मामहं न जानामीत्याद्यनुभवाच्च <sup>4</sup> अज्ञानोपहितंचैतन्यमात्मेति वदति ॥३.१३०॥

|   |   |   |
|---|---|---|
| 2 | <i>sushuptau, prakaasha-aprakaasha sad-bhaavaan;</i>    | <i>i) in the state of dreamless sleep, both <u>consciousness</u> and <u>unconsciousness</u> are present – i.e. Ishwara;</i> |
| 3 | <i>“maam aham na jaanaami” iti aadi anubhavaat cha;</i> | <i>ii) and “I do <u>not know</u> myself”, etc – from such experiences;</i>  |
| 4 | <i>ajnaana upahitam chaitanyam aatmaa itivadati.</i>    | <i>they hold that <b>Ishwara</b> (Lord), consciousness associated with ignorance, is the Self.</i>                          |

**Verse 3.131:****9. THE SHUNYAVADINS - Void as the Self****Chhandogya Upanishad – 6.2.1**

<sup>1</sup> अपरो बौद्धः “असदेवेदमग्र आसीत्” (छा उ ६.२.१) इत्यादिश्रुतेः

|   | <i>apara Bauddhah:</i>            | <i>Another school of Buddhists says:</i>                |
|---|-----------------------------------|---|
| 1 | <i>asat eva idam agra aaseet.</i> | <i>“In the beginning there was only Non-existence.”</i> |

<sup>2</sup> सुषुप्तौ सर्वाभावाद् <sup>3</sup> अहं सुषुप्तौ नासमित्युत्थितस्य स्वाभावपरामर्शविषयानुभवाच्च <sup>4</sup> शून्यमात्मेति वदति ॥३.१३१॥

|   |  |  |
|---|--|--|
| 2 | <i>sushuptau, sarva-abhaavaad;</i>   | <i>i) during dreamless sleep, there is an <u>absence of everything</u> – owing to this fact; and</i>   |
| 3 | <i>“aham sushuptau na asmi”, iti utthi tasya, swa-abhaava paraa marsha vishaya anubhavaat cha;</i> | <i>ii) “During deep sleep, I was <u>non-existent</u>,” – due to this experience of one just awakened, regarding his non-existence and experience of absence of any object;</i> |
| 4 | <i>shunyam aatmaa iti vadati.</i>  | <i>he holds that the <b>Void</b> is the Self.</i>  |

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**3.2 THE 10<sup>th</sup> or VEDANTIC SCHOOL**  
(Verses 132 – 136, 5 no.)

**Verse 3.132: 10. THE VEDANTINS – Introduction**

1 एतेषां पुत्रादीनामनात्मत्वमुच्यते ॥३.१३२॥

|   |  |   |
|---|--|---|
| 1 | <i>etesham:<br/>putra-aadeenaam<br/>anaatmatvam uchyate.</i> | <i>Regarding all the above views:<br/>from the <u>son</u> to the <u>Void</u>,<br/>it is to be said that they are <b>not the Self</b>.</i> |
|---|--|---|

**Verse 3.133: Theories are Eliminated by Self-Contradictions**

1 एतैरतिप्राकृतादिवादिभिरुक्तेषु श्रुतियुक्त्यनुभवाभासेषु  
2 पूर्वपूर्वोक्तश्रुतियुक्त्यनुभवाभासानम्  
3 उत्तरोत्तरश्रुतियुक्त्यनुभवाभासैः  
4 आत्मत्वबाधदर्शनात्  
5 पुत्रादीनामनात्मत्वं स्पष्टमेव ॥३.१३३॥

|   |   |   |
|---|---|---|
| 1 | <i>etaih: ati praakrit<br/>aadi-vaadi-bhih ukteshu<br/>shruti, yukti, anubhava<br/>aabhaaseshu;</i> | <i>Since in all these: In the very fallacious<br/>arguments made by the different schools;<br/>in their citations of scriptures, observations<br/>and personal experiences;</i> |
| 2 | <i>poorva-poorva ukta<br/>shruti, yukti anubhava<br/>aabhaasaanaam;</i>                             | <i>In adamantly adhering to their respective views<br/>by citing the scriptures, observations and<br/>personal experiences;</i>   |
| 3 | <i>uttara-uttara<br/>shruti, yukti, anubhava<br/>aabhaasaih;</i>                                    | <i>and with each subsequent view, again<br/>by citing the scriptures, observations and<br/>personal experiences;</i>  |
| 4 | <i>aatmatva baaadha darshanaat</i>  | <i>due to each one contradicting the previous one;</i>  |
| 5 | <i>putra-aadeenaam<br/>na aatmatvam spashtam eva.</i>   | <i>We can conclude that all of them, from son to<br/>Void, are not the Self. This is quite clear!</i>   |

**Verse 3.134: Further Reasons that Disprove the Theories**

1 किञ्च प्रत्यगस्थूलोऽचक्षुरप्राणोऽमना अकर्ता  
2 चैतन्यं चिन्मात्रंसद् इति  
3 आदिप्रबलश्रुतिविरोधादस्य पुत्रादिशून्यपर्यन्तस्य  
4 जडस्य चैतन्यभास्यत्वेन घटादिवदनित्यत्वाद्  
5 अहं ब्रह्मेति विद्वदनुभवप्राबल्याच्च  
6 तत्तच्छ्रुतियुक्त्यनुभवभासानां  
7 बाधितत्वादपि पुत्रादिशून्यपर्यन्तमखिलमनात्मैव ॥३.१३४॥

|   |   |  |
|---|---|--|
| 1 | <i>kincha pratyak sthoolah<br/>achakshuh apraanah<br/>amanaa akartaa</i>        | Besides, i) the <b>inner Self</b> is <u>subtler</u> than the gross body, the sense (eyes), the vital force, the mind, and is not an agent (intellect);       |
| 2 | <i>chaitanyam chinmaatram<br/>sad iti.</i>                                      | ii) It is <b>Pure Consciousness</b> , Intelligence and Existence alone;  |
| 3 | <i>aadi prabala shruti virodhaat asya<br/>putra-aadi shunya paryantasya.</i>    | iii) These schools are <u>contrary</u> to scriptural authority, from “son” down to “Void”;   |
| 4 | <i>jadasya chaitanya bhaasyatvena<br/>ghataadivat anityatvaat.</i>              | iv) Illumined by Consciousness, inert objects such as a pot, etc, are <u>impermanent</u> .   |
| 5 | <i>aham brahma iti, vidvat anubhava<br/>praabalyaat cha</i>                     | v) “ <b>I am Brahman</b> ” – this is the strong <u>intuition</u> of the man of realization.  |
| 6 | <i>tat tat<br/>shruti yukti anubhava<br/>abhaasaanaam<br/>baadhitatvaat api</i> | For such reasons as given above, all the citing of scriptures, arguments and personal experiences in support of them, are falsified, rendered null and void. |
| 7 | <i>putra-aadi shunya paryantam<br/>akhilam anaatmaa iva.</i>                    | Thus, every one of them, from son to Void, is <b>NOT</b> the Self!   |

**Verse 3.135: The Experience of Vedantins**

1 अतस्तत्तद्भासकं 2 नित्यशुद्धबुद्धमुक्तसत्यस्वभावं  
3 प्रत्यक्चैतन्यमेवात्मवस्त्विति 4 वेदान्तविद्वदनुभवः ॥३.१३५॥

|   |   |  |
|---|---|--|
|   | <i>atah:</i>  | It stands clear, therefore, that:  |
| 1 | <i>tat tadbhaasakam,</i>                                | the <u>Illuminator</u> of those unreal entities;                                     |
| 2 | <i>nitya-shuddha-buddha-mukta<br/>satya svabhaavam,</i> | being eternal, pure, intelligent, free and Real by Its very nature;                  |
| 3 | <i>pratyak chaitanyam eva<br/>aatma vastu iti;</i>      | and the innermost Consciousness, is the only principle that can be <b>the Self</b> . |
| 4 | <i>vedaanta vidvat anubhava.</i>                        | This is the experience of Vedantins.   |

**Verse 3.136: Conclusion of Superimposition**

1 एवमध्यारोपः ॥३.१३६॥

|   |                          |   |
|---|--------------------------|---|
| 1 | <i>evam adhyaaropah.</i> | Thus we conclude the topic of Adhyaropa or <b>Superimposition</b> . |
|---|--------------------------|---|

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## Chapter Four

(Verses 137-180, 44 no. )

### DE-SUPERIMPOSITION (APAVADA)

#### 4.1 RETRACING THE CAUSE

(Verses 137 – 142, 6 no.)

**Verse 4.137:** *Apavada: De-superimposition*

1 अपवादो नाम 2 रज्जुविवर्तस्य सर्पस्य रज्जुमात्रत्ववद्  
3 वस्तुविवर्तस्यावस्तुनोऽज्ञानादेः प्रपञ्चस्य वस्तुमात्रत्वम् ॥४.१३७॥

|   |  |   |
|---|--|---|
| 1 | <i>apavaada naama:</i>   | The Definition of <b>DE-SUPERIMPOSITION:</b>  |
| 2 | <i>rajju vivartasya sarpasya<br/>rajju maatratvavat;</i>                             | The perception of a false <u>snake</u> in a rope,<br>is ultimately found to be only a rope; so also   |
| 3 | <i>vastu vivartasya avastunah<br/>ajnaanaadeh prapanchasya<br/>vastu maatratvam.</i> | the <u>unreal</u> things are perceived on the <u>Real</u> ;<br>this whole universe beginning with ignorance<br>is ultimately found to be <b>only Brahman.</b> |

**Verse 4.138:** *Vikara & Vivarta*

तदुक्तम् –  
“सतत्त्वतोऽन्यथाप्रथा विकार इत्युदीरितः ।  
अतत्त्वतोऽन्यथाप्रथा विवर्त इत्युदीरितः ॥” इति ॥४.१३८॥

|   |   |   |
|---|---|---|
| 1 | <i>tad uktam:</i>   | Thus it has been said:  |
| 2 | <i>satattvatah anyatha-prathaa<br/>vikaara iti udeeritah;</i> | The <u>modification</u> of a thing into another thing,<br>is said to be <b>Vikaara.</b> (e.g. milk into curds)    |
| 3 | <i>atatvatah anyathaa-prathaa<br/>vivarta iti udeeritah.</i>  | The <u>apparent modification</u> of a thing into<br>another is said to be <b>Vivarta.</b> (e.g. water into cloud) |

*Note:* Vikaara is irreversible change; Vivarta is a reversible change.

**Verse 4.139:** *Step 1: From Gross Worlds to Gross Elements*

1 तथाहि 2 एतद्भोगायतनं चतुर्विधसकलस्थूलशरीरजातं 3 भोग्यरूपान्न  
पानादिकम् 4 एतदायतनभूतभूरादिचतुर्दशभुवनानि 5 एतदायतनभूतं  
ब्रह्माण्डं च 6 एतत्सर्वमेतेषां कारणरूपं पञ्चीकृतभूतमात्रं भवति ॥४.१३९॥

|   |  |  |
|---|--|--|
| 1 | <i>tathaa hi:</i>  | To illustrate this:  |
| 2 | <i>etat bhog-aayatanam<br/>chaturvidha sakala<br/>sthoola shareera jaatam;</i>         | i) the <u>seats</u> of enjoyment, namely,<br>all the four kinds of<br><u>gross bodies</u> that are born; |
| 3 | <i>bhogyo-roopa<br/>anna-paanaadikam;</i>  | ii) the <u>objects</u> of enjoyment, namely,<br>the food and drink, etc;                                 |
| 4 | <i>etat aayatana bhoota bhooh-aadi<br/>chaturdasha bhuvanaani;</i>                     | iii) the <u>worlds</u> which contain them, namely,<br>the 14 planes such as Bhuh, etc;                   |
| 5 | <i>etat aayatana bhootam<br/>brahmaandam cha;</i>                                      | iv) and that which contains these worlds,<br>namely, the <u>Brahmanda</u> universe -                     |
| 6 | <i>etat sarvam eteshaam<br/>kaarana roopam panchikrita<br/>bhoota maatram bhavati.</i> | all these, in that order:<br>are reduced to their Cause, the five<br>compounded <b>gross elements</b> .  |

**Verse 4.140:**      **Step 2: From Gross Elements to Tanmatras**

1 एतानि 2 शब्दादिविषयसहितानि 3 पञ्चीकृतानि भूतानि 4 सूक्ष्मशरीरजातं च  
5 एतत्सर्वमेतेषां कारणरूप 6 अपञ्चीकृतभूतमात्रं भवति ॥४.१४०॥

|   |  |  |
|---|--|--|
| 1 | <i>etaani:</i>                                   | These: (i.e. the <b>five gross elements</b> )        |
| 2 | <i>shabda-aadi vishaya sahitaani,</i>            | together with the <u>5 objects</u> , like sound etc, |
| 3 | <i>panchikritaani bhootani,</i>                  | the five compounded <u>gross elements</u> ,          |
| 4 | <i>sookshma shareera jaatam cha;</i>             | and the entire total <u>subtle bodies</u> ;          |
| 5 | <i>etat sarvam eteshaam kaarana roopa</i>        | all these are reduced to their Cause,                |
| 6 | <i>apancheekrita bhoota maatram<br/>bhavati.</i> | the five un-compounded <b>Subtle Elements</b> .      |

**Verse 4.141:**      **Step 3: From Tanmatras to Ignorance**

1 एतानि 2 सत्त्वादिगुणसहितानि 3 अपञ्चीकृतान्युत्पत्ति-  
व्युत्क्रमण 4 एतत्कारणभूताज्ञानोपहितचैतन्यमात्रं भवति ॥४.१४१॥

|   |   |   |
|---|---|---|
| 1 | <i>etaani:</i>  | These (i.e. the <b>Tanmatras</b> ):   |
| 2 | <i>sattvaadi guna sahitaani,</i>  | together with the three <u>Gunas</u> or qualities,  |
| 3 | <i>apanchi-kritaani<br/>utpatti vyutkramena;</i>                              | the five un-compounded <u>subtle elements</u> ,<br>in the reverse order to that of creation;  |
| 4 | <i>etat, kaarana bhoota<br/>ajnaana uphita chaitanya<br/>maatram bhavati.</i> | all this: are then reduced to <u>their Cause</u> ,<br>namely, <b>Consciousness</b> associated with<br>ignorance (i.e. <b>ISHWARA</b> ). |

**Verse 4.142:**      **Step 4: From Ignorance to Pure Consciousness**

1 एतदज्ञानमज्ञानोपहितं चैतन्यं 2 चेश्वरादिकमम् 3 एतदाधार-  
भूतानुपहितचैतन्यरूपं 4 तुरीयं ब्रह्ममात्रं भवति ॥४.१४२॥

|   |  |   |
|---|--|---|
| 1 | <i>etat ajnaanam: ajnaana upahitam chaitanyam;</i>         | <i>This <b>Ignorance</b>: i.e. ignorance and the consciousness associated with it;</i>            |
| 2 | <i>cha eeshwara-aadikam;</i>                               | <i>such as <b>Ishwara</b>, etc, (others further down)</i>   |
| 3 | <i>etat: aadhaara bhootah, anupahita chaitanya-roopam,</i> | <i>this is reduced into the <u>substratum</u>, the consciousness unassociated with ignorance,</i> |
| 4 | <i>tureeyam brahma maatram bhavati.</i>                    | <i>the '<u>Fourth</u>' state or <b>Brahman</b>, the <u>non-dual Truth</u> alone.</i>              |

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## 4.2 DEFINITIONS OF 'THAT' & 'THOU'

(Verses 143 – 147, 5 no.)

### Verse 4.143:      *Introduction to the Terms*

- 1 आभ्यामध्यारोपापवादाभ्यां तत्त्वम्  
2 पदार्थशोधनमपि सिद्धं भवति

॥४.१४३॥

|   |   |  |
|---|---|--|
| 1 | <i>aabhyaam adhyaaropa apavaada aabhyaam tat tvam</i> | <i>By the two processes, <b>Adhyaropa</b> and <b>Apavada</b> the two words, <b>THAT</b> and <b>THOU</b>,</i> |
| 2 | <i>padaartha shodhanam , api siddham bhavati.</i>     | <i>with their precise significance and meaning, is now to be clearly determined.</i>                         |

### Verse 4.144:      *THAT – Literal Meaning*

- 1 तथाहि – 2 अज्ञानादिसमष्टिरेतदुपहितं  
3 सर्वज्ञत्वादिविशिष्टं 4 चैतन्यमेतदनुपहितं चैतत्रयं  
5 तप्तायःपिण्डवदेकत्वेनावभासमानं 6 तत्पदवाच्यार्थो भवति

॥४.१४४॥

|   |  |  |
|---|--|--|
| 1 | <i>tathaa hi:</i>                                    | <i>To illustrate that:</i>   |
| 2 | <i>ajnaanaadi samashtih etat upahitam;</i>           | <i>i) The <b>Total Ignorance</b>, the causal as well as the subtle and gross <u>Upadhis</u> that are its effects;</i>  |
| 3 | <i>sarva-jnatva-aadi vishishtam;</i>                 | <i>ii) The <b>Consciousness</b> that is inextricably endowed or <u>associated</u> with omniscience, lordship, etc; (here <b>Ishwara</b>, <b>Hiranyagarbha</b> and <b>Virat</b> are meant.)</i> |
| 4 | <i>chaitanyam etat an-upahitam cha; etat trayam,</i> | <i>iii) and the <b>Consciousness</b> that is <u>unassociated</u> with any <u>Upadhis</u> – (here <b>Brahman</b> is meant.)<br/>Consider these three –</i>                                      |
| 5 | <i>taptaayah pindavat, ekatvena avabhaasamaanam;</i> | <i>When, like the simile of a red-hot <u>iron ball</u>*, they are taken to be one and inseparable;</i>   |
| 6 | <i>'tat'pada vaachyaarthah bhavati.</i>              | <i>we get the <u>literal meaning</u> of the word '<b>That</b>'.</i>  |

\* The ball appears like fire, and the fire appears as a ball. They share each other's qualities. (see 2.50)

**Verse 4.145: THAT – Implied Meaning**

<sup>1</sup> एतदुपाध्युपहिताधारभूतमनुपहितं चैतन्यं <sup>2</sup> तत्पदलक्ष्यार्थो भवति ॥४.१४५॥

|   |   |  |
|---|---|--|
| 1 | <i>etat upaadhi upahita aadhaara<br/>bhootam an-upahitam chaitanyam</i> | The <u>substratum</u> of the limiting adjuncts,<br>is the unassociated <b>Pure Consciousness</b> , |
| 2 | <i>'tat' pada lakshyaarthah bhavati.</i>                                | and is the <u>implied meaning</u> of the word ' <b>That</b> '.                                     |

**Verse 4.146: THOU – Literal Meaning**

<sup>1</sup> अज्ञानादिव्यष्टिरेतदुपहित  
<sup>2</sup> अल्पज्ञत्वादिविशिष्ट <sup>3</sup> चैतन्यमेतदनुपहितं चैतत्रयं  
<sup>4</sup> तप्तायःपिण्डवदेकत्वेनावभासमानं <sup>5</sup> त्वम्पदवाच्यार्थो भवति ॥४.१४६॥

|   |  |   |
|---|--|---|
| 1 | <i>ajnaanaadi vyashtih<br/>etat upahita;</i>                 | i) <b>Individual Ignorance</b> , the causal as well as the<br>subtle and gross <u>Upadhis</u> that are its effects;   |
| 2 | <i>alpa-jnatva-aadi<br/>vishishtam;</i>                      | ii) The <b>Consciousness</b> that is inextricably endowed or<br><u>associated</u> with partial knowledge, servility, etc;<br>(here Prajna, Taijasa and Vishwa are meant.) |
| 3 | <i>chaitanyam etat<br/>an-upahitam cha;<br/>etat trayam,</i> | iii) and the <b>Consciousness</b> that is <u>unassociated</u> with<br>any of the body's Upadhis – (here Atman is meant.)<br>Consider these three –                        |
| 4 | <i>taptaayah pindavat,<br/>ekatvena avabhaasamaanam;</i>     | When, like the simile of a red-hot <u>iron ball</u> *,<br>they are taken to be one and inseparable;   |
| 5 | <i>'tvam' pada vaachyaarthah bhavati.</i>                    | we get the <u>literal meaning</u> of the word ' <b>Thou</b> '.  |

**Verse 4.147: THOU – Implied Meaning**

<sup>1</sup> एतदुपाध्युपहिताधारभूतमनुपहितं प्रत्यग् <sup>2</sup> आनन्दं तुरीयं चैतन्यं  
<sup>3</sup> त्वम्पदलक्ष्यार्थो भवति ॥४.१४७॥

|   |   |   |
|---|---|---|
| 1 | <i>etat upaadhi upahita aadhaara<br/>bhootam an-upahitam pratyak;</i> | The substratum of the limiting adjuncts,<br>is the unassociated <b>inner Atman</b> , which is |
| 2 | <i>aanandam tureeyam chaitanyam;</i>                                  | full of Bliss, & the ' <b>Fourth</b> ' state of <u>Consciousness</u> ,                        |
| 3 | <i>'tvam' pada lakshyaarthah bhavati.</i>                             | and is the <u>implied meaning</u> of the word ' <b>Thou</b> '.                                |

\*\*\*\*\*



### 4.3 THE LOGIC OF “TAT TWAM ASI”

(Verses 148 – 169, 22 no.)

#### 4.3.1 STAGE 1: THE THREE RELATIONS (A, B, C) (Verses 148 – 154, 7 no.)

##### Verse 4.148: ‘Thou Art That’ – the Mahavakya

<sup>1</sup> अथ महावाक्यार्थो वर्ण्यते । <sup>2</sup> इदं तत्त्वमसिवाक्यं सम्बन्धत्रयेण  
<sup>3</sup> अखण्डार्थबोधकं भवति

॥४.१४८॥

|   |  |  |
|---|--|--|
| 1 | <i>atha mahaavaakya arthah:</i>                      | Now the <u>meaning</u> of the <b>Mahavakya</b> :                               |
| 2 | <i>idam “tat twam asi” vaakyam sambandha trayena</i> | This dictum “ <b>TAT TWAM ASI</b> ”, conveys identity through its three words. |
| 3 | <i>akhanda artha bodhakam bhavati.</i>               | The eternal <b>Truth</b> that it stands for is now going to be explained:      |

##### Verse 4.149: The Three Relations Applicable:

<sup>1</sup> सम्बन्धत्रयं नाम <sup>2</sup> पदयोः सामानाधिकरण्यं  
<sup>3</sup> पदार्थयोर्विशेषणविशेष्यभावः  
<sup>4</sup> प्रत्यगात्मलक्षणयोर्लक्ष्यलक्षणभावश्चेति

॥४.१४९॥

|   |  |  |
|---|--|--|
| 1 | <i>sambandha trayam naama:</i>                                     | The three relations are:   |
| 2 | <i>padayoh, saamaanaadhi-karanyam;</i>                             | <b>A. Saamaanaadhi Karanya:</b> the relation between <u>two words</u> in the same Case.  |
| 3 | <i>padaarthayoh, visheshana visheshya bhaavah;</i>                 | <b>B. Viseshana Viseshya Bhava:</b> the relation between the <u>imports of two words</u> qualifying each other.  |
| 4 | <i>pratyak aatma lakshanayoh lakshya-lakshana bhaavah cha iti.</i> | <b>C3*. Lakshya Lakshana Bhava:</b> the relation between two words, the <u>implier</u> and the <u>implied</u> – here, the implied is the <u>Inner Self</u> . |

\* Why C3 and not just C will become clear as we go into Stage 2.

##### Verse 4.150: The Three Relations: Supporting Quote

तदुक्तम् – <sup>1</sup> “सामानाधिकरण्यं च <sup>2</sup> विशेषणविशेष्यता ।  
<sup>3</sup> लक्ष्यलक्षणसम्बन्धः <sup>4</sup> पदार्थप्रत्यगात्मनाम् ॥” इति

॥४.१५०॥

##### Naishkarmya Siddhi – 3.3

|   |                                     |   |
|---|-------------------------------------|---|
| 1 | <i>saamaanaadhi-karanyam cha,</i>   | <b>A. For two words</b> having the same case;                   |
| 2 | <i>visheshana-visheshyataa;</i>     | <b>B. for two words</b> <b>qualifying</b> each other;           |
| 3 | <i>lakshya-lakshana sambandhah,</i> | <b>1/C3. for two words</b> <b>implying an identical thing</b> ; |
| 4 | <i>padaartha pratyak aatmanaam.</i> | – these relations give the meaning of the <u>inner Self</u> .   |

**Verse 4.151: A. SAAMAANAADHI-KARANYA**

<sup>1</sup> सामानाधिकरण्यसम्बन्धस्तावद् ।

॥४.१५१.१॥

|   |   |  |
|---|---|--|
| 1 | <i>"saamaanaadhi-karanya"; sambandhah taavat;</i> | <i>This is the <b>A</b> or <u>first type</u> of relationship; It is explained by the following simile:</i> |
|---|---|--|

**The Example:**

<sup>2</sup> यथा सोऽयं देवदत्त इत्यस्मिन्वाक्ये

<sup>3</sup> तत्कालविशिष्टदेवदत्तवाचकसशब्दस्य <sup>4</sup> एतत्कालविशिष्टदेवदत्त-

वाचकार्यशब्दस्य च <sup>5</sup> एकस्मिन्पिण्डे तात्पर्यसम्बन्धः ।

॥४.१५१.२॥

|   |   |  |
|---|---|--|
| 2 | <i>yathaa "sah ayam devadatta" iti, asmin vaakye;</i>               | <i>Let us consider "<b>This is that Devadatta</b>": In this sample <u>sentence</u>,</i>                  |
| 3 | <i>tatkaala vishishta devadatta vaachaka 'sah'-shabdasya;</i>       | <i>i) signifying the <u>past</u> Devadatta, is the word '<b>that</b>' from the root 'sa';</i>            |
| 4 | <i>etatkaala vishishta devadatta vaachaka 'ayam'-shabdasya cha;</i> | <i>ii) and signifying the <u>present</u> Devadatta,' is the word '<b>this</b>' from the root 'ayam'.</i> |
| 5 | <i>ekasmin pinde taatparya sambandhah.</i>                          | <i>Both these words refer to the same <u>person</u>. This is the actual meaning of the relation.</i>     |

**The Application:**

<sup>6</sup> तथा च तत्त्वमसीति वाक्येऽपि

<sup>7</sup> परोक्षत्वादिविशिष्टचैतन्यवाचकतत्पदस्य

<sup>8</sup> अपरोक्षत्वादि विशिष्टचैतन्य वाचकत्वम्पदस्य च

<sup>9</sup> एकस्मिंश्चैतन्ये तात्पर्यसम्बन्धः

॥४.१५१.३॥

|   |  |  |
|---|--|--|
| 6 | <i>tathaa cha "tat-tvam-asi" iti, vaakye api;</i>                      | <i>Now let us consider "<b>Tat-Tvam-Asi</b>": Even in this original <u>sentence</u>,</i>   |
| 7 | <i>parokshatvaadi vishishta chaitanya vaachaka "tat" paadasya;</i>     | <i>i) characterizing the <u>remoteness</u> of the inseparably associated Consciousness is the word '<b>That</b>' from the root 'tat';</i>      |
| 8 | <i>aprokshatvaadi vishishta chaitanya vaachaka "tvam" padasya cha;</i> | <i>ii) and characterizing the <u>closeness</u> of the inseparably associated Consciousness is the word '<b>Thou</b>' from the root 'tvam'.</i> |
| 9 | <i>ekasmin chaitanye taatparya sambandhah.</i>                         | <i>Both words refer to the same <u>Consciousness</u>. This is the actual meaning of the relation.</i>  |

**Verse 4.152: B. VISHESHANA VISHESHYA BHAVA**

<sup>1</sup> विशेषणविशेष्यभावसम्बन्धस्तु

॥४.१५२.१॥

|   |  |   |
|---|--|---|
| 1 | <i>"visheshana visheshya bhaava"; sambandhah tu;</i> | <i>This is the <b>B</b> or <u>second type</u> of relationship; It is explained by the following simile:</i> |
|---|--|---|

**The Example:**

<sup>2</sup> यथा तत्रैव वाक्ये <sup>3</sup> सशब्दार्थतत्कालविशिष्टदेवदत्तस्य-

<sup>4</sup> अयंशब्दार्थतत्कालविशिष्टदेवदत्तस्य च

<sup>5</sup> अन्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः ।

॥४.१५२.२॥

|   |   |   |
|---|---|---|
| 2 | <i>yathaa tatra eva vaakye</i>  | Again consider " <b>This is that Devadatta</b> ":   |
| 3 | <i>'sah'-shabdartha tatkaala vishishta devadattasya</i>               | i) the meaning of the word ' <b>that</b> ', signifies the <u>past</u> Devadatta;  |
| 4 | <i>'ayam'-shabdartha etatkaala vishishta devadattasya cha</i>         | ii) and the meaning of the word ' <b>this</b> ', signifies the <u>present</u> Devadatta;                                      |
| 5 | <i>anyonya bheda vyaavartakatayaa "visheshana visheshya bhaavah."</i> | Although they are different from each other, together they signify a <u>common object</u> by " <u>qualifying</u> each other." |

**The Application:**

<sup>6</sup> तथात्रापि वाक्ये <sup>7</sup> तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य

<sup>8</sup> त्वम्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य च

<sup>9</sup> अन्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः

॥४.१५२.३॥

|   |   |  |
|---|---|--|
| 6 | <i>tathaa atra api vaakye</i>   | Similarly, in the sentence " <b>Tat-Tvam-Asi</b> ":  |
| 7 | <i>'tat'-padaartha parokshatvaadi vishishta chaitanyasya;</i>         | i) the meaning of the word ' <b>that</b> ', signifying <u>remoteness</u> , is the inseparably associated Consciousness;          |
| 8 | <i>'tvam'-padaartha aparokshatvaadi vishishta chaitanyasya; cha</i>   | ii) and the meaning of the word ' <b>this</b> ', signifying <u>closeness</u> , is also the inseparably associated Consciousness; |
| 9 | <i>anyonya bheda vyaavartakatayaa "visheshana visheshya bhaavah."</i> | Although they are <u>contrary</u> ideas, yet they signify a <u>common object</u> by " <u>qualifying</u> each other."             |

**Verse 4.153:**

**C3.1 LAKSHYA LAKSHANA BHAVA**

<sup>1</sup> लक्ष्यलक्षणसम्बन्धस्तु

॥४.१५३.१॥

|   |  |  |
|---|--|--|
| 1 | <i>"lakshya-lakshana (bhaava)"; sambandhah tu:</i> | This is <b>C3</b> or the <u>third type</u> of relationship. It is explained by the following simile: |
|---|--|--|

**The Example:**

<sup>2</sup> यथा तत्रैव

<sup>3</sup> सशब्दायंशब्दयोस्तदर्थयोर्वा विरुद्धतत्कालैतत्काल

<sup>4</sup> विशिष्टत्वपरित्यागेनाविरुद्धदेवदत्तेन सह

<sup>5</sup> लक्ष्यलक्षणभावः ।

॥४.१५३.२॥

|   |  |   |
|---|--|---|
| 2 | <i>yathaa tatra eva</i>  | Again consider “ <b>This is that Devadatta</b> ”:   |
| 3 | <i>‘sa’-shabda, ‘ayam’-shabdayoh tad arthayoh vaa viruddha tatkaala-etatkaala;</i> | The words ‘ <b>that</b> ’ and ‘ <b>this</b> ’ – having contradictory meanings, one of the <u>past</u> , the other of the <u>present</u> ; |
| 4 | <i>vishishtatva parityaagena aviruddha devadattena saha;</i>                       | by eliminating the <u>contrary</u> association, the uncontradictory <b>Devadatta</b> remains;   |
| 5 | <i>“lakshya-lakshana bhaavah”.</i>   | This is “the relation of <u>implier</u> and <u>implied</u> .”   |

**The Application:**

<sup>6</sup> तथात्रापि वाक्ये

<sup>7</sup> तत्त्वम्पदयोस्तदर्थयोर्वा विरुद्धपरोक्षत्वापरोक्षत्वादि-

<sup>8</sup> विशिष्टत्वपरित्यागेनाविरुद्धचैतन्येन सह

<sup>9</sup> लक्ष्यलक्षणभावः

॥४.१५३.३॥

|   |  |   |
|---|--|---|
| 6 | <i>tathaa atra api vaakye,</i>   | Similarly, in “ <b>Tat-Tvam-Asi</b> ”;  |
| 7 | <i>‘Tat Tvam’ padayoh tad arthayoh vaa viruddha parokshatva-aparokshatvaadi;</i> | The words ‘ <b>That</b> ’ and ‘ <b>Thou</b> ’ – having contradictory meanings, one of <u>remoteness</u> , the other of <u>closeness</u> ; |
| 8 | <i>vishishtatva parityaagena aviruddha chaitanyena saha;</i>                     | by eliminating the <u>contrary</u> association, the uncontradictory <b>Consciousness</b> stays;   |
| 9 | <i>“lakshya-lakshana bhaavah”.</i>   | This is “the relation of <u>implier</u> and <u>implied</u> .”   |

**Verse 4.154:**

**C3.2 BHAGA LAKSHANA**

<sup>1</sup> इयमेव भागलक्षणेत्युच्यते

॥४.१५४॥

|   |  |   |
|---|--|---|
| 1 | <i>Iyam eva “bhaaga lakshana” iti uchyate.</i> | The <b>C3</b> relation, is also called <b>C4</b> , “ <b>Bhaga Lakshana</b> ”. |
|---|--|---|

**4.3.2 STAGE 2: THE THREE LAKSHANAS (C1, C2, C3) (Verses 155 – 168, 14 no.)**

**Introduction to “The Three Lakshanas”**

From verse 153, we understand that “*Tat Twam Asi*” can be understood only by **C3** when the implied meanings are taken, not the literal meanings. In verse 155, we get an idea that there are three varieties within this “**C-type**” relationship. Not all varieties of Implied meaning relationships apply to the Mahavakya. In this section we deal with the three types of relations that can exist between the Implied meanings. Their group reference is **C**, of which we have already come across **C3.1**, the “**Lakshya-Lakshana Bhava**”; the others are:

**C1. Jahat Lakshana:** Literal meaning is entirely given up and the implied meaning is used.

**C2. Ajahat Lakshana:** Literal meaning is not given up, but an implied meaning is added.

**C3.4 Jahat Ajahat Lakshana:** This is a combination of the above two, as explained below:



Some parts of the literal meaning are abandoned, and some retained. Notice **C3.4** (name 4 of C3) is the same as **C3.1 “Lakshya-Lakshana Bhava”** (name 1), which we saw is also called **C3.2 “Bhaga Lakshana”** (name 2), which in turn is sometimes called **C3.3, “Bhaga Tyaga Lakshana”** (name 3), due to *giving up* some of its literal meaning.

“Tat Twam Asi” can be successfully understood only under this **C3** category. No wonder it has been given four names!

Note: In Samskrit, due to rules regulating word combinations (Sandhis), the first is written as “Jaha|lakshana”, the second as “Ajaha|lakshana”, and the third as “Jaha|Ajaha|lakshana”. (Before an ‘L’, ‘d’ changes to an ‘l’. Samskrit is a very phonetic language.)

Henceforth, we shall use this corrected form of the three names. We begin with **B**.

#### 4.3.2.1 B. VISHESHANA VISHESHYA: “The Blue Lotus” (Verses 155 – 158, 4 no.)

##### Verse 4.155: **B Does Not Befit the Mahavakya Analysis**

- 1 अस्मिन्वाक्ये नीलमुत्पलमिति  
2 वाक्यवद्वाक्यार्थो न सङ्गच्छते

॥४.१५५॥

|   |   |   |
|---|---|---|
| 1 | <i>asmin vaakye “neelam utpalam” iti, (vaakyarthah)</i> | <i>Here, in the sentence “Blue Lotus” (B, or applying literal meanings, works very well);</i> |
| 2 | <i>vaakyavat, vaakyarthah na sangacchate.</i>           | <i>but, in the Mahavakya “Tat Twam Asi”, the same is found to be <b>unbefitting</b>.*</i>     |

\* The next three verses explain further what is befitting and what is not.

##### Verse 4.156: **Why B Does Befit “Blue Lotus”**

- 1 तत्र तु : 2 नीलपदार्थनीलगुणस्य  
3 उत्पलपदार्थोत्पलद्रव्यस्य च 4 शौक्यपटादिभेदव्यावर्तकतय  
5 अन्योन्य विशेषणविशेष्यरूपसंसर्गस्यान्यतर विशिष्टस्यान्यतरस्य तदैक्यस्य वा  
6 वाक्यार्थत्वाङ्गीकारे प्रमाणान्तरविरोधाभावात्तद्  
7 वाक्यार्थः सङ्गच्छते

॥४.१५६॥

|   |   |  |
|---|---|--|
| 1 | <i>tatra tu:</i>  | <i>In the sentence “Blue Lotus”:</i>   |
| 2 | <i>‘neela’ padaartha, neela gunasya;</i>  | <i>The literal meaning of the word ‘blue’ is the blue colour;</i>  |
| 3 | <i>‘utpala’ padaartha utpala dravyasya cha;</i>   | <i>and the literal meaning of the word ‘lotus’ is the flower whose name is the lotus.</i>  |
| 4 | <i>shauklaya pataadi bheda vyaavartakatayaa;</i>  | <i>Colours and objects different from ‘blue’ or ‘lotus’ respectively are eliminated (such as ‘white’ &amp; ‘cloth’).</i>   |
| 5 | <i>anyonya “visheshana visheshya-roopa”; samsargasya anyatara vishishtasya anyatarasya tat ekyasya vaa;</i> | <i>Mutually as <u>qualifier</u> and <u>qualified</u> do these two words stand. This relation means <b>mutual qualification</b>, or <b>mutual union</b> of (the word meanings).</i> |

|   |   |   |
|---|---|---|
| 6 | <i>vaakyarthat vaa angeekaare pramaanaantara virodha abhaavaat tat;</i> | This meaning of the sentence goes <u>undisputed</u> , since other means of knowledge that contradict this fact are not to be found. Hence . . . |
| 7 | <i>vaakyarthah sangacchate.</i>   | The use of <u>literal meanings</u> is <b>befitting</b> here.  |

**Verse 4.157: Why B Does Not Befit “Tat Twam Asi”**

- 1 अत्र तु : 2 तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य  
3 त्वम्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य च  
4 अन्योन्यभेदव्यावर्तकतया  
5 विशेषणविशेष्यभावसंसर्गस्यान्यतर विशिष्टस्यान्यतरस्य तदैक्यस्य वा  
6 वाक्यार्थत्वाङ्गीकारे प्रत्यक्षादिप्रमाणविरोधाद्  
7 वाक्यार्थो न सङ्गच्छते

॥४.१५७॥

|   |   |  |
|---|---|--|
| 1 | <i>atra tu:</i>   | But here, in the case of “ <b>Tat Twam Asi</b> ”:  |
| 2 | <i>‘tat’-padaartha parokshatvaadi vishishta chaitanyasya,</i>                                       | The literal meaning of ‘ <b>That</b> ’ is Consciousness associated with <u>remoteness</u> , etc;   |
| 3 | <i>‘tvam’-padaartha aparokshatvaadi vishishta chaitanyasya cha;</i>                                 | and the literal meaning of ‘ <b>Thou</b> ’ is Consciousness associated with <u>closeness</u> , etc.  |
| 4 | <i>anyonya bheda vyaavartakatayaa,</i>  | If this mutual difference were absent.   |
| 5 | <i>“visheshana-visheshya bhaava” samsargasya anyatara vishishtasya anyatarasya tad ekyasya vaa;</i> | then as <u>qualifier</u> and <u>qualified</u> do they stand; Then the relation would mean <b>mutual qualification</b> , or <b>mutual union</b> of (the word meanings).                                   |
| 6 | <i>vaakyarthat vaa angeekaare; pratyaksha-aadi pramaana, virodhaat,</i>                             | and the meaning of the sentence goes <u>undisputed</u> . [But mutual difference <u>is</u> present, and so . . .] <u>Direct perception</u> and other means of knowledge stand <b>contradicted!</b> Hence, |
| 7 | <i>vaakyarthah na san gacchate.</i>   | the use of <u>literal meanings</u> is <b>unbefitting</b> here.   |

**Verse 4.158: The Scriptural Authority: Panchadasi 7.75**

तदुक्तम् – “संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।  
अखण्डैकरसत्त्वेन वाक्यार्थो विदुषां मतः ॥” इति (पञ्चदशी ७.७५) ॥४.१५८॥

|   |                                       |  |
|---|---------------------------------------|--|
|   | <i>tad uktam:</i>                     | <i>it is said: (For ‘Thou art That’),</i>                    |
| 1 | <i>samsargah vaa vishishtah vaa,</i>  | <i>Neither <u>union</u>, nor <u>mutual qualification</u></i> |
| 2 | <i>vaakyarthah na atra sat matah;</i> | <i>is the true meaning of this sentence,</i>                 |
| 3 | <i>akhanda eka-rasatvena,</i>         | <i>but an absolute <b>homogeneous Principle</b>*,</i>        |
| 4 | <i>vaakyarthah vidushaa matah.</i>    | <i>is its meaning, according to scholars.</i>                |

\* The Principle referred to is Pure Consciousness, namely, Brahman, the Supreme Reality.

\*\*\*\*\*

#### 4.3.2.2 C1. JAHAL LAKSHANA: “Village on Ganga”

(Verses 159 – 163, 5 no.)

##### Verse 4.159: C1 Does Not Befit the Mahavakya Analysis

<sup>1</sup> अत्र गङ्गायां घोषः प्रतिवसतीति

<sup>2</sup> वाक्यवज्जहल्लक्षणापि न सङ्गच्छते

॥४.१५९॥

|   |  |  |
|---|--|--|
| 1 | <i>atra “gangaayaam ghoshah prativasati” iti: (“jahal-lakshana”)</i> | Here, in the sentence, “ <b>The cowherd village is on the Ganga</b> ”: ( C1, or the <u>abandoning</u> of all literal meanings, applies very well); |
| 2 | <i>vaakyavat, “jahal-lakshana” api na sangacchhate.</i>              | but, in the Mahavakya “ <b>Tat Twam Asi</b> ”, the same is found to be <b>unbefitting</b> *.   |

\* The next four verses explain further what is befitting and what is not.

##### Verse 4.160: Why C1 Does Befit “Village on Ganga”

<sup>1</sup> तत्र तु : <sup>2</sup> गङ्गाघोषयोराधाराधेय

<sup>3</sup> भावलक्षणस्य वाक्यार्थस्याशेषतो विरुद्धत्वाद्

<sup>4</sup> वाक्यार्थमशेषतः परित्यज्य

<sup>5</sup> तत्सम्बन्धितीरलक्षणाया युक्तत्वात्

<sup>6</sup> जहल्लक्षणा सङ्गच्छते

॥४.१६०॥

|   |   |  |
|---|---|--|
| 1 | <i>tatra tu:</i>  | In the sentence “ <b>Village on Ganga</b> ”:   |
| 2 | <i>gangaa ghoshayoh aadhaara adheya;</i>                          | To construe ‘Ganga’ and ‘cowherd village’ as <u>container</u> and <u>contained</u> respectively;   |
| 3 | <i>bhaava lakshanasya vaakyarthasya asheshatah viruddhatvaat;</i> | that is, to ascribe to them their <u>literal meaning</u> , renders the meaning of the sentence altogether absurd due to the contradiction; |
| 4 | <i>vaakyartham asheshatah parityajya;</i>                         | Hence, the literal meaning of the sentence has to be <u>entirely</u> abandoned;  |
| 5 | <i>tat sambandhi teera lakshanaayaa yuktatvaat;</i>               | In its place, the related word ‘ <u>bank</u> ’ should be adopted to render the meaning logical.  |
| 6 | <i>jahal-lakshanaa sangacchhate.</i>                              | Thus “ <u>Jahal-Lakshana</u> ” is <b>befitting</b> here.   |

##### Verse 4.161: Why C1 Does Not Befit “Tat Twam Asi”

<sup>1</sup> अत्र तु : <sup>2</sup> परोक्षापरोक्षचैतन्यैकत्व

<sup>3</sup> लक्षणस्य वाक्यार्थस्य भागमात्रे विरोधाद्

<sup>4</sup> भागान्तरमपि परित्यज्यान्

<sup>5</sup> लक्षणाया अयुक्तत्वात्

<sup>6</sup> जहल्लक्षणा न सङ्गच्छते

॥४.१६१॥

|   |  |   |
|---|--|---|
| 1 | <i>atra tu:</i>                              | But here, in the case of “ <b>Tat Twam Asi</b> ”:   |
| 2 | <i>paroksha-aparoksha, chaitanya ekatva;</i> | <u>Remote</u> or <u>close</u> (is no doubt a contradiction), but <b>Consciousness</b> is <u>one</u> (this is a fact). |

|   |   |  |
|---|---|--|
| 3 | <i>lakshanasya vaakyaarthasya, bhaaga maatre virodhaat,</i> | We see that the literal meaning of the sentence, involves contradiction in <u>one part</u> only. |
| 4 | <i>bhaagaantaram api parityajya anya,</i>                   | So it is <u>improper</u> to abandon the other part also,   |
| 5 | <i>lakshanaayaa ayuktatvaat.</i>                            | It would render the meaning <u>illogical</u> . Hence,  |
| 6 | <i>jahal-lakshanaa na san gacchhate.</i>                    | <u>Jahal-Lakshana</u> becomes <b>unbefitting</b> here.   |

**Verse 4.162: Objection to C1:**

- 1 न च : 2 गङ्गापदं स्वार्थपरित्यागेन  
3 तीरपदार्थं यथा लक्षयति 4 तथा तत्पदं त्वम्पदं वा स्वार्थपरित्यागेन  
5 त्वम्पदार्थं तत्पदार्थं वा लक्षयत्वतः  
6 कुतो जहल्लक्षणा न सङ्गच्छत इति वाच्यम् ॥४.१६२॥

|   |  |   |
|---|--|---|
| 1 | <i>na cha:</i>   | <b>An Objection:</b> It may well be urged:  |
| 2 | <i>'gangaa'-padam swa-arthah parityaagena,</i>                       | Just as the direct meaning of the word 'Ganga' is abandoned,  |
| 3 | <i>teera-padaartham yathaa lakshayati;</i>                           | and the meaning 'bank' is adopted as implied in its place;  |
| 4 | <i>tathaa 'Tat'-padam 'Twam'-padam vaa, swa-arthah parityaagena,</i> | so too, the words ' <b>That</b> ' or ' <b>Thou</b> ' with direct meaning 'Consciousness' can be given up, |
| 5 | <i>'tvam'-padaartham 'tat'-padaartham vaa lakshayatvatah;</i>        | and the meanings of ' <u>thou</u> ' or ' <u>that</u> ' as 'individual consciousness' be adopted.          |
| 6 | <i>kutah jahal-lakshanaa na san-gacchhata? iti vaachyam.</i>         | Why should this then not be considered a case for <u>Jahal-Lakshana</u> ? This is being posed.            |

**Verse 4.163: Refutation of Objection to C1**

- 1 तत्र दृ 2 तीरपदाश्रवणेन तदर्थप्रतीतौ लक्षणया तत्प्रतीति  
3 अपेक्षायामपि तत्त्वम्पदयोः श्रूयमाणत्वेन तदर्थप्रतीतौ  
4 लक्षणया पुनरन्यतरपदेनान्यतरपदार्थप्रतीत्यपेक्षाभावात् ॥४.१६३॥

|   |  |   |
|---|--|---|
| 1 | <i>tatra:</i>  | <b>The Reply:</b> There: i.e. in the former sentence,   |
| 2 | <i>teera-pada ashraavanena tad arthah aprateetau; lakshanayaa tat prateeti;</i>            | The word ' <u>bank</u> ' is not mentioned, therefore the meaning is <u>not explicit</u> ; only an <u>implied meaning</u> can make it explicit.      |
| 3 | <i>apekshaayaam api, 'tat'-twam' padayoh: shrooyamaanatvena tad arthah prateetau;</i>      | In comparison to the above case, the words ' <u>tat</u> ' and ' <u>twam</u> ' are clearly mentioned, and the meanings of both are <u>explicit</u> ; |
| 4 | <i>lakshanayaa punah anyatara pade anyatara padaartha, prateeti, na apekshaa bhaavaat.</i> | To again resort to an <u>implied meaning</u> , in order that through either word, the meaning of the other may be made explicit, is not necessary.  |

#### 4.3.2.3 C2. AJAHAL LAKSHANA: “Red is Running”

(Verses 164 – 168, 5 no.)

##### Verse 4.164: C2 Does Not Befit the Mahavakya Analysis

1 अत्र शोणो धावतीति 2 वाक्यवदजहल्लक्षणापि न सम्भवति ॥४.१६४॥

|   |   |   |
|---|---|---|
| 1 | <i>atra “shonah dhaavati” iti: (“ajahal-lakshanaa”)</i> | Here, in the phrase “Red is running”: ( C2, or not <u>abandoning</u> any of the literal meanings but adding some implied meaning, applies very well); |
| 2 | <i>vaakyavat, “ajahal-lakshanaa” api na sambhavati.</i> | but, in the Mahavakya “Tat Twam Asi”, the same is found to be <b>not possible</b> *.  |

\* The next four verses explain further what is possible and what is not.

##### Verse 4.165: Why C2 Does Befit “Red is Running”

1 तत्र – 2 शोणगुणगमनलक्षणस्य वाक्यार्थस्य विरुद्धत्वात्  
3 तदपरित्यागेन तदाश्रयाश्चादिलक्षणया  
4 तद्विरोधपरिहारसम्भवाद्  
5 अजहल्लक्षणा सम्भवति ॥४.१६५॥

|   |   |   |
|---|---|---|
| 1 | <i>tatra:</i>   | In the above sentence “Red is running” :  |
| 2 | <i>shona-guna gamana lakshanasya vaakyarthasya viruddhatvaat;</i> | A running red colour as the meaning, is an absurdity of the <u>literal meaning</u> ;  |
| 3 | <i>tat aparityaagena tad aashraya ashvaam-aadi lakshanayaa;</i>   | Without having to remove the word ‘red’, it can be interpreted to imply a <b>horse</b> of red colour; this becomes the <u>implied meaning</u> . |
| 4 | <i>tad virodha parihaara sambhavaat,</i>                          | The absurd contradiction (or ambiguity) is thus removed, and so   |
| 5 | <i>“ajahal-lakshanaa” sambhavati.</i>                             | Ajahal-Lakshana becomes <b>possible</b> here.   |

##### Verse 4.166: Why C2 Does Not Befit “Tat Twam Asi”

1 अत्र तु – 2 परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वस्य  
3 वाक्यार्थस्य विरुद्धत्वात्  
4 तदपरित्यागेन तत्सम्बन्धिनो यस्य कस्यचिदर्थस्य लक्षितत्वेऽपि  
5 तद्विरोधपरिहारसम्भवाद्–  
6 अजहल्लक्षणा न सम्भवत्येव ॥४.१६६॥

|   |   |   |
|---|---|---|
| 1 | <i>atra tu:</i>   | But here, in the case of “Tat Twam Asi”:  |
| 2 | <i>parokshatva-aparokshatva-aadi vishishta chaitanya ekatvasya;</i> | With <u>remoteness</u> and <u>closeness</u> , etc, is associated the <u>identical Consciousness</u> . |
| 3 | <i>vaakyarthasya viruddhatvaat.</i>                                 | The literal meanings are self-contradictory.  |

|   |   |  |
|---|---|--|
| 4 | <i>tat aparityaagena<br/>tat sambandhinah yasya kashchid<br/>arthasya, lakshitatve api,</i> | Without abandoning this <u>conflict in meaning</u> ,<br>the addition of any other meaning,<br>even a reasonable implied meaning, |
| 5 | <i>tad virodha parihaaraa sambhavaat;</i>   | does <u>not remove</u> the absurd contradiction; thus  |
| 6 | <i>ajahal-lakshanaa na sambhavati eva.</i>  | <u>Ajahal-Lakshana</u> is made <b>impossible</b> even here.  |

**Verse 4.167: Objection to C2:**

- 1 न च – 2 तत्पदं त्वम्पदं वा स्वार्थविरुद्धांशपरित्यागेनांशान्तरसहितं  
3 त्वम्पदार्थं तत्पदार्थं वा लक्षयत्वतः  
4 कथं प्रकारान्तरेण भागलक्षणाङ्गीकरणमिति वाच्यम् ॥४.१६७॥

|   |   |  |
|---|---|--|
| 1 | <i>na cha:</i>  | <b>An Objection:</b> <i>It may well be urged:</i>  |
| 2 | <i>'tat'-padam 'twam'-padam vaa<br/>swa-arthah viruddha amsha<br/>parityaagena amshaantara<br/>sahitam;</i> | <i>From either of the words 'That' or 'Thou',<br/>the conflicting portion of its meaning may<br/>be discarded and the remaining portion be<br/>retained.</i> |
| 3 | <i>'twam'-padaartham 'tat'-pada-<br/>artham vaa<br/>lakshayatvatah;</i>                                     | <i>i.e. from either one of the two words, the<br/>non-conflicting meaning may be taken as<br/>the implied meaning of the other.</i>                          |
| 4 | <i>katham prakaraantarena<br/>"bhaaga lakshanaa"<br/>angee-karanam? iti vaacchyam.</i>                      | <i>If this is done, then what need is there<br/>for C3, "<u>Bhaaga-Lakshana</u>", since then there<br/>would be <u>agreement</u>? This is being posed.</i>   |

**Note:** This is an ingenious trick posed by the opponent. He knows 'Tat' refers to Ishwara and 'Twam' to Jiva, i.e. himself. If the conflict is that he is limited and Ishwara is unlimited, then he wishes to solve it by simply grafting Ishwara's unlimitedness onto himself, and the conflict would be solved. In other words, without any effort on his part, he becomes Ishwara!

**Verse 4.168: Refutation of Objection to C2**

- 1 एकेन पदेन स्वार्थांशपदार्थान्तरोभयलक्षणया असम्भवात्  
2 पदान्तरेण तदर्थप्रतीतौ  
3 लक्षणया पुनस्तत्प्रतीत्यपेक्षाभावाच्च ॥४.१६८॥

|   |   |   |
|---|---|---|
|   |   | <b>The Reply:</b> <i>the refutation goes as follows:</i>  |
| 1 | <i>ekena padena swa-artham-<br/>padaarthantara, ubhaya<br/>lakshanaayaa, asambhavaat.</i> | <i>For one word to be given its own as well as<br/>another word's meaning is to ascribe to it <u>two</u><br/><u>meanings</u>. This is a sheer <b>impossibility</b>!</i> |
| 2 | <i>padaantarena tad artha prateetau.</i>  | <i>Besides, both meanings are already explicit.</i>   |
| 3 | <i>lakshanayaa punah tad prateeti<br/>apekshaa bhaavaat cha.</i>                          | <i>What is the need to resort to an implied<br/>meaning to make it clearer than it already is?</i>  |

**Note:** Analysis of C3 has already been done in v. 153. It applies to the Mahavakya.

### 4.3.3 SUMMING UP

(Verses 169, 1 no.)

#### Verse 4.169: CONCLUSION

##### The Example:

- 1 तस्माद्यथा – 2 सोऽयं देवदत्त इति वाक्यं
- 3 तदर्थो वा तत्कालैतत्कालविशिष्टदेवदत्तलक्षणस्य
- 4 वाक्यार्थस्यांशे विरोधाद्विरुद्धतत्कालैतत्कालविशिष्टांशं परित्यज्य
- 5 अविरुद्धं देवदत्तांशमात्रं लक्षयति

॥४.१६९.१॥

|   |   |  |
|---|---|--|
| 1 | <i>tasmaat yathaa:</i>  | <i>In conclusion, here is the simile:</i>  |
| 2 | <i>“sah ayam devadatta” iti vaakyam</i>   | <i>Consider the sentence, “This is that Devadatta”:</i>  |
| 3 | <i>tadarthah vaa tatkaala etatkaala, vishishta devadatta lakshanasya</i>                        | <i>Its import is that <u>present</u> and <u>past</u> qualify the <u>same</u> person, <b>Devadatta</b>.</i>   |
| 4 | <i>vaakyarthasya amshe virodhaad viruddha tat-kaala etat-kaala; vishishta amsha parityajya;</i> | <i>Due to the <u>contradiction</u> in the conflicting portion, of the literal meanings, <u>present</u> and <u>past</u>, this qualified portion may be abandoned.</i> |
| 5 | <i>aviruddham devadatta amsha, maatram lakshayati.</i>  | <i>The non-conflicting portion regarding <b>Devadatta</b>, is the sole meaning (of the sentence).</i>  |

##### The Application:

- 6 तथा – 7 तत्त्वमसीतिवाक्यं
- 8 तदर्थो वा परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वलक्षणस्य
- 9 वाक्यार्थस्यांशे विरोधाद्विरुद्धपरोक्षत्वापरोक्षत्वविशिष्टांशं परित्यज्य
- 10 अविरुद्धमखण्डचैतन्यमात्रं लक्षयतीति

॥४.१६९.२॥

|    |  |  |
|----|--|--|
| 6  | <i>tathaa:</i>   | <i>The simile is now applied:</i>  |
| 7  | <i>“tat twam asi” iti vaakyam.</i>   | <i>Consider the sentence, “Thou art That”:</i>   |
| 8  | <i>tadarthah vaa parokshatva aparokshatva-aadi vishishta chaitanya ekatva lakshanasya.</i>           | <i>The import is that remoteness and closeness, etc. qualify the same <b>Consciousness</b>.</i>  |
| 9  | <i>vaakyarthasya amshe virodhaad, viruddha parokshatva aparokshatva; vishishta amsha parityajya;</i> | <i>Due to the <u>contradiction</u> in the conflicting portion, of the literal meanings, <u>remoteness</u> and <u>closeness</u>, this qualified portion may be abandoned.</i> |
| 10 | <i>aviruddham akhanda chaitanya, maatram lakshayati iti.</i>   | <i>the non-conflicting portion regarding the Pure eternal Consciousness alone stays as the implied meaning.</i>  |

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## INTRODUCTION TO “AHAM BRAHMA ASMI”

By Acharyaji

The following theoretical introduction was given by Acharyaji at this stage.

### **Thought:**

In ordinary experience of objects, thought performs 2 functions:

- i) ***Vritti Vyaapti*** – the removal of ignorance of an object by enveloping that object.
- ii) ***Phala Vyaapti*** – revealing or illumining the object.

Together these two perform the function, “I Know that Object”. To grasp this concept, thought can be considered as having two components:

|   |
|---|
| THOUGHT = THE THOUGHT ITSELF (Vritti) + REFLECTED CONSCIOUSNESS (Phala) |
|---|

### **Ignorance:**

This is Ajnaana. We need to understand ignorance at two levels:

i) ***Moola Ajnaana*** – The total Cosmic Ignorance. It is the root of all ignorance, causal in nature, the original ignorance.

ii) ***Toola Ajnaana*** – the ignorance seen in individual objects or beings, caused by the above. It is the ignorance covering objects perceived. Toola is the effect of Moola. It is also called Peripheral Ignorance.

### **The Process of Knowing:**

Thought (the Vritti) first ‘envelopes’ the object to be known, and removes the ignorance attached to it. Then the reflected consciousness (the Phala) or *Chidaabhaasaa* illumines the object, revealing knowledge of it. Since the Chidabhasa has its own individual characteristics according to the person, that explains why different people have different ability and capacity to “know”, to gather and to process knowledge.

### **Exception: Knowing the Self**

The above process for ordinary perceivable objects undergoes an important alteration in the special case of knowing the Self. The two changes are:

i) ***In the Vritti Vyaapti***: The Vritti or thought-component, has to be turned inward, towards the Self. All the subtlety and purity of mind possible has to be brought to bear to isolate one single, powerful Vritti of the Self – named the “Brahmakara Vritti”. This Vritti takes the *form* of the Self, eliminating everything else. Turned inwards, this Vritti shatters the Moola Ajnaana that covers the Self.

ii) ***In the Phala Vyaapti***: Reflected consciousness itself has its origin in Pure Consciousness. Although invaluable to know ordinary objects, it proves to be totally futile when it comes to the Self. The Self is like the sun – how can the ‘torchlight’ of Phala Vyaapti illumine it? This is the big difference. For Self-knowledge at the experiential level, no Phala Vyaapti is needed, for the Self will reveal Itself – it is the real “Me”! It is our very own Existence that becomes revealed when Ignorance is destroyed.

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## 4.4 THE BRAHMAKARA VRITTI – “I AM BRAHMAN”

(Verses 170 – 180, 11 no.)

**Verse 4.170:** *The Anubhava Mahavakya*

*Brihadaranyaka Upanishad – 1.4.10*

<sup>1</sup> अथाधुन – अहं ब्रह्मास्मि (बृ उ १.४.१०)

|   |                          |                        |
|---|--------------------------|------------------------|
|   | <i>atha adhuna:</i>      | <i>Therefore, now:</i> |
| 1 | <i>aham brahma asmi.</i> | <i>“I am Brahman”,</i> |

<sup>2</sup> इत्यनुभव <sup>3</sup> वाक्यार्थो वर्ण्यते ॥४.१७०॥

|   |                              |  |
|---|------------------------------|--|
| 2 | <i>iti anubhava,</i>         | <i>which expresses an intuitive <b>experience</b>,</i> |
| 3 | <i>vaakyarthah varnyate.</i> | <i>is being described and its meaning brought out.</i> |

**Verse 4.171:** *Definition of the “BRAHMAKARA VRITTI”*

<sup>1</sup> एवम <sup>2</sup> आचार्येणाध्यारोपापवाद <sup>3</sup> पुरःसरं तत्त्वम्पदार्थो शोधयित्वा

<sup>4</sup> वाक्येनाखण्डार्थेऽवबोधितेऽधिकारिणः

<sup>5</sup> अहं नित्यशुद्धबुद्धमुक्तसत्यस्वभावपरमानन्दानन्ताद्वयं

<sup>6</sup> ब्रह्मास्मीत्यखण्डाकाराकारिता <sup>7</sup> चित्तवृत्तिरुदेति ॥४.१७१॥

|   |  |  |
|---|--|--|
| 1 | <i>evam:</i>   | <i>In this way: i.e. following upon “Tat Twam Asi”.</i>  |
| 2 | <i>aachaaryena<br/>adhyaropa-apavaada,</i>   | <i>When the teacher,<br/>by reversing the process of <u>superimposition</u>,</i>   |
| 3 | <i>purah-saram, ‘tat-twam’<br/>padaarthau shodhayitvaa;</i>  | <i><u>explains</u> fully the words ‘That’ and ‘Thou’<br/>with their meanings beyond all doubt;</i>   |
| 4 | <i>vaakyena akhanda arthah<br/>avabodhite adhikaarinah ,</i>   | <i>when the eternal Truth in the Mahavakya<br/>is <u>grasped</u> in full by the qualified student,</i>   |
| 5 | <i>‘aham nitya-shuddha-buddha-<br/>mukta, satya-swabhaava,<br/>paramaananda, ananta,<br/>advayam –</i> | <i>as, “I am eternal, pure, self-illuminated,<br/>liberated, of the nature of Existence,<br/>supremely blissful, infinite,<br/>and one without a second” –</i> |
| 6 | <i>“brahmaasmi” iti akhanda<br/>akaara-aakaaritaa ,</i>  | <i>Then “<b>I am Brahman</b>”,<br/>known as the <b>BRAHMAKARA VRITTI</b>,</i>  |
| 7 | <i>chitta-vritti-rudeti.</i>   | <i>becomes the <u>sole thought</u> arising in his mind.</i>  |

**Verse 4.172:** *The Task of the “Brahmakara Vritti”*

<sup>1</sup> सा तु – <sup>2</sup> चित्तप्रतिबिम्बसहिता सती प्रत्यगभिन्नमज्ञातं

<sup>3</sup> परम्ब्रह्म विषयीकृत्य तद्गताज्ञानमेव बाधते <sup>4</sup> तदा पटकारणतन्तुदाहे पटदाहवद्

<sup>5</sup> अखिलकारणेऽज्ञाने बाधिते सति तत्कार्यस्याखिलस्य बाधितत्वात्

<sup>6</sup> तदन्तर्भूताखण्डाकाराकारिता चित्तवृत्तिरपि बाधिता भवति ॥४.१७२॥

|   |   |  |
|---|---|--|
| 1 | <i>saa tu: ("brahmaakaara vritti")</i>  | About That: (i.e. the "I am Brahman" thought)  |
| 2 | <i>chit-pratibimba<br/>sahita satee,<br/>pratyak abhinna ajnaatam</i>                               | The <b>Reflection</b> of Pure Consciousness <u>illuminates</u> that mental state* (its last thought), identical with the yet unknown Inner Self.                           |
| 3 | <i>param-brahma vishayee-kriya<br/>tad agata, ajnaanam eva<br/>baadhate;</i>                        | The 'objectified' Supreme Brahman, <u>enters</u> into it, and <b>IGNORANCE</b> itself is destroyed (by the "I am Brahman" thought).  |
| 4 | <i>tadaa, pata-kaarana tantu-daahe<br/>pata-daaahavat,</i>  | Just as a <u>cloth</u> made of burnt threads is itself as good as burnt, so also,  |
| 5 | <i>akhila-kaarane ajnaane<br/>baadhite , satee tat-kaaryasya<br/>akhilasya baadhitatvaat;</i>       | all the ignorance-caused <u>effects</u> are destroyed, due to the cause of those effects being destroyed.  |
| 6 | <i>tadantar: bhoota akhanda<br/>akaara aakaarita ,<br/>chitta-vrittih<br/>api baadhita bhavati.</i> | Then finally: the unbroken thought of Absolute Oneness, the <b>Brahmakara Vritti</b> , that mental thought (which is the last of those effects) is also <u>destroyed</u> . |

\* The state in which the mind holds only the "I am Brahman" thought and nothing else.

**Verse 4.173: The Dissolution of the "Brahmakara Vritti"**

- 1 तत्र – प्रतिबिम्बितं चैतन्यमपि
- 2 यथा दीपप्रभादित्यप्रभावभासनासमर्था सती तयाभिभूता भवति
- 3 तथा स्वयम्प्रकाशमानप्रत्यगभिन्नपरब्रह्मावभासनानर्हतया तेनाभिभूतं सत्
- 4 स्वोपाधिभूताखण्डवृत्तेर्बाधितत्वाद्
- 5 दर्पणाभावे मुखप्रतिबिम्बस्य मुखमात्रत्ववत्
- 6 प्रत्यगभिन्नपरब्रह्ममात्रं भवति

॥४.१७३॥

|   |  |  |
|---|--|--|
| 1 | <i>tatra:<br/>pratibimbitam chaitanyam api</i>   | Then: (when the "I am Brahman" thought has <u>done its job</u> )<br>The <b>Reflection</b> of Consciousness also –  |
| 2 | <i>yathaa deepa-prabhaa<br/>aaditya-prabhaav abhaasana<br/>asamartha satee,<br/>tayaa abhibhootaa bhavati.</i>             | Even as the light of a lamp cannot add to the luster of the sun as it cannot <u>compare</u> itself to it, but is thus <u>overpowered</u> by it;                            |
| 3 | <i>tathaa swayam-prakaashamaan<br/>pratyak abhinna para-brahma<br/>avabhaasanaan anaha<br/>tayaa tena abhibhootam sat.</i> | So also, (the Reflection) itself self-effulgent, and in essence identical to the inner Self; yet the reflection is unable to illumine It, but is itself overpowered by it. |
| 4 | <i>swa-upaadhi bhoota,<br/>akhanda vritteh,<br/>baadhitatvaat;</i>   | Then the self-associated mental thought, the unbroken "Brahmakara Vritti", becomes the cause of its own destruction.   |
| 5 | <i>darpana abhaave<br/>mukha pratibimbasya<br/>mukha maatraatvavat;</i>  | Just as in the absence of a mirror, the reflection of a face reverts into the face itself, as it were;   |
| 6 | <i>pratyak, abhinna para-brahma,<br/>maatram bhavati.</i>  | So also, the inner Self, identical with the Supreme Brahman, alone remains.  |

**Verse 4.174: VRITTI Vyaapti & PHALA Vyaapti**

**Brihadaranyaka Upanishad – 4.4.19**

1 एवं च सति

2 “मनसैवानुद्द्रष्टव्यम्”

(बृ उ ४.४.१९)

|   |                                   |   |
|---|-----------------------------------|---|
| 1 | <i>evam cha sati,</i>             | Such being the case,  |
| 2 | <i>manasa eva anudrishtavyam.</i> | “By the mind alone It is to be perceived”.<br>[from the standpoint of <b>Vritti Vyaapti</b> ] |

**Kena Upanishad – 1.5**

3 “यन्मनसा न मनुते”

(के उ १.५)

|   |                               |  |
|---|-------------------------------|--|
| 3 | <i>yat manasaa na manute.</i> | “That which cannot be thought of by the mind”.<br>[from the standpoint of <b>Phala Vyaapti</b> ] |
|---|-------------------------------|--|

4 इत्यनयोः श्रुत्योरविरोधो

5 वृत्तिव्याप्यत्वाङ्गीकारेण

6 फलव्याप्यत्वप्रतिषेधप्रतिपादनात्

॥४.१७४॥

|   |   |  |
|---|---|--|
| 4 | <i>iti anayoh shrutyoh<br/>avirodhah.</i>               | Between the above two Sruti passages<br>there is no contradiction.                                   |
| 5 | <i>vritti-vyaapyatva<br/>angeekaarena</i>               | The <b>Vritti Vyaapti</b> , the “I am Brahman” thought,<br><b>ratifies</b> the Self.                 |
| 6 | <i>phala-vyaapyatva<br/>pratishedha pratipaadanaat.</i> | Then <b>Phala Vyaapti</b> , the reflected Consciousness,<br>is <b>barred</b> from advancing further. |

**Verse 4.175: Scriptural Support No.1**

**Panchadasi 6.90**

तदुक्तम् – <sup>1</sup> “फलव्याप्यत्वमेवास्य <sup>2</sup> शास्त्रकृद्भिर्निवारितम् ।

<sup>3</sup> ब्रह्मण्यज्ञाननाशाय <sup>4</sup> वृत्तिव्याप्तिरपेक्षिता ॥”

इति (पञ्चदशी ६.९०)

॥४.१७५॥

|   |                                      |  |
|---|--------------------------------------|--|
| 1 | <i>phala vyaapyatvam eva asya,</i>   | “That the <b>Phala Vyaapti</b> can manifest <b>Brahman</b> |
| 2 | <i>shaastra-kridbhih nivaaritam;</i> | the authors of the scriptures have refuted this;           |
| 3 | <i>brahmani ajnaana naashaaya,</i>   | However, for dispelling <b>Ignorance of Brahman</b> ,      |
| 4 | <i>vritti vyaaptih apekshitaa.</i>   | they admit <b>Vritti Vyapti</b> has no comparison.”        |

**Verse 4.176: Scriptural Support No.2**

**Panchadasi 6.92**

1 “स्वयम्प्रकाशमानत्वान् <sup>2</sup> आभास उपयुज्यते ” ।

इति च (पञ्चदशी ६.९२)

॥४.१७६॥

|   |                                     |  |
|---|-------------------------------------|--|
| 1 | <i>swayam-prakaashamaana tvaat,</i> | <i>“Brahman, being <u>self-luminous</u>,</i>   |
| 2 | <i>na aabhaasa upayujyate.</i>      | <i>does not depend on the <b>Jiva</b>, the individual Consciousness for Its illumination.”</i> |

**Verse 4.177: “Phala Vyaapti” Needed for Material Objects**

1 जडपदार्थाकाराकारितचित्तवृत्तेर्विशेषोऽस्ति ॥४.१७७॥

|   |   |  |
|---|---|--|
| 1 | <i>jada padaartha akaara<br/>aakaarita chitta-vritteh<br/>visheshah asti.</i> | <i>When the form of <b>material objects</b> is assumed by the mental state (Vritti), it is a different situation.*</i> |
|---|---|--|

\* i.e. when compared to the Brahmakara Vritti that is needed for subtle objects, like the inner Self.

**Verse 4.178: The Vedantic Theory of Perception**

1 तथाहि । अयं घट इति  
2 घटाकाराकारितचित्तवृत्तिरज्ञातं घटं विषयीकृत्य  
3 तद्ज्ञानान्निरसनपुरःसरं स्वगतचिदाभासेन जडं घटमपि भासयति ॥४.१७८॥

|   |   |  |
|---|---|--|
| 1 | <i>tathaa hi: “ayam ghata” iti</i>  | <i>To explain this: consider, “<b>This is a jar.</b>”</i>  |
| 2 | <i>ghataakaara aakaarita chitta-vrittih<br/>ajnaatam ghatam vishayee-kritya;</i>                            | <i>The form of the jar is assumed by the mental Vritti, and the unknown jar is made its object.</i>  |
| 3 | <i>tad gata ajnaana nirasana purah-<br/>saram; swagata chid-aabhaasena<br/>jadam ghatam api bhaasayati.</i> | <i>The <b>ignorance</b> regarding the jar is <u>dispelled</u> completely. The <b>Consciousness</b> underlying the mental Vritti then <u>manifests</u> the inert jar.</i> |

**Verse 4.179: Scriptural Support No.3**

**Panchadasi 7.91**

तदुक्तं – 1 “बुद्धितत्स्थचिदाभासौ 2 द्वावपि व्याप्नुतो घटम् ।  
3 तत्राज्ञानं धिया नश्येद् 4 आभासेन घटः स्फुरेत् ॥”  
इति । (पञ्चदशी ७.९१) ॥४.१७९॥

|   |  |  |
|---|--|--|
| 1 | <i>buddhi tat-stha chid-aabhaasau,</i> | <i>“The intellect and the Consciousness underlying it,</i>         |
| 2 | <i>dvaavapi vyaapnutah ghatam;</i>     | <i>both come into contact with the jar.</i>                        |
| 3 | <i>tatra ajnaanam dheeyaa nashyed</i>  | <i>When the <b>ignorance</b> is destroyed by <u>intellect</u>,</i> |
| 4 | <i>aabhaasena ghatah spharet.</i>      | <i>the underlying <b>Consciousness</b> manifests the jar.”</i>     |

**Verse 4.180: Phala Vyati – The Concluding Simile**

1 यथा – दीपप्रभामण्डलमन्दकारगतं घटपटादिकं  
2 विषयीकृत्य तद्ज्ञानान्धकारनिरसनपुरःसरं  
3 स्वप्रभया तदपि भासयतीति ॥४.१८०॥

|   |   |  |
|---|---|--|
| 1 | <i>yathaa deepa-prabhaa:<br/>mandalam andhakaara gatam<br/>ghata-pata-aadikam ,</i> | Consider the <u>light</u> of a <b>lamp</b> :<br>It enters the darkness surrounding<br>a jar or cloth, etc,           |
| 2 | <i>vishayee kritya tad gata ,<br/>andhakaara nirasana purah-saram;</i>              | By <u>contact</u> ( <b>Vritti Vyapti</b> ) with these objects,<br>the darkness enveloping them is <u>dispelled</u> . |
| 3 | <i>swa-prabhayaa tad,<br/>api bhaasayati, iti.</i>                                  | then through its own <u>luster</u> ( <b>Phala Vyapti</b> ),<br>it <u>manifests</u> them as well.                     |

\*\*\*\*\*



**MOTHER LAKSHMI**  
*The Goddess of Abundance*

|                                      |
|--------------------------------------|
| <b>Chapter Five</b>                  |
| (Verses 181-215, 35 no.)             |
| <b>THE STEPS TO SELF-REALISATION</b> |

**5.1 PRACTICE ACCORDING TO VEDANTIC TEXTS**

(Verses 181 – 199, 19 no.)

**Verse 5.181:**      *The Four Steps to Realisation*

- 1 एवं<sup>2</sup> भूतस्वस्वरूपचैतन्यसाक्षात्कारपर्यन्तं  
3 श्रवणमनननिदिध्यासनसमाधि  
4 अनुष्ठानस्यापेक्षितत्वात्तेऽपि प्रदर्श्यन्ते

॥५.१८१॥

|   |   |   |
|---|---|---|
| 1 | <i>evam:</i>  | <i>In this way: (as described in the previous chapter)</i>  |
| 2 | <i>bhoota swa-swaroopa chaitanya<br/>saakshaatkaara paryantam</i> | <i>The <b>Consciousness</b> which is one's own Self –<br/>till it is realized by direct experience,</i>                                     |
| 3 | <i>shravana, manana,<br/>nididhyasana,<br/>samadhi;</i>           | <i>1. <u>Sravana</u>-hearing, 2. <u>Manana</u>-reflection,<br/>3. <u>Nididhyasana</u>-meditation, and<br/>4. <u>Samadhi</u>-absorption;</i> |
| 4 | <i>anushthaanasya, apekshitatvaat api<br/>pradarshyante,</i>      | <i>These <b>disciplines</b>, as explained below,<br/>are necessary to be practised:</i>   |

**5.1.1 SRAVANA & THE “SHADVIDHA LINGAS”**

(Verses 182 – 190, 9 no.)

**Verse 5.182:**      **1. SRAVANA: Hearing**

- 1 श्रवणं नाम<sup>2</sup> षड्विधलिङ्गैरशेषवेदान्तानाम्  
3 अद्वितीयवस्तुनि तात्पर्यावधारणम्

॥५.१८२॥

|   |   |  |
|---|---|--|
| 1 | <i>shravanam naama:</i>                               | <i>The ‘<u>Hearing</u>’ of knowledge is <b>SRAVANAM</b>:</i>   |
| 2 | <i>shadvidha lingaih<br/>ashesha vedaantaanaam</i>    | <i>Through the ‘<u>Six Characteristic Signs</u>’<br/>of Vedanta philosophy that establishes</i>          |
| 3 | <i>adviteeya vastuni,<br/>taatparya avadhaaranam.</i> | <i>the one <u>Non-dual Brahman</u> – getting a<br/>firm <b>intellectual grasp</b> of this knowledge.</i> |

**Verse 5.183:**      **1.1 SHADVIDHA LINGAS: The Six Characteristic Signs**

1 लिङ्गानि तु 2 उपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादोपपत्ति  
3 आख्यानि

॥५.१८३॥

|   |   |  |
|---|---|--|
| 1 | <i>lingaani tu:</i>   | <i>The (following) signs:</i>  |
| 2 | <i>i) upakrama-upasamhaarau;<br/>ii) abhyaasa; iii) apoorvataa;<br/>iv) phala; v) arthavaada;<br/>vi) upapatti.</i> | <i>i) the beginning and the conclusion;<br/>ii) repetition; iii) originality;<br/>iv) result or fruit; v) eulogy; and<br/>vi) demonstration.</i> |
| 3 | <i>aakhyaani</i>  | <i>(are) characteristics (found in any good text):</i>   |

**Verse 5.184:**      **Sruti Quotation (Source not known)**

तदुक्तम् – 1 “उपक्रमोपसंहाराभ्यासोऽपूर्वताफलमर्थवादोपपत्ति च  
2 लिङ्गं तात्पर्यनिर्णये ॥”

॥५.१८४॥

|   |  |  |
|---|--|--|
| 1 | <i>upakrama-upasamhaarau,<br/>abhyaasah,<br/>apoorvataa, phalam,<br/>arthavaadah, upapattee cha,</i> | <i>“The beginning and the conclusion,<br/>repetition (covered earlier in the text),<br/>originality (not covered earlier in the text),<br/>result, eulogy (praise) and demonstration –</i> |
| 2 | <i>lingam taatparya-nirnaye.</i>   | <i>In arriving at the meaning, these are the signs.”</i>   |

**Verse 5.185:**      **1.1 1. Upakramah-Upasamhara: Beginning and Conclusion**

1 प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपपादनम्  
2 उपक्रमोपसंहारौ ।

॥५.१८५॥

|   |  |   |
|---|--|---|
| 1 | <i>prakarana,<br/>pratipaadyasya arthasya,<br/>tad aadi-antayoh<br/>upapaadanam.</i> | <i>In a literary work (such as a book, treatise, etc),<br/>the <u>subject matter</u> and its meaning,<br/>both at the beginning and at the end,<br/>is repeated as a matter of <b>presentation</b>.</i> |
| 2 | <i>upakrama-upasamhaarau.</i>  | <i>This is called “<b>Upakrama-upasamhara</b>”.</i>   |

**Examples from Chandogya Upanishad**

3 यथा छान्दोग्ये षष्ठाध्याये प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुन

|   |   |   |
|---|---|---|
| 3 | <i>yathaa chhaandogye<br/>shashthaadhaaye<br/>prakarana pratipaadyasya<br/>adviteeya vastuna.</i> | <i>As for instance, in the Chandogya Upanishad,<br/>in the Sixth Chapter,<br/>the <u>subject matter</u> of the chapter,<br/>is <b>Brahman the Non-dual</b>.</i> |
|---|---|---|

**Chandogya Upanishad – i) 6.2.1**

4 “एकमेवाद्वितीयम्” (६.२.१) इत्यादौ

|   |  |  |
|---|--|--|
| 4 | <i>i) ekam eva adviteeyam iti aadau;</i> | <i>“One only without a second”; it is introduced....</i> |
|---|--|--|

**Chandogya Upanishad – ii) 6.8.7**

<sup>5</sup> “ऐतदात्म्यमिदं सर्वम्” (६.८.७) इत्यन्ते च प्रतिपादनम्

|   |  |  |
|---|--|--|
| 5 | <i>ii) aitat aatmyam idam;<br/>iti ante cha pratipaadanam.</i> | <i>“In It all that exists has its Self”;<br/>...and concluded with the same subject.</i> |
|---|--|--|

**Verse 5.186: 1.1 2. Abhyasa: Repetition**

<sup>1</sup> प्रकरणप्रतिपाद्यस्य वस्तुनस्तन्मध्ये पौनःपुन्येन प्रतिपादनम्

<sup>2</sup> अभ्यासः ।

॥५.१८६॥

|   |  |   |
|---|--|---|
| 1 | <i>prakarana,<br/>pratipaadyasya vastunah<br/>tat madhye paunah-punyena<br/>pratipaadanam.</i> | <i>In a section (such as a book, treatise, etc)<br/>the main <u>subject matter</u>,<br/>is <b>repeated frequently</b> in the body of the book<br/>just to strengthen the subject.</i> |
| 2 | <i>abhyaasah.</i>  | <i>This is called “<b>Abhyasa</b>”.</i>   |

<sup>3</sup> यथा तत्रैव अद्वितीयवस्तुनि मध्ये तत्त्वमसीति नवकृत्वः प्रतिपादनम्

|   |  |   |
|---|--|---|
| 3 | <i>yathaa tatra eva<br/>adviteeya vastuni madhye<br/>'tat-twam-asi' iti navakritvah<br/>pratipaadanam.</i> | <i>For instance, in the same section as above,<br/><b>Brahman the Non-dual</b>, in the sentence on<br/>“Tat Twam Asi”, is repeated <u>nine times</u>,<br/>just to strengthen the subject.</i> |
|---|--|---|

**Verse 5.187: 1.1 3. Apoorvata: Originality**

<sup>1</sup> प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुनः प्रमाणान्तराविषयीकरणम्

<sup>2</sup> अपूर्वता ।

॥५.१८७॥

|   |  |  |
|---|--|--|
| 1 | <i>prakarana,<br/>pratipaadyasya adviteeya vastunah<br/>pramaana maa naantaraa<br/>vishayee-karanam.</i> | <i>In a section (of a book or talk series, etc),<br/>when the current <u>subject matter</u> has not<br/>occurred earlier in any of the earlier series<br/>of books or talks,</i> |
| 2 | <i>apoorvataa.</i>   | <i>this is called “<b>Apoorvata</b>” (originality).</i>  |

<sup>3</sup> यथा तत्रैव अद्वितीयवस्तुनो मानान्तराविषयीकरणम्

|   |  |  |
|---|--|--|
| 3 | <i>yathaa tatra eva<br/>adviteeya vastunah maa naantaraa<br/>vishyee karanam</i> | <i>For instance, in that very section,<br/>the Non-dual Brahman is not knowable<br/>through any other means except the Srutis.</i> |
|---|--|--|

**Verse 5.188: 1.1 4. Phala: Result**

<sup>1</sup> फलं तु प्रकरणं <sup>2</sup> प्रतिपाद्यस्यात्मज्ञानस्य तदनुष्ठानस्य

वा तत्र तत्र श्रूयमाणं प्रयोजनम् ।

॥५.१८८.१॥



|   |  |   |
|---|--|---|
| 1 | <i>phalam tu prakarana,</i>  | In a given section of a book, the <b>Result</b>   |
| 2 | <i>pratipaadyasya aatmajnaanasya<br/>tad anushthaanasya vaa<br/>tatra tatra shrooyamaana<br/>prayojanam.</i> | of <u>Self-knowledge</u> , the main subject;<br>or of its prescribed, regulated practice<br>as mentioned at different places,<br>is its <b>utility</b> in attainment. |

### Chandogya Upanishad – 6.14.2

3 यथा तत्र “आचार्यवान्पुरुषो  
वेद तस्य तावदेव चिरं यावन्न विमोक्षयेथ सम्पत्स्ये” (६.१४.२) इति

|   |  |  |
|---|--|--|
| 3 | <i>yatha tatra –<br/>aacharyavaan purushah<br/>veda tasya taavad eva chiram<br/>yaavat na vimokshaye;<br/>atha sampatsye, iti.</i> | For instance, in the same section,<br>“The man who has got a teacher, to him<br>his wait to know Brahman is only<br>till he is delivered from the body;<br>then he becomes united with Brahman.” |
|---|--|--|

4 अद्वितीयवस्तुज्ञानस्य तत्प्राप्तिः प्रयोजनं श्रूयते ॥५.१८८.२॥

|   |   |  |
|---|---|--|
| 4 | <i>adviteeya vastu<br/>jnaanasya tat praaptih<br/>prayojanam shrooyate.</i> | Concerning the Non-dual Brahman,<br>the attainment of knowledge of That,<br>is the utility or the fruit of the practice. |
|---|---|--|

### Verse 5.189: 1.1 5. Arthavada: Eulogy

1 प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनम्  
2 अर्थवादः । ॥५.१८९.१॥

|   |   |  |
|---|---|--|
| 1 | <i>prakarana pratipaadyasya<br/>tatra tatra prashamsanam.</i> | In a text, the <u>subject matter</u> ,<br>is given much <b>praise</b> in different places. |
| 2 | <i>arthavaadah:</i>   | This is called <b>Eulogy</b> .   |

### Chandogya Upanishad – 6.1.3

3 यथा तत्रैव “उत तमादेशमप्राक्ष्यो येनाश्रुतं श्रुतं भवत्यमतं  
मतमविज्ञातं विज्ञातम्” (६.१.३) इति

|   |   |  |
|---|---|--|
| 3 | <i>yathaa tatra eva –<br/>uta tam aadesham apraakshya yena –<br/>ashrutam shrutam bhavati;<br/>amatam matam;<br/>avijnaatam vijnaatam iti</i> | For instance, in the same section: “Have you<br>ever asked for that instruction by which –<br>one hears what has not been heard,<br>one thinks what has not been thought,<br>one knows what has not been known?” |
|---|---|--|

4 अद्वितीयवस्तुप्रशंसनम् ॥५.१८९.२॥

|   |                                      |   |
|---|--------------------------------------|---|
| 4 | <i>adviteeya vastu prashamsanam.</i> | Here, the <u>Non-dual Brahman</u> is <b>praised</b> . |
|---|--------------------------------------|---|

**Verse 5.190:****1.1 6. Upapatti: Demonstration**

<sup>1</sup> प्रकरणप्रतिपाद्यार्थसाधने तत्र तत्र श्रुयमाणा युक्तिर्

<sup>2</sup> उपपत्तिः ।

॥५.१९०.१॥

|   |   |  |
|---|---|--|
| 1 | <i>prakarana pratipaadya,<br/>artha saadhane<br/>tatra tatra<br/>shruyamaanaa yuktih.</i> | <i>In the subject matter of a section,<br/>the meaning is laid out with <u>much effort</u><br/>here and there in the text,<br/>and well-supported by <u>reasoning</u>.</i> |
| 2 | <i>upapattih:</i>   | <i>This is called <b>Demonstration</b>.</i>  |

**Chandogya Upanishad – 6.1.4**

<sup>3</sup> यथा तत्र <sup>4</sup> “यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं

<sup>5</sup> स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्” (६.१.४)

|   |   |   |
|---|---|---|
| 3 | <i>yathaa tatra iti aadau –</i>   | <i>For instance, in the same section:</i>   |
| 4 | <i>yathaa saumya ekena mritpindena,<br/>sarvam mrit-mayam vijnaatam,</i>            | <i>“My dear boy, just as by one lump of clay,<br/>all that is made of clay is known,</i>                              |
| 5 | <i>syaad vaachaarambhanam vikaarah<br/>naamadheyam mritikaa iti<br/>eva satyam.</i> | <i>that modifications are merely an effort of<br/>speech, a name, and that clay is<br/>the only reality about it.</i> |

<sup>6</sup> इत्यादावद्वितीयवस्तु

<sup>7</sup> साधने विकारस्य वाचारम्भणमात्रत्वे युक्तिः श्रूयते

॥५.१९०.२॥

|   |  |  |
|---|--|--|
| 6 | <i>iti aadau<br/>adviteeya vastu;</i>  | <i>Thus, in these ways and others, is glorified<br/>the <b>One Brahman</b> without a second.</i>                               |
| 7 | <i>saadhane<br/>vikaarasya vaachaarambhana<br/>maatratve yuktih shrooyate.</i> | <i>Great effort is made to explain that<br/>objects having only temporal reality,<br/>are to be considered as mere speech.</i> |

**5.1.2 FROM MANANA TO SAMADHI**

(Verses 191-199, 9 no.)

**Verse 5.191:****2. MANANA: Reflection**

<sup>1</sup> मननं तु <sup>2</sup> श्रुतस्याद्वितीयवस्तुनो

<sup>3</sup> वेदान्तानुगुणयुक्तिभिरनवरतमनुचिन्तनम्

॥५.१९१॥

|   |  |  |
|---|--|--|
| 1 | <i>mananam tu:</i>   | <i><u>Reflection on the Self is <b>MANANAM</b>:</u></i>                                    |
| 2 | <i>shrutasya<br/>adviteeya vastunah</i>                        | <i>Upon that which has already been heard,<br/>which is Brahman, One without a second;</i> |
| 3 | <i>vedaanta anuguna yuktibhih<br/>anavaratam anuchintanam.</i> | <i>by analysis agreeable to the Srutis,<br/>one constantly and deeply reflects on it.</i>  |

**Verse 5.192: 3. NIDIDHYASANA: Meditation**

- 1 विजातीयदेहादिप्रत्ययरहिताद्वितीयवस्तुसजातीयप्रत्ययप्रवाहो  
2 निदिध्यासनम्

॥५.१९२॥

|   |  |   |
|---|--|---|
| 1 | <i>vijaateeya deha-aadi pratyaya-rahita, adviteeya vastu sajaateeya pratyaya-pravaahah</i> | External ideas as those of the body, etc, are excluded from the mind; and instead Brahman, the One without a second – thoughts connected to Him are encouraged. |
| 2 | <i>nididhyaasanam.</i>   | Such <u>Meditation</u> on the Self is <b>NIDIDHYASANA</b> .   |

**Verse 5.193: 4. SAMADHI: Absorption in Self**

- 1 समाधिः 2 द्विविधः सविकल्पको निर्विकल्पश्चेति

॥५.१९३॥

|   |  |  |
|---|--|--|
| 1 | <i>samaadhih:</i>                                    | <u>Absorption in Self</u> is <b>SAMADHI</b> :  |
| 2 | <i>dvividhah savikalpakah nirvikalpakah cha iti.</i> | This can be of two kinds, namely:<br>i) <b>Savikalpa</b> : attended by <u>ego-consciousness</u> ,<br>ii) <b>Nirvikalpa</b> : attended by <u>total absorption in Self</u> . |

**Verse 5.194: 4.1 SAVIKALPA SAMADHI: Attended by Ego-Consciousness**

- 1 तत्र सविकल्पको नाम  
2 ज्ञातृज्ञानादिविकल्पलयानपेक्षया  
3 अद्वितीयवस्तुनि तदाकाराकारितायाः  
4 चित्तवृत्तेरवस्थानम्

॥५.१९४॥

|   |  |  |
|---|--|--|
| 1 | <i>tatra savikalpakah naama:</i>                       | <b>SAVIKALPA SAMADHI</b> is defined as:  |
| 2 | <i>jnaatru jnaan-aadi vikalpa layaa anapekshayaa ;</i> | With knower, knowledge and its object still <u>unmerged</u> , the mind gets absorbed             |
| 3 | <i>adviteeya vastuni tad aakaara-akaaritaayaah</i>     | on the form of Brahman, one without a second, with the help of the “ <b>Brahmakara Vritti</b> ”. |
| 4 | <i>chitta-vritteh avasthaanam.</i>                     | This thought-form <u>remains</u> resting on Brahman.   |

**Verse 5.195: 4.1 Brahman Known Indirectly**

- 1 तदा 2 मृण्मयगजादिभानेऽपि मृद्भानवद्  
3 द्वैतभानेऽप्यद्वैतं वस्तु भासते

॥५.१९५॥

|   |   |   |
|---|---|---|
| 1 | <i>tadaa:</i>   | In the state of <b>Savikalpa Samadhi</b> :  |
| 2 | <i>mrin-maya gaja-aadi bhaana api mrid-bhaanavat;</i> | Just as when <u>clay objects</u> , like elephants, etc, are known, naturally the <u>clay</u> also is known ;    |
| 3 | <i>dvaita-bhaana api, advaitam vastu bhaasate.</i>    | so also, when the <u>unreality</u> of the world is known, naturally the <u>Non-Dual Reality</u> is also known . |

**Verse 5.196:**                      **4.1 Scriptural Support**

**Upadesh Sahasree 73.10.1**

तदुक्तम् – “<sup>1</sup> दृशिस्वरूपं गगनोपमं परम् <sup>2</sup> सकृद्विभातं त्वजमेकमक्षरम् ।  
<sup>3</sup> अलेपकं सर्वगतं यदद्वयम् <sup>4</sup> तदेव चाहं सततं विमुक्तमोम् ॥”

इति (उपदेशसाहस्री ७३.१०.१)

॥५.१९६॥

|   |  |  |
|---|--|--|
| 1 | <i>taduktam –<br/>drishi-swaroopam gagana<br/>upamam param</i> | <i>Thus it has been said:<br/>“Formless like the sky,<br/>supreme,</i>         |
| 2 | <i>sakrid vibhaatam tu ajam<br/>ekam aksharam;</i>             | <i>eternally luminous, birthless,<br/>the One without a second, immutable,</i> |
| 3 | <i>alepakam sarvagatam yad<br/>advayam</i>                     | <i>unattached, all-pervading,<br/>free from all duality,</i>                   |
| 4 | <i>tad eva cha aham satata<br/>vimuktam om, iti.</i>           | <i>I am that Brahman alone, ever<br/>free, and Absolute.”</i>                  |

**Verse 5.197:**                      **4.2 NIRVIKALPA SAMADHI: Absorption in the Self**

<sup>1</sup> निर्विकल्पकस्तु  
<sup>2</sup> ज्ञातृज्ञानादिविकल्पलयापेक्षया  
<sup>3</sup> अद्वितीयवस्तुनि तदाकाराकारितायाः  
<sup>4</sup> चित्तवृत्तेरतितरामेकीभावेनावस्थानम्

॥५.१९७॥

|   |   |   |
|---|---|---|
| 1 | <i>nirvikalpakah tu:</i>  | <b><u>NIRVIKALPA SAMADHI</u></b> <i>is defined as:</i>  |
| 2 | <i>jnaatru jnaan-aadi<br/>vikalpa layaa apekshayaa;</i>         | <i>With knower, knowledge and its object<br/>now merged, the mind is fully absorbed</i>                   |
| 3 | <i>adviteeya vastuni,<br/>tad aakaara-akaaritaayaah</i>         | <i>on the form of Brahman, one without a second,<br/>with the help of the “<b>Brahmakara Vritti</b>”.</i> |
| 4 | <i>chitta-vritteh atitaraam eke,<br/>bhaava na avasthaanam.</i> | <i>This thought form is totally merged in Oneness;<br/>it no longer remains a separate entity.</i>        |

**Verse 5.198:**                      **4.2 Brahman Known Directly**

<sup>1</sup> तदा तु <sup>2</sup> जलाकाराकारितलवणानवभासेन  
जलमात्रावभासवद् <sup>3</sup> अद्वितीयवस्त्वाकाराकारितचित्त-  
वृत्त्यनवभासेनाद्वितीयवस्तुमात्रमवभासते

॥५.१९८॥

|   |   |  |
|---|---|--|
| 1 | <i>tadaa tu:</i>  | <i>But in the state of <b>Nirvikalpa Samadhi:</b></i>  |
| 2 | <i>jalaakaar aakaarita lavana, anava-<br/>bhaasena, jala maatra avabhaasavad;</i>                                   | <i>When into water salt has been dissolved,<br/>salt is not visible, but only the water is.</i>  |
| 3 | <i>adviteeya vastu-aakaara aakaarita<br/>chitta-vritti, anavabhaasena, adviteeya<br/>vastu maatram avabhaasate.</i> | <i>When into Non-dual Brahman, the ‘Brahma-<br/>kara Vritti’ is absorbed, and is no longer<br/>perceived; only Non-dual Brahman remains.</i> |

**Verse 5.199:**                    **4.2 Samadhi & Sleep Compared**

1 ततश्चास्य सुषुप्तेः 2 चाभेदशङ्का न भवति ।  
3 उभयत्र वृत्त्यभाने समानेऽपि  
4 तत्सद्भावासद्भावमात्रेणानयोर्भेदोपपत्तेः

॥५.१९९॥

|   |  |   |
|---|--|---|
| 1 | <i>tatah cha asya sushupteh –</i>                                    | <i>That (<b>Samadhi</b>) is now compared to Sleep:</i>  |
| 2 | <i>cha abheda shankaa na bhavati.</i>                                | <i>Don't be anxious about these being the same!</i>   |
| 3 | <i>ubhayatra vritti abhaane samaane api –</i>                        | <i>Yes, true, both states are <b>free of thoughts</b> – this alone is their <u>similarity</u>. (Now look:)</i>  |
| 4 | <i>tat sad-bhaava asad-bhaava. maatreana anayoh bheda upapatteh.</i> | <i>In the former one is aware of <b>Reality</b>; in the latter one is aware of <b>Unreality</b>. This alone is the <u>difference</u> between the two!</i> |

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**5.2 PRACTICE ACCORDING TO PATANJALI YOGA**

(Verses 200 – 215, 16 no.)

**5.2.1 THE EIGHT STEPS OF YOGA**

(Verses 200 – 208, 9 no.)

**Verse 5.200:**                    **ASHTANGA: The Eight Steps of Patanjali Yoga**

1 अस्याङ्गानि 2 यमनियमासन ,  
प्राणायामप्रत्याहार ,  
धारणाध्यान , समाधयः

॥५.२००॥

|   |  |   |
|---|--|---|
| 1 | <i>asya angaani:</i>   | <i>The (8 no.) <b>Steps</b> of this <u>Patanjali Yoga</u> are:</i>  |
| 2 | <i>yama, niyama, aasana, praanaayaama, pratyahaara, dhaaraana, dhyaana, samaadhayah.</i> | <i>General discipline, particular discipline, posture, control of the vital force, self-withdrawal, concentration, meditation, and Absorption in Self (with self-consciousness (Savikalpa))</i> |

**Verse 5.201:**                    **1. YAMA: General Discipline**

**Patanjali Yoga Sutras**

तत्र “1 अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा 2 यमाः”

॥५.२०१॥

|   |  |   |
|---|--|---|
| 1 | <i>ahimsaa, satya, asteya, brahmacharya, aparigraha.</i> | <i>Non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts –</i> |
| 2 | <i>yamaah:</i>   | <i>These five comprise <b>Yama</b>, the <u>General Disciplines</u>.</i>                 |

**Verse 5.202:**            **2. NIYAMA: Particular Discipline**

**Patanjali Yoga Sutras**

“<sup>1</sup> शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि <sup>2</sup> नियमाः”

॥५.२०२॥

|   |   |  |
|---|---|--|
| 1 | <i>shaucha, santosha, tapah, svaadhyaaya, eeshwara-pranidhaanaani</i> | Cleanliness, contentment, austerity, study of the scriptures (including chanting of Om), and surrender, worship or meditation on God – |
| 2 | <i>niyamaah.</i>  | These five comprise <b>Niyama</b> , the <u>Particular Disciplines</u> .  |

**Verse 5.203:**            **3. ASANA: Particular Postures**

<sup>1</sup> करचरणादिसंस्थानविशेषलक्षणानि

<sup>2</sup> पद्मस्वस्तिकादीनि <sup>3</sup> आसनानि

॥५.२०३॥

|   |   |  |
|---|---|--|
| 1 | <i>kara-charana-aadi samsthaana vishesha lakshanaani;</i> | The placing of the hands, feet, etc, in <u>particular positions</u> ; (having names) |
| 2 | <i>padma-, swastikaa-aadini</i>                           | such as <b>Padmasana, Swastikasana</b> , etc.  |
| 3 | <i>aasanaani.</i>   | is referred to as <b>Asanas</b> or <u>Postures</u> .                                 |

**Verse 5.204:**            **4. PRANAYAMA: Control of the Vital Force**

<sup>1</sup> रेचक पूरक कुम्भक लक्षणाः प्राणनिग्रहोपायाः

<sup>2</sup> प्राणायामाः

॥५.२०४॥

|   |   |   |
|---|---|---|
| 1 | <i>rechaka, pooraka, kumbhaka lakshanaah, praana nigraha upaayaah</i> | <u>Exhalation, inhalation and retention</u> of breath, which are aimed at the <u>control</u> of the vital force – |
| 2 | <i>praanaayaamah.</i>   | are called <b>Pranayama</b> , or <u>Control of Vital Force</u> .  |

**Verse 5.205:**            **5. PRATYAHARA: Self-withdrawal**

<sup>1</sup> इन्द्रियाणां स्वस्वविषयेभ्यः प्रत्याहरणं <sup>2</sup> प्रत्याहारः

॥५.२०५॥

|   |   |  |
|---|---|--|
| 1 | <i>indriyaanaam swa-swa-vishayebhyah pratyahaaranam</i> | Of the sense organs from their respective objects – their withdrawing; |
| 2 | <i>pratyahaarah.</i>                                    | is called <b>Pratyahara</b> or <u>sense-withdrawal</u> .               |

**Verse 5.206:**            **6. DHARANA: Concentration**

<sup>1</sup> अद्वितीयवस्तुन्यन्तरिन्द्रियधारणं <sup>2</sup> धारणा

॥५.२०६॥

|   |  |  |
|---|--|--|
| 1 | <i>adviteeya vastuni antar indriya dhaaranam</i> | On the Non-dual Brahman, the practice of <u>fixing</u> of the mind – |
| 2 | <i>dhaaranaa.</i>                                | is called <b>Dharana</b> or <u>Concentration</u> .                   |

**Verse 5.207:**            **7. DHYANA: Meditation**

<sup>1</sup> तत्राद्वितीयवस्तुनि विच्छिद्य विच्छिद्यान्तरिन्द्रियवृत्तिप्रवाहो <sup>2</sup> ध्यानम् ॥५.२०७॥

|   |   |  |
|---|---|--|
| 1 | <i>tatra adviteeya vastuni<br/>vicchhidya vicchhidya<br/>antar indriya vritti pravaahah</i> | There, on the Non-dual Brahman,<br>the intermittent (due to deficiency in fixing it)<br>resting of the mental instrument – |
| 2 | <i>dhyaanam.</i>  | is called <b>Dhyana</b> or <u>Meditation</u> .   |

**Verse 5.208:**            **8. SAMADHI (Savikalpa): Absorption With Ego-Consciousness**

<sup>1</sup> समाधिस्तु <sup>2</sup> उक्तः सविकल्पक एव ॥५.२०८॥

|   |                                   |  |
|---|-----------------------------------|--|
| 1 | <i>samaadhih tu:</i>              | <b>Samadhi</b> or <u>Absorption in the Self</u> is:  |
| 2 | <i>uktah<br/>savikalpaka eva.</i> | what has already been described as attended<br>with self-consciousness ( <u>Savikalpa</u> ). |

**5.2.2 THE FOUR OBSTACLES OF YOGA**

(Verses 209 – 213, 5 no.)

**Verse 5.209:**            **CHATWAARA VIGHNAH – the “Four Obstacles”**

<sup>1</sup> एवमस्याङ्गिनो निर्विकल्पकस्य  
<sup>2</sup> लयविक्षेपकषायरसास्वाद  
<sup>3</sup> लक्षणाश्चत्वारो विघ्नाः सम्भवन्ति ॥५.२०९॥

|   |  |  |
|---|--|--|
| 1 | <i>evam asya anginaah<br/>nirvikalpakasya;</i>         | These are obstacles on the Journey (from<br>Savikalpa Samadhi) to <b>Nirvikalpa Samadhi</b> ;        |
| 2 | <i>laya, vikshepa, kashaaya,<br/>rasasvaada;</i>       | i) Torpidity (sleep); ii) Distraction; iii) Deep<br>latent desires; and iv) enjoyment of Bliss –     |
| 3 | <i>lakshanaah chatvaarah vighnaah<br/>sambhavanti.</i> | These are the <b>Chatvarah Vighnah</b> , the <u>Four<br/>Obstacles</u> . They can arise at any time. |

**Verse 5.210:**            **1. LAYA – Caused by Tamas**

<sup>1</sup> लयः <sup>2</sup> तावदखण्डवस्तनवलम्बनेन चित्तवृत्तेर्निद्रा ॥५.२१०॥

|   |  |   |
|---|--|---|
| 1 | <i>layah taavad:</i>   | <b>Laya</b> or <u>Torpidity</u> arises so long as:  |
| 2 | <i>akhanda vastu anavalambanena<br/>chitta vritteh<br/>nidraa.</i> | The effort to rest on the Absolute fails<br>due to the mental state<br>lapsing into <u>sleep</u> (forgetfulness). |

**Verse 5.211:**            **2. VIKSHEPA – Caused by Rajas**

<sup>1</sup> अखण्डवस्तनवलम्बनेन चित्तवृत्तेरन्यावलम्बनं <sup>2</sup> विक्षेपः ॥५.२११॥

|   |   |  |
|---|---|--|
| 1 | <i>akhanda vastu anavalambanena<br/>chitta vritteh<br/>anyaavalambanam.</i> | The effort to rest on the Absolute fails due to the mental state resting on <u>something else</u> (other desires). |
| 2 | <i>vikshepah.</i>   | This is <b>Vikshepa</b> or <u>Distraction</u> (unsteadiness).  |

**Verse 5.212:**      **3. KASHAYA – Caused by Avidya (Ignorance)**

<sup>1</sup> लयविक्षेपाभावेऽपि चित्तवृत्तेर्गादिवासनया  
स्तब्धीभावादखण्डवस्त्वनवलम्बनं <sup>2</sup> कषायः      ॥५.२१२॥

|   |   |   |
|---|---|---|
| 1 | <i>laya-vikshepa abhaava api<br/>chitta vritteh raaga-aadi<br/>vaasanayaa stabdhee bhaavaat;<br/>akhanda vastu anavalambanam.</i> | Even when there is no sleep or distraction, the mental state, due to attachment to hidden impressions that keep surfacing; then the effort to rest on the Absolute fails. |
| 2 | <i>kashaayah:</i>   | This is called <b>Kashaaya</b> or <u>Deep Latent Desire</u> .   |

**Verse 5.213:**      **4. RASAASWAADA – Caused by Sattwa**

<sup>1</sup> अखण्डवस्त्वनवलम्बनेनापि चित्तवृत्तेः सविकल्पकानन्दास्वादनं  
<sup>2</sup> रसास्वादः । <sup>3</sup> समाध्यारम्भसमये सविकल्पकानन्दास्वादनं वा      ॥५.२१३॥

|   |   |   |
|---|---|---|
| 1 | <i>akhanda vastu anavalambanena<br/>api chitta vritteh<br/>savikalpaka aananda<br/>aasvaadanam;</i> | The effort to rest on the Absolute fails even though the mental state is firmly fixed in the Bliss of Savikalpa Samadhi, and is enraptured in tasting it! |
| 2 | <i>rasaasvaadah;</i>  | This is <b>Rasaswada</b> , <u>Enjoyment of Bliss</u> .  |
| 3 | <i>samaadhi aarambha samaye,<br/>savikalpaka aananda<br/>aasvaadanam vaa.</i>                       | (What could be the reason here?) . . . While attempting to reach Nirvikalpa Samadhi, the bliss of the Savikalpa stage is found too enjoyable to resist!   |

**5.2.3 PERFECTION IN YOGA (Nirvikalpa Samadhi)**      (Verses 214 – 215, 2 no.)

**Verse 5.214:**      **Definition According to Patanjali Yoga (cf. 5.197)**

<sup>1</sup> अनेन विघ्नचतुष्टयेन विरहितं चित्तं निर्वातदीपवदचलं  
<sup>2</sup> सदखण्डचैतन्यमात्रमवतिष्ठते यदा ।  
<sup>3</sup> तदा निर्विकल्पकः समाधिरित्युच्यते      ॥५.२१४॥

|   |  |  |
|---|--|--|
| 1 | <i>anena vighna chatushtayena<br/>virehitam chittam<br/>nirvaata-deepavat achalam;</i> | From these “ <b>Four Obstacles</b> ” when the mind is freed, it remains still as an <u>unflickering flame</u> in a windless place; |
| 2 | <i>sat akhanda chaitanya<br/>maatram avatishthate yadaa;</i>                           | On the Truth, the Absolute Consciousness – when the mind rests there, <u>unmoved</u> ;   |



|   |   |  |
|---|---|--|
| 3 | <i>tadaa nirvikalpakah samaadhih iti uchyate.</i> | then that state is called <b>Nirvikalpa Samadhi</b> , the state of <u>Absolute Consciousness</u> . |
|---|---|--|

**Verse 5.215: Conditions for Establishing Samadhi**

**Gaudapada\* Karika – 3.44-45**

यदुक्तम् – “<sup>1</sup> लये सम्बोधयेच्चित्तं <sup>2</sup> विक्षिप्तं शमयेत्पुनः ।

<sup>3</sup> सकषायं विजानीयात् <sup>4</sup> समप्राप्तं न चालयेत् ।

<sup>5</sup> नास्वादयेद्रसं तत्र <sup>6</sup> निःसङ्गः प्रज्ञया भवेत्”

इति च (गौडपादकारिका ३.४४-४५)

॥५.२१५.१॥

|   |                                   |   |
|---|-----------------------------------|---|
| 1 | <i>laye sambodhaye chittam</i>    | “When the mind is <u>torpid</u> , rouse it;               |
| 2 | <i>vikshipta shamayet punah;</i>  | when it is <u>distracted</u> , bring it back to calmness; |
| 3 | <i>sakashaayam vijaaneeyaata</i>  | when it becomes <u>attached</u> , be aware of it;         |
| 4 | <i>samapraaptam na chaalayet.</i> | when established in <u>equipoise</u> , don’t distract it; |
| 5 | <i>na svaadayed rasam tatra</i>   | Do not linger on the <u>bliss</u> of Savikalpa Samadhi,   |
| 6 | <i>nihsangah prajnyaa bhavet.</i> | but be unattached through <u>discrimination</u> .”        |

\* Gaudapadacharya was Sri Adi Shankaracharyaji’s Param Guru (Guru’s Guru).

**Gita 6.19**

“<sup>7</sup> यथा दीपो निवातस्थो <sup>8</sup> नेङ्गते सोपमा स्मृता”

इति च (गीता ६ – १९)

॥५.२१५.२॥

|   |                                   |   |
|---|-----------------------------------|---|
| 7 | <i>yathaa deepah nivaatasthah</i> | “As a lamp sheltered from the wind                      |
| 8 | <i>na ingate sopamaa smritaa.</i> | does not <u>flicker</u> , so is a Yogi’s <u>mind</u> .” |

\*\*\*\*\*



|                          |
|--------------------------|
| <b>Chapter Six</b>       |
| (Verses 216-227, 12 no.) |
| <b>THE JIVANMUKTA</b>    |

**6.1 CHARACTERISTICS OF THE JIVANMUKTA**

(Verses 216 – 225, 10 no.)

**Verse 6.216:** *Introduction to the Subject*

<sup>1</sup> अथ जीवन्मुक्तलक्षणमुच्यते

॥६.२१६॥

|   |  |   |
|---|--|---|
| 1 | <i>atha jeevanmukta lakshanam uchyate.</i> | Now a man who is <u>liberated</u> in this very <u>life</u> , his characteristics are being described. |
|---|--|---|

**Verse 6.217:** *Definition of a Jivanmukta*

<sup>1</sup> जीवन्मुक्तो नाम

<sup>2</sup> स्वस्वरूपाखण्डब्रह्मज्ञानेन तदज्ञानबाधनद्वारा

<sup>3</sup> स्वस्वरूपाखण्डब्रह्मणि साक्षात्कृते

<sup>4</sup> ऽज्ञानतत्कार्यसञ्चितकर्मसंशयविपर्ययादीनाम्

<sup>5</sup> अप बाधितत्वादखिलबन्धरहितो ब्रह्मनिष्ठः

॥६.२१७॥

|   |   |  |
|---|---|--|
| 1 | <i>jeevanmuktah naama:</i>  | The man <b>liberated-in-life</b> is defined as:  |
| 2 | <i>swa-swaroopa akhanda brahma-jnaanena tad ajnaana baadhana-dvaaraa;</i> | His very own Self, the Absolute Brahman – by knowledge of That, he who has dispelled the ignorance regarding It; |
| 3 | <i>swa-swaroopa akhanda brahma-ni saakshaat-krite;</i>                    | His very own Self, the Absolute Brahman –he has directly experienced as That.                                    |
| 4 | <i>ajnaana tatkaarya sanchita-karma, samshaya, viparyaya-aadinaam;</i>    | Ignorance, and all its effects: e.g. past accumulated actions, doubts, errors, etc                               |
| 5 | <i>api baadhatvaat akhila bandha rahitah, Brahma-Nishthah.</i>            | – owing to their destruction, he is free from all bondage, and is <u>established in Brahman</u> .                |

**Verse 6.218:** *Mundaka Upanishad – 2.2.8*

“<sup>1</sup> भिद्यते हृदयग्रन्थिः <sup>2</sup> छिद्यन्ते सर्वसंशयाः ।

<sup>3</sup> क्षीयन्ते चास्य कर्माणि <sup>4</sup> तस्मिन्दृष्टे परावरे ॥”

|   |                                      |  |
|---|--------------------------------------|--|
|   | <i>taduktaM –</i>                    | <i>Thus it is said:</i>  |
| 1 | <i>bhidyate hridaya-granthih,</i>    | <i>“The <b>knot</b> of his heart is broken asunder,</i>                          |
| 2 | <i>chhidyante sarva-samshayaah;</i>  | <i>all his <b>doubts</b> are resolved,</i>                                       |
| 3 | <i>ksheeyante cha asya karmaani,</i> | <i>and his <b>past actions</b> are neutralized,</i>                              |
| 4 | <i>tasmin drishte para-avare.</i>    | <i>when He who is <b>high and low</b> (cause and effect) has been realized.”</i> |
|   | <i>iti aadi shruteh.</i>             | <i>Witness such Sruti passages.</i>  |

**Verse 6.219: How Prarabdha Karma is Experienced**

- 1 अयं तु व्युत्थानसमये
- 2 मांस-शोणित-मूत्र-पुरीषादि-भाजनेन शरीरेण
- 3 अन्ध्यमान्द्यापटुत्वादिभाजनेनेन्द्रियग्रामेण
- 4 अशाना-पिपासा-शोक-मोहादि-भाजनेनान्तःकरणेन च
- 5 पूर्वपूर्ववासनया क्रियमाणानि कर्माणि भुज्यमानानि
- 6 ज्ञानाविरुद्धारब्धफलानि च
- 7 पश्यन्नपि बाधितत्वात्परमार्थतो न पश्यते ।
- 8 यथेन्द्रजालमिति ज्ञानवांस्तदिन्द्रजालं
- 9 पश्यन्नपि परमार्थमिदमिति न पश्यति

|   |  |  |
|---|--|--|
| 1 | <i>ayam tu: vyutthaa na samaye</i>                                       | <i>The <b>Jivanmukta</b>: when he is not in the state of Samadhi, then</i>   |
| 2 | <i>maamsa, shonita, mootra, pureesha-aadi bhaajanena shareerena;</i>     | <i>i) through his <u>physical body</u> which is composed of flesh, blood, urine, excreta and other things;</i>         |
| 3 | <i>andhyam, aandyaa, apatu tu aadi, bhaajanena indriya-graamena;</i>     | <i>ii) through his <u>sense organs</u> affected by blindness, weakness, incapacity etc;</i>                            |
| 4 | <i>ashanaa, pipaasaa, shoka, mohaaadi bhaajanena antahkaranena;</i>      | <i>iii) and through his <u>mind</u> subjected to hunger, thirst, grief, delusion, etc.</i>                             |
| 5 | <i>poorva-poorva vaasanayaa, kriyamaanaani karmaani, bhujyamaanaani;</i> | <i>under the momentum of past impressions, and due to the effects of past karmas, he experiences working them out.</i> |
| 6 | <i>jnaana-aviruddha, aarabdha phalaani cha</i>                           | <i>Actions that are not opposed to knowledge, and that have already begun to bear fruit-</i>                           |
| 7 | <i>pashyan api baadhitatvaat; paramaarthatah na pashyati;</i>            | <i>he sees them working out through him; yet he does not consider them to be real.</i>                                 |
| 8 | <i>yathaa indra-jaalam iti jnaanavaan tad indra-jaalam</i>               | <i>For instance, consider a magic-performance. A wise man is at the magic-show.</i>                                    |
| 9 | <i>pashyan api paramaartham idam iti na pashyati.</i>                    | <i>Even though he sees it, the status of Reality is not ascribed to it by him.</i>                                     |

**Verse 6.220:** *Sruti Quotation on Witness-ship of Senses*

“<sup>1</sup> सचक्षुरचक्षुरिव <sup>2</sup> सकर्णोऽकर्ण इव” इत्यादिश्रुतेः ॥६.२२०॥

|   |                                     |   |
|---|-------------------------------------|---|
| 1 | <i>sah chakshuh, achakshuh iva,</i> | <i>“Though he has eyes he is as one without eyes;</i>                         |
| 2 | <i>sah karnah, akarna iva.</i>      | <i>though possessed of ears, he is as one without ears.” (unknown source)</i> |

**Verse 6.221:** *Upadesh Sahasri – 5*

उक्तञ्च – “<sup>1</sup> सुषुप्तवज्जाग्रति यो न पश्यति

<sup>2</sup> द्वयं च पश्यन्नपि चाद्वयत्वतः ॥

<sup>3</sup> तथा च कुर्वन्नपि निष्क्रियश्च यः

<sup>4</sup> स आत्मविन्नान्य इतीह निश्चयः ॥”

इति (उपदेशसाहस्री ५)

॥६.२२१॥

|   |  |   |
|---|--|---|
| 1 | <i>sushuptavat jaagrati yah na pashyati;</i>     | <i>“He who does not see anything in the waking state as in sound sleep;</i>           |
| 2 | <i>dvayam cha pashyan api cha advayatvatah;</i>  | <i>who though seeing duality does not really see it as he sees only the Absolute;</i> |
| 3 | <i>tathaa cha kurvan api nishkriyah cha yah;</i> | <i>who though engaged in work, is really inactive;</i>                                |
| 4 | <i>sah aatmavid na anya iti iha nishchayah.</i>  | <i>he and none other is the knower of the Self. This is the Truth”</i>                |

**Verse 6.222:** *How Desires Flow in a Jivanmukta*

<sup>1</sup> अथ ज्ञानात्पूर्वं विद्यमानानाम् <sup>2</sup> एवाहारविहारादीनामनुवृत्तिवत्

<sup>3</sup> शुभवासनानामेवानुवृत्तिर्भवति <sup>4</sup> शुभाशुभयोरौदासीन्यं वा ॥६.२२२॥

|   |  |  |
|---|--|--|
| 1 | <i>asya jnaanaat poorvam vidyamaanaanaam,</i>        | <i>In the case of such a liberated soul, before the dawn of knowledge,</i>         |
| 2 | <i>eva aahaara-vihaara-aadeenaam anu-vritti vat;</i> | <i>his habits of eating, moving etc, which existed before continue to persist;</i> |
| 3 | <i>shubha vaasanaanaam eva anuvrittih bhavati;</i>   | <i>only the good, pure desires continue to persist;</i>                            |
| 4 | <i>shubha-ashubhayoh audaaseenyam vaa.</i>           | <i>Or, to all good or evil, he may become indifferent.</i>                         |

**Verse 6.223:** *Naishkarmya Siddhih – 4.62*

तदुक्तम् । – “<sup>1</sup> बुद्धाद्वैतसतत्त्वस्य यथेष्टाचराणं यदि ।

<sup>2</sup> शुनां तत्त्वदृशाञ्चैव को भेदोऽशुचिभक्षणे” ॥

इति (नैष्कर्म्यसिद्धिः ४.६२)

॥६.२२३.१॥

|   |  |   |
|---|--|---|
| 1 | <i>Buddha advaita-satat tu,<br/>asya yathaa ishta<br/>aacharanam yadi;</i>   | <i>"A man who knows the truth of Oneness,<br/>according to his whims<br/>if he acts; then,</i>                      |
| 2 | <i>shunaam tattva-drishaan cha eva<br/>kah bhedah<br/>ashuchi bhakshane?</i> | <i>between a knower of Truth and a dog,<br/>where is the <b>difference</b><br/>as regards eating impure stuff?"</i> |

**Upadesha Saahasree – 115**

“<sup>3</sup> ब्रह्मवित्तं तथा मुक्त्वा <sup>4</sup> स आत्मज्ञो न चेतः ॥)”

इति च (उपदेशसाहस्री ११५)

॥६.२२३.२॥

|   |  |   |
|---|--|---|
| 3 | <i>"brahmavit aham"<br/>tathaa muktvaa</i> | <i>"The conceit that 'I have realized Brahman' –<br/>one who has given that up,</i> |
| 4 | <i>sah aatmajnah,<br/>na cha itarah.</i>   | <i>he alone is the knower of the Self,<br/>and none else."</i>                      |

**Verse 6.224: *Jivanmukta – Synonymous With Virtue***

<sup>1</sup> तदानीम् <sup>2</sup> अमानित्वादीनि ज्ञानसाधनाति

<sup>3</sup> अद्वेषृत्वादयः सदुणाश्चालङ्कारवदनुवर्तन्ते

॥६.२२४॥

|   |  |  |
|---|--|--|
| 1 | <i>tadaaneem:</i>  | <i>Then, after <b>realization</b>:</i>   |
| 2 | <i>amaanitva-aadeeni,<br/>jnaana saadhanaati,</i>                            | <i>humility and other attributes, which are<br/>steps to the attainment of knowledge,</i>                    |
| 3 | <i>adveshttatvaadayah,<br/>sadgunaah cha<br/>alangkaaravat anu-vartante.</i> | <i>as also non-injury, etc,<br/>and other such noble virtues,<br/>persist like so many <b>ornaments</b>.</i> |

**Verse 6.225: *Naishkarmya Siddhih – 4.69***

तदुक्तम् – “<sup>1</sup> उत्पन्नात्मावबोधस्य ह्यद्वेषृत्वादयो गुणाः ।

<sup>2</sup> अयन्नतो भवन्त्यस्य न तु साधनरूपिणः ॥”

इति (नैष्कर्म्यसिद्धिः ४.६९)

॥६.२२५॥

|   |  |   |
|---|--|---|
| 1 | <i>utpan-aatma avabodhasya<br/>hi adveshttatvaadayah gunaah,</i> | <i>"To a man who has got Self-knowledge,<br/>such qualities as non-violence, etc,</i> |
| 2 | <i>ayatnatah bhavanti;<br/>asya na tu saadhana-roopinah.</i>     | <i>come to him spontaneously.<br/>They have not to be sought after."</i>              |

\*\*\*\*\*



## 6.2 ATTAINMENT OF KAIVALYA (ABSOLUTENESS)

(Verses 226 – 227, 2 no.)

### Verse 6.226: Prarabdha Karma

- 1 किं बहुनायं
- 2 देहयात्रामात्रार्थमिच्छानिच्छापरेच्छाप्रापितानि
- 3 सुखदुःखलक्षणान्यारब्ध-फलान्यनुभवन्
- 4 अन्तःकरणाभासादीनामवभासकः संस्तदवसाने
- 5 प्रत्यगानन्दपरब्रह्मणि प्राणे लीने सति
- 6 अज्ञानतत्कार्यसंस्काराणामपि विनाशात्
- 7 परमकैवल्यमानन्दैकरसमखिलभेदप्रतिभासरहितम्
- 8 अखण्डब्रह्मावतिष्ठते

॥६.२२६॥

|   |  |   |
|---|--|---|
| 1 | <i>kim bahunaa ayam:</i>   | <i>What more is there to tell? –</i>  |
| 2 | <i>deha yaatraa maatra artham<br/>icchhaa-nicchhaa-para icchhaa,<br/>praapitaani:</i>      | <i>For the sole maintenance of his body,<br/>by his own will, against it, or brought upon<br/>him by that of another;</i>                               |
| 3 | <i>sukha duhkha lakshanaani,<br/>aarabdha phalaani<br/>anubhavan.</i>                      | <i>the happiness and misery which are<br/>fruits of his past actions to be borne in this<br/>birth are experienced by him.</i>                          |
| 4 | <i>antahkarana aabhaasa-aadee-naam,<br/>avabhaasakah,<br/>sah tad avasaane;</i>            | <i>Remaining as witness of his mental states,<br/>he identifies with the Consciousness ref-<br/>lected in them. (After Prarabdha is exhausted)</i>      |
| 5 | <i>pratyak aananda parabrahmani<br/>praane leene sati;</i>                                 | <i>In the inner Bliss of the supreme Brahman<br/>is his vital force absorbed.</i>   |
| 6 | <i>ajnaana tatkaarya<br/>samskaaraanaam<br/>api vinaashaat;</i>                            | <i>Ignorance with its effects<br/>and their impressions<br/>are all destroyed.</i>  |
| 7 | <i>parama kaivalyam,<br/>aananda, ekarasam,<br/>akhila bheda pratibhaasa rahitam<br/>–</i> | <i>The supreme non-dual Isolation (Kaivalya),<br/>the state of Supreme Bliss, Oneness,<br/>in which not even an appearance of duality<br/>remains –</i> |
| 8 | <i>akhanda brahma avatishthate.</i>  | <i>he is rooted in that Absolute Brahman.</i>   |

### Verse 6.227: Concluding Quotes

#### Brihadaranyaka Upanishad – 4.4.6

“<sup>1</sup> न तस्य प्राणा उत्क्रामन्ति” (बृ उ ४.४.६)

॥६.२२७.१॥

|   |                                      |   |
|---|--------------------------------------|---|
| 1 | <i>na tasya praanaa utkraamanti.</i> | <i>“His sense organs do not depart elsewhere<br/>(for transmigration).”</i> |
|---|--------------------------------------|---|

*Brihadaranyaka Upanishad – 3.2.11*

“<sup>2</sup> अत्रैव समवनीयन्ते” (बृ उ ३.२.११)

॥६.२२७.२॥

|   |                                   |                                    |
|---|-----------------------------------|------------------------------------|
| 2 | <i>atra eva samava-neeeyante.</i> | <i>“They are absorbed in him.”</i> |
|---|-----------------------------------|------------------------------------|

*Katha Upanishad – 5.1*

“<sup>3</sup> विमुक्तश्च विमुच्यते” (कठ उ ५.१) इत्यादिश्रुतेः

॥६.२२७.३॥

|   |   |   |
|---|---|---|
| 3 | <i>vimuktah cha vimuchyate.<br/>iti aadi shruteh.</i> | <i>“Already a liberated soul, he is freed from further rebirths” – Thus say the Srutis.</i> |
|---|---|---|

॥ इति सदानन्द योगीन्द्र विरचितो

**वेदान्तसार**

नाम ग्रन्थः समाप्तः ॥

(Here Ends “Vedanta Sara”,  
a Text by Sri Sadananda Yogindra)

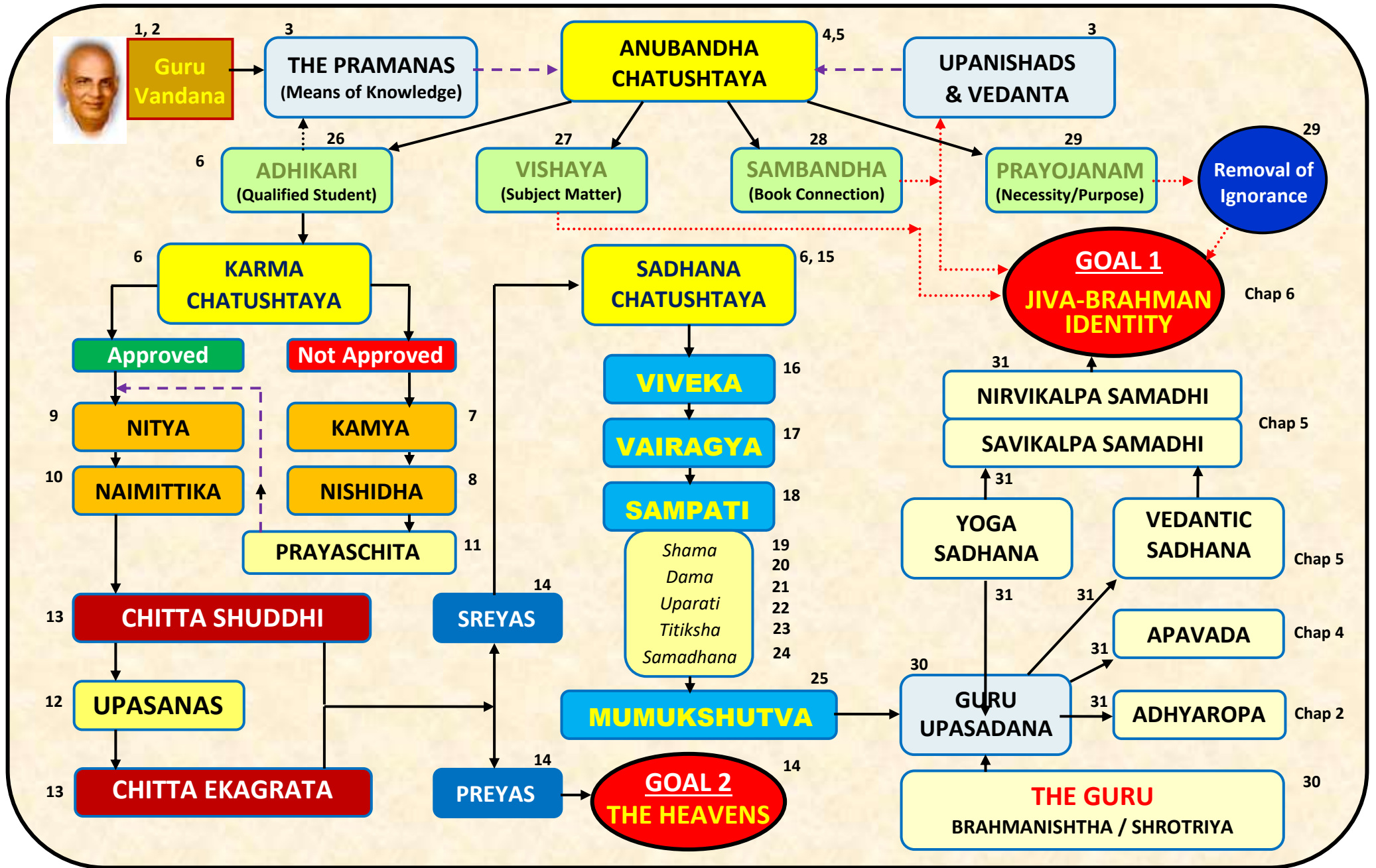
**Om Tat Sat!**

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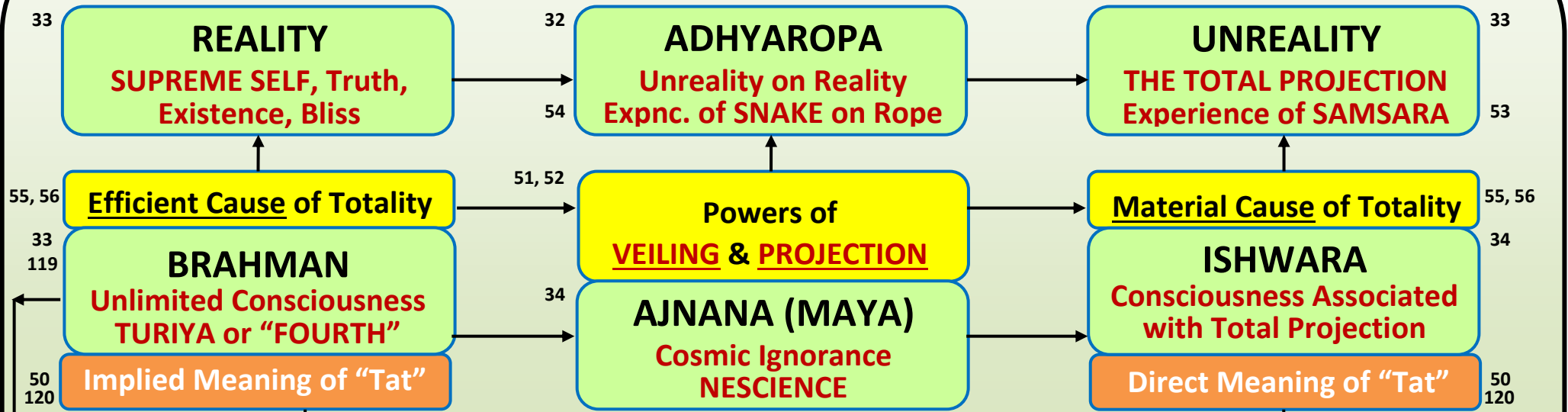




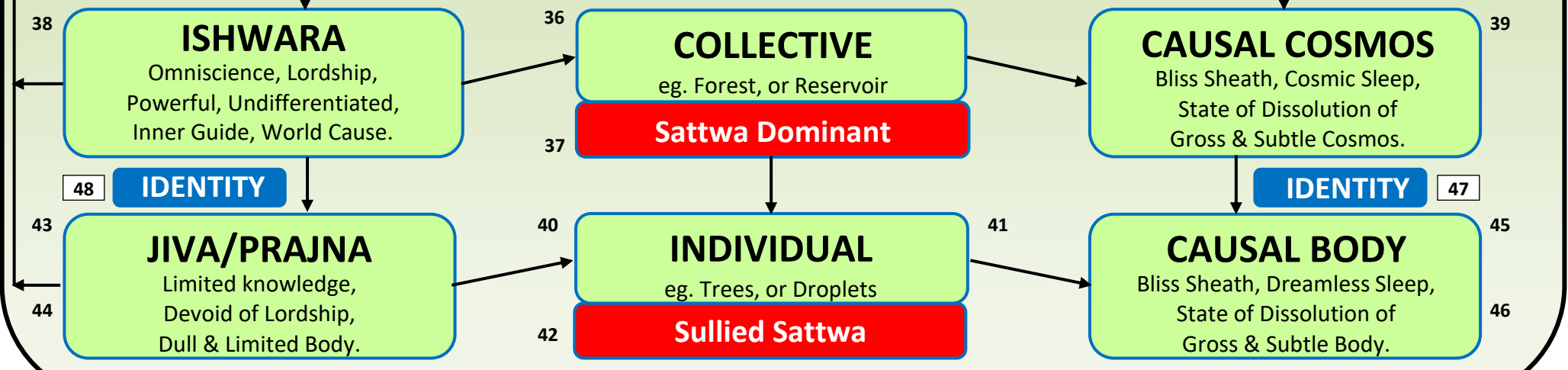




## THE TOTAL PROJECTION

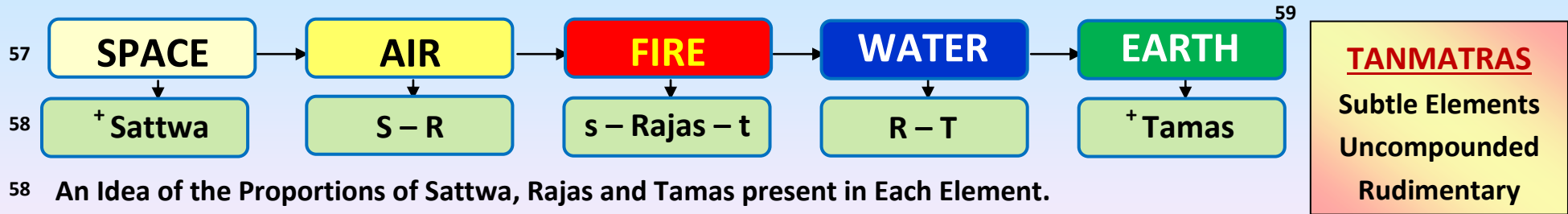


## THE CAUSAL PROJECTION - ANALYSIS





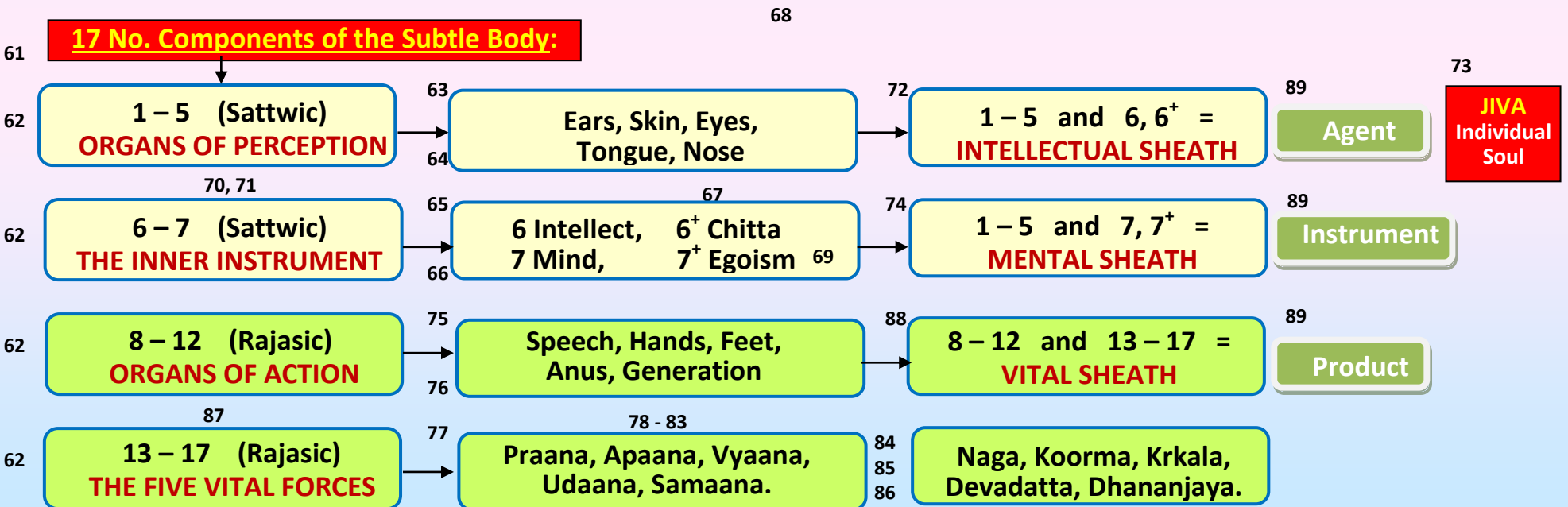
## THE TANMATRAS



58 An Idea of the Proportions of Sattwa, Rajas and Tamas present in Each Element.

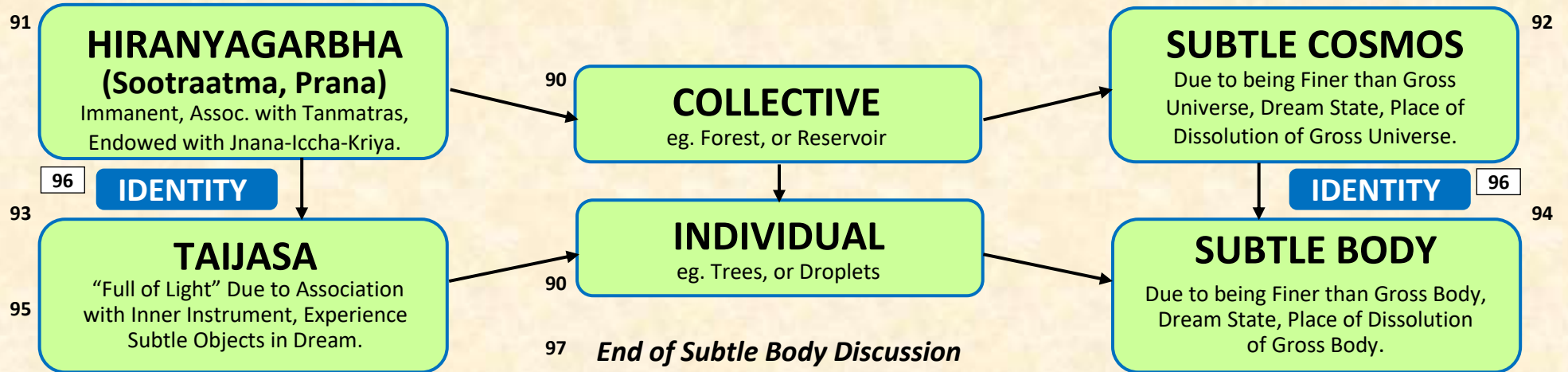
60 From these Elements, all the Subtle Bodies and Gross elements are produced.

## THE SUBTLE BODY PROJECTION

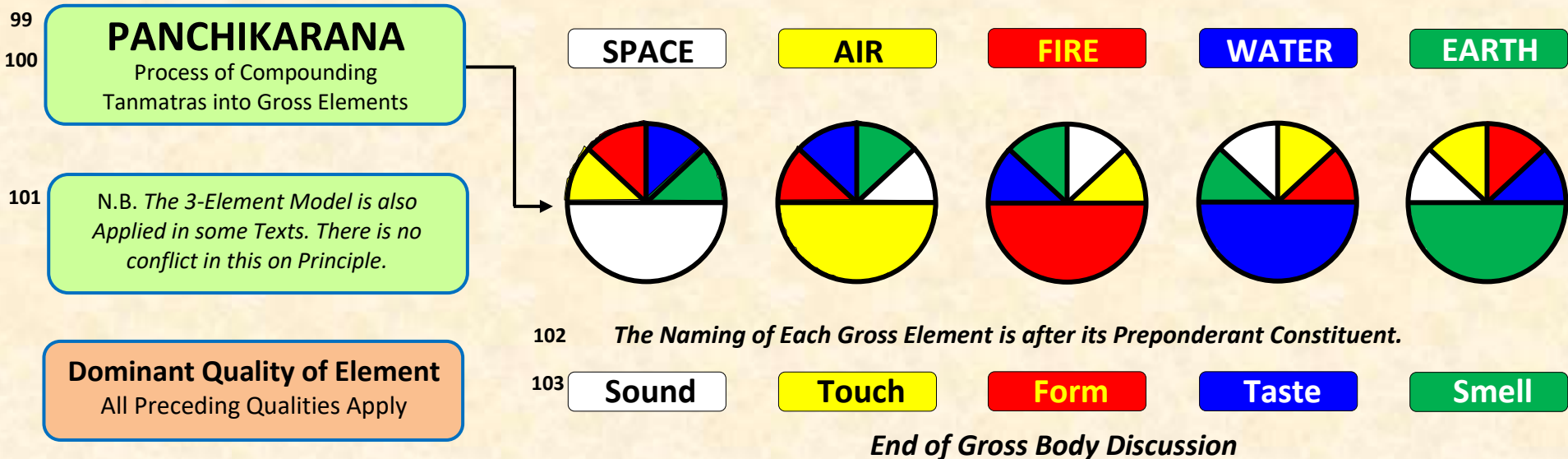




## THE SUBTLE PROJECTION ANALYSIS



## 98 CREATION OF GROSS ELEMENTS







**GROSS UNIVERSAL BODY**

104

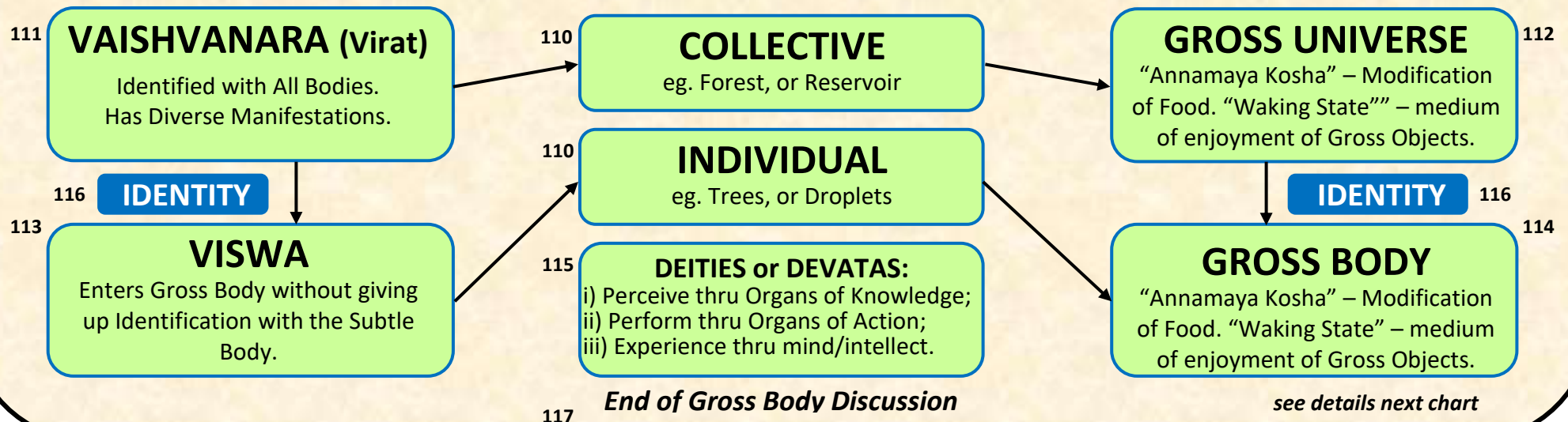
| BRAHMANDA (Cosmos) |   |          |
|--------------------|---|----------|
| HIGHER             |   | LOWER    |
| Bhuh (Earth)       | 1 | Atala    |
| Bhuvah             | 2 | Vitala   |
| Svah               | 3 | Sutala   |
| Mahah              | 4 | Rasatala |
| Janah              | 5 | Talatala |
| Tapah              | 6 | Mahatala |
| Satya              | 7 | Patala   |

**GROSS INDIVIDUAL BODY**

105

| THE SENTIENT (LIVING) BEINGS |          |           |                                    |                   |
|------------------------------|----------|-----------|------------------------------------|-------------------|
|                              | Category | Born From | EXAMPLES                           |                   |
| 106                          | 1        | Jarayuja  | Womb                               | Humans, Animals   |
| 107                          | 2        | Andaja    | Egg                                | Birds, Reptiles   |
| 108                          | 3        | Swedaja   | Moisture                           | Lice, Mosquitoes  |
| 109                          | 4        | Udbhija   | Soil                               | Vegetation, Trees |
|                              | 5        | Foods     | Constituted from above categories. |                   |
| 104                          | 6        | Drinks    | As for Foods.                      |                   |

**THE GROSS PROJECTION ANALYSIS**





115

## GOVERNING BODY OF THE COSMOS

| THE SATTWIC PROJECTIONS |        |                    |                 | THE RAJASIC PROJECTIONS |          |                    |                  |     |
|-------------------------|--------|--------------------|-----------------|-------------------------|----------|--------------------|------------------|-----|
| (i) ORGANS OF KNOWLEDGE |        |                    | SUBTLE ELEMENT  | (ii) ORGANS OF ACTION   |          |                    |                  |     |
| No.                     | ORGAN  | OBJECT             |                 | DEITY                   | ORGAN    | FUNCTION           | DEITY            | No. |
| 1                       | EARS   | <i>Sound</i>       | <i>Dik</i>      | SPACE                   | TONGUE   | <i>Speech</i>      | <i>Agni</i>      | 8   |
| 2                       | SKIN   | <i>Touch</i>       | <i>Vayu</i>     | AIR                     | HANDS    | <i>Grasping</i>    | <i>Indra</i>     | 9   |
| 3                       | EYES   | <i>Sight, Form</i> | <i>Arkah</i>    | FIRE                    | FEET     | <i>Locomotion</i>  | <i>Upendra</i>   | 10  |
| 4                       | TONGUE | <i>Taste</i>       | <i>Varuna</i>   | WATER                   | ANUS     | <i>Excretion</i>   | <i>Yama</i>      | 11  |
| 5                       | NOSE   | <i>Smell</i>       | <i>Ashwinis</i> | EARTH                   | GENITALS | <i>Procreation</i> | <i>Prajapati</i> | 12  |

| THE SATTWIC PROJECTIONS     |            |                       |                | THE RAJASIC PROJECTIONS        |        |                     |                   |     |
|-----------------------------|------------|-----------------------|----------------|--------------------------------|--------|---------------------|-------------------|-----|
| (iii) THE INNER INSTRUMENTS |            |                       | SUBTLE ELEMENT | (iv) THE VITAL FORCES (PRANAS) |        |                     |                   |     |
| No.                         | ORGAN      | FUNCTION              |                | DEITY                          | ORGAN  | FUNCTION            | DEITY             | No. |
| 6                           | INTELLECT  | <i>Decision</i>       | <i>Brahma</i>  | FROM ALL THE ELEMENTS          | PRANA  | <i>Upward Pull</i>  | <i>Surya</i>      | 13  |
| 6 <sup>+</sup>              | MEMORY     | <i>Storehouse</i>     | <i>Vishnu</i>  |                                | APANA  | <i>Down Pull</i>    | <i>Prithvi</i>    | 14  |
| 7                           | MIND STUFF | <i>Indecision</i>     | <i>Chandra</i> |                                | VYANA  | <i>Distribution</i> | <i>Antariksha</i> | 15  |
| 7 <sup>+</sup>              | EGOISM     | <i>Identification</i> | <i>Shiva</i>   |                                | UDANA  | <i>Expulsion</i>    | <i>Akasha</i>     | 16  |
|                             |            |                       |                |                                | SAMANA | <i>Assimilation</i> | <i>Tejas</i>      | 17  |



- **10 CONCEPTS** of the “Individual Soul” are presented for consideration. They are:

122

|              |              |                  |               |              |
|--------------|--------------|------------------|---------------|--------------|
| 1. Son       | 2. Body      | 3. Sense Organs  | 4. Life-Force | 5. Mind      |
| 6. Intellect | 7. Ignorance | 8. Ignorant Soul | 9. The Void   | 10. The Self |

- **THE ARGUMENTS** for Each Concept is presented in a systematic manner under 4 sub-headings. These are:

|  |                                       |
|--|---------------------------------------|
| A. <b>SHRUTI:</b> The Scriptural Support | B. <b>YUKTI:</b> The Logic            |
| C. <b>ANUBHUTI:</b> The Experience.      | D. <b>MATIH:</b> The Belief Statement |

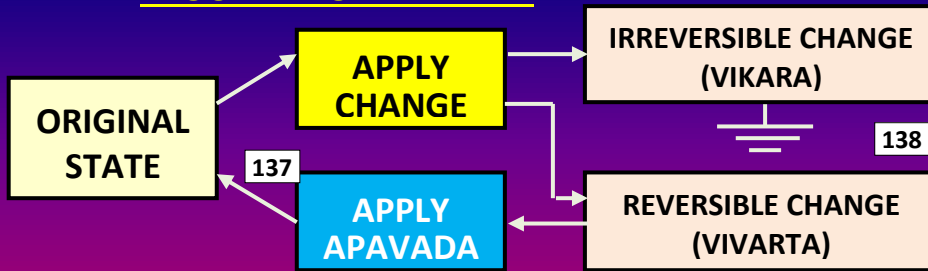
| THE ARGUMENT FOR EACH CONCEPT |                         |  |   |  |   |
|-------------------------------|-------------------------|--|---|--|---|
|                               |                         | A. <b>SHRUTI</b>                                     | B. <b>YUKTI</b>   | C. <b>ANUBHUTI</b>                               | D. <b>MATIH</b>   |
| 123                           | <b>1. Atiprakrut</b>    | “Verily Self is born as Son”.                        | One loves one’s son.                                    | We feel well or ill as the son fares well or ill | The <b>SON</b> is the Self.                                 |
| 124                           | <b>2. Charvaka-1</b>    | “Man is constituted of the essence of food”.         | If one’s house is on fire, he rushes out leaving son.   | “I am stout; I am thin.”                         | The <b>BODY</b> is the Self.                                |
| 125                           | <b>3. Charvaka-2</b>    | “The sense-organs said...”                           | If senses stop, body becomes inert.                     | “I am blind; I am deaf.”                         | The <b>SENSES</b> are the Self.                             |
| 126                           | <b>4. Charvaka-3</b>    | “More internal to body is Prana.”                    | When Prana ceases, senses also cease.                   | “I am hungry; I am thirsty.”                     | The <b>PRANA</b> is the Self.                               |
| 127                           | <b>5. Charvaka-4</b>    | “More internal to Prana is Mind.”                    | When mind enters deep sleep, Pranas cease.              | “I am considering the pros and cons...”          | The <b>MIND</b> is the Self.                                |
| 128                           | <b>6. Shanika Vidya</b> | “More internal than mind is intellect.”              | If intellect is absent, the mind is powerless.          | “I am the agent; I am the enjoyer.”              | The <b>INTELLECT</b> is the Self.                           |
| 129                           | <b>7. Mimamsaka</b>     | “More internal than intellect is Bliss.”             | During sleep, intellect merges into Ignorance.          | “I am ignorant; I am devoid of knowledge.”       | <b>IGNORANCE</b> is the Self.                               |
| 130                           | <b>8. The Bhattas</b>   | “In dreamless sleep, soul is undifferentiated.”      | In sleep, consciousness & unconsciousness both present. | “I do not know myself.”                          | <b>Consciousness associated with Ignorance</b> is the Self. |
| 131                           | <b>9. Shunya Vadin</b>  | “I the beginning there was just non-existence.”      | During deep sleep, there is absence of everything.      | “In sleep, I was non-existent.”                  | The <b>VOID</b> is the Self.                                |
| 135                           | <b>10. Vedantin</b>     | “Self is within – not gross, without Prana, mind...” | It is pure intelligence, and absolute existence.        | “I am Brahman.”                                  | The <b>ATMAN</b> is the Self.                               |

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**The above Illustrates Superimposition of Unreality on Reality.**



**A. OUTLINE OF APAVADA**



**C. DEFINITIONS OF "THAT" & "THOU"**

|   |   |  |
|---|---|--|
| 143   | Consciousness Associated with the Projections of <b>IGNORANCE</b> | Unassociated Consciousness, Pure Atman, <b>BRAHMAN</b> |
| Collective Level<br>i.e. <b>Ishwara</b> , All-Knowing.  | 144<br><b>Literal "THAT"</b>                                      | 145<br><b>Implied "THAT"</b>                           |
| Individual Level<br>i.e. <b>Jiva</b> , Partial Knowing. | 146<br><b>Literal "THIS"</b>                                      | 147<br><b>Implied "THIS"</b>                           |

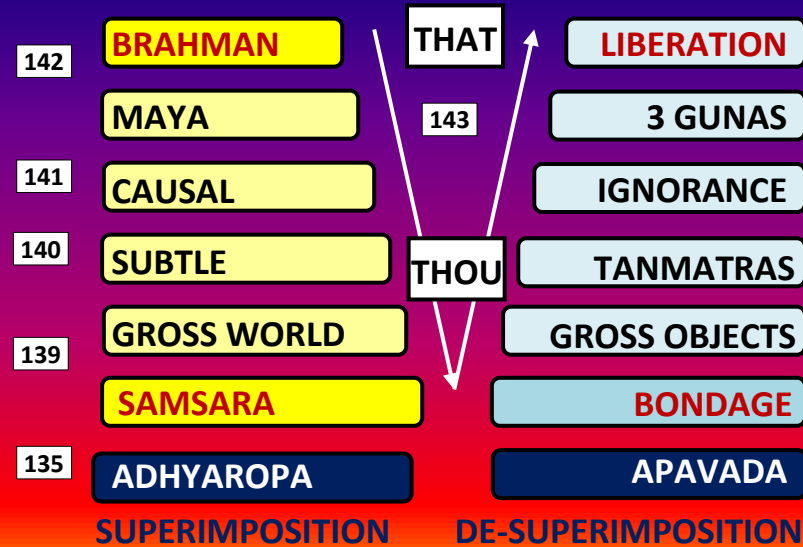
148

**D. STAGE 1: THE THREE RELATIONS**

| TWO RELATED WORDS IN A SENTENCE |                                 |   |   |
|---------------------------------|---------------------------------|---|---|
| STEP                            | 151 A                           | 152 B   | 153 C                                     |
| 149 THE 3 RELATIONS             | Saamaanaadhi Karanyam           | Visheshana Visheshaya Bhava                                   | Lakshya Lakshana Bhava, or Bhaga Lakshana |
| 150 e.g. Sentence               | "This is <u>that</u> Devadatta" | "This is <u>that</u> Devadatta"<br>X "The <u>Blue Lotus</u> " | "This is <u>that</u> Devadatta"           |
| Relationship                    | Have same case.                 | Qualify each other  | An Identity Implied                       |
| Applied to "TatTwam Asi"        | ✓ OK, go to Step B.             | ✓ OK, go to Step C.   | ✓ OK, go to Stage 2.                      |

155-158

**B. HOW APAVADA IS APPLIED**



"Tat Twam Asi" is a proposition conveying Identity of two things, i.e. it has two words with the same Substratum or Case. Hence, it can be admitted into Stage 1 for analysis.

148

**E. STAGE 2: THREE TYPES OF LITERAL MEANINGS**

| WORDS WITH IMPLIED MEANINGS IN A SENTENCE |                                 |                                   |  |
|---|---------------------------------|-----------------------------------|--|
| STEP                                      | C1                              | C2                                | C3   |
| THE 3 TYPES                               | Jahal Lakshana                  | Ajahal Lakshana                   | Jahad-Ajahal Lakshana, i.e. Bhaga Lakshana |
| e.g. Sentence                             | "Village in the <u>Ganqa</u> "  | "Red is running"                  | "This is <u>that</u> Devadatta"            |
| What is Done                              | Literal meanings fully dropped. | Nothing dropped, something added. | Partially dropped, nothing added.          |
| Applied to "TatTwam Asi"                  | X, try Step C2                  | X, try Step C3                    | ✓, it Applies well.                        |

159-163

164-168

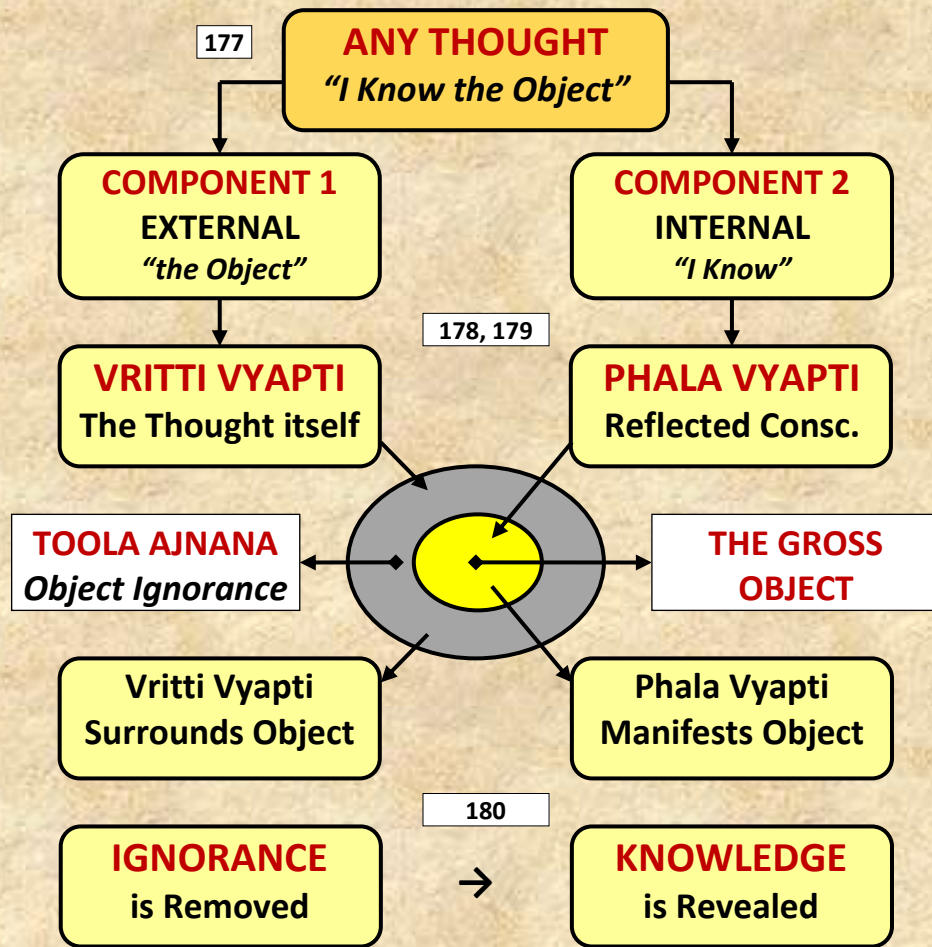
169



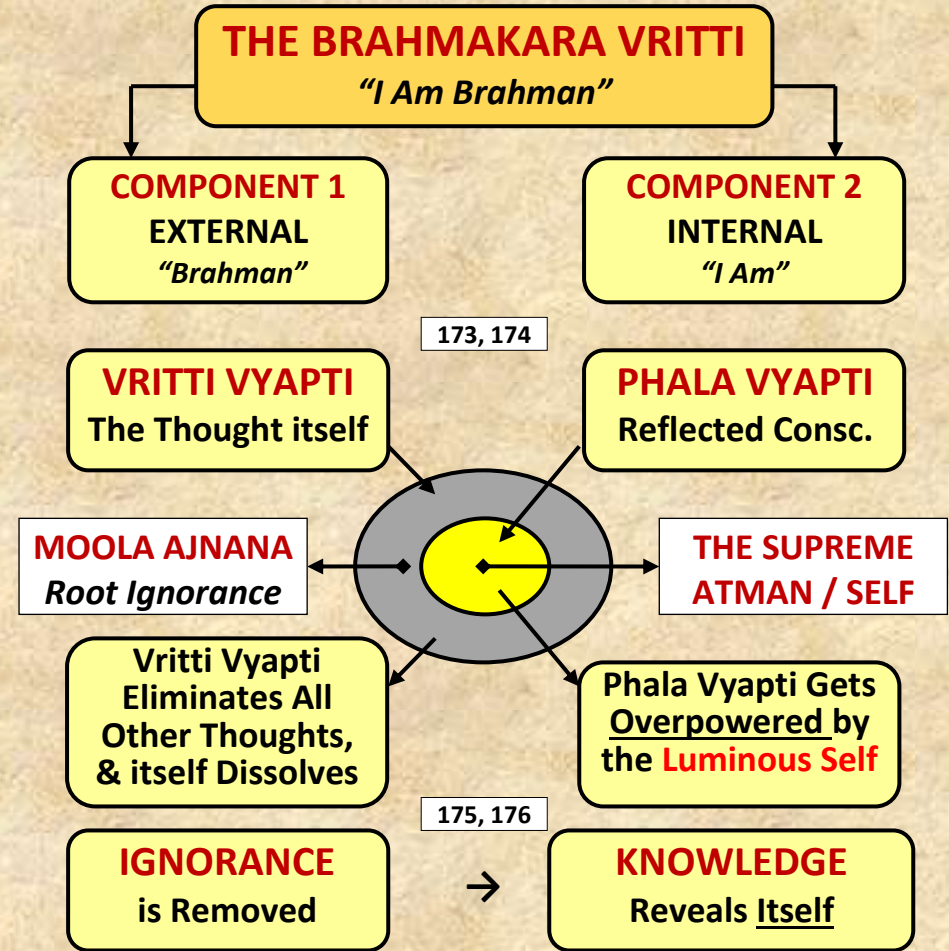


The thought: **AHAM BRAHMASMI** – "I am Brahman" =  
 "I am Absolute Oneness, Eternal, pure, self-illuminated, free, Real,  
 supremely Blissful, Infinite, One without a second."

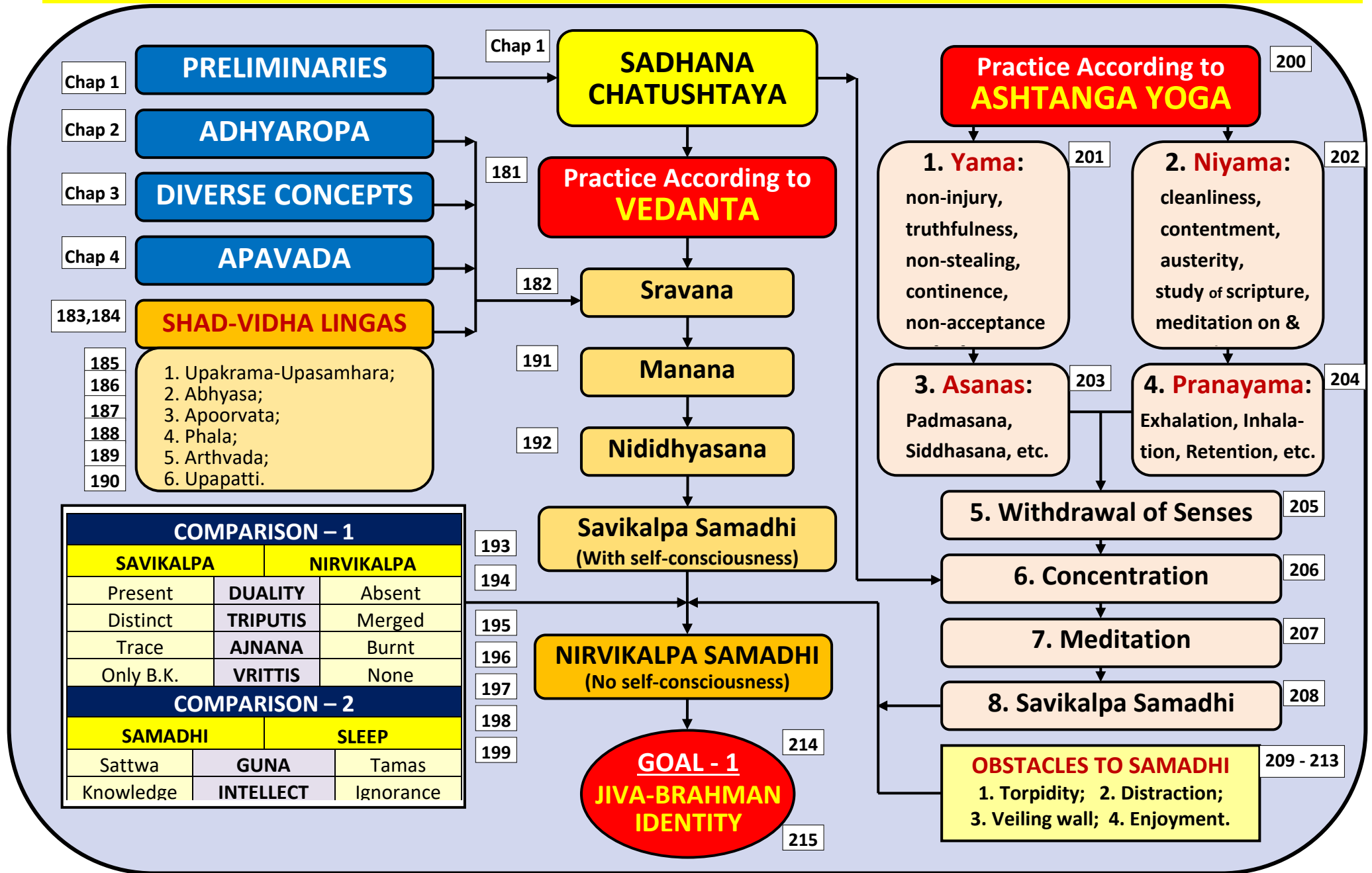
**B. THE GENERAL CASE OF KNOWING AN OBJECT**



**C. THE SPECIFIC CASE OF KNOWING THE SELF**







| COMPARISON – 1 |            |           |
|----------------|------------|-----------|
| SAVIKALPA      | NIRVIKALPA |           |
| Present        | DUALITY    | Absent    |
| Distinct       | TRIPUTIS   | Merged    |
| Trace          | AJNANA     | Burnt     |
| Only B.K.      | VRITTIS    | None      |
| COMPARISON – 2 |            |           |
| SAMADHI        | SLEEP      |           |
| Sattwa         | GUNA       | Tamas     |
| Knowledge      | INTELLECT  | Ignorance |



217, 218

**A. THE ESSENTIAL SIGNS OF A LIBERATED SAGE**

**IGNORANCE** Dispelled by Knowledge

Direct **EXPERIENCE** of the Self or God-Consciousness

All **EFFECTS** of Ignorance Destroyed

**B. ATTITUDE TOWARDS UPADHIS**

219, 220, 221

1. **PHYSICAL BODY:**  
As Composed of flesh & blood, Subject to Diseases.
2. **SENSE-ORGANS:**  
As Subject to Blindness, Weakness & Disabilities.
3. **MIND:**  
As Subject to Hunger, Thirst, Pain, Grief & Delusion.



**C. EXPRESSION OF DESIRES**

222, 223

1. **PHYSICAL BODY:**  
Eating and moving habits remain well-regulated as before.
2. **SENSE-ORGANS:**  
Kept in check by intellect, well-controlled, subdued and pure.
3. **MIND:**  
Indifference to pairs of Opposites, Even-minded in all conditions.

**D. A PARAGON OF VIRTUE**

224, 225

1. **HUMILITY** and other attributes are expressed due to Knowledge of Self.
2. **NON-INJURY** and other Virtues are expressed due to Compassion for All.

227

**KAIVALYA**  
In Non-Dual Consciousness,  
Rooted in Self,  
Embodiment of Absolute Bliss  
*OM TAT SAT*

**E. PRARABDHA KARMA**

226

1. **FORBEARANCE:** Whether by his own will, or against it, or willed by others – all are accepted.
2. **EQUIPOISE:** Happiness & misery, pain & pleasure are faced equally.

