

चतुर्थं द्वैतविवेकप्रकरणम्

**cuturtham dvaitavivekaprakaranam**

Before starting we will understand the reason for keeping this Prakaran (text) in this place as fourth chapter. Though the Second and Third chapters don't talk about anything new, they discuss whatever was done in the First chapter, from a different point of view. This though can be explained as a methodology for teaching the seeker; the more valid reason is to show different reason. In the Second Chapter the creation is from the standpoint of Iswara and in the Third Chapter it was from the standpoint of Jiva. This very result is what this Fourth chapter is based on.

1. Jiva and Iswara being creators.
2. Iswara creation, entering the creation.
  - a. Jiva's inherent nature.
  - b. Maya's relationship with creation.
    - i. Reason for sorrow, delusion, not being the Iswara etc.
3. Jiva Creation
  - a. Based on Saptanna Brahmana
  - b. Creation by multiple Jivas.
  - c. Object of knowledge is based on Manomaya. Established through Bhashya and Vartika.
4. Jiva's creation is cause for Bondage and not Iswara's creation. Iswara's creation will not be obstacle for Liberation.
5. Negation of Jiva's creation.
  - a. Shastric creation –
    - i. How much can we accept, and what is to be negated.
    - ii. Can be negated only after Knowledge.
  - b. Ashastric creation.
    - i. Should be negated even before Knowledge, as a seeker and after the Knowledge too.
    - ii. Mandha (Dull) - day-dreaming and Tivra (Strong) – desire etc.
6. There can be obstacles even for a person who does not care about the world.
  - a. How to remove the obstacle.
  - b. In the absence of obstacle he remains as Brahman.

If the creation is not troubling us, we don't need to know about them. We do live, even without knowing the existence of XYZ123 planet somewhere in the cosmos. But, we very clearly see they trouble us.

नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ।

मया द्वैतविवेकस्य क्रियते पदयोजना ॥

*natvā śrībhāratīīrthavidyāraṇyamunīśvarau /*

*mayā dvaitavivekasya kriyate padayojanā //*

*Saluting Shri Bharati Teertha Swamiji and Shri Vidyaranya Swamiji, who are great among mendicants, a brief commentary is written by me on the book DvaitaViveka.*

*natvā śrībhāratīīrthavidyāraṇyamunīśvarau* – Shri Bharati Teertha Swamiji and Shri Vidyaranya Swamiji who are great among the Sannyasis. *mayā dvaitavivekasya* – by me for the DvaitaViveka text. *kriyate* – is done. *padayojanā* – a short commentary.

चिकीर्षितस्य ग्रन्थस्य निष्प्रत्यूहपरिपूरणाय अभिलषितदेवतातत्त्वानुस्मरणलक्षणं मङ्गलमाचरन् अस्य वेदान्तप्रकरणत्वाच्छास्त्रीयमेवानुबन्धचतुष्टयं सिद्धवत्कृत्य ग्रन्थारम्भं प्रतिजानीते –

*cikīrṣitasya* *granthasya* *niṣpratyūhaparipūraṇāya*  
*abhilaṣitadevatātattvānusmaranalakṣaṇam* *maṅgalamācaran* *asya*  
*vedāntaprakaraṇatvācchāstrīyamevānubandhacatuṣṭhayaṃ* *siddhavatkṛtya*  
*granthārambhaṃ pratijānīte* –

*cikīrṣitasya granthasya* - The Text, that is desired to be written.  
*niṣpratyūhaparipūraṇāya* – for it to be completed without any obstacle.  
*abhilaṣitadevatātattvānusmaranalakṣaṇam* - through remembering the inherent nature of Isvara, one who is the most desired. *maṅgalamācaran* - by writing an invocation. In the Invocation itself, the four pre-requisites of the Text Adhikari, Prayojanam, Vishaya and Phalam are included. Here it is not done so, the reason being - *asya vedāntaprakaraṇatvācchāstrīyamevānubandhacatuṣṭhayaṃ siddhavatkṛtya* - since this

is a text belonging to Vedanta, the pre-requisites accepted there is taken for granted here too. *granthārambham pratijānīte* - and thus the Text proper is begun.

ईश्वरेणापि जीवेन सृष्टं द्वैतं विविच्यते ।

विवेके सति जीवेन हेयो बन्धः स्फुटीभवेत् ॥ १ ॥

*īśvareṇāpi jīvena sṛṣṭam dvaitam vivicyate /*

*viveke sati jīvena heyo bandhaḥ sphuṭībhavet // 1 //*

*The world of duality created by both Iswara and Jiva is distinguished here. When we understand this clearly, the bondage that is to be given up by the Jiva will become clear.*

*īśvareṇāpi jīvena* - Both by Iswara and Jiva. Here there is no invocation on the deity of preference Shloka as promised. Though so, instead of putting Jiva first, by placing Iswara first in the Shloka, the desired goal of taking the lords name is achieved. The term 'api' – also, is placed right next to Iswara, to signify the main cause of creation is Jiva (his Karma). And if we accept the creation only from Iswara, the defects we saw in the Previous Chapter of Partiality cannot be avoided. And Jiva individually cannot create this, because there are multiple Jivas and this creation needs an intelligent cause. And another reason is, by appending 'api', Acharya is making a point clear, that though there is the creation of Iswara, it is not problematic. *sṛṣṭam dvaitam* - the world of duality that is created. *vivicyate* – is explained in detail. In the Second Chapter we said, only when we get the knowledge that the creation is Illusory, one can get Moksha. Here, we are establishing the Creation. The reason is, the methodology adopted there is AjataVada – complete negation of creation and here we are accepting the creation for transactional purpose. The other Second Chapter is for the Uttama Adhikara (Best Seeker), Third Chapter is for Madhyama Adhikari (Mediocre Seeker) and this Chapter is for the Mandha Adhikari (Dull Seeker). *viveke sati* – when we understand this clearly. *jīvena heyo bandhaḥ* - the bondage that is to be given up by Jiva. *sphuṭībhavet* – will become clear.

ईश्वरेण इति । ईश्वरेण कारणोपाधिकेनान्तर्यामिणा जीवेनापि कार्योपाधिकेनाहंप्रत्ययिना च सृष्टम् उत्पादितं द्वैतं जगत् विविच्यते विभज्य प्रदर्शयते । अस्य द्वैतविवेचनस्य काकदन्तपरीक्षावन्निष्प्रयोजनत्वं वारयति - विवेक इति । विवेके सति

जीवेश्वरसृष्ट्योर्द्वैतयोर्विवेचने कृते सति जीवेन पूर्वोक्तेन हेयः परित्याज्यो बन्धो बन्धहेतुद्वैतं स्फुटीभवेत् स्पष्टतां गच्छेत् ,  
एतावज्जीवेन हेयमिति निश्चीयते इत्यर्थः ॥ १ ॥

*īsvareṇa iti / īsvareṇa kāraṇopādhikenāntaryāminā jīvenāpi  
kāryopādhikenāhaṁpratyayinā ca sṛṣṭam utpāditaṁ dvaitaṁ jagat vivicyate vibhajya  
pradarśyate / asya dvaitavivecanasya kākadantaparīkṣāvannīsprayojanatvaṁ vārayati  
– viveka iti / viveke sati jīveśvarasṛṣṭyordvaitayorvivecane kṛte sati jīvena pūrvoktena  
heyaḥ parityājyō bandho bandhaheturdvaitaṁ sphuṭībhavet spaṣṭatāṁ gacchet ,  
etāvajjīvena heyamiti niścīyate ityārthaḥ ॥ 1 ॥*

*īsvareṇa = kāraṇopādhikenā = antaryāminā* - Iswara, the causal embodiment, indweller. *jīvenāpi = kāryopādhikenā = ahaṁpratyayinā* - Jiva, effectual embodiment, the one who identifies with I (ego). In the commentary 'api' is appended to the Jiva. *ca* - by both. *sṛṣṭam = utpāditaṁ* - is created, produced. *dvaitaṁ = jagat* - the world of duality. *vivicyate = vibhajya pradarśyate* - we show them distinctly. *asya dvaitavivecanasya kākadantaparīkṣāvannīsprayojanatvaṁ vārayati* - Doubt about the inquiry into the world of duality, is akin to inquiry into the number of teeth a crow has, is negated. *viveke sati = jīveśvarasṛṣṭyordvaitayorvivecane kṛte sati* - if one gets a clear understanding of the world of duality created by Jiva and Iswara. *jīvena pūrvoktena heyaḥ = parityājyō bandho = bandhaheturdvaitaṁ sphuṭībhavet = spaṣṭatāṁ gacchet* - if the aforesaid creation of the Jiva is to be given up, as it is the cause of Bondage, will become clear. *etāvajjīvena heyamiti niścīyate ityārthaḥ* - This is what is to be given up is made clear. This is to reiterate Acharya is not discussing the creation of Jiva and Iswara to establish them to be real, but to make it easier for us to choose which should be negated. Without clear understanding one cannot give up completely. One need not experience everything for this reason, sometimes others experience too comes handy. //

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नन्वद्दृष्टद्वारा जीवानामेव जगद्धेतुत्वं वादिनो वर्णयन्ति, अतः कथमीश्वरसृष्टत्वमुच्यते जगतः ? इत्याशङ्क्य, बहुश्रुतिविरोधान्नेदं  
चोद्यमुत्थापयितुमर्हति इत्यभिप्रेत्य, श्वेताश्वतरवाक्यं तावदर्थतः पठति -

*nanvaddr̥ṣṭadvārā jīvānāmeva jagaddhetutvaṃ vādino varṇayanti, ataḥ kathamīśvarasṛṣṭatvamucyate jagataḥ ? ityāśankya, bahuśrutivirodhānedaṃ codyamutthāpayitumarhati ityabhipretya, śvetāśvataravākyaṃ tāvadarthataḥ paṭhati -*

*nanvaddr̥ṣṭadvārā jīvānāmeva jagaddhetutvaṃ vādino varṇayanti* - But, the Vedantins accept through the Jiva's Adrshita (Punya and Papa), the creation comes into existence. *ataḥ kathamīśvarasṛṣṭatvamucyate jagataḥ ?* - Therefore, how do you say Iswara to be the creator for this world. *ityāśankya* - doubting thus. *bahuśrutivirodhānedaṃ codyamutthāpayitumarhati ityabhipretya* - Since there will be contradiction with many Shruti passages, this question is not eligible to be raised, desiring thus. Here Acharya teaches another important thing, just the reason 'bahuśrutivirodha' – contradiction with many Shruti statements is enough, he adds 'nedaṃ codyamutthāpayitumarhati' – this question does not qualify to be asked. The teaching is 'dustarkād suviramyatām śrutimatastarkonusandhīyatām' – refrain from the wrong logic, always accept the logic approved by the Shruti. *śvetāśvataravākyaṃ tāvadarthataḥ paṭhati* - Shvetasvatara Upanishad's statement is literally given here. From here to the next nine Shlokas this is explained. Almost all the Upanishads are presented as proof. This does not fit with the other texts in this book; this should not make this book to be written by someone else.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

स मायी सृजतीत्याहुः श्वेताश्वतरशाखिनः ॥ २ ॥

*māyāṃ tu prakṛtiṃ vidyānmāyinaṃ tu mahēśvaram ।*

*sa māyī sṛjatītyāhuḥ śvetāśvatarasākhinaḥ ॥ 2 ॥*

*People who study Shvetasvatara branch say, 'know the Maya to be the primary cause and the one endowed with Maya to be Iswara. This one who is endowed with Maya creates everything'.*

*māyāṃ tu prakṛtiṃ vidyān* – know the Maya to be the primary cause. *māyinaṃ tu mahēśvaram* – the one endowed with Maya to be the Iswara. One who has a Dharma is Dharmi, a Karma is Karmi, following Yoga is Yogi; similarly a person one has Maya is Mayi. HE is not bound by it, but has it as an embodiment. *sa māyī sṛjatīty* - That one endowed with Maya created everything. *āhuḥ śvetāśvatarasākhinaḥ* - thus say, people

belonging to the Shvetasvatara branch. There are Four Vedas, each Vedas have multiple Shakas (branches).

आत्मा इति । 'आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत् स ईक्षत लोकान्नु सृजा इति स इमांल्लोकानसृजत' (ऐ उ - १.१) इति तस्यैवेश्वरस्य जगत्स्रष्टृत्वं श्वेताश्वतरशाखिनो वर्णयन्ति इत्यर्थः ॥ २ ॥

*ātmā iti / 'ātmā vā idameka evāgra āsīnnānyatkiṃcana miṣat sa īkṣata lokānnu sṛjā iti sa imāṃllokānasṛjata' (ai u - 1.1) iti tasyaiveśvarasya jagatsraṣṭṛtvaṃ śvetāśvatarasākhino varṇayanti ityarthah ॥ 2 ॥*

'ātmā vā idameka evāgra āsīnnānyatkiṃcana miṣat sa īkṣata lokānnu sṛjā iti sa imāṃllokānasṛjata' (ai u - 1.1) iti - Aiteriya Upanishad says 'There was nothing called Maya earlier before the creation except the Self. It saw, let me create the world. And then it created all these worlds'. Since there is no possibility for the Pure Absolute Self, since he is devoid of action, attribute etc.; therefore we accept an inbetween Iswara for the creation. *tasyaiveśvarasya jagatsraṣṭṛtvaṃ śvetāśvatarasākhino varṇayanti ityarthah* - Only this Iswara, is the creator of the world, thus people belonging to Shvetasvatara Upanishad say. ॥ 2 ॥

ऐतरेयोपनिषद्वाक्यमर्थतोऽनुसंक्रामति -

*aitareyopaniṣadvākyamarthato'nusaṃkrāmati* -

*aitareyopaniṣadvākyamarthato'nusaṃkrāmati* - The Aiteriya Upanishad statement is literally said here. The statement in the previous Commentary and this are same. That is the Mantra that is presented here.

आत्मा वा इदमग्रेऽभूत्स ईक्षत सृजा इति ।

संकल्पेनासृजल्लोकान्स एतानिति बह्वृचाः ॥ ३ ॥

*ātmā vā idamagre'bhūtsa īkṣata sṛjā iti /*

*samkalpenāsṛjallokānsa etāniti bahvṛcāḥ ॥ 3 ॥*

*The Rig Veda people say - there was nothing called Maya earlier before the creation except the Self. Just through its thought 'let me create', it created all these worlds.*

*ātmā vā idamagre'bhūt* - Atma was the only thing that existed before the creation. *sa īkṣata* – it decided. *srjā iti* – let me create. *saṅkalpenāsṛjallokān sa* – just though the thought it created. *etān* – all this. *iti bahvṛcāḥ* - thus say Rig Veda people.

आत्मा इति । 'आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत्स ईक्षत लोकान्नु सृजा इति स इमांल्लोकानसृजत' (ऐ उ - १.१) इत्यनेन वाक्येनाद्वितीयस्य परमात्मन एव जगत्स्रष्टत्वं बह्वृचा ऋक्शाखाध्यायिनः आहुरित्यर्थः ॥ ३ ॥

*ātmā iti / 'ātmā vā idameka evāgra āsīnnānyatkiñcana miṣatsa īkṣata lokānnu srjā iti sa imāṅllokānasrjata' (ai u - 1.1) ityanena vākyenādvitīyasya paramātmāna eva jagatsraṣṭatvaṃ bahvṛcā ṛkśākhādhyāyinaḥ āhurityarthaḥ ॥ 3 ॥*

*'ātmā vā idameka evāgra āsīnnānyatkiñcana miṣatsa īkṣata lokānnu srjā iti sa imāṅllokānasrjata' (ai u - 1.1)* - There was nothing called Maya earlier before the creation except the Self. It saw, let me create the world. And then it created all these worlds. *ityanena vākyena* - through this statement. *advitīyasya paramātmāna eva* - only by that non-dual Absolute Self. The thought or action cannot be accepted directly in the Self, therefore for the creation, here and in other places where the creation is said to be from the Self, we superimpose Iswara inbetween. *jagatsraṣṭatvaṃ* - the creation takes place. *bahvṛcā = ṛkśākhādhyāyinaḥ āhurityarthaḥ* - thus say the people belonging to Rig Veda. ॥ 3 ॥

ईश्वरस्य जगत्कारणत्वे तैत्तिरीयश्रुतिरपि प्रमाणमित्यभिप्रेत्य तद्वाक्यमर्थतः पठति द्वाभ्याम् -

*īśvarasya jagatkāraṇatve taittirīyaśrutirapi pramāṇamityabhipretya tadvākyamarthataḥ paṭhati dvābhyām -*

*īśvarasya jagatkāraṇatve* – Iswara is the cause of the creation. *taittirīyaśrutirapi* - Taittiriya Upanishad too. *pramāṇamityabhipretya* - is Pramana, with this in mind. *tadvākyamarthataḥ paṭhati dvābhyām* - the statement from there is literally presented in next two Shlokas.

खं वाय्वग्निजलोर्व्योषध्यन्नदेहाः क्रमादमी ।

संभूता ब्रह्मणस्तस्मादेतस्मादात्मनोऽखिलाः ॥ ४ ॥

बहु स्यामहमेवातः प्रजायेयेति कामतः ।

तपस्तप्त्वाऽसृजत्सर्वं जगदित्याह तित्तिरिः ॥ ५ ॥

*khaṃ vāyvagnijalorvyoṣadhyannadehāḥ kramādamī ।*

*saṃbhūtā brahmaṇastasmādetasmādātmano'khilāḥ ॥ 4 ॥*

*bahu syāmahamevātaḥ prajāyeyeti kāmataḥ ।*

*tapastaptvā'sṛjatsarvaṃ jagadityāha tittiriḥ ॥ 5 ॥*

Taiteriyā Upanishad says, from the Self all these – Ether, Air, Fire, Water, Earth, Plants, Food, Body – were created in that order. With the desire of Oneself becoming manifold, it created all these through the Penance.

*khaṃ vāyvagnijalorvyoṣadhyannadehāḥ* - Ether, Air, Fire, Water, Earth, Plants, Food, Body. *kramād* - in repetitive order. *amī saṃbhūtā* – all these were created. *brahmaṇas* – from the Brahman. *tasmādetasmādātmano* – Therefore, from this Atma . *akhilāḥ* - everything.

*bahu syāmahameva* – let me be manifold. *ataḥ prajāyeyeti kāmataḥ* - and then, let me create people, with this desire. *tapastaptvā'sṛjatsarvaṃ jagad-* after doing Penance, created all this creation. Tapas - Penance is not similar to the one we do, because it is said 'yasya jñānamayam tapaḥ' – his knowledge is the Penance. *ityāha tittiriḥ* - thus says Titiri. People belonging to Taiteriyā branch – Titiri. Titiri is a bird, turning into which the disciples studied the Vedas.

खम् इति । 'सत्यं ज्ञानमन्तं ब्रह्म' (तै उ - २.१.१) इत्युपक्रम्य, 'तस्माद्वा एतस्मादात्मन आकाशः संभूतः' (तै उ - २.१.१) इत्यादिना 'अन्नात्पुरुषः' (तै उ - २.१.१) इत्यन्तेन वाक्येन गुहाहितत्वेन प्रत्यगभिन्नाद्ब्रह्मण आकाशादिदेहपर्यन्तं



जगदुत्पन्नमित्यभिधायोपरिष्ठादपि 'सोऽकामयत बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किञ्च ' (तै उ - २.६) इति वाक्येन तस्यैव ब्रह्मणो जगत्सर्जनेच्छापूर्वकपर्यालोचनेन जतस्रष्टृत्वं तित्तिरिराहेत्यर्थः ॥ ४-५ ॥

*kham iti / 'satyaṃ jñānamantaṃ brahma' (tai u - 2.1.1) ityupakramya, 'tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ' (tai u - 2.1.1) ityādinā 'annātpuruṣaḥ' ( tai u - 2.1.1) ityantena vākyena guhāhitatvena pratyagabhinnādbrahmaṇa ākāśādidehaparyantaṃ jagadutpannamityabhidhāyopariṣṭādapi 'so'kāmayata bahu syāṃ prajāyeyeti / sa tapo'tapyata / sa tapastaptvā idaṃ sarvamasṛjata yadidaṃ kiñca ' (tai u - 2.6) iti vākyena tasyaiva brahmaṇo jagatsarjanecchāpūrvakaparyālocanena jatasraṣṭrtvaṃ tittirirāhetyarthaḥ ॥ 4-5 ॥*

*'satyaṃ jñānamantaṃ brahma' (tai u - 2.1.1) ityupakramya* - Beginning with 'Brahman is Existence, Knowledge and Bliss'. *'tasmādvā etasmādātmana ākāśaḥ saṃbhūtaḥ' (tai u - 2.1.1) ityādinā* - with 'from this very Self, the Ether came into existence' etc. *'annātpuruṣaḥ' ( tai u - 2.1.1) ityantena* - 'from food body' concluding with this. *vākyena* - statement. *guhāhitatvena* - the one who is said to be hidden in the cave of the Heart. *pratyagabhinnādbrahmaṇa* - the Self identical with the individual self. *ākāśādidehaparyantaṃ* - beginning with the Ether till the Body. *jagadutpannamityabhidhāya* - this world came into existence, after saying this. *upariṣṭādapi* - later too. *'so'kāmayata bahu syāṃ prajāyeyeti / sa tapo'tapyata / sa tapastaptvā idaṃ sarvamasṛjata yadidaṃ kiñca ' (tai u - 2.6) iti vākyena* - with the statemtn 'He desired. Let me create manifold creation. It started to do Tapas (think). After doing that Tapas, it created all that is seen here'. *tasyaiva brahmaṇo* - from that very Brahman. *jagatsarjanecchāpūrvakaparyālocanena* - with the desire to create the world, with this thought. Here, paryālocanena – thinking completely. As said in another place 'dhātā yathāpūrvam akalpayan' – the creator created as before. He has to atleast think about the way it was done earlier. Though Iswara is Free, he is dependent upon the Karma of the Jiva. *jatasraṣṭrtvaṃ* - the creation of the world. Similar to a potter, who before creating a pot, creates it in his mind, the Self too imagined the creation. *tittirirāhetyarthaḥ* - people belonging to Taittiriya branch say. ॥ 4-5 ॥

छान्दोग्येऽपि ब्रह्मण जगत्स्रष्टृत्वं श्रुतमित्याह -

*chāndogye'pi brahmaṇa jagatsraṣṭṛtvam śrutamityāha –*

*chāndogye'pi* - In Chandogya Upanishad too. *brahmaṇa jagatsraṣṭṛtvam śrutamityāha* - Brahman is the cause for creation is said, is explained.

इदमग्रे सदेवासीद्बहुत्वाय तदैक्षत ।

तेजोऽबन्नाण्डजादीनि ससर्जेति च सामगाः ॥ ६ ॥

*idamagre sadevāsīdbahutvāya tadaikṣata /*

*tejo'bannāṇḍajādīni sasarjeti ca sāmagaḥ // 6 //*

*Sama veda people say – ‘before the creation only Sat existed. It desired to become manifold. It created Fire, Water, Food, Andaja (that which is born out of egg) etc.*

*idamagre – Before the creation. sadevāsīd – only the Sat existed. Sat is Self ‘sat brahma’. bahutvāya tadaikṣata – it desired to become manifold. tejo'bannāṇḍajādīni sasarja – Fire, Water, Food, begins orn out of egg etc. it created. Anda – egg, Ja – born – that which is born out of egg. iti ca sāmagaḥ - thus say people of Sama veda.*

इदमिति । ‘सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्’ (छा उ - ६.२.१) इति सद्वृषमद्वितीयं ब्रह्मोपक्रम्य ‘तदैक्षत बहुस्यां प्रजायेयेति’ (छा उ - ६.२.३) इत्यादिना तस्यैवेक्षणपूर्वकं तेजोऽबन्नाण्डत्वमभिधाय ‘तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं जीवजमुद्भिर्भज्जम्’ (छा उ - २.३.१) इत्यादिना अण्डजादिशरीरनिर्मातृत्वं च सामगा वर्णयन्तीत्यर्थः ॥ ६ ॥

*idamiti / ‘sadeva somyedamagra āsīdekamevādvitīyam’ (chā u – 6.2.1) iti sadrūpamadvitīyaṃ brahmopakramya ‘tadaikṣata bahusyāṃ prajāyeyeti’ (chā u – 6.2.3) ityādinā tasyaivekṣaṇapūrvakaṃ tejo'bannasraṣṭṛtvamabhidhāya ‘teṣāṃ khalveṣāṃ bhūtānāṃ trīnyeva bījāni bhavantyaṇḍajāṃ jīvajamudbhijam’ (chā u – 2.3.1) ityādinā aṇḍajādiśarīranirmātrtvam ca sāmagaḥ varṇayantītyarthaḥ // 6 //*

*‘sadeva somyedamagra āsīdekamevādvitīyam’ (chā u – 6.2.1) iti - Before the creation only Sat existed, as one only and non-dual sadrūpamadvitīyaṃ brahmopakramya - beginning with the Sat, i.e. non-dual Brahman. ‘tadaikṣata bahusyāṃ prajāyeyeti’ (chā u*

– 6.2.3) *ityādinā* - with ‘it saw, let me manifest manifold creations’ etc. *tasyaivekṣaṇapūrvakaṃ* -The Brahman through the desire / thought. *tejo'bannasraṣṭṛtvamabhidhāya* - explaining the creation of Fire, Water and Food. Here a different method of creation called Trivrtkarana – the creation from three elements. In Taiteriyā Upanishad Panchikarana – creation from five elements. But all the Shruti text are in sync in accepting the creation from Self and it to be illusory. *‘teṣāṃ khalveṣāṃ bhūtānāṃ trīnyeva bījāni bhavantyaṇḍajam jīvajamudbhijam’* (*chā u – 2.3.1*) *ityādinā* - for all these beings there are only three seeds (cause of birth) – Andajam – born of egg, Jivajam – born of womb and Udbijam – born of sprout, etc. The fourth one which we see in other places Svetajam – born of sweat, also should be included in this list. *anḍajādiśārīranirmātrtvam ca* – and the creation of the bodies from the egg etc. *sāmagā varṇayantītyarthah* - people belonging to Sama veda explain. // 6 //

मुण्डकोपनिषद्यपि ‘तदेतत्सत्यं यथा सुदीप्तापावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति’ (मु उ – २.२.१) इति अक्षरशब्दवाच्याद्ब्रह्मणो जगदुत्पत्तिः श्रूयत इत्याह –

*muṇḍakopaniṣadyapi ‘tadetatsatyam yathā sudīptāpāvakādvīṣphuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ / tathā'kṣarādvividhāḥ somya bhāvāḥ prajāyante tatra caivāpiyanti’* (*mu u – 2.2.1*) *iti akṣaraśabdavācyādbrahmaṇo jagadutpattiḥ śrūyata ityāha* –

*muṇḍakopaniṣadyapi* - Even in Mundaka Upanishad. *‘tadetatsatyam yathā sudīptāpāvakādvīṣphuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ / tathā'kṣarādvividhāḥ somya bhāvāḥ prajāyante tatra caivāpiyanti’* (*mu u – 2.2.1*) - This is the Truth. Like, from the fire burning bringtly, similar sparks fly in thousands. Similarly, from the Akshara (Self) multitude things are created and merge in that Self. *iti akṣaraśabdavācyādbrahmaṇo* - in this way, from the Brahman referred to as Akshara. *jagadutpattiḥ śrūyata ityāha* - the creation of world is said by the Shruti, is explained.

विस्फुलिङ्गा यथा वह्निर्जायन्तेऽक्षरतस्तथा ।

विविधाश्चिज्जडा भावा इत्याथर्वणिका श्रुतिः ॥ ७ ॥

*visphuliṅgā yathā vahnirjāyante'kṣaratatathā /*

*vividhāścijjāḍā bhāvā ityātharvaṇikā śrutih ॥ 7 ॥*

*Like the sparks fly from the fire, similarly from the Akshara different types of sentient and inert things are born, thus say people of Atharva veda.*

*visphuliṅgā yathā* - like the sparks. *vahnirjāyante* – are born from the fire. *akṣaratastathā* – similarly, from the Akshara (Self). *vividhāścijjāḍā bhāvā* – different types of sentient and inert things. *ityātharvaṇikā śrutih* - thus the people of Atharva veda say.

विस्फुलिङ्गा इति ॥ ७ ॥

*visphuliṅgā iti ॥ 7 ॥*

एवं बृहदारण्यकेऽप्यव्याकृतशब्दवाच्याद्ब्रह्मणो नामरूपात्मकं जगदुत्पन्नमिति श्रुतमित्याह द्वाभ्याम् -

*evaṃ brhadāranyake'pyavyākṛtaśabdavācyādbrahṇo nāmarūpātmaṇ jagadutpannamiti śrutamityāha dvābhyām-*

*evaṃ brhadāranyake'pi* - Similarly, in Brihadaranyaka Upanishad too. *avyākṛtaśabdavācyādbrahmaṇo* - from the Brahman, called here as Avyakṛta. *nāmarūpātmaṇ jagadutpannamiti* - the world of name and form is created. *śrutamityāha dvābhyām* - is heard, this is explained in two Shlokas.

जगदव्याकृतं पूर्वमासीद्व्याक्रियताधुना ।

दृश्याभ्यां नामरूपाभ्यां विराडादिषु ते स्फुटे ॥ ८ ॥

विराण्मनुर्नरा गावः खराश्वजावयस्तथा ॥

पिपीलिकावधिद्वन्द्वमिति वाजसनेयिनः ॥ ९ ॥

*jagadavyākṛtaṃ pūrvamāsīdvvyākriyatādhunā /*

*ḍṛśyābhyāṃ nāmarūpābhyāṃ virādādiṣu te sphuṭe ॥ 8 ॥*

*virāṇmanurnarā gāvaḥ kharāśvājāvayastathā ॥*

*pipīlikāvadhivandvamiti vājasaneyinaḥ ॥ 9 ॥*

The creation was unmanifest earlier, it has become manifest as name and form. It is clearly seen in Virat etc.

Virat, Manu, Human beings, Cow, Ass, Horse, Goat, Sheep, till the Ant is the world of duality so say people belonging to Vajasaneya Branch of veda.

*jagadavyākṛtaṃ pūrvamāsīd* – the creation was unmanifest earlier. *vyākriyatādhunā* – now it is manifest. *ḍṛśyābhyāṃ nāmarūpābhyāṃ* - as the name and form. *virādādiṣu te sphuṭe* - it is seen clearly in Virat etc.

*virāṇmanurnarā* – Viratm Manu, Human. *gāvaḥ kharāśvājāvayastathā* – Cow, Ass, Horse, Goat and Sheep. *pipīlikāvadhivandvamiti* – till the Ant, is the world of duality. *vājasaneyinaḥ* - thus say people belonging to Vajasaneya Branch of veda.

जगदिति । 'तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतासौनामायमिदंरूपः' (बृ उ - १.४.७) इति वाक्येन सृष्टेः पुरा अस्पष्टनामरूपत्वेनाव्याकृतशब्दवाच्यान्मायोपाधिकाद्ब्रह्मणो नामरूपस्पष्टीकरणलक्षणा सृष्टिरुक्ता, तयोर्नामरूपयोर्विराडादिषु स्थूलकार्येषु स्पष्टता च 'तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौनामायमिदंरूपः' (बृ उ - १.४.७) इति वाक्येनाभिहिता, ते च विराडादयः 'आत्मैवेदमग्र आसीत्पुरुषविधः' (बृ उ - १.४.९) इत्यादिना 'एवमेव यदिदं किञ्च मिथुनमापिपीलिकाभ्यः तत्सर्वमसृजत' (बृ उ - १.४.४) इत्यनेन दर्शिता इत्यर्थः ॥ ८ - ९ ॥

*jagaditi / 'taddhedam tarhyavyākṛtamāsītannāmarūpābhyāmeva vyākriyatāsaunāmāyamidamrūpaḥ' (br u - 1.4.7) iti vākyena sṛṣṭeḥ purā aspāṣṭanāmarūpatvenāvvyākṛtaśabdavācyānmāyopādhikādbrahmaṇo nāmarūpaspaṣṭikaranalakṣaṇā sṛṣṭiruktā, tayornāmarūpayorvirādādiṣu sthūlakāryeṣu spaṣṭatā ca 'tadidamapyetarhi nāmarūpābhyāmeva vyākriyate'saunāmāyamidamrūpa' (br u - 1.4.7) iti vākyenābhihitā, te ca virādādayaḥ 'ātmaivedamagra āsūtpuruṣavidhaḥ' (br u - 1.4.1) ityādinā 'evameva yadidaṃ kiñca*

*mīthunamāpipīlikābhyah tatsarvamasṛjata' (br u – 1.4.4) ityanena darśitā ityarthah //*

8 – 9 //

*'taddhedam tarhyavyākṛtamāsīttannāmarūpābhyāmeva  
vyākriyatāsaunāmāyamidaṃrūpaḥ' (br u – 1.4.7) iti vākyena - .* In the statement, 'we know, creation was unmanifest earlier, now it has manifested as name and form, as this is name and this is form'. *sṛṣṭeh purā -* before the creation. *aspaṣṭanāmarūpatvenāvyākṛtaśabdavācyānmāyopādhikādbrahmaṇo -* from the state of being unmanifest name and form, from the Self that is referred to be Avyakrata, with the embodiment of Maya. By Maya Upadī, the ISwara is the cause for the creation and not the Pure Absolute Self is made clear. *nāmarūpaspaṣṭikaraṇalakṣaṇā sṛṣṭiruktā -* the creation in the form of manifesting name and form is said. *tayornāmarūpayorvirādādiṣu sthūlakāryeṣu spaṣṭatā ca -* and this name and form is clearly seen in the gross creation like Virat etc. *'tadidamapyetarhi nāmarūpābhyāmeva vyākriyate'saunāmāyamidaṃrūpa' (br u – 1.4.7) iti vākyenābhīhitā –* it is said with the statement 'now it has manifested as name and form, as this is name and this is form'. *te ca virādādayah -* and that Virat etc. *'ātmaivedamagra āsūtpuruṣavidhaḥ' (br u – 1.4.1) ityādinā –* beginning with 'Atma is what was existent as the body'. *'evameva yadidaṃ kiñca mīthunamāpipīlikābhyah tatsarvamasṛjata' (br u – 1.4.4) ityanena -* ending with 'similarly, whatever duality exists here, till the Ant, it created all that'. Mithuna – duality, here the duality is of a male and female form. *darśitā ityarthah -* it is shown. // 8 – 9 //

उदाहृताभिः श्रुतिभिः द्वैतसृष्ट्यभिधानानन्तरं ब्रह्मणो जीवरूपेण तत्र प्रवेशोऽप्यभिहित इत्याह –

*udāhṛtābhiḥ śrutibhiḥ dvaitasṛṣṭyabhidhānānantaram brahmaṇo jīvarūpeṇa tatra praveśo'pyabhihita ityāha –*

*udāhṛtābhiḥ śrutibhiḥ -* Through the Shruti statements shown here. *dvaitasṛṣṭyabhidhānānantaram -* after explaining the creation of the world of duality. *brahmaṇo jīvarūpeṇa tatra praveśo'pyabhihita ityāha -* the Self itself entering it as Jiva is said, that is explained here.

कृत्वा रूपान्तरं जैवं देहे प्राविशदीश्वरः ।

इति ताः श्रुतयः प्राहूर्जीवत्वं प्राणधारणात् ॥ १० ॥

*kṛtvā rūpāntaram jaivam dehe prāviśadīśvaraḥ /*

*iti tāḥ śrutayaḥ prāhurjīvatvaṃ prāṇadhāraṇāt // 10 //*

*Iswara taking the form of Jiva, enters the body – thus say the Shruti. It is named Jiva because of its nature of breathing.*

*kṛtvā rūpāntaram* - After taking a different form. A form similar to itself. *jaivam* - of Jiva. *dehe prāviśadīśvaraḥ* - Iswara enters the body. *iti tāḥ śrutayaḥ prāhur* – thus says the Shrutis. The Shrutis ‘anena jīvena ātmarūpena praviśya nāmarūpe vyākaravāṇi’ - by entering into this jiva, I will create the name and form. ‘tad śṛṣṭvā tadeva anuprāviśat’ - after creating the Jiva, itself entered that Jiva etc. *jīvatvaṃ prāṇadhāraṇāt* – on the account of the nature of breathing it is called Jiva. The word Jiva is from the root word ‘jīva prāṇadhāraṇe’ – to hold on to the Prana.

कृत्वेति । श्रुतयः जैवं जीवसंबन्धिरूपान्तरं अविक्रियब्रह्मणो विलक्षणं विकारिरूपमित्यर्थः । देहे देहजाते जीवत्वं कुत इत्यत आह –जीवत्वमिति । प्राणादीनां स्वामित्वेन प्रेरकत्वं प्राणधारणं तस्माज्जैवं रूपं कृत्वा प्राविशत् इत्युक्तम् ॥ १० ॥

*kṛtveti / śrutayaḥ jaivam jīvasambandhirūpāntaram avikriyabrahmaṇo vilakṣaṇam vikārirūpamityarthah / dehe dehajāte jīvatvaṃ kuta ityata āha – jīvatvamiti / prāṇādīnām svāmitvena prerakatvaṃ prāṇadhāraṇam tasmājjaivam rūpaṃ kṛtvā prāviśat ityuktam // 10 //*

*śrutayaḥ jaivam = jīvasambandhirūpāntaram* - The Shrutis when talking about the transformation in the form of Jiva. *avikriyabrahmaṇo vilakṣaṇam = vikārirūpamityarthah* - talk about a different state, from the Brahman that is transformationless. *dehe = dehajāte jīvatvaṃ kuta ityata āha* - in the body how does the state of being Jiva exist. It was said the Iswara is the one who enters the Body. How does He become Jiva. *prāṇādīnām svāmitvena prerakatvaṃ = prāṇadhāraṇam tasmājjaivam rūpaṃ kṛtvā prāviśat ityuktam* - since he is the lord / encourager of the Prana, thus it is said ‘by taking the form of Jiva’. *// 10 //*

किं तदित्यपेक्षायामाह -

*kiṃ tadityapekṣāyāmāha* –

*kiṃ tadityapekṣāyāmāha* – Expecting what? is explained.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।

चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते ॥ ११ ॥

*caitanyam yadadhiṣṭhānam liṅgadehaśca yaḥ punaḥ /*

*cicchāyā liṅgadehasthā tatsaṅgho jīva ucyaṭe // 11 //*

*The combination of the Consciousness that is the Substratum, that which is called as Lingadeha (subtle body) and the reflection of consciousness in that Lingadeha is called as Jiva.*

*caitanyam yadadhiṣṭhānam* - the Consciousness that is the Substratum. *liṅgadehaśca yaḥ punaḥ* - the LingaDeha. *LingaDeha is the Subtle body which is the group of 5 Prana + 5 Sense-organ of Knowledge + 5 Sense-organ of Action + Mind + Intellect.* *cicchāyā liṅgadehasthā* – the reflection of the Self on the LingaDeha. *tatsaṅgho jīva ucyaṭe* – their group is called as Jiva.

चैतन्यमिति । यदधिष्ठानं लिङ्गदेहकल्पनाधारभूतं यच्चौतन्यम् अस्ति, यश्च तत्र कल्पितो लिङ्गदेहः, यश्च तस्मिन् लिङ्गदेहे वर्तमानश्चिदाभासस्तत्सङ्घः, तेषां त्रयाणां समूहो 'जीव' शब्देनोच्यते इत्यर्थः ॥ ११ ॥

*caitanyamiti / yadadhiṣṭhānam liṅgadehakalpanādhārabhūtam yaccaitanyam asti, yaśca tatra kalpito liṅgadehaḥ, yaśca tasmin liṅgadehe vartamānaścidābhāstatsaṅghaḥ, teṣāṃ trayāṇāṃ samūho 'jīva' śabdenocyate ityarthah // 11 //*

*yad adhiṣṭhānam = liṅgadehakalpanādhārabhūtam yaccaitanyam asti* - the Substratum, that which is the loci for the LingaDeha, that Consciousness. There are two words used here with respect to Consciousness, *adhiṣṭhānam* - where there is no possibility of any superimposition. *ādhāram* = where the superimposition is possible. Some use both these terms as synonyms, but it should be understood in this light. *yaśca tatra kalpito liṅgadehaḥ* - the Subtle body which is superimposed on that. *yaśca tasmin liṅgadehe vartamānaścidābhāsas* - and that reflection of consciousness in that subtle body.



*tatsaṅghaḥ = teṣāṃ trayāṅām samūho* - the combination of these three. 'jīva' *śabdenocyate ityarthah* - is referred with the term Jiva. // 11 //

नन्वीश्वरस्यैव जीवरूपेण प्रविष्टत्वे तस्याज्ञत्वदुःखित्वादिविरुद्धधर्मवत्त्वं कुत इत्याशङ्क्याह -

*nanvīśvarasyaiva jīvarūpeṇa praviṣṭatve tasyājñatvaduhkhitvādiviruddhadharmavatvaṃ kuta ityāśaṅkyāha* –

*nanvīśvarasyaiva jīvarūpeṇa praviṣṭatve* - But, if Iswara himself has entered in the Jiva. *tasyājñatvaduhkhitvādiviruddhadharmavatvaṃ kuta* - how can there be contradictory qualities of Ignorance, Sorrowful etc. in him. *ityāśaṅkyāha* – doubting thus, it is explained. The moment we say, Iswara entered Jiva or Jiva is identical with Iswara, this is the first question one will have; can you create anything if you are Iswara?

माहेश्वरी तु माया या तस्या निर्माणशक्तिवत् ।

विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ॥ १२ ॥

*māheśvarī tu māyā yā tasyā nirmāṇaśaktivat ।*

*vidyate mohaśaktiśca taṃ jīvaṃ mohayatyasau ॥ 12 ॥*

*Like the Power in Iswara which creates the world, similarly there is another power of veiling. With that power of veiling he deludes the Jiva.*

*māheśvarī tu māyā* – The power of Iswara called Maya. *yā tasyā nirmāṇaśaktivat* – which is the power of creation. *vidyate mohaśaktiśca* – there also exists another, power of veiling. *taṃ jīvaṃ mohayatyasau* – with that power, it deludes the Jiva. The two Shaktis were explained in the 1<sup>st</sup> chapter.

माहेश्वरी त्विति । माहेश्वरी "मायिनं तु महेश्वरम्" (श्वे उ - ३.१०) इति श्रुत्युक्ता महेश्वरसंबन्धिनी या मायाऽस्ति, तस्या निर्माणशक्तिवत् जगत्सर्जनसामर्थ्यवन्मोहशक्तिश्च मोहनसामर्थ्यमप्यस्ति 'तदेतज्जडं मोहात्मकम्' (नृ उ ता - ६) इति श्रुतेः । ततः किमित्यत आह - तं जीवमिति । असौ मोहनशक्तिः तं पूर्वोक्तं जीवं मोहयति चिदानन्दादिस्वरूपज्ञानरहितं करोति ॥ १२ ॥

*māheśvarī tviti / māheśvarī “māyinaṃ tu maheśvaram” (śve u – 4.10) iti śrutyuktā maheśvarasaṃbandhinī yā māyā'sti, tasyā nirmāṇaśaktivat jagatsarjanasāmarthyavanmohaśaktiśca mohanasāmarthyamapyasti; ‘tadetajjaḍaṃ mohātmakam’ (nṛ u tā – 9) iti śruteḥ / tataḥ kimityata āha – taṃ jīvamiti / asau mohanaśaktiḥ taṃ pūrvoktaṃ jīvaṃ mohayati cidānandādisvarūpajñānarahitaṃ karoti // 12 //*

*māheśvarī* - Belonging to Maheswara. “*māyinaṃ tu maheśvaram*” (*śve u – 4.10*) *iti śrutyuktā* - as said in the Shruti text ‘Maheswara is the weilder of Maya’. *maheśvarasaṃbandhinī yā māyā'sti* - the power of Maya, that which is associated with Maheswara. *tasyā nirmāṇaśaktivat = jagatsarjanasāmarthyavan* - like the power of creation, capability of creating the world. *mohaśaktiśca = mohanasāmarthyamapyasti* - different power, the power of veiling too exists. ‘*tadetajjaḍaṃ mohātmakam*’ (*nṛ u tā – 9*) *iti śruteḥ* - the shruti too says, ‘this Maya that is inert is that which deludes too’. *tataḥ kimityata āha* - So what? is explained. *asau mohanaśaktiḥ* - this power of veiling. *taṃ = pūrvoktaṃ jīvaṃ mohayati* - it deludes the aforesaid Jiva. In Devi Bhagavata it is said ‘jñāninām hi cetāmsi devī bhagavatī hi sā balād ākṛṣya mohāya mahāmāyā prayacchati’ – Even the mind of the knowledgeable ones are completely deluded by the MahaMaya – Devi Bhagavati. *cidānandādisvarūpajñānarahitaṃ karoti* - i.e. it makes the Jiva devoid of the knowledge of hisself to be the Existence, Knowledge and Bliss. //

12 //

ततोऽपि किमित्यत आह -

*tato'pi kimityata āha –*

*tato'pi kimityata āha –* Even then, so what? is explained.

मोहादनीशतां प्राप्य मग्नो वपुषि शोचति ।

ईशसृष्टमिदं द्वैतं सर्वमुक्तं समासतः ॥ १३ ॥

*mohādanīśatāṃ prāpya magno vapuṣi śocati /*

*īśasṛṣṭamidaṃ dvaitaṃ sarvamuktaṃ samāsataḥ // 13 //*

*Because of the delusion, gains the state of being not the Lord of his desires, attains sorrow. The world of duality created by Iswara is explained in short.*

*mohādanīśatām prāpya* - Because of this delusion, becomes not Lord of his own fate. Anishatam – being not Lord of ones fate; i.e. Not able to avoid what is not good and not being able to enjoy that is good. *magno vapuṣi śocati* – immersed in the body, he gains sorrow. Immersed in the body means, being attached to the body as ‘I’ and ‘mine’. *īśasṛṣṭamidaṃ dvaitaṃ* - the world of duality created by Iswara. *sarvamuktaṃ samāsataḥ* - is completely explained in short.

मोहादिति । मोहात् पूर्वोक्तात् अनीशताम् इष्टानिष्टप्राप्तिपरिहारयोः असामर्थ्यं प्राप्य वपुषि निमग्नः शरीरे तादात्म्याभिमानं गतः शोचति दुःखित्वाद्यभिमानं करोति । ”समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः“ ( श्वे - ३.१.२) इति श्रुतेरित्यर्थः । वक्ष्यमाणसांकर्यपरिहाराय वृत्तं निगमयति - ईशेति । समासतः, संक्षेपेणेत्यर्थः ॥ १३ ॥

*mohāditi / mohāt pūrvoktāt anīśatām iṣṭāniṣṭaprāptiparihārayoḥ asāmarthyam prāpya vapuṣi nimagnaḥ śarīre tādātmyābhimānaṃ gataḥ śocati duḥkhitvādyabhimānaṃ karoti / “samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ” ( śve – 3.1.2) iti śruterityarthaḥ / vakṣyamāṇasāṃkaryaparihārāya vṛttaṃ nigamayati – īśeti / samāsataḥ, saṃkṣepēnyarthaḥ // 13 //*

*mohāt pūrvoktāt* - Because of the aforesaid delusion. *anīśatām = iṣṭāniṣṭaprāptiparihārayoḥ asāmarthyam* - not able to enjoy the desired and ward-off the undesired. *prāpya* - gaining such a state. *vapuṣi nimagnaḥ = śarīre tādātmyābhimānaṃ gataḥ* - being immersed in the body, i.e. gaining the identification with the body – sense-organ complex. *śocati = duḥkhitvādyabhimānaṃ karoti* - starts identifying with the states of sorrow etc. *“samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ” ( śve – 3.1.2) iti śruterityarthaḥ* - in one and the same tree this Purusha (being) is immersed (Stays), still because of being deluded attains the state of being Jiva and gains sorrow etc. *vakṣyamāṇasāṃkaryaparihārāya vṛttaṃ nigamayati* - to resolve the error of mixing, Acharya concludes the topic. *samāsataḥ, = saṃkṣepēnyarthaḥ* - explained in brief. There are two ways to explain Samasa – brief and Vyasa – detailed. //

13 //

ननु जीवस्य द्वैतसृष्टौ किं मानमित्याशङ्क्याह -

*nanu jīvasya dvaitasraṣṭrve kiṃ mānamityāśaṅkyāha -*

*nanu jīvasya dvaitasraṣṭrve* – But, for the Jiva to be accepted to be the creator of duality. *kiṃ mānamityāśaṅkyāha* - what is the Pramana? Doubting thus, it is explained.

सप्तान्ब्राह्मणे द्वैतं जीवसृष्टं प्रपञ्चितम् ।

अन्नानि सप्त ज्ञानेन कर्मणाऽजनयत्पिता ॥ १४ ॥

*saptānnabrāhmaṇe dvaitaṃ jīvasṛṣṭaṃ prapañcitam ।*

*annāni sapta jñānena karmaṇā'janayatpitā ॥ 14 ॥*

*In Saptanna Brahmana (of Brihadaranyaka Upanishad), the creation of world of duality by Jiva is explained. This Pita (Jiva), created seven foods through his knowledge and karma.*

*saptānnabrāhmaṇe* - In the Saptanna Brahmana. It is a portion of Brihadaranyaka Upanishad describing the creation through seven foods. *dvaitaṃ jīvasṛṣṭaṃ* - the world of duality is created by Jiva. *prapañcitam* – is explained. *annāni sapta* – there are seven foods. *jñānena karmaṇā'janayatpitā* – the Jiva created through the knowledge and karma.

सप्तान्नेति । कथं तत्र प्रपञ्चितम् इत्याशङ्क्य 'सप्तान्'शब्दवाच्यद्वैतसृष्टिप्रतिपादकं "यत्सप्तान्नानि मेधया तपसाऽजनयत्पिता" (बृ उ - १.५.९) इति वाक्यमर्थतः संगृह्णाति - अन्नानीति । पिता स्वादृष्टद्वारा जगदुत्पादनेन सर्वलोकपालको जीव इत्यर्थः ॥ १४ ॥

*saptānneti । kathaṃ tatra prapañcitam ityāśaṅkyā*  
*'saptānna'sabdavācyadvaitasṛṣṭipratipādakaṃ "yatsaptānnāni medhayā*  
*tapasā'janayatpitā" (br u – 1.5.9) iti vākyamarthataḥ saṅgrhāti – annānīti । pitā*  
*svādrṣṭadvārā jagadutpādanena sarvalokapālako jīva ityārthaḥ ॥ 14 ॥*

*katham tatra prapañcitam* - How is it explained there? *ityāśaṅkya* - doubting thus. It starts with ‘aham upāsaka upāsyō devo anyaḥ’ – I am the worshipper and the worshipped deity is different from me. ‘*saptānna*’*śabdavācyadvaitasṛṣṭipratipādakam* - The creation of the world of duality through the words ‘saptanna’. “*yatsaptānnāni medhayā tapasā'janayatpitā*” (*br u – 1.5.9*) *iti vākyamarthataḥ saṅgrhāti* – The statement is presented literally is ‘that Saptanna (seven foods) which the Jiva created through the knowledge and karma. The knowledge is the desire in the form of ‘jāyā me syāt’ – let me have a wife etc. *pitā* = *svādrṣṭadvārā jagadutpādanena sarvalokapālako jīva ityārthaḥ* - the Meaning of Pita is, the Jiva who through ones own Punya-Papa, protects everything by creating the world. Pita generally means Father, and in some context it is Iswara, but here it is Jiva. // 14 //

नन्वन्नसप्तकसर्जनं किमर्थमित्याशङ्क्य, तद्विनियोगोऽपि "एकमस्य साधारणं द्वे देवानभाजयत् त्रीण्यात्मनिऽकुरुत पशुभ्य एकं प्रायच्छत्"  
(बृ उ - १.५.९)

*nanvannasaptakasarjanam kimarthamityāśaṅkya, tadviniyogo'pi "ekamasya sādharmaṇam dve devānabhājayat trīṇyātmani'kuruta paśubhya ekaṁ prāyacchat"* (*br u – 1.5.9*)

*nanvannasaptakasarjanam kimarthamityāśaṅkya* - But what is the reason for creating the seven food, doubting thus. *tadviniyogo'pi* - their distribution too is explained. “*ekamasya sādharmaṇam dve devānabhājayat trīṇyātmani'kuruta paśubhya ekaṁ prāyacchat*” (*br u – 1.5.9*) One is the common food, two are distributed as the food for the Deities, three are for ones own self, and one for the cattles (1 + 2 + 3 + 1 = 7). This will be discussed in the following Shlokas.

मर्त्यान्नमेकं देवान् द्वे पशवन्नं चतुर्थकम् ।

अन्यत् त्रितयमात्सार्थमन्नानां विनियोजनम् ॥ १५ ॥

*martyānnamekaṁ devānne dve paśvannaṁ caturthakam /*

*anyat tritayamātmārthamannānām viniyojanam // 15 //*

*The distribution of food is of this type – one for mortals, two for deities, the fourth one is for the cattles and the rest three are for the self.*

*martyānnamekaṃ* - one for the mortals. *devānne dve* – two for the deities. *paśvannaṃ caturthakam* – fourth is for the cattles. *anyat tritayamātmārtham* – the rest three is for oneself. *annānāṃ viniyojanam* – this the way of distribution (of the seven) foods.

मर्त्यान्नमिति । विनियोजनम् उक्तमिति शेषः ॥ १५ ॥

*martyānnamiti / viniyojanam uktamiti śeṣaḥ ॥ 15 ॥*

*viniyojanam uktamiti śeṣaḥ* - the way of distribution is explained. ॥ 15 ॥

तानि च सप्तान्नानि "एकमस्य साधारणमितीदमेवास्य तत्साधारणमन्नं यदिदमद्यते" (बृ उ - २.५.२) इत्यादिना "अयमात्मा वाङ्मयो मनोमयः प्राणमयः" (बृ उ - २.५.३) इत्यन्तेन वाक्यसंदर्भेषु दूनकण्डिकाद्वयरूपेण दर्शितानीत्याह -

*tāni ca saptānnāni "ekamasya sādharmaṇamitīdamevāsya tatsādharmaṇamannaṃ yadidamadyate" (br u - 1.5.2) ityādinā "ayamātmā vānmayo manomayaḥ prānamayaḥ" (br u - 1.5.3) ityantena vākyaśandarbhēṣadūnakāṇḍikādvayarūpeṇa darśitānītyāha -*

*tāni ca saptānnāni* - the seven food are. "*ekamasya sādharmaṇamitīdamevāsya tatsādharmaṇamannaṃ yadidamadyate*" (*br u - 1.5.2*) *ityādinā* - from 'One is the common food, the general food which one eats' etc. "*ayamātmā vānmayo manomayaḥ prānamayaḥ*" (*br u - 1.5.3*) *ityantena* - until 'this Self is of the nature of speech, mind and Prana'. *vākyaśandarbhēṣa ṭṣadūnakāṇḍikādvayarūpeṇa* - in the form of, something less than two chapters. *darśitānītyāha* – it is shown, is explained.

व्रीह्यादिकं दर्शपूर्णमासौ क्षीरं तथा मनः ।

वाक् प्राणश्चेति सप्तत्वमन्नानामवगम्यताम् ॥ १६ ॥

*vrīhyādikaṃ darśapūrṇamāsau kṣīraṃ tathā manaḥ /*

*vāk prāṇaśceti saptatvamannānāmavagamyatām ॥ 16 ॥*

Know the Seven foods as – Wheat etc., Darsha and Poornamasa, Milk and Mind, Speech and Prana.

*vrīhyādikaṃ* - Wheat etc. *darśapūrṇamāsau* – Darsha and Poornamasa. The oblation material thrown in the fire sacrifice of the Darsha and Poornamasa oblation are the food for the deities. *kṣīram* - Milk. The food for the cattles. Though Pasu generally means Cow, here it should be understood in its broader meaning of cattle. *tathā* - similarly. *manah vāk prāṇasca* – Mind, Speech and Prana. *iti saptatvamannānāmavagamyatām* – know these to be the seven foods.

व्रीह्यादिकमिति ॥ १६ ॥

*vrīhyādikamiti* ॥ 16 ॥

*vrīhyādikamiti* ॥ 16 ॥

In Shloka 13, it was said ‘vakṣyamāṇasām̐karyaparihārāya’ – to remove the defect of mixup, which is going to be explained later. This mixup is what is the topic for next Shloka.

ननूक्तसप्तानानां जगदन्तःपातित्वेन ईश्वरनिर्मितत्वात् जीवनिर्मितत्वाभिधानमयुक्तम् इत्याशङ्क्य, तत्स्वरूपस्येश्वरनिर्मितत्वेऽपि भोग्यत्वाकारस्य जीवनिर्मितत्वान्मैवमित्याह –

*nanūktasaptānānām jagadantaḥpātītvena īśvaranirmitatvāt jīvanirmitatvābhīdhānamayuktam ityāśaṅkya, tatsvarūpasyeśvaranirmitatve'pi bhogyatvākārasya jīvanirmitatvānmaivamityāha* –

*nanūktasaptānānām jagadantaḥpātītvena* - But, the aforesaid Saptanna is in the realm of the creation. *īśvaranirmitatvāt* - and so, is a creation of Iswara. *jīvanirmitatvābhīdhānamayuktam* - therefore, saying it to be creation of Jiva is not correct. *ityāśaṅkya* – doubting thus. The seed of doubt is Jiva is not capable of creating this unimaginable world. *tatsvarūpasyeśvaranirmitatve'pi* - though the object itself is created by the Iswara. *bhogyatvākārasya* - in the form of it being the object of experience. *jīvanirmitatvānmaivamityāha* – since it is a creation of Jiva, should not doubt thus, is explained.

ईशेन यद्यप्येतानि निर्मितानि स्वरूपतः ।

तथापि ज्ञानकर्मभ्यां जीवोऽकार्षीत्तदन्नताम् ॥ १७ ॥

*īśena yadyapyetāni nirmītāni svarūpataḥ /*

*tathāpi jñānakarmabhyāṃ jīvo'kārṣṭtadannatām // 17 //*

*Though in its form as object it is created by Iswara, in the form of it being an object of experience (food) is created by Jiva through his knowledge and karma.*

*īśena yadyapyetāni* – By Iswara, though all these. *nirmītāni svarūpataḥ* - are created as an object. *tathāpi* - though. *jñānakarmabhyāṃ* - through the knowledge and karma. *jīvo'kārṣṭtadannatām* – Jiva created as food.

ईशेनेति । ज्ञानकर्मभ्यां ज्ञानं विहितं प्रतिषिद्धं च देवतापरयोषिदादिविषयध्यानं कर्म च विहितं यज्ञादिरूपम्, प्रतिषिद्धं हिंसादिरूपं ताभ्यामित्यर्थः । तदन्नतां तेषां व्रीह्यादिप्राणान्तानां स्वभोगोपकरणत्वमित्यर्थः ॥ १७ ॥

*īśeneti / jñānakarmabhyāṃ jñānaṃ vihitam pratiśiddham ca devatāparayoṣidādiviṣayadhyānaṃ karma ca vihitam yajñādirūpam, pratiśiddham hiṃsādirūpam tābhyāmityrathaḥ / tadannatām teṣāṃ vrīhyādiprāṇāntānām svabhogopakarāṇatvamityarthah // 17 //*

*jñānakarmabhyāṃ* - Through the knowledge and karma. *jñānaṃ vihitam pratiśiddham ca* - knowledge is of two times, gained as injunction and prohibition. *devatāparayoṣidādiviṣayadhyānaṃ* - meditation on Deities and other's wife etc. respectively. Here meditating on deity is accepted and on other's wife is prohibited. *karma ca vihitam yajñādirūpam, pratiśiddham hiṃsādirūpam tābhyāmityrathaḥ* - And the karma is, the one gained as injunction in the form of Yagna (fire sacrifice) etc. and prohibition like torturing other beings. *tadannatām = teṣāṃ vrīhyādiprāṇāntānām svabhogopakarāṇatvamityarthah* - they becomes the food, i.e. from the wheat etc. to the Prana, that are for ones own experience. In Shloka 25 this will be discussed. God creates stones, they are differentiated as valuable and invaluable by humans. And even among them, the invaluable stones are used to make statues. And the valuable stones are placed into ring or crown. God creates trees, Jiva makes chair etc., paper. From paper he makes both books and money, some are more valuable then other. Jiva gives it a state of being enjoyed, makes it useful for the enjoyment and enjoys it too. This is why, there is nothing Good or Bad in the creation of Iswara (therefore everything is Good), but they (Good, Bad) become part of life of Jiva. *// 17 //*



किमुक्तं भवतीति तत्राह -

***kimuktaṃ bhavatīti tatrāha –***

***kimuktaṃ bhavatīti tatrāha*** – What is established through it, is explained. The logic, the object differs therefore knowledge differs is as true as the knowledge differs therefore the object differs too is true.

ईशकार्यं जीवभोग्यं जगद्द्रवाभ्यां समन्वितम् ।

पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥ १८ ॥

***īśakāryaṃ jīvabhogyam jagaddvābhyāṃ samanvitam ।***

***pitrjanyā bhartṛbhogyā yathā yoṣittatheṣyatām ॥ 18 ॥***

*The world is made of two things, the creation of Iswara and the enjoyment of Jiva. Like a Lady, who is born to the father and is enjoyed by the husband, the world too is accepted to be in a similar way.*

***īśakāryam*** - Creation of Iswara. ***jīvabhogyam*** - enjoyment for Jiva. ***jagaddvābhyāṃ samanvitam*** - both make the Jagat. ***pitrjanyā*** - created by father. ***bhartṛbhogyā*** - experienced by husband. ***yathā yoṣit*** – like seen in the woman. ***tatheṣyatām*** – accept here too in a similar fashion.

ईशकार्यमिति । जगत्सप्तान्तत्वेन उक्तं व्रीह्यादिरूपं ईशकार्यत्वेन जीवभोग्यत्वेन च द्वाभ्यां संबद्धमित्यर्थः । एकस्योभयसंबन्धे दृष्टान्तमाह -पितृजन्येति ॥ १८ ॥

***īśakāryamiti । jagatsaptānnatvena uktaṃ vrīhyādirūpaṃ īśakāryatvena jīvabhogyatvena ca dvābhyāṃ sambaddhamityarthaḥ । ekasyobhayasambandhe dṛṣṭāntamāha – pitrjanyeti ॥ 18 ॥***

***jagatsaptānnatvena uktaṃ*** - It was said, the world which is made of seven types of food. ***vrīhyādirūpaṃ īśakāryatvena jīvabhogyatvena ca*** - the wheat etc. food, is created by Iswara and is enjoyed by Jiva. ***dvābhyāṃ sambaddhamityarthaḥ*** - the world is associated

with both. *ekasyobhayasambandhe dr̥ṣṭāntamāha* – one object is connected with both is shown with an example. // 18 //

ईशजीवयोर्जगत्सर्जने किं साधनमित्यत आह –

*īśajīvayorjagatsarjane kiṃ sādhanamityata āha* –

*īśajīvayor* - for Iswara and Jiva. *jagatsarjane* - for the creation of world. *kiṃ sādhanamityata āha* - what is accepted as the cause, is explained.

मायावृत्त्यात्मको हीशसंकल्पः साधनं जनौ ।

मनोवृत्त्यात्मको जीवसंकल्पो भोगसाधनम् ॥ १६ ॥

*māyāvṛtṭyātmako hīśasaṅkalpaḥ sādhanam janau* /

*manovṛtṭyātmako jīvasaṅkalpo bhogasādhanam* // 19 //

*Iswara's will power through the thought function of Maya becomes the cause for creation. Jiva's will power through the thought function of the mind, becomes the cause for enjoyment.*

For Iswara, *māyāvṛtṭyātmako* – the thought function of Maya. *hīśasaṅkalpaḥ* - is the will power. A desire to create. *sādhanam janau* – becomes the cause for creation. *manovṛtṭyātmako* – the thought function of Mind. *jīvasaṅkalpo* – is the will power of Jiva. *bhogasādhanam* – becomes the cause for the enjoyment.

माया इति ॥ १६ ॥

*māyā iti* // 19 //

नन्वीशसृष्टवस्तुस्वरूपातिरिक्तो भोग्यत्वाकार एव नास्ति, को जीवेन सृज्यते इत्याशङ्क्याह –

*nanvīśasṛṣṭavastusvarūpātirikto bhogyatvākāra eva nāsti, ko jīvena sṛjyate ityāśaṅkyāha* –

*nanvīśasrṣṭavastusvarūpātirikto bhogyatvākāra eva nāsti* – But, there is nothing called as the form of enjoyment, that is different from the Iswara’s creation. *ko jīvena srjyate ityāśaṅkyāha* - therefore, what is that you say is the creation of Jiva, doubting thus, it is explained.

ईशनिर्मितमण्यादौ वस्तुन्येकविधे स्थिते ।

भोक्तृधीवृत्तिनानात्वात्तद्भोगो बहुधेष्यते ॥ २० ॥

*īśanirmitamaṅyādau vastunyekavidhe sthite ।*

*bhokṭṛdhīvṛttinānātvāttadbhogo bahudheṣyate ॥ 20 ॥*

*Though the precious stones created by Iswara are same, the thought function of the individual being multitude, the experience too is seen in different ways.*

*īśanirmitamaṅyādau* - In the precious stones created by the Iswara. *vastunyekavidhe sthite* – though the object is of one type. *bhokṭṛdhīvṛttinānātvāt* – since the intelligence of the beings are of different forms. *tadbhogo bahudheṣyate* – the experience too is seen in different types.

ईशनिर्मितोति । एकस्मिन्नेव विषये बहुविधोपभोग उपलभ्यमानस्तत्प्रयोजकं भोग्याकारभेदं गमयतीत्यर्थः ॥ २० ॥

*īśanirmitoti । ekasminneva viṣaye bahavidhopabhoga upalabhyamānastatprayojakaṃ bhogyākārabhedam gamayatītyarthaḥ ॥ 20 ॥*

*ekasminneva viṣaye* - In one and the same object. *bahavidhopabhoga upalabhyamānas* - there are different types of experience that takes place. *tatprayojakaṃ* - because of this experience. *bhogyākārabhedam gamayatītyarthaḥ* - it establishes the different types of experienced objects. When we explain the nature of the Sattva, Rajas and Tamas as happiness, sorrow and delusion respectively. We give an example of the beautiful wife giving happiness to the husband, sorrow to the other wives and delusion to the other’s husbands. The woman is same, but the reaction is different. This difference in reaction is explained as multiple thought function. *॥ 20 ॥*

ननु सतिभोगभेदे भोग्यभेदः कल्प्यते, स एव नास्तीत्याशङ्क्य, दृश्यमानत्वान्मैवमित्याह -

*nanu satibhogabhede bhogyabhedah kalpyate, sa eva nāstītyāśaṅkya, dr̥śyamānatvānmaivamtyāha –*

*nanu satibhogabhede bhogyabhedah kalpyate* - But, if there is difference in the experienced object, then the difference in the experience can be accepted. *sa eva nāstītyāśaṅkya* - but, that itself is not there, doubting thus. i.e. The object being different itself is not accepted, therefore the experience should be same. *dr̥śyamānatvānmaivamityāha* - don't say this, since it is seen so. Difference in experience though the object is same, is seen.

हृष्यत्येको मणिं लब्ध्वा क्रुध्यत्यन्यो ह्यलाभतः ।

पश्यत्येव विरक्तोऽत्र न हृष्यति न कुप्यति ॥ २१ ॥

*hr̥ṣyatyeko maṇim labdhvā krudhyatyanyo hyalābhataḥ ।*

*paśyatyeva virakto'tra na hr̥ṣyati na kupyati ॥ 21 ॥*

After gaining a precious stone one becomes happy and another becomes angry not gaining it. A man of dispassion just sees it, he neither becomes happy nor angry.

*hr̥ṣyatyeko maṇim labdhvā* - one becomes happy after gaining a precious stone. *krudhyatyanyo hyalābhataḥ* - another becomes angry because of not gaining the precious stone. *paśyatyeva virakto'tra* – but a man of dispassion, just sees. *na hr̥ṣyati na kupyati* – he neither becomes happy nor angry.

हृष्यतीति । एको मण्यर्थी तं लब्ध्वा हृष्यति, अन्यस्तथाविधस्तदलाभात् क्रुध्यति । अत्र मणौ विषये विरक्तस्तु तं मणिं पश्यत्येव, लाभालाभनिमित्तौ हर्षक्रोधौ न प्राप्नोतीत्यर्थः ॥ २१ ॥

*hr̥ṣyatīti । eko maṇyarthī taṁ labdhvā hr̥ṣyati, anyastathāvidhastadalābhāt krudhyati । atra maṇau viṣaye viraktastu taṁ maṇim paśyatyeva, lābhālābhanimittau harsakrodhau na prāpnotītyarthah ॥ 20 ॥*

*eko maṇyarthī taṁ labdhvā hr̥ṣyati* - One person who desires a precious stone, becomes happy after gaining it. *anyastathāvidhastadalābhāt krudhyati* - the other becomes angry

because of not gaining it. He will become sorrowful seeing the other gaining the precious stone. *atra maṇau viṣaye viraktastu taṃ maṇiṃ paśyatyeva* - a person who is dispassionate about the precious stone, just sees it. *lābhālābhanimittau harṣakrodhau na prāpnotītyarthaḥ* - i.e. he does not become happy or angry which happens due to gaining or not gaining the precious stone, respectively. // 20 //

के ते भोगभेदोपरक्ता जीवसृष्टा आकारभेदा इत्यत आह -

*ke te bhogabhedoparaktā jīvasṛṣṭā ākārabhedā ityata āha* –

*ke te bhogabhedoparaktā jīvasṛṣṭā ākārabhedā ityata āha* - What are the different forms that are created by Jiva, which is seen to differ with the way of enjoyment, is explained.

प्रियोऽप्रिय उपेक्ष्यश्चेत्याकारा मणिगास्त्रयः ।

सृष्टा जीवैरीशसृष्टं रूपं साधारनं त्रिषु ॥ २२ ॥

*priyo'priya upekṣyaścetyākārā maṇigāstrayaḥ ।*

*sṛṣṭā jīvairīśasṛṣṭaṃ rūpaṃ sādharanaṃ triṣu ॥ 22 ॥*

*The three forms of Priya (like), Apriya (dislike) and Upekshya (ignore) as seen with respect to precious stone are created by Jiva. The form created by Iswara is common in all three.*

*priyo* - like. *apriya* - dislike. *upekṣyaśca* – ignore, i.e. neither like nor dislike. *ityākārā maṇigāstrayaḥ* – these three forms are seen with respect to the precious stone. *sṛṣṭā jīvair* – are created by Jiva. *īśasṛṣṭaṃ rūpaṃ* - The form created by Iswara. *sādharanaṃ triṣu* – is common in all these three experience.

प्रिय इति । मणिनिष्ठाः प्रियत्वाप्रियत्वोपेक्ष्यत्वलक्षणा आकारभेदा जीवैः सृष्टाः, त्रिष्वपि साधारणमनुस्यूतं यन्मणिरूपं तदीश्वरनिर्मितमित्यर्थः ॥ २२ ॥

*priya iti / maṇiniṣṭhāḥ priyatvāpriyatvopekṣyatvalakṣaṇā ākārabhedā jīvaiḥ sṛṣṭāḥ, triṣvapi sādharmaṇamanusyūtaṃ yanmaṇirūpaṃ tadīśvaranirmitamityarthaḥ // 22 //*

*maṇiniṣṭhāḥ* - the one seen to be existing in the precious stone. *priyatvāpriyatvopekṣyatvalakṣaṇā ākārabhedā* - the different forms like like, dislike and ignore. *jīvaiḥ sṛṣṭāḥ* - are created by Jiva. *triṣvapi* - in all these three forms. *sādharmaṇamanusyūtaṃ* - that which is common thread. *yanmaṇirūpaṃ* - the form of precious stone. *tadīśvaranirmitamityarthaḥ* - that is created by Iswara. But, the difference in experience is due to the Sattva, Rajas and Tamas Gunas that we saw earlier, and not a creation of Jiva? This is true. The Sattva etc. qualities are just Sahakari-karana (supporting causes). We saw, the nature of Sattva is illumining (knowledge), Rajas is activity and Tamas is inertia. // 22 //

उक्तं जीवसृष्टाकारभेदमुदाहरणान्तरेण स्पष्टयति -

*uktaṃ jīvasṛṣṭākārabhedamudāharaṇāntareṇa spaṣṭayati -*

*uktaṃ jīvasṛṣṭākārabhedamudāharaṇāntareṇa spaṣṭayati* - The aforesaid creation of Jiva is explained through a different example. This example is to negate the idea of Sattva etc. qualities to be cause for the difference and not the creation of Jiva.

भार्या स्नुषा ननान्दा च याता मातेत्यनेकधा ।

प्रतियोगिधिया योषिद्भिर्भद्यते न स्वरूपतः ॥ २३ ॥

*bhāryā snuṣā nanāndā ca yātā mātetyanekadhā /*

*pratiyogidhiyā yoṣidbhidyate na svarūpataḥ // 23 //*

Same woman is seen in different forms from different standpoints as Wife, Daughter-in-law (son's wife), Sister-in-law (brother's wife), Sister(-in-law) (wife of husband's brother), Mother etc. But inherently she does not change.

*Bhāryā* - Wife. *snuṣā* - daughter-in-law. *nanāndā ca* - and Sister-in-law (brother's wife). *yātā* - Sister(-in-law) (wife of husband's brother). *mātā* - mother. *ityanekadhā* -

in this way, in different ways. *pratiyogidhiyā* - from the standpoint of the seer. *yoṣidbhidyate* - the woman differs. *na svarūpataḥ* - and not inherently.

भार्येति । ननान्दा भर्तृभगिनी, याता देवरपत्नी, प्रतियोगिधिया भर्तृश्वशुरादिलक्षणप्रतियोगिगोचरया बुद्ध्या, तत्तदपेक्षयेत्यर्थः ॥

२३ ॥

*bhāryeti / nanāndā bhartṛbhaginī, yātā devarapatnī, pratiyogidhiyā  
bhartṛśvaśurādilakṣaṇapratiyogigocarayā buddhyā, tattadapekṣayetyarthaḥ ॥ 23 ॥*

*nanāndā* = *bhartṛbhaginī* - Nananda means sister of husband. *yātā devarapatnī* - Yata is wife of husband's brother. *pratiyogidhiyā bhartṛśvaśurādilakṣaṇapratiyogigocarayā buddhyā* - from the standpoint of the viewer, of husband, father-in-law etc. the name and relationship differ. *tattadapekṣayetyarthaḥ* - only from their respective views. ॥ 23 ॥

ननु योषिद्विषयणि भार्यास्नुषेत्यादिज्ञानान्येव भिन्नान्युपलभ्यन्ते, न तु तद्विषयभूताया योषितः स्वरूपे भेदो दृश्यते, अतः "प्रतियोगिधिया योषिद्भिद्यते" (प्र उ - ४.२३) इत्युक्तमयुक्तमिति शङ्कते -

*nanu yoṣidviṣayaṇi bhāryāsnuṣetyādijñānānyeva bhinnānyupalabhyante, na tu tadviṣayabhūtāyā yoṣitaḥ svarūpe bhedo dṛśyate, ataḥ "pratiyogidhiyā yoṣidbhidyate" (pra u - 4.23) ityuktamayuktamiti śaṅkate -*

*nanu yoṣidviṣayaṇi bhāryāsnuṣetyādijñānānyeva bhinnānyupalabhyante* - But, the knowledge of the woman as wife, daughter-in-law etc. differ. *na tu tadviṣayabhūtāyā yoṣitaḥ svarūpe bhedo dṛśyate* - and not the inherent nature of the object of knowledge, the woman itself. *ataḥ "pratiyogidhiyā yoṣidbhidyate" (pra u - 4.23) ityuktamayuktamiti śaṅkate* - therefore, whatever is said, 'from the standpoint of knower the woman differ', is not correct.

ननु ज्ञानानि भिद्यन्तामाकारास्तु न भिद्यते ।

योषिद्वपुष्यतिशयो न दृष्टो जीवनिर्मितः ॥ २४ ॥

*nanu jñānāni bhidyantāmākārāstu na bhidyate /*

*yoṣidvapuṣyatiśayo na dṛṣṭo jīvanirmitaḥ ॥ 24 ॥*

*But, let the knowledge differ, there is no change in the form. There is nothing special seen in the woman's body, as the creation of Jiva.*

*nanu* - But. *jñānāni bhidyantām* - let the knowledge differ. *ākārāstu na bhidyate* – the form does not differ. *yoṣidvapuṣyatiśayo na dr̥ṣṭo jīvanirmītaḥ* - there is nothing special seen in the woman's body, to be called as Jiva's creation.

नन्विति ॥ २४ ॥

*nanviti ॥ 24 ॥*

It is doubted thus. The idea here is, we cannot perceive or cognize anything in this world as Svarupa, without relating it with something else. We cannot see the ether, without relating it with an empty space in the room etc. The difference in knowledge cannot be existent without the different in the object of knowledge. If object differs, then knowledge differs and similarly, if knowledge differs then the object differs, too.

ज्ञानवैलक्षण्यस्य ज्ञेयवैलक्षण्याविनाभूतत्वात् ज्ञेयाकारभेदोऽङ्गीकर्तव्य एवेत्याशयेन परिहरति –

*jñānavailakṣanyasya jñeyavailakṣanyāvinābhūtāt vāt jñeyākārabhedo'ṅgīkartavya evetyāśayena pariharati* –

*jñānavailakṣanyasya* - The difference in the knowledge. *jñeyavailakṣanyāvinābhūtāt vāt* - is impossible without the difference in the object of knowledge. *jñeyākārabhedo'ṅgīkartavya* - we should accept the difference in the form of the object of knowledge. *evetyāśayena pariharati* - with this in mind, it (the doubt) is resolved. Due to the difference in the knowledge, the object of knowledge too should be accepted to be different.

मैवं मांसमयी योषित् काचिदन्या मनोमयी ।

मांसमय्या अभेदेऽपि भिद्यते हि मनोमयी ॥ २५ ॥

*maivaṇ māṃsamayī yoṣit kācidanyā manomayī ।*

*māṃsamayyā abhede'pi bhidyate hi manomayī ॥ 25 ॥*



*Not so. One is woman of flesh and blood and the other is a woman of mental creation. Though the one of flesh and blood does not differ, definitely the one of mental creation differs.*

*maivaṃ* - Not so. *māṃsamayī yoṣit* – there is a woman of flesh and blood. *kācidanyā manomayī* – and there is another of mental creation. *māṃsamayyā abhede'pi* – though the woman of flesh and blood does not differ. *bhidyate hi manomayī* – the one of mental projection definitely differs. Even the object of knowledge itself cannot be established to be varied, because that is established only through the thought function of the object.

मैवम् इति ॥ २५ ॥

*maivam iti // 25 //*

ननु भ्रान्त्यादिस्थले बाह्यविषयाभावात् तत्रत्यं वस्तु मनोमयमस्तु, प्रमितिस्थले तु तदनुपपन्नं, बाह्यवस्तुनः सत्त्वादिति शङ्कते –

*nanu bhrāntyādīsthale bāhyaviṣayābhāvāt tatradyaṃ vastu manomayamastu, pramītiṣṭhale tu tadanupapannaṃ; bāhyavastunaḥ sattvāditi śaṅkate* –

*nanu* - But. *bhrāntyādīsthale* - in the erroneous knowledge. *bāhyaviṣayābhāvāt* - since there is absence of external object. *tatradyaṃ vastu* - the objects existing there. *manomayamastu* - can be accepted to be mental projection. *pramītiṣṭhale tu* - but in the place where we perceive it. *tadanupapannaṃ* - it is impossible. *bāhyavastunaḥ sattvāditi śaṅkate* – since there is a definite existence of the external objects. The knowledge of the objects is gained when the sense-organ meets the sense-objects. But in the absence of the mind present during the perception, the knowledge of the object cannot be gained.

भ्रान्तिस्वप्नमनोराज्यस्मृतिष्वस्तु मनोमयम् ।

जाग्रन्मानेन मेयस्य न मनोमयतेति चेत् ॥ २६ ॥

*bhrāntiṣvapnamanorājyasmrīṣvastu manomayam /*

*jāgranmānena meyasya na manomayateti cet // 26 //*

*Let the objects of erroneous knowledge, dream, day dreaming and recollection be mental projection. In the waking state the object of knowledge is grasped by pramana, there it cannot be mental projection, if be said.*

*bhrāntisvapnāmanorājyasmṛtiṣvastu* - in the objects of erroneous knowledge, dream, day dreaming and recollection. *manomayam* – mental projection (may be accepted). *jāgran* – in the waking state. *mānena* – through a pramana. *mevāsya* – the object of knowledge is gained. *na manomayata* – not a mental projection. *iti cet* – if be said.

भ्रान्तीति । मानेन प्रत्यक्षादिप्रमाणेन, मेवस्य प्रमेयस्येत्यर्थः ॥ २६ ॥

*bhrāntīti / mānena pratyakṣādīpramāṇena, mevāsya prameyasetyarthaḥ ॥ 26*

//

*mānena = pratyakṣādīpramāṇena* – with the direct perception etc. pramana. *mevāsya = prameyasetyarthaḥ* - the object of knowledge. // 26 //

प्रमितिस्थले बाह्यं विषयसत्त्वमङ्गीकरोति –

*pramitisthale bāhyaṃ viṣayasattvamaṅgīkaroti* –

*pramitisthale bāhyaṃ viṣayasattvamaṅgīkaroti* - Vedantin accepts the existence of the external objects. Since, the external objects are accepted to be creation of Iswara.

बाह्यं माने तु मेवेन योगात्स्याद्विषयाकृतिः ।

भाष्यवार्तिककाराभ्यामयमर्थ उदीरितः ॥ २७ ॥

*bādhyaṃ māne tu mevēna yogātsyādvīṣayākṛtiḥ /*

*bhāṣyavārtikakārābhyāmayamartha udīritaḥ ॥ 27 ॥*

*Correct. When the sense-organ meets the sense-object, the mind takes the form of the object. This is expressed by both Bhashyakara and Vartikakara.*

*bādhaṃ* - Correct. *māne tu meyena yogāt* – when the sense-organ meets the sense-object. *syādviṣayākṛtiḥ* - the mind takes the form of the object. When the mind transforming into a thought function, travels through the sense-organ and engulfs the object, the mind becomes the form of the object. When the mind is of the form as the object, the knowledge of the object takes place. *bhāṣyavārtikakārābhyām* – by both Bhashyakara Shri Shankaracharya (as presented in the next two Shlokas 28 and 29) and Vartikakara Shri Sureshvaracharya (in the Shloka 30). *ayamartha udīritah* - have said this.

बाढमिति । कथं तर्हि तद्विषयस्य मनोमयत्वमुच्यत इत्यत आह – माने तु इति । माने विषयाकृतिस्तु तस्य मेयेन योगात्संबन्धात्स्यात् । नन्विदं स्वकपोलकल्पितमित्याशङ्क्याह – भाष्येति ॥ २७ ॥

*bādhamiti / katham tarhi tadviṣayasya manomayatvamucyata ityata āha – māne tu iti / māne viṣayākṛtistu tasya meyena yogātsaṃbandhātsyāt / nanvidam svakapolakalpitamityāsaṅkyāha – bhāṣyeti ॥ 27 ॥*

*katham tarhi tadviṣayasya* - How come then that object. *manomayatvamucyata* - is accepted to be mental projection. *ityata āha* – is explained. *māne* - when the pramana. *viṣayākṛtistu tasya meyena* - taking the form of the object. *yogātsaṃbandhātsyāt* – happens, because of the association. *nanvidam svakapolakalpitamityāsaṅkyāha* – but this is a figment of mental imagination, doubting thus, it is said. Here the pramana of both Bhashyakara and Vartikakara are accepted, and is presented as shown in the following Shlokas. ॥ 27 ॥

तत्र तावद्भाष्यकारवचनमुदाहरति –

*tatra tāvadbhāṣyakāravacanamudāharati –*

*tatra* - For this, *tāvadbhāṣyakāravacanamudāharati* – first, we give example proof from Bhagavan Bhashyakara's statement (from Upadeshasahasri).

मूषासित्तं यथा ताम्रं तन्निभं जायते तथा ।

रूपादीन्व्याज्जुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥ २८ ॥

*mūṣāsiktaṃ yathā tāmraṃ tannibhaṃ jāyate tathā /*

*rūpādīnvyāpnuvaccittaṃ tannibhaṃ dṛśyate dhruvam // 28 //*

*Like the molten brass taking the form of the die cast, similarly too the mind too takes the form of the objects it pervades.*

*mūṣāsiktaṃ* - poured in the die casting. *yathā tāmraṃ* - as the molten brass. *tannibhaṃ jāyate* - takes the form of the die cast. *tathā* - Similarly. *rūpādīnvyāpnuvac* – pervading the form etc. *cittaṃ* - the mind. *tannibhaṃ dṛśyate* – is seen in that form. *dhruvam* – definitely.

मूषा इति । यथा द्रुतं ताम्रं मूषायाम् सिक्तं सत् तन्निभं जायते तत्समानाकारवद्भवति, तथा रूपादीन्विषयान् व्याप्नुवद्विषयीकुर्वच्चित्तं ध्रुवमवश्यं तन्निभं दृश्यते, उपलभ्यत इत्यर्थः ॥ २८ ॥

*mūṣā iti / yathā drutaṃ tāmraṃ mūṣāyām siktaṃ sat tannibhaṃ jāyate tatsamānākāravadbhavati, tathā rūpādīnviṣayān vyāpnuvadviṣayīkurvaccittaṃ dhruvamavaśyaṃ tannibhaṃ dṛśyate, upalabhyata ityarthāḥ // 28 //*

*yathā drutaṃ tāmraṃ* - As the molten Brass. *mūṣāyām siktaṃ sat* - when is poured inside the die cast. *tannibhaṃ jāyate = tatsamānākāravadbhavati* - takes the similar form. *tathā* - Similarly. *rūpādīnviṣayān* - the form etc. objects. *vyāpnuvad = viṣayīkurvac* - when is objectified. *cittaṃ* - the mind. *dhruvam = avaśyaṃ* - definitely. *tannibhaṃ dṛśyate = upalabhyata ityarthāḥ* is seen in that form. The mind does not bring back the object it is objectifying, but it takes the form of that very object it is pervading, this is how Perception is explained in Vedanta. *// 28 //*

ननु ताम्रादेरग्निसंपर्कात् द्रुतस्य मूषानिषिक्तस्य कठिनमूषाभिघातेन शैत्यापत्तौ मूषाकारापत्तावपि बुद्धेरमूर्तायास्ताम्रादिविलक्षणया विषयव्याप्तावपि कुतस्तदाकारापत्तिरित्याशङ्क्य, दृष्टान्तान्तरमाह –

*nanu tāmraḍeragnisamparkāddrutasya mūṣāniṣiktasya kaṭhinamūṣābhighātena śaityāpattau mūṣākārāpattāvapi buddheramūrtāyāstāmraḍivilakṣaṇāyā viṣayavyāptāvapi kutastadākārāpattirityāśaṅkya, dṛṣṭāntāntaramāha –*

*nanu* - But. *tāmrāderagnisaṃparkād* - the Brass when comes in contact with fire. *drutasya mūṣāniṣiktasya* - when it becomes molten, that is poured in the die cast. *kaṭhinamūṣābhighātena* – because of being bound by the hard die cast. *śaityāpattau* - when is let to become cold (by immersing in water or oil). *mūṣākārāpattāvapi* - though it become the form of the die cast. *buddheramūrtāyāstāmrādivilakṣaṇāyā* - the intellect that which does not have a form, that is different from the brass. *viśayavyāptāvapi* - though pervades the object. *Kutastadākārāpattir* - how can it take that form, *ityāśaṅkya* - doubting thus. *dr̥ṣṭāntāntaramāha* – is explained with another example.

व्यञ्जको वा यथाऽऽलोको व्यङ्ग्यस्याकारतामियात् ।

सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥ २६ ॥

*vyañjako vā yathā''loko vyaṅgyasyākāratāmiyāt /*

*sarvārthavyañjakatvāddhīrarthākārā pradr̥śyate ॥ 29 ॥*

*As the light that is the illuminator, takes the form of that object it illuminates. Similarly it is seen, the intellect that illuminates everything too takes the form of the object.*

*vyañjako vā* – the illuminator. *yathā''loko* – as the light. *vyaṅgyasyākāratāmiyāt* – takes the form of the object it illuminates. *sarvārthavyañjakatvāddhīr* – (similarly) the intellect that illumines every object. *arthākārā* - takes the form of the object. *pradr̥śyate* – this is seen.

व्यञ्जक इति । यथा वा व्यञ्जकः प्रकाशकः आलोक आतपादिव्यङ्ग्यस्य प्रकाशस्य घटादेः आकारतामाकारवत्तामियात् प्राप्नुयात्, एवं धीरपि सर्वार्थस्य व्यञ्जकत्वात् सकलपदार्थप्रकाशकत्वात् अर्थाकारा अर्थस्याकार इव आकारो यस्याः सा तथा प्रदृश्यते, प्रकर्षेणोपलभ्यत इत्यर्थः ॥ २६ ॥

*vyañjaka īti / yathā vā vyañjakaḥ prakāśakaḥ āloka ātapādirvyaṅgyasya prakāśasya ghaṭādeḥ ākāratāmākāravattāmiyāt prāpnuyāt, evaṃ dhīrapi sarvārthasya vyañjakatvāt sakalapadārthaprakāśakatvāt arthākārā arthasyākāra iva ākāro yasyāḥ sā tathā pradr̥śyate, prakarṣeṇopalabhyata ityārthaḥ ॥ 29 ॥*

*yathā vā* - As. *vyañjakah* = *prakāśakah* - illuminator. *āloka* = *ātapādir* - the light, lamp etc. *vyañgyasya* = *prakāśasya* - the object to be illumined. *ghaṭādeḥ* - like the pot etc. *ākāratām* = *ākāravattām iyāt prāpnuyāt* – takes the form of the object. Here, the light which is reflected from the pot takes the form of the pot and we have the experience of the pot being illuminated, i.e. The light, as though, takes the form of the pot. If the light does not get reflected from the object, we do not see anything. *evam* - Similarly. *dhīrapi* - the intellect too. *sarvārthasya vyañjakatvāt* = *sakalapadārthaprakāśakatvāt* - since it illumines all the objects. *arthākārā* = *arthasyākāra iva ākāro yasyāḥ sā* - as though it takes the form of the object. This explanation becomes seed of doubt for the discussion of equating Vedantin with Buddhist. *tathā pradṛśyate* = *prakarṣeṇopalabhyata ityarthah-* so it is seen. // 29 //

इदानीं वार्तिककारवचनमाह –

*idānīm vārtikakāravacanamāha* –

*idānīm vārtikakāravacanamāha* – Now, Vartikakara's statement is explained.

मातुर्मानाभिनिष्पत्तिर्निष्पन्नं मेयमेति तत् ।

मेयाभिसंगतं तच्च मेयाभत्वं प्रपद्यते ॥ ३० ॥

*māturmānābhiniṣpattirniṣpannam meyameti tat* ।

*meyābhisamgatam tacca meyābhatvaṃ prapadyate* // 30 //

The Pramana that is manifesting from the Pramata (knower), reaches the Prameya (object of knowledge). When it comes in contact with the object, it takes the form of the object.

*mātur* - from the knower. *mānābhiniṣpattir* - the Pramana manifests. *niṣpannam* - the Pramana thus manifest. *meyameti* - reaches the object. *tat* – that Pramana. *meyābhisamgatam* - when it becomes associated with the object. *tacca meyābhatvaṃ prapadyate* – takes the form of the object.

मातुः इति । मातुः साधिष्ठानबुद्धिस्थचिदाभासरूपात्प्रमातुः मानाभिनिष्पत्तिः मानस्य साभासान्तःकरणवृत्तिरूपस्य अभिनिष्पत्तिरुत्पत्तिः भवतीति शेषः । निष्पन्नं उत्पन्नं तन्माने मेयं घटादिरूपमेति प्राप्नोति । किञ्च, तन्मानं मेयाभिसंगतं प्रमेयेण संबद्धं सन् मेयाभत्वं मेयसमानाकारतां प्रपद्यते, प्राप्नोतीत्यर्थः ॥ ३० ॥

*mātuḥ iti ॥ mātuḥ sādhiṣṭhānabuddhīsthaacidābhāsarūpātpamātuḥ mānābhiniṣpattiḥ mānasya sābhāsāntaḥkaraṇavṛttirūpasya abhiniṣpattirutpattiḥ bhavatīti śeṣaḥ / niṣpannaṃ utpannaṃ tanmāne meyaṃ ghaṭādirūpameti prāpnoti / kiñca, tanmānaṃ meyābhisamgataṃ prameyeṇa sambaddhaṃ san meyābhatvaṃ meyasamānākāratāṃ prapadyate, prāpnotītyarthaḥ ॥ 30 ॥*

*mātuḥ = sādhiṣṭhānabuddhīsthaacidābhāsarūpāt = pamātuḥ* - from the knower, the intellect that has the Self as the substratum and reflection. *mānābhiniṣpattiḥ = mānasya sābhāsāntaḥkaraṇavṛttirūpasya* - the Pramana, that is the thought function with the reflection of the Self. In Vedanta-Paribhasha etc. it is said, the thought function in association (avacchinna) with the consciousness, here thought function with the reflection (ābhāsā) of consciousness. *abhiniṣpattir = utpattiḥ bhavatīti śeṣaḥ* - manifests, is created. *niṣpannaṃ = utpannaṃ* - when it is thus created. *tanmāne* - that Pramana. *meyaṃ = ghaṭādirūpameti prāpnoti* - takes the form of the pot etc. object. *kiñca* - And also. *tanmānaṃ* - that Pramana. *meyābhisamgataṃ = prameyeṇa sambaddhaṃ san* - when it is in association with the object. *meyābhatvaṃ = meyasamānākāratāṃ prapadyate = prāpnotītyarthaḥ* - takes the form similar to that of the object. ॥ 30 ॥

भवत्वेवं, प्रकृते किमायातमित्यत आह -

*bhavatvevaṃ, prakṛte kimāyātamityata āha -*

*bhavatvevaṃ* - Let it be so. *prakṛte kimāyātamityata āha* - what has it got to do with the current discussion, is explained. The whole discussion is because of accepting two creations, one by Iswara (mamsamaya) and the other by Jiva (manomaya).

सत्येवं विषयौ द्वौ स्तो घटौ मृन्मयधीमयौ ।

मृन्मयो मानमेयः स्यात् साक्षिभास्यस्तु धीमयः ॥ ३१ ॥

*satyevaṃ viṣayau dvau sto ghaṭau mṛṇmayadhīmayau /*

*mṛṇmayo mānameyaḥ syāt sāksibhāsyastu dhīmayah // 31 //*

Since this is so, the object is of two types – the pot of clay and pot of mind. The pot made of clay is known through the Pramana, and the pot of the mind is illumined by Sakshi.

*satyevaṃ* - When this is so. *viṣayau dvau sto* – there are two objects. *ghaṭau mṛṇmayadhīmayau* - the pot of clay and pot of mind. *mṛṇmayo* – the pot of clay. *mānameyaḥ syāt* – is understood through the Pramana. *sāksibhāsyastu dhīmayah* - but the pot of mind is illumined through the Sakshi.

सत्येवम् इति। ननु मृन्मयघटस्येव मनोमयघटस्य तेनैव मनसा ग्रहीतुमशक्यत्वात् ग्राहकान्तराभावाच्चासिद्धिरेव इत्याशङ्क्य, ग्राहकान्तराभावोऽसिद्ध इत्याह - मृन्मय इति । यथा मृन्मयो मानमेयः, तथा धीमयः साक्षिभास्य इत्यर्थः ॥ ३१ ॥

*satyevam iti / nanu mṛṇmayaghaṭasyeva manomayaghaṭasya tenaiva manasā grahītumaśakyatvāt grāhakāntarābhāvāccāsiddhireva ityāsaṅkya, grāhakāntarābhāvo'siddha ityāha - mṛṇmaya iti / yathā mṛṇmayo mānameyaḥ, tathā dhīmayah sāksibhāsyā ityarthah // 31 //*

*nanu* - But. *mṛṇmayaghaṭasyeva* - as seen in the pot made of clay. *manomayaghaṭasya* – the pot made of mind. *tenaiva manasā grahītumaśakyatvāt* cannot be grasped by the very same mind. *grāhakāntarābhāvāccāsiddhireva ityāsaṅkya* - and since there no other knower, the whole idea cannot be established, doubting thus. *grāhakāntarābhāvo'siddha ityāha* - a different knower is definitely established. *yathā mṛṇmayo mānameyaḥ* - as the pot made of clay is illumined through the mind. *tathā dhīmayah sāksibhāsyā ityarthah* - similarly, the pot made of mind is illumined through the Sakshi. The object that has relative existence is illumined by the mind. But the object that which does not have relative existence is illumined by the Sakshi (witness). If the Pramana of Perception etc. are possible, then it is illumined by the mind, if that is not possible than it is illumined by the Sakshi. This is the case with the rope - snake too. Rope is illumined through the mind, whereas the snake is illumined through the Sakshi. // 31 //



भवत्वेवं द्विविधं द्वैतम् , अत्र कस्य हेयत्वं, कस्य वा नेति न ज्ञायते इत्याशङ्क्य, जीवसृष्टस्यैव हेयत्वमित्यभिप्रेत्य तस्य बन्धहेतुत्वं दर्शयति -

*bhavatvevaṃ dvividhaṃ dvaitam , atra kasya heyatvaṃ, kasya vā neti na jñāyate ityāśaṅkya, jīvasṛṣṭasyaiva heyatvamityabhipretya tasya bandhahetutvaṃ darśayati -*

*bhavatvevaṃ* - Let it be so. *dvividhaṃ dvaitam* – the two type of duality. *atra kasya heyatvaṃ* - Among them, what should be given-up? *kasya vā neti* - and what should not be? *na jñāyate* - we don't know. *ityāśaṅkya* - doubting thus. There is confusion, regarding which should be accepted and which should be given-up, because we find the easy way out, i.e. if we give-up the creation of Iswara, there is no creation of Jiva, and thus there is no Samsara. Therefore, it is answered. *jīvasṛṣṭasyaiva* - only the creation of the Jiva. *heyatvam* - should be given-up. *ityabhipretya* - with this in mind. *tasya bandhahetutvaṃ darśayati* – it being the cause for the bondage is shown. Whatever is the cause of bandage is given-up, the other even if it exists does not cause any trouble.

अन्वयव्यतिरेकाभ्यां धीमयो जीवबन्धकृत् ।

सत्यस्मिन् सुखदुःखे स्तस्तस्मिन्नसति न द्वयम् ॥ ३२ ॥

*anvayavyatirekābhyāṃ dhīmayo jīvabandhakṛt ।*

*satyasmin sukhaduḥkhe stastasminnasati na dvayam ॥ 32 ॥*

Through direct and indirect concomitance, we understand the mental creation to be the cause of bondage of Jiva. If it (mental creation) exists happiness and sorrow exists and if it does not exist, then both of them (happiness and sorrow) do not exist.

*anvayavyatirekābhyāṃ* - through direct and indirect concomitance. *dhīmayo* – the mental creation. *jīvabandhakṛt* – is the cause for the bondage of the Jiva. *satyasmin* – if it exists. *sukhaduḥkhe stas* – happiness and sorrow exist. *tasminnasati* – if it does not exist. *na dvayam* – both of them do not exist.

अन्वयेति । अन्वयव्यतिरेकावेव दर्शयति - सत्यस्मिन्निति । अस्मिञ्जीवसृष्टे मानसप्रपञ्चे सति विद्यमाने सुखदुःखे स्तो भवतः, असति तु तस्मिन् द्वयम् , सुखं दुःखं च नास्तीत्यर्थः ॥ ३२ ॥

*anvayeti / anvayavyatirekāveva darśayati - satyasminniti / asmiñjīvasrṣṭe mānasaprapañce sati vidyamāne sukhaduḥkhe sto bhavataḥ, asati tu tasmin dvayam , sukhaṃ duḥkhaṃ ca nāstūyarthah // 32 //*

*anvayavyatirekāveva darśayati* – Direct (This exists that too exists) and indirect concomitance (This does not exist the other too does not exist) is shown. *asmiñjīvasrṣṭe* - when this which is dependent upon Jiva. *mānasaprapañce* - the mental creation. *sati = vidyamāne* - exists. *sukhaduḥkhe sto = bhavataḥ* - the happiness and sorrow exist. *asati tu* - in the case of absence. *tasmin* – in that. *dvayam* - the duality. *sukhaṃ duḥkhaṃ ca* - of happiness and sorrow. *nāstūyarthah* - does not exist. **// 32 //**

ननूक्तावन्वयव्यतिरेकौ बाह्यार्थविषयौ किं न स्यातामित्यत आह -

*nanūktāvanvayavyatirekau bāhyārthaviṣayau kiṃ na syātāmityata āha -*

*nanūktāvanvayavyatirekau* - But, the direct and indirect concomitance. *bāhyārthaviṣayau* - are with respect to the external creation. *kiṃ na syātāmityata āha* – why should it not be accepted so?, is explained. The doubt is, since the concomitance proves the existence and absence of sorrow with respect to the existence and absence of the external world, the external world is the cause for all this trouble and therefore, it should be given-up and not the mental creation.

असत्यपि च बाह्या स्वप्नादौ बध्यते नरः ।

समाधिसुप्तिमूर्च्छासु सत्यप्यस्मिन्न बध्यते ॥ ३३ ॥

*asatyapi ca bāhyā svapnādau badhyate naraḥ /*

*samādhisuptimūrcchāsu satyapyasminna badhyate //33 //*

*Even when the external creation is non-existent, in dream etc., beings are bound (by happiness, sorrow etc.). And though they exist (external creation), in Samadhi, sleep, unconscious state etc., he is not bound.*

*asatyapi ca* – even during the absence. *bāhyā* – of the external creation. *svapnādau* – in dream etc. *badhyate naraḥ* - beings are bound. *samādhisuptimūrcchāsu* – in Samadhi, sleep, unconscious state etc. *satyapyasmin* – even though the external creation exists. *na badhyate* – beings are not bound.

असतीति । नरो मनुष्यः, एतदुपलक्षणमन्येषामपि । स्वप्नादौ स्वप्नस्मृत्यादिकाले बाह्यार्थेऽनुकूले योषिदादौ, प्रतिकूले व्याघ्रादौ च पारमार्थिके विषये असत्यपि अविद्यमानेऽपि बध्यते सुखदुःखाभ्यां युज्यते, समाध्यादिषु तु अस्मिन् बाह्यार्थे सत्यपि न बध्यते, न सुखदुःखादिभाग् भवति अतस्तद्विषयावन्वयव्यतिरेकौ न स्त इत्यर्थः ॥ ३३ ॥

*asatīti / naro manuṣyaḥ, etadupalakṣaṇamanyeṣāmapi / svapnādau svapnasmṛtyādikāle bāhyārthe'nukūle yoṣidādau, pratikūle vyāghrādau ca pāramārthike viṣaye asatyapi avidyamāne'pi badhyate sukhaduḥkḥābhyāṃ yujyate, samādhyādiṣu tu asmin bāhyārthe satyapi na badhyate, na sukhaduḥkḥādibhāg bhavati; atastadviṣayāvanvayavyatirekau na sta ityarthah ॥ 33 ॥*

*naro = manuṣyaḥ, etadupalakṣaṇamanyeṣāmapi* - Human beings, this is an implication for the other beings too. Here it has to be clearly specified, because of the statement in Purva Mimamsa ‘mauśyādhikāratvāt śāstrasya’ – Human beings only are qualified for the Shastra. *svapnādau = svapnasmṛtyādikāle = bāhyārthe* - in the dream etc., as dream, memory etc. period, with respect to the external objects. *anukūle yoṣidādau* – like the women etc. that is condusive. *pratikūle vyāghrādau ca* - and, non-condusive tiger etc. *pāramārthike viṣaye* - though the objects are not Absolutely real. Here the term ‘pāramārthike’ – laukika pāramārthike – the transactional reality. *asatyapi = avidyamāne'pi* - though they don’t exist. *badhyate* - afflicts. *sukhaduḥkḥābhyāṃ yujyate* – associates one with the happiness and sorrow. *samādhyādiṣu tu* - But, in the Samadhi etc. *asmin bāhyārthe satyapi* - though these external objects exist. *na badhyate* – they don’t afflict. *na sukhaduḥkḥādibhāg bhavati* - they don’t become the cause for happiness and sorrow. *atastadviṣayāvanvayavyatirekau na sta ityarthah* - therefore, there is no direct and indirect concomitance with respect to these external objects. i.e., though the Isvara creation exists, they don’t cause any trouble. ॥ 33 ॥

मनोमयप्रपञ्चस्य बन्धकत्वेनान्वयव्यतिरेकावुदाहरणेन स्पष्टयति -

*manomayaprapañcasya bandhakatvenānvayavyatirekāvudāharāṇena spaṣṭayati -*

*manomayaprapañcasya* - the mental creation. *bandhakatvena* – being the cause for bondage. *anvayavyatirekāvudāharaṇena* - through the direct and indirect concomittance, with an example. *spaṣṭayati* – is made clear.

दूरदेशं गते पुत्रे जीवत्येवात्र तत्पिता ।

विप्रलम्भकवाक्येन मृतं मत्वा प्ररोदिति ॥ ३४ ॥

*dūradeśaṃ gate putre jīvatyevātra tatpitā ॥*

*vipralambhakavākyena mṛtaṃ matvā praroditi ॥ 34 ॥*

Though the son who has gone afar is alive, his father after listening to the liar's words cries thinking him to be dead.

*dūradeśaṃ* - distant land. *gate* – gone. *putre* - son. *jīvatyeva* – though is quite alive. *atra tatpitā* – here his father. *vipralambhakavākyena* – listening to a trouble makers word. *mṛtaṃ matvā* – thinking hi to be dead. *praroditi* - cries.

दूरदेशम् इति । देशान्तरं प्राप्ते पुत्रे तत्र जीवत्येव सति अत्र स्वगृहे स्थितः तस्य पिता विप्रलम्भकस्य मिथ्यावचनैः परवञ्चकस्य "त्वत्पुत्रो मृतः" इत्येवंरूपेण वाक्येन स्वपुत्रं मृतं कल्पयित्वा प्रकर्षेण रोदनं करोति ॥ ३४ ॥

*dūradeśam iti ॥ deśāntaraṃ prāpte putre tatra jīvatyeva sati atra svagr̥he sthitaḥ tasya pitā vipralambhakasya mithyāvachanaiḥ paravañcakasya "tvatputro mṛtaḥ" ityevaṃrūpeṇa vākyena svaputraṃ mṛtaṃ kalpayitvā prakarṣeṇa rodanaṃ karoti ॥ 34 ॥*

*deśāntaraṃ prāpte putre* - the son who has gone to a far off land. *tatra jīvatyeva sati* - though he is quite alive. *atra = svagr̥he sthitaḥ tasya pitā* - the father who is here in his house. *vipralambhakasya = mithyāvachanaiḥ = paravañcakasya* - listening to the gossipers, liars, deceitful words. *"tvatputro mṛtaḥ" ityevaṃrūpeṇa vākyena* - statement of the form of 'your son is dead'. *svaputraṃ mṛtaṃ kalpayitvā* - thinking his son to be dead. *prakarṣeṇa rodanaṃ karoti* - cries his heart out. ॥ 34 ॥

मृतेऽपि तस्मिन्वार्तायामश्रुतायां न रोदिति ।

अतः सर्वस्य जीवस्य बन्धकृन्मानसं जगत् ॥ ३५ ॥

*mṛte'pi tasminvārtāyāmaśrutāyāṃ na roditi ।*

*ataḥ sarvasya jīvasya bandhakṛṇmānaṣaṃ jagat ॥ 35 ॥*

Though dead (another persons son) when one does not hear the news, does not cry. Therefore for all the Jivas, the bondage is caused only by mental creation.

*mṛte'pi* – though dead. *tasminvārtāyāmaśrutāyāṃ* - when that news is not heard. *na roditi* – one does not cry. *ataḥ* - therefore. *sarvasya jīvasya* – for all the Jiva. *bandhakṛṇ* – the cause for bondage is. *mānaṣaṃ jagat* – the mental creation.

तस्मिन्नेव पुत्रे तत्रैव मृतेऽपि तन्मृतिवार्तायामश्रुतायां सत्यां न रोदनं करोति । फलितमाह - अत इति ॥ ३५ ॥

*tasminneva putre tatraiva mṛte'pi tanmṛtivārtāyāmaśrutāyāṃ satyāṃ na rodanaṃ karoti । phalitamāha - ata iti ॥ 35 ॥*

*tasminneva* - in the same place, in the neighbours house. *putre tatraiva mṛte'pi* - the son, though is dead in that far off land. *tanmṛtivārtāyāmaśrutāyāṃ satyāṃ* - when the news about the death is not heard. *na rodanaṃ karoti* - does not cry. *phalitamāha* - The coclusion is – Cause for bondage is mental creation (Jiva creation) only and not external creation (Iswara creation). *॥ 35 ॥*

धीमयस्यैव जगतो बन्धहेतुत्वाङ्गीकारे बाह्यार्थापलापादपसिद्धान्तापातः स्यादिति शङ्कते -

*dhīmayasyaiva jagato bandhahetutvāṅgikāre bāhyārthāpalāpādapasiddhāntāpātaḥ syāditi śaṅkate -*

*dhīmayasyaiva jagato* - only the creation of the mind. *bandhahetutvāṅgikāre* - if is accepted to be the cause for bondage. *bāhyārthāpalāpād* - because of negating the external creation. *apasiddhāntāpātaḥ syād* - one will fall in the trap of wrong philosophy, losing ones standpoint. When we accept something, and during the conversion we slip

away from that accepted philosophy, it is a defect called ‘nigrahasthāna’, and it is accepted, if the opponent points out to this fallacy, he wins the dialog. *iti śaṅkate* – doubting this.

विज्ञानवादो बाह्यार्थवैयर्थ्यात्स्यादिहेति चेत् ।

न ह्यकारमाधातुं बाह्यस्थापेक्षितत्वतः ॥ ३६ ॥

*vijñānavādo bāhyārthavaiyarthyaṭsyādiheti cet /*

*na hr̥dyākāramādhātum bāhyasthāpekṣitatvataḥ // 36 //*

*Since there is no use for the external objects, Vedanti will fall in the bracket of Vignavadi Buddhist, if be said, No. The external objects are necessary for creating the form in the mind.*

*vijñānavādo* - the Vignanavada school of Buddhist. *bāhyārthavaiyarthyaṭsyādiheti* – then accepting the external objects will become useless. *cet* – if be said. *na* - no. *hr̥dyākāramādhātum* - to create the form in the mind. *bāhyasthāpekṣitatvataḥ* - there is expectancy for the external objects.

विज्ञानेति । परिहरति - नेति । यद्यपि मानसप्रपञ्चस्यैव बन्धहेतुत्वं, तथापि तद्धेतुत्वेन बाह्यार्थस्यापि स्वीकारान्न विज्ञानवादप्रसङ्ग इति भावः ॥ ३६ ॥

*vijñāneti / pariharati - neti / yadyapi mānasaprapañcasyaiva bandhahetutvaṃ, tathāpi taddhetutvena bāhyārthasyāpi svīkārāna vijñānavādaprasaṅga iti bhāvaḥ // 36 //*

The defect of accepting the Buddhist school is resolved. *yadyapi* - though. *mānasaprapañcasyaiva* - the mental creation is. *bandhahetutvaṃ* - the cause for bondage. *tathāpi* - even though it is so, still. *taddhetutvena* - as the cause for the mental creation. *bāhyārthasyāpi svīkārāna* - the external creation too is accepted. *na vijñānavādaprasaṅga iti bhāvaḥ* - therefore, there is no question of following the Vignavada here. *// 36 //*

ननु न हृद्याकारसमर्पणाय बाह्यपदार्थोऽपेक्षणीयः य पूर्वपूर्वमानसप्रपञ्चसंस्कारस्यैवोत्तरोत्तरमानसप्रपञ्चहेतुत्वोपपत्तेरित्याशङ्क्य, प्रौढवादेन तदङ्गीकरोति -

*nanu na hr̥dyākārasamarpaṇāya bāhyapadārtho'pekṣaṇīyaḥ; pūrvapūrvmānasaprapañcasamskārasya evottarottaramānasaprapañcahetutvopapatter ityāśaṅkya, prauḍhavādena tadaṅgīkaroti -*

*nanu* - But. *na* - no (not). *hr̥dyākārasamarpaṇāya* - for the sake of gaining the form of mental creation. *bāhyapadārtho'pekṣaṇīyaḥ* - the external creation is (no) expected. The 'na' should be connected with this verb 'expected'. As we see, in c=the case of referring to a dog, we say 'my dog' when referring to body, sense-organ, mind as 'me and mine' and with respect only as 'me', and this is attributed to the past thought imprints, here too it can be accepted in a similar way. *pūrvapūrvmānasaprapañcasamskārasya* - the thought imprints acquired from the past mental creation. *evottarottaramānasaprapañcahetutvopapatter* - itself can become the cause for the latter mental creation. There is no need for accepting an external creation. *ityāśaṅkya* - doubting thus. *prauḍhavādena tadaṅgīkaroti* - for the mere sake of intellectual discussion, it is accepted. Even here, we are accepting only the mere existence, not whether it is real or non-real etc.

वैयर्थ्यमस्तु वा बाह्यं न वारयितुमीशमहे ।

प्रयोजनमपेक्षन्ते न मानानीति हि स्थितिः ॥ ३७ ॥

*vaiarthyamastu vā bāhyam na vārayitumīśmahe ।*

*prayojanamapekṣante na mānānīti hi sthitiḥ ॥ 37 ॥*

*Let it not be useful. We don't want desire to negate the external creation. Pramana don't expect a result, is the nature (reality).*

*vaiarthyamastu vā* - let it not be useful. *bāhyam na vārayitumīśmahe* - we don't desire to completely negate the external creation. *prayojanamapekṣante na mānānīti* - the Pramana don't expect any use (result). *hi sthitiḥ* - this is the reality.

वैयर्थ्यम् इति । तर्हि विज्ञानवादात्को भेद इत्यत आह - बाह्यमिति । विज्ञानवादिनो बाह्यार्थमेवापलपन्ति, वयं न तथेत्ययमेव भेद इत्यर्थः । प्रयोजनशून्यत्वादभ्युपगमोऽप्ययुक्त एवे इत्याशङ्क्याह - अयोजनमिति । मानाधीना वस्तुसिद्धिः, न प्रयोजनाधीनाय मानसिद्धस्य प्रयोजनशून्यत्वमात्रेणासत्त्वस्य लौकिकैर्वादिभिर्वाऽनभ्युपगमादिति भावः ॥ ३७ ॥

*vaiyarthyam iti / tarhi vijñānavādātko bheda ityata āha - bāhyamiti / vijñānavādino bāhyarthamevāpalapanti, vyaṃ na tathetyayameva bheda ityarthah / prayojanaśūnyatvādabhyupagamo'pyayukta eve ityāśaṅkyāha - ayojanamiti / mānādhīnā vastusiddhiḥ, na prayojanādhīnā; mānasiddhasya prayojanaśūnyatvamātreṇāsattvasya laukikairvādibhirvā'nabhyupagamāditi bhāvah //*  
37 //

If for the sake of argument, you don't accept the existence of the external creation, then, *tarhi vijñānavādātko bheda ityata āha* – what will be the difference between Vedanta and Vignavadi Busshist. *vijñānavādino bāhyarthamevāpalapanti* – the Vignavadi Busshist completely negates the existence of external creation. *vyaṃ na tatha* - but we don't do so. *ityayameva bheda ityarthah* - this is the difference. We don't care about the existence or non-existence of the external creation is the stand of Vedanta. *prayojanaśūnyatvādabhyupagamo'pyayukta eve ityāśaṅkyāha* – Since there is no usefulness, therefore accepting too is not right, doubting thus, it is explained. *mānādhīnā vastusiddhiḥ* - the object is dependent upon the Pramana for it being established. *na prayojanādhīnā* – and it is not dependent upon the usefulness. *mānasiddhasya* – that which is established through a Pramana. *prayojanaśūnyatvamātreṇa* - just because there is absence of an usefulness. *asattvasya* - accepting it's non-existence. *laukikairvādibhirvā'nabhyupagamāditi bhāvah* - even by the worldly people (not the people believing in scripture), do not accept it to be thus. //  
37 //

मानसद्वैतस्यैव बन्धहेतुखे तस्य मनोनिरोधात्मकयोगेनैव निवृत्तिसंभवाद्ब्रह्मज्ञानस्य बन्धनिवर्तकत्वाभ्युपगमो विरुध्येतेति शङ्कते -

*mānasadvaitasyaiva bandhahetukhe tasya manonirodhātmakayogenaiva nivṛttisambhavādbrahmajñānasya bandhanivartakatvābhyupagamo virudhyeteti śaṅkate -*



*mānasadvaitasyaiva* – if the mental creation only is. *bandhahetukhe* - the cause for the bondage. *tasya* - that creation. *manonirodhātmakayogenaiva* – through the Yoga that teaches the method to control the mind. This is clearly established without any of these confusing logics, through the first aphorism of the Yoga itself ‘’ – Yoga is cessation of thought function. *nivṛttisaṃbhavād* – can be removed. *brahmajñānasya* - the knowledge of the Self. *bandhanivartakatvābhyupagamo* - accepting it to be the cause for removing the bondage. *virudhyeteti śaṅkate* – is contradictory (useless), doubting thus. Whatever said is said through the Shloka.

बन्धश्चेन्मानसद्वैतं तन्निरोधेन शाम्यति ।

अभ्यसेद्योगमेवातो ब्रह्मज्ञानेन किं वद ॥ ३८ ॥

*bandhaścenmānasadvaitam tannirodhena śāmyati ।*

*abhyasedyogamevāto brahmajñānena kiṃ vada ॥ 38 ॥*

*If the mental creation is the cause for bondage, it can be subdued by controlling the mind. Therefore, do practice Yoga, tell me what is the use of the Knowledge of the Self.*

*bandhaścenmānasadvaitam* - if the mental creation is the cause for bondage. *tannirodhena* – by controlling it. *śāmyati* – the bondage is negated. *abhyasedyogamevāto* – Therefore, practice only Yoga. *brahmajñānena kiṃ vada* – tell me, what is the use of Knowledge of the Self.

बन्धश्चेदिति ॥ ३८ ॥

*bandhaścediti ॥ 38 ॥*

योगेन किं द्वैतोपशमस्तात्कालिक उच्यते, आत्यन्तिको वा ? इति विकल्प्याद्यमङ्गीकृत्य, द्वितीयं दूषयति -

*yogena kiṃ dvaitopaśamastātkālika ucyate, ātyantiko vā ? iti vikalpyādyamaṅgīkr̥tya, dviṭīyaṃ dūṣayati -*

*yogena* – Through Yoga. *kiṃ dvaitopāśamas* - is the negation of duality. *tātkālika ucyate* - is it accepted to be temporary? *ātyantiko vā ?* – or absolute. *iti vikalpya* - thus giving choice. *ādyamaṅgīkr̥tya* - by accepting the first. *dvitīyaṃ dūṣayati* – the second one is condemned.

तात्कालिकद्वैतशान्तावप्यागामिजनिक्षयः ।

ब्रह्मज्ञानं विना न स्यादिति वेदान्तडिण्डिमः ॥ ३६ ॥

*tātkālikadvaitasāntāvapyāgāmijanikṣayaḥ /*

*brahmajñānaṃ vinā na syāditi vedāntaḍiṇḍimāḥ // 39 //*

Though the duality will be subdued for some time temporarily, the duality of the future cannot be negated without gaining the knowledge of the Self, this is the drum beat of Vedanta.

*Tātkālikadvaitasāntāvapi* - though the duality will be subdued temporarily. *āgāmijanikṣayaḥ* - negation of the future duality. *brahmajñānaṃ vinā na syāditi* – without the knowledge of the Self is not possible. *vedāntaḍiṇḍimāḥ* - this is the drumbeat of Vedanta.

तात्कालिकेति । "ज्ञात्वा देवं मुच्यते सर्वपाशैः" (श्वे उ दृ १.८, २.१.१२, ५.१३ ), "ज्ञात्वा शिवं शान्तिमत्यन्तमेतिश (श्वे उ दृ ४. १४ ), "यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति" (श्वे उ दृ ६.२० )

इत्यादिश्रुतिष्वन्वयव्यतिरेकाभ्यां ब्रह्मज्ञानादेव बन्धनिवृत्तिः अभिधीयत इति भावः ॥ ३६ ॥

*tātkāliketi / "jñātvā devaṃ mucyate sarvapāśaiḥ" (śve u – 1.8, 2.1.12, 5.13 ), "jñātvā śivaṃ śāntimatyantameti" (śve u – 4.14 ), "yadā carmavadākāśaṃ veṣṭayīṣyanti mānavāḥ / tadā devamavijñāya duḥkhasyānto bhaviṣyati" (śve u – 6.20 ) ityādiśrutiṣvanvayavyatirekābhyāṃ brahmajñānādeva bandhanivṛttiḥ abhidhīyata iti bhāvāḥ // 39 //*

*"jñātvā devaṃ mucyate sarvapāśaiḥ" (śve u – 1.8, 2.1.12, 5.13 )* – knowing the Self, one becomes liberated from all the bondage. *"jñātvā śivaṃ śāntimatyantameti" (śve u – 4.14 )* – knowing the Auspicious Self, one attains the absolute peace. *"yadā carmavadākāśaṃ*

*veṣṭayiṣyanti mānavāḥ / tadā devamavijñāya duḥkhasyānto bhaviṣyati” (śve u – 6.20 )*

- When a person wears the space as skin (cloth), then even without the knowledge of the Self the sorrow of Samsara will come to an end. This is to say, release from bondage of Samsara will never happen without the knowledge of the Self. *ityādisrutisu* – in these Shruti texts. *anvayavyatirekābhyāṃ* - through the direct and indirect concomitance. *brahmajñānādeva* – only through the knowledge of the Self. *bandhanivṛttiḥ abhidhīyata iti bhāvah* - release from the bondage is said. **॥ 39 ॥**

ननु बाह्यद्वैतनिवारणमन्तरेणाद्वितीयब्रह्मज्ञानमेव नोदीयादित्याशङ्क्य, तन्निवारणाभावेऽपि तस्य मिथ्यात्वज्ञानादेव पारमार्थिकमद्वैतं बोद्धुं शक्यत इत्याह -

*nanu bāhyadvaitanivāraṇamantareṇādviṭīyabrahmajñānameva nodīyādityāśaṅkya, tannivāraṇābhāve'pi tasya mithyātvajñānādeva pāramārthikamadvaitaṃ boddhuṃ śakyata ityāha -*

*nanu* - But, then. *bāhyadvaitanivāraṇamantareṇa* – without negating (destroying) the external creation. *advitīyabrahmajñānameva* - the knowledge of the non-dual Self. *nodīyādityāśaṅkya* – will not be gained, doubting thus. *tannivāraṇābhāve'pi* - though it is not negated. *tasya mithyātvajñānādeva* – by understanding it (creation) to be illusory. *pāramārthikamadvaitaṃ* - the Absolute non-duality. *boddhuṃ śakyata* - can be cognized. *ityāha* – is explained.

अनिवृत्तेऽपीशसृष्टे द्वैते तस्य मृषात्मताम् ।

बुद्ध्वा ब्रह्माद्वयं बोद्धुं शक्यं वस्तुवैक्यवादिनः ॥ ४० ॥

*anivṛtte'pīśasṛṣṭe dvaite tasya mṛṣātmatām /*

*buddhvā brahmādvayaṃ boddhuṃ śakyam  
vastvaikyavādinah ॥ 40 ॥*

*For us non-dualist, though the creation of Iswara is not negated, when the illusoriness of that duality is clearly understood, it is possible to gain the knowledge of non-dual Self.*

*anivṛtte'pīśasṛṣṭe* - Even though, the Iswara's creation is not negated. By negation, the opponent means the destruction of the creation. *dvaite* - in the duality. *tasya mṛṣātmatām* - it being of illusory nature. *buddhvā* - by understanding. *brahmādvayaṃ* - the non-dual Self. *boddhum śakyaṃ* - can be cognized. *vastvaikyavādinah* - for the people who profess non-dualism. **// 40 //**

अनिवृत्तेऽपीति **// ४० //**

*anivṛtte'pīti* **// 40 //**

न द्वैतमृषात्वज्ञानमद्वैतज्ञानप्रयोजकम्, अपि तु तन्निवारणमेवेत्यभिनवेशमानं प्रत्याह -

*na dvaitamṛṣātvajñānamadvaitajñānaprayojakam, api tu tannivāraṇamevetyabhiniveśamānaṃ pratyāha* -

*na dvaitamṛṣātvajñānamadvaitajñānaprayojakam* - the knowledge of the creation to be illusory is not cause for the non-dual knowledge. *api tu tannivāraṇameva* - but only its annihilation. *ityabhiniveśamānaṃ* - for the one who is sticking to this idea. *pratyāha* - to him, it is said.

प्रलये तन्निवृत्तौ तु गुरुशास्त्राद्यभावतः ।

विरोधिद्वैताभावेऽपि न शक्यं बोद्धुमद्वयम् **// ४१ //**

*pralaye tannivṛttau tu gurusāstrādyabhāvataḥ* /

*virodhidvaitābhāve'pi na śakyaṃ boddhumadvayam* **// 41 //**

*Though there is negation of creation of Iswara in the ultimate dissolution, still in the absence of the Guru, Shastra etc., though there is absence of the duality that is enemy of non-duality, that non-duality cannot be cognized.*

*pralaye* - in the ultimate dissolution (deluge). *tannivṛttau tu* - though the creation of Iswara is negated. *gurusāstrādyabhāvataḥ* - in the absence of Guru, Shastra etc.

*virodhidvaitābhāve'pi* – though there is absence of duality, the enemy of non-duality.  
*na śakyaṃ boddhumadvayam* – it is not possible to cognize the non-duality.

प्रलय इति । प्रलये प्रलयावस्थायां तन्निवृत्तौ तु तस्य द्वैतस्य निवृत्तौ सत्यां तु विरोधिद्वैताभावेऽपि अद्वैतज्ञानविरोधित्वेन भवदभिमतस्य द्वैतस्य निवारणे सत्यपि गुरुशास्त्राद्यभावतः गुरुशास्त्रादिरूपस्य ज्ञानसाधनस्याभावाद्धेतोरद्वयं वस्तु बोद्धुं शक्यं न भवति, अतस्तनिवारणमप्रयोजकमिति भावः ॥ ४१ ॥

*pralaya iti / pralaye pralayāvasthāyām tannivṛttau tu tasya dvaitasya nivṛttau satyām tu virodhidvaitābhāve'pi advaitajñānavirodhitvena bhavadabhimatasya dvaitasya nivāraṇe satyapi guruśāstrādyabhāvataḥ guruśāstrādirūpasya jñānasādhanasyābhāvāddhetoradvayam vastu boddhum śakyaṃ na bhavati, atastanivāraṇamaprayojakamiti bhāvaḥ ॥ 41 ॥*

*pralaye = pralayāvasthāyām* - in the deluge. *tannivṛttau tu = tasya dvaitasya nivṛttau satyām tu* - even though there is negation of the that duality. *virodhidvaitābhāve'pi = advaitajñānavirodhitvena bhavadabhimatasya dvaitasya nivāraṇe satyapi* - as accepted by you, though there is absence of the enemy of non-duality, the duality. *guruśāstrādyabhāvataḥ = guruśāstrādirūpasya jñānasādhanasyābhāvāddhetor* – because of the absence of the Guru, Shastra etc. the means for the right knowledge. *advayam vastu boddhum śakyaṃ na bhavati* – the non-dual Self cannot be cognized. *atastanivāraṇamaprayojakamiti bhāvaḥ* - therefore, negation of that is of no use. ॥ 41 ॥

तथापि सति द्वैते कथमद्वैतज्ञानमित्याशङ्क्याह -

*tathāpi sati dvaite kathamadvaitajñānamityāśaṅkyāha -*

*tathāpi* - Even though. *sati dvaite* - when there is duality. *Kathamadvaitajñānam* - how can there be knowledge of non-duality. *ityāśaṅkyāha* – doubting thus, is explained.

अबाधकं साधकं च द्वैतमीश्वरनिर्मितम् ।

अपनेतुमशक्यं चेत्यास्तां तद्विष्यते कुतः ॥ ४२ ॥

*abādhakaṃ sādhaḥ ca dvaitamīśvaranirmitam /*

*apanetumaśakyaṃ cetyāstāṃ tadviśyate kutaḥ // 42 //*

*The duality creation of Iswara is both non-contrary and also useful. Since it cannot be negated, therefore let it be so, why hate it.*

*abādhakaṃ* - non-contrary. It is not an obstacle. *sādhaḥ ca* – and also useful. Here with reference to Iswara’s creation, it is not said, they are bad and good, but it is said it is not bad and good, because there is nothing bad in Iswara creation. *dvaitam* – the duality. *īśvaranirmitam* – created by Iswara. *apanetumaśakyaṃ ceti* – and it is impossible to negate it. *āstāṃ* - therefore, let it be so. *tadviśyate kutaḥ* - why do you hate it.

अबाधकम् इति । ईश्वरनिर्मितं द्वैतमबाधकं तन्मृषात्वज्ञानेनैवाद्वैतज्ञानोत्पत्तेरुक्तत्वात्साधकं च गुरुशास्त्रादिरूपस्य तस्य ज्ञानसाधनत्वादाकाशादि रूपद्वैतमस्माभिः अपनेतुम् अशक्यं चेति हेतोस्तद् द्वैतमास्तां, कुतः कारणाद्विष्यते इत्यर्थः ॥ ४२ ॥

*abādhakaṃ iti / īśvaranirmitam dvaitamabādhakaṃ tanmṛṣātvajñānenaivādvaitajñānotpatteruktatvātsādhaḥ ca gurusāstrādirūpasya tasya jñānasādhanatvādākāśādirūpadvaitamasmābhiḥ apanetum aśakyaṃ ceti hetostad dvaitamāstāṃ, kutaḥ kāraṇādviśyate ityarthah // 42 //*

*īśvaranirmitam dvaitam* – the duality created by the Iswara. *abādhakaṃ tanmṛṣātvajñānenaivādvaitajñānotpatteruktatvāt* - it is not an obstacle, as the knowledge of it being illusory leads to the non-dual knowledge, was already said. *sādhaḥ ca* – it is also useful. *gurusāstrādirūpasya* - in the form of Guru, Shastra etc. *tasya jñānasādhanatvād* - since it is cause for the knowledge. *ākāśādirūpadvaitamasmābhiḥ apanetum aśakyaṃ ceti* - the creation in the form of the Ether etc. cannot be negated. *hetos* - for this reason. *tad dvaitamāstāṃ* - let that duality be. *kutaḥ kāraṇādviśyate ityarthah* - why do you hate it. Even if we accept the creation to be a part of the Iswara, as said ‘pādosya sarvā bhūtāni’ – the whole creation is only a quarter of this Iswara, we cannot condemn one part of Iswara and accept the other parts. Since, it is said, there is no need to hate, loving it is not intended, as we have to see it as illusory. // 42 //

इदानीं जीवसृष्टद्वैतं विभजते -

*idānīm jīvasṛṣṭadvaitam vibhajate -*

*idānīm* - Now. *jīvasṛṣṭadvaitam vibhajate* – the creation of the Jiva (mental creation) is classified.

जीवद्वैतं तु शास्त्रीयमशास्त्रीयमिति द्विधा ।

उपाददीत शास्त्रीयमाऽऽतत्त्वस्यावबोधनात् ॥ ४३ ॥

*jīvadvaitam tu śāstrīyamaśāstrīyamiti dvidhā ।*

*upādādīta śāstrīyamā''tattvasyāvabodhanāt ॥ 43 ॥*

The Jiva creation is of two types as Shastric and Ashastric (scriptural and non-scriptural). Catch hold of the Scriptural creation till the knowledge of the Self is gained.

*jīvadvaitam tu* - And the creation of Jiva is. *śāstrīyamaśāstrīyamiti* – Scriptural and non-scriptural. *dvidhā* – of two types. *upādādīta śāstrīyam* – hold on to the Scriptural. *ā''tattvasyāvabodhanāt* – till the knowledge of the Self is gained. In the Iswara creation, as there is no flaw, we need not give up anything, but in Jiva creation the non-scriptural is a flaw, therefore it should definitely be given up.

जीवेति । किं तद् द्विविधमपि सदा हेयमेव ? नेत्याह - उपाददीतेति । आ तत्त्वस्य अवबोधनात्, तत्त्वस्यावबोधनपर्यन्तमित्यर्थः ॥

४३ ॥

*jīveti । kiṃ tad dvividhamapi sadā heyameva ? netyāha - upādādīteṭi । ā tattvasya avabodhanāt, tattvasyāvabodhanaparyantamityarthaḥ ॥43 ॥*

*kiṃ tad dvividhamapi sadā heyameva ?* – should both of them be given up completely. *netyāha* – the answer is, NO. *ā tattvasya avabodhanāt = tattvasyāvabodhanaparyantamityarthaḥ* - until we gain the knowledge of the Self. The non-scriptural should be given up even before desiring for knowledge, but the scriptural

should be held on to till the knowledge of the Self. After that, there is no binding for the liberated ‘ko vidhi ko niśedhaḥ’ – what injunctions and what negations. This is what the scriptures say ‘vedā vedā bhavanti’ – for the knower of the Self, the Veda will become non-veda etc. // 43 //

किं तच्छास्त्रीयं द्वैतमित्याकाङ्क्षायामाह -

**kiṃ tacchāstrīyaṃ dvaitamityākāṅkṣāyāmāha -**

**kiṃ tacchāstrīyaṃ dvaitamityākāṅkṣāyāmāha** - What is that Scriptural duality, doubting thus, it is explained. This discussion forms the subject matter from here till 48.

आत्मब्रह्मविचाराख्यं शास्त्रीयं मानसं जगत् ।

बुद्धे तत्त्वे तच्च हेयमिति श्रुत्यनुशासनम् ॥ ४४ ॥

**ātmabrahmavicārākhyam śāstrīyam mānasam jagat ।**

**buddhe tatve tacca heyamiti śrutyanuśāsanam ॥ 44 ॥**

The inquiry into the individual self which is nothing but the Self, is the Scriptural mental creation. When the Truth (Self) is cognized, this too should be given-up is the teaching of the Shruti.

**ātmabrahmavicārākhyam** - inquire into the individual self, which is nothing but the Self. **śāstrīyam** - is Scriptural. **mānasam jagat** – mental creation. **buddhe tatve** – when the Truth is cognized. **tacca heyamiti** – that too is to be given-up. **śrutyanuśāsanam** – is the teaching of the Shruti.

आत्मेति । प्रत्यग्रूपस्य ब्रह्मणो विचाराख्यं यच्छ्रवणादिकं तत् शास्त्रीयं मानसं जगत् इत्यर्थः । ननु "आतत्त्वस्यावबोधनात्" इत्युक्तमनुपपन्नं; "आ सुप्तेरामृतेः कालं नयेद्वेदान्तचिन्तया" इत्युक्तत्वादित्याशङ्क्याह - बुद्धे इति । तत्त्वे ब्रह्मात्मैक्यलक्षणे बुद्धे, साक्षात्कृते सतीत्यर्थः । तर्हि "आसुप्तेः" इति वाक्यस्य का गतिरिति चेत् "दद्यान्नावसरं किञ्चित्कामादीनां मनागपि" इति पूर्वार्धे कामाद्यवसरप्रदानस्य निषिद्धत्वात्तत्परतैवेति वदामः; अतो न काप्यनुपपत्तिरिति भावः ॥ ४४ ॥



*ātmeti / pratyagrūpasya brahmaṇo vicārākhyam yacchravaṇādikaṃ tat śāstrīyam mānasam jagat ityarthah / nanu “ātattvasyāvabodhanāt” ityuktamanupapannaṃ; “ā supterāmṛteḥ kālam nayedvedāntacintayā” ityuktatvādityāśaṅkyāha - buddhe iti / tattve brahmātmaikyalakṣaṇe buddhe, sāksātkṛte satītyarthah / tarhi “āsupteḥ” iti vākyaṣya kā gatiriti cet “dadyānnāvasaram kiṃcitkāmādīnām manāgapi” iti pūrvārdhe kāmādyavasaraḥpradānasya niṣiddhatvāttatparataiveti vadāmaḥ; ato na kāpyanupapattiriti bhāvah // 44 //*

*pratyagrūpasya brahmaṇo* - the Self that is of the nature of individual self. *vicārākhyam* - that which is the inquiry into it. *yacchravaṇādikaṃ* - listening etc. *tat śāstrīyam mānasam jagat ityarthah* - that is the Scriptural mental creation. *nanu* - But. *“ātattvasyāvabodhanāt”* - till the knowledge of the Self is cognized. *ityuktamanupapannaṃ* - what was said will become invalid. *“ā supterāmṛteḥ kālam nayedvedāntacintayā”* - till sleep and till the death, lead the life with the inquiry into the Self. *ityuktatvādityāśaṅkyāha* - as it is said so, doubting thus. *tattve = brahmātmaikyalakṣaṇe* - the Truth, of the nature of identity between the individual self and the Absolute Self. *buddhe = sāksātkṛte satītyarthah* - is cognized, known immediately. *tarhi* - then. *“āsupteḥ” iti* till sleep etc. *vākyaṣya* - statement. *kā gatiriti* - what will be its position. *cet* - if be said. *“dadyānnāvasaram kiṃcitkāmādīnām manāgapi” iti* - never ever give even a little bit of chance for the desire etc. *pūrvārdhe* - thus in the previous portion. *kāmādyavasaraḥpradānasya* - giving chance for the desire etc. *niṣiddhatvāttatparataiveti vadāmaḥ* - we say, only to negate that, this statement ‘till sleep’ etc. is said. *ato na kāpyanupapattiriti bhāvah* - therefore, there is no invalidity. // 44 //

तत्त्वबोधोत्तरकालं तद्धेत्यत्वप्रतिपादनपराः श्रुतीरुदाहरति -

*tattvabodhottarakālam taddheyatvapratipādanaparāḥ śrutīrudāharati -*

*tattvabodhottarakālam* - After the immediate knowledge of the Truth. *taddheyatvapratipādanaparāḥ śrutīrudāharati* - the Shruti that establishes that is can be given-up is explained.

शास्त्राण्यधीत्य मेधावी अभ्यस्य च पुनः पुनः ।

परमं ब्रह्म विज्ञाय उल्कावत्तान्यथोत्सृजेत् ॥ ४५ ॥

*śāstrānyadhītya medhāvī abhyasya ca punaḥ punaḥ ।*

*paramaṁ brahma vijñāya ulkāvattānyathotsrjet ॥ 45 ॥*

*The intelligent one after studying the Scriptures, and after practicing it again and again, gaining immediate knowledge of the Absolute Self, should leave them like Ulka (dry grass torch).*

*śāstrānyadhītya* – after the study of the Scriptures. *medhāvī* – intelligent one. *abhyasya ca* – and practicing it. *punaḥ punaḥ* - again and again. *paramaṁ brahma vijñāya* – gaining the immediate knowledge of the Self. *ulkāvattānyathotsrjet* – drop it like a dry grass torch. After reaching the destination, there is no further use for the dry grass torch, similarly after gaining the immediate knowledge of the Self, there is no use for the Scriptures.

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।

पलालमिव धान्यार्थी त्यजेद्ग्रन्थमशेषतः ॥ ४६ ॥

*granthamabhyasya medhāvī jñānavijñānatatparaḥ ।*

*palālamiva dhānyārthī tyajedgranthamaśeṣataḥ ॥ 46 ॥*

*This intelligent person after practicing different texts, always invested in gaining knowledge and the immediate knowledge of the Self, should give up the Scriptures (after immediate knowledge), like the person interested in the rice giving-up the husk.*

*granthamabhyasya* – after practicing. *medhāvī* – intelligent one. *jñānavijñānatatparaḥ* - always invested in gaining the mediate and immediate knowledge of the Self. *jñāna* is mediate and *vijñāna* is immediate knowledge. *palālamiva* - like the husk. *dhānyārthī* – a person interested in rice. *tyajedgranthamaśeṣataḥ* - should completely give-up all the scriptural texts. After reaching the destination, the other shore we leave the boat which

ferried us, and after reaching the geight we leave the ladder, similarly, after gaining the immediate knowledge, we should give-up the scriptures.

तमेव धीरो विज्ञाय प्रज्ञा कुर्वीत ब्राह्मणः ।

नानुध्यायद्ब्रह्मूखब्दान्वाचो विग्लापनं हि तत् ॥ ४७ ॥

*tameva dhīro vijñāya prajñā kurvīta brāhmaṇaḥ ।*

*nānudhyāyāddhahūñchabdānvāco viglāpanaṃ hi tat ॥ 47 ॥*

*This intelligent Brahmin (knower of the Self) should be established in that knowledge. Should not study too many things, it is only waste of energy.*

*tameva* – only that. *dhīro* – this intelligent person. *vijñāya* – after knowing. *prajñā kurvīta* – be established in that. *brāhmaṇaḥ* - this Brahmin, the knower of Self. *nānudhyāyāddhahūñchabdānvāco* – Should not study too many things. *viglāpanaṃ hi tat* – as it is only waste of energy.

शास्त्राणी इत्यारभ्य ॥ ४५-४७ ॥

*śāstrāṇī ityārabhya ॥ 45-47 ॥*

तमेवैकं विजानीथ ह्यन्या वाचो विमुञ्चथ ।

यच्छेद्वाङ्मनसी प्राज्ञ इत्याद्याः श्रुतयः स्फुटाः ॥ ४८ ॥

*tamevaikaṃ vijānītha hyanya vāco vimuñcatha ।*

*yacchedvādmanasī prājña ityādyāḥ śrutayaḥ sphuṭāḥ ॥ 48 ॥*

*Know only that non-dual Self, give-up the other (useless) talks. The intelligent one should merge the speech in the mind etc. Shrutis are very clear (regarding this).*

*tamevaikaṃ* - only that one non-dual Self. *vijānītha* – know clearly. Clear knowledge is knowledge without any doubt or erroneous knowledge. *hyanyā vāco* – the other words. With respect to the other shastras, as said, kavya etc. *vimuñcatha* – give-up. *yacchedvādmanasī* – merge the speech in the mind. *prājña* – intelligent person. *ityādyāḥ* - etc. *śrutayah* - Shruti texts. *sphuṭāḥ* - are very clear (regarding this).

”तमेवैकं विजानीथ“ इत्यनेन ”तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः“ (मु उ - २.२.५ ) इति श्रुतिरर्थतः  
पठितेति ॥ ४८ ॥

“*tamevaikaṃ vijānītha*” *ityanena* “*tamevaikaṃ jānatha ātmānamanyā vāco vimuñcatha amṛtasyaiṣa setuḥ*” (*mu u – 2.2.5*) *iti śrutirarthataḥ paṭhiteti ॥ 48 ॥*

“*tamevaikaṃ vijānītha*” - know only that one non-dual Self. *ityanena* - through this, what is said is. “*tamevaikaṃ jānatha ātmānamanyā vāco vimuñcatha amṛtasyaiṣa setuḥ*” (*mu u – 2.2.5*) - know that one non-dual Self, give-up all the other (useless) words, this is the means for immortality. *iti śrutirarthataḥ paṭhiteti* - this Shruti is expressed. Here the advice of giving-up the scripture is only for the one who has the immediate knowledge of the Self. For the one with the mediate knowledge, *Brahma-abhyāsa* is explained as ‘tad cintanam’ etc. (7.106) – thinking about it etc. Here, in the case of the one with mediate knowledge, giving-up of Shastra should be understood as negation of the other Shastras like kavya, tarka etc. Otherwise, the tradition of studying the Prastanatrāyī will become futile. Studying of different Vedantic texts is for getting the clarity, as said, without doubt or error. Even a small doubt or error in knowledge will destroy the knower, ‘samśayātmā vinaśyati’. The doubt which we cannot even think about is also answered in the other vedantic texts. The other non-vedantic texts, though may remove doubt or erroneous knowledge, they are of the world, which is to be understood as illusory. All this teaching is for guiding us to ‘sarva-karma-sannyasa’ – renunciation of all the karmas. // 48 //

अशास्त्रीयस्यापि द्वैतस्यावान्तरभेदमाह -

*aśāstrīyasyāpi dvaitasyāvāntarabhedamāha -*

*aśāstrīyasyāpi* - Even for the non-scriptural. *dvaitasyāvāntarabhedamāha* - mental creation, has sub-divisions. From here till 62, this is discussed.

अशास्त्रीयमपि द्वैतं तीव्रं मन्दमिति द्विधा ।

कामक्रोधादिकं तीव्रं मनोराज्यं तथैतरत् ॥ ४६ ॥

*aśāstrīyamapi dvaitaṃ tīvraṃ mandamiti dvidhā /*

*kāmakrodhādikaṃ tīvaṃ manorājyaṃ tathetarat // 49 //*

The creation not based on Scripture is of two types – Strong and Dull. Desire, Anger are Strong and day-dreaming is the other one (Dull).

*aśāstrīyamapi* - And the non-scriptural. *dvaitaṃ* - creation. *tīvraṃ* - Strong. *mandamiti* - Dull. *dvidhā* – two types. *kāmakrodhādikaṃ tīvaṃ* - desire, anger etc. are Strong. *manorājyaṃ tathetarat* – and day-dreaming is the other one (Dull).

अशास्त्रीयम् इति । द्विधा द्विविधमपि क्रमेणोदाहरति - कामेति । इतरत् मन्दमित्यर्थः ॥ ४६ ॥

*aśāstrīyam iti / dvidhā dvividhamapi krameṇodāharati - kāmeti / itarat mandamityarthaḥ // 49 //*

The Non-scriptural duality, creation. *dvidhā* - of two types, *dvividhamapi* - both the types are. *krameṇodāharati* – explained in order. *itarat mandamityarthaḥ* - the other one, means the Dull non-scriptural creation. Dull does not mean that it is not a big obstacle, but to signify that it cannot be understood even by learned as obstacle, i.e. it is very subtle. // 49 //

किमनयोः शास्त्रीयद्वैतस्यैव तत्त्वबोधोत्तरकालमेव हेयत्वम् ? नेत्याह -

*kimanayoḥ śāstrīyadvaitasyaiva tattvabodhottarakālameva heyatvam ? netyāha -*

*kimanayoḥ śāstrīyadvaitasyaiva tattvabodhottarakālameva heyatvam ?* - Among these two, is only the Shastric creation to be given-up after the knowledge of the Truth? *netyāha* – No, this is explained.

उभयं तत्त्वबोधात्प्राङ्निवार्यं बोधसिद्धये ।

शमः समाहितत्वं च साधनेषु श्रुतं यतः ॥ ५० ॥

*ubhayam tattvabodhātprānnivāryam bodhasiddhaye /*

*śamaḥ samāhitatvaṃ ca sādhanēṣu śrutam yataḥ ॥ 50 ॥*

*Both (Strong and Dull) should be given-up before gaining the knowledge. As Shama and Samadhi are said among the practice for gaining the knowledge.*

*ubhayam* - Both. Here both does not refer to Shastric and Ashastric creation, but to the two types of Ashastric creation, Strong and Dull. *tattvabodhātprānnivāryam* - should be given-up even before the knowledge of the Self. *bodhasiddhaye* – for gaining the knowledge. *śamaḥ* - control of mind. *samāhitatvaṃ ca* – and cessation of thought function. *sādhanēṣu* – among the practice. *śrutam yataḥ* - since it is said.

उभयम् इति । प्राङ्निवारणं किमर्थमित्यत आह - बोधसिद्धये इति । तत्र लिङ्गमाह - शम इति । यतस्तत्त्वबोधात्प्राक् तयोर्हेयत्वं तत एव नित्यानित्यवस्तुविवेकादिब्रह्मज्ञानसाधनेषु मध्ये "शान्तः समाहितः" इति पदाभ्यां शान्तिसमाधी श्रूयते इत्यर्थः ॥ ५० ॥

*ubhayam iti / prānnivāraṇam kimarthamityata āha – bodhasiddhaye iti / tatra liṅgamāha – śama iti / yatastattvabodhātprāk tayorheyatvaṃ tata eva nityānityavastuvivekādibrahmajñānasādhanēṣu madhye “śāntaḥ samāhitaḥ” iti padābhyām śāntisamādhī śrūyate ityārthaḥ ॥ 50 ॥*

*prānnivāraṇam kimarthamityata āha* – Why should both of them should be given-up before the knowledge of Truth? For gaining the knowledge. *tatra liṅgamāha* – the pointers are shown. *yatastattvabodhātprāk* - Since, before the knowledge of the Truth. *tayorheyatvaṃ* - they should be given-up. *tata eva* - only for this reason. *nityānityavastuvivekādibrahmajñānasādhanēṣu madhye* - among the pre-requisites of the knowledge of the Self, like Dispassion etc. *“śāntaḥ samāhitaḥ” iti padābhyām* - through the words ‘shanti and samahita’. *śāntisamādhī śrūyate ityārthaḥ* Shanti – control of mind and Samadhi – cessation of thought function, is said. *॥ 50 ॥*

ननु "तत्त्वबोधात्प्राङ्निवार्यम्" (प्र - ४-१५) इत्यभिधानादुत्तरकालमस्य स्वीकार्यता स्यादित्याशङ्क्याह -

*nanu “tattvabodhātprānivāryam” (pra - 4.15 ) ityabhidhānāduttarakālamasya svikāryatā syādityāśaṅkyāha -*

*nanu - But. “tattvabodhātprānivāryam” (pra - 4.15 ) ityabhidhānāduttarakālamasya svikāryatā syād -* as it is said, ‘it should be given-up before the knowledge’, therefore it can be accepted after the knowledge. *ityāśaṅkyāha -* doubting thus, is explained.

बोधादूर्ध्वं च तद्धेयं जीवन्मुक्तिप्रसिद्धये ।

कामादिक्लेशबन्धेन युक्तस्य नहि मुक्तता ॥ ५१ ॥

*bodhādūrdhvaṃ ca taddheyaṃ jīvanmuktiprasiddhaye ।*

*kāmādikleśabandhena yuktasya nahi muktatā ॥ 51 ॥*

*Even after the knowledge, it should be given-up for gaining Jivan-mukti (being liberated while alive). For a person who is bound by desire etc. troubles, there can be no liberation.*

*bodhādūrdhvaṃ ca –* Even after the knowledge of Self. *taddheyaṃ -* it should be given-up. *jīvanmuktiprasiddhaye -* for being liberated while alive. *kāmādikleśabandhena yuktasya –* someone who is bound by the desire etc. troubles. *nahi muktatā –* there can be no liberation (while alive).

बोधादिति । उक्तमर्थं व्यतिरेकमुखेन द्रढयति कामादिति । कामादिरूपो यः क्लेशः स एव बन्धः तेन युक्तस्य बद्धस्य मुक्तता जीवन्मुक्तत्वं नहि, नास्त्येवेत्यर्थः ॥ ५१ ॥

*bodhāditi । uktamartha vyatirekamukhena draḍhayati kāmādīti । kāmādirūpo yaḥ kleśaḥ sa eva bandhaḥ tena yuktasya baddhasya muktatā jīvanmuktatvaṃ nahi, nāstyevetyarthaḥ ॥ 51 ॥*

*uktamartha vyatirekamukhena draḍhayati kāmādīti -* whatever was said (through direct concomitance), is explained through indirect concomitance, to make the idea stronger. *kāmādirūpo yaḥ kleśaḥ -* the troubles in the form of desire etc. *sa eva bandhaḥ -* that itself is the bondage. *tena yuktasya = baddhasya -* for a person who is bound. *muktatā = jīvanmuktatvaṃ nahi = nāstyevetyarthaḥ -* there can be no liberation while alive. *॥ 51 ॥*

ननु जन्मादिसंसारादुद्विग्नस्यात्यन्तिकपुरुषार्थरूपया विदेहमुक्त्यैवालम्, किमनया आपातिकया जीवन्मुक्त्येति शङ्कते -

***nanu janmādisaṃsārādudvignasyātyantikapuruṣārtharūpayā videhamuktyaivālam, kimanayā āpātikayā jīvanmuktyeti śaṅkate -***

***nanu*** - But. ***janmādisaṃsārādudvignasyātyantikapuruṣārtharūpayā videhamuktyaivālam*** - for the one who is tormented by the Samasara, the cycle of birth and death, the final pursuit of beings, which is Videhamukti itself is enough to relieve us from it. ***kimanayā āpātikayā jīvanmuktyeti śaṅkate*** – what is the necessity for this Jivanmukti state, doubting thus, it is answered. This is a very valid doubt which every seeker will have. We are troubled by Samsara, and what we seek is release from the Samsara. So, whether it is of the form of Vidhemukti (liberated after death) of Jivanmukti (liberated while alive), should not make any difference. The difference between the former and latter is, in the former, it is gained due to some fructification of past punya karmas. Though, even after the knowledge of the Self, though there is no rebirth, the creation will time and again cheat us into making us see it as real, and therefore the sorrow etc. is not completely removed.

जीवन्मुक्तिरियं मा भूत् जन्माभावे त्वहं कृती ।

तर्हि जन्मापि तेऽस्त्वेव स्वर्गमात्रात्कृती भवान् ॥ ५२ ॥

***jīvanmuktiriyam mā bhūt janmābhāve tvahaṃ kṛtī ।***

***tarhi janmāpi te'stveva svargamātrātkṛtī bhavān ॥52 ॥***

‘We are not interested the Jivanmukti, we are satisfied with the absence of rebirth’, if be said, then, ‘Why not enjoy rebirth too, be satisfied with the Heaven’.

***jīvanmuktiriyam mā bhūt*** - Let there be no Jivanmukti. ***janmābhāve tvahaṃ kṛtī*** – I am satisfied with the absence of rebirth. ***tarhi*** - then. ***janmāpi te'stveva*** – why not experience the rebirth too. ***svargamātrātkṛtī bhavān*** – be satisfied with the heaven.

जीवन्मुक्तिरिति । ऐहिकभोगनिवृत्तिभयाज्जीवन्मुक्तित्यागे आमुष्मिकभोगनिवृत्तिभयात् विदेहमुक्तिरपि त्याज्या स्यादिति प्रतिबन्धा परिहरति - तर्हि ॥ ५२ ॥



*jīvanmuktiriti / aihikabhoganivṛttibhayājjīvanmuktityāge  
āmuṣmikabhoganivṛttibhayāt videhamuktirapi tyājyā syāditi pratibandyā pariharati -  
tahati // 52 //*

*aihikabhoganivṛttibhayājjīvanmuktityāge* - Because of the fear of losing the enjoyments of this world, if you are ready to give-up Jivanmukti. *āmuṣmikabhoganivṛttibhayāt* - for the fear of losing the enjoyments of hereafter. *videhamuktirapi tyājyā syāditi* – the Videhamuti too should definitely be given-up by you. *pratibandyā pariharati* - answers with this Pratibandhi. Pratibandhi is the way of answering to just shut the opponents mouth, this answer not an accepted philosophy in Vedanta. *// 52 //*

प्रतिबन्दी मोचनं शङ्कते -

*pratibandī mocanaṃ śaṅkate -*

*pratibandī mocanaṃ śaṅkate* – What is the way to get out of this Pratibandhi binding?, doubting thus, it is explained.

क्षयातिशयदोषेण स्वर्गो हेयो यदा तदा ।

स्वयं दोषतमात्मायं कामादिः किं न हीयते ॥ ५३ ॥

*kṣayātiśayadoṣeṇa svargo heyo yadā tadā /*

*svayaṃ doṣatamātmāyaṃ kāmādiḥ kiṃ na hīyate // 53 //*

*If it is possible to give-up the Heaven because it is endowed with the defects of destruction, gradation etc., then in its inherent nature that which is most defective, these desire etc., why are you not giving-up.*

*kṣayātiśayadoṣeṇa* - due to the defects of destruction, gradation etc. The stay in Heaven cannot be eternal, once the Punya for staying there is extinguished, the Jiva has to come back to this world, as said 'kṣiṇe puṇye martyaloke viśanti'. Gradation defect is, someone is greater than us, in a powerful position etc. *svargo heyo yadā* – if it is possible to give-up the heaven. *tadā* – then. *svayaṃ doṣatamātmāyaṃ* - as they are

inherently most defective. *Kāmādiḥ* - the desire etc. *kiṃ na hīyate* – why are you not giving-up.

क्षयेति । दोषयुक्तत्वेन स्वर्गदिस्त्याज्यत्वे सकलपुरुषार्थविघातकत्वेनातीव दोषरूपस्य कामादेः सुतरां त्याज्यत्वमित्याह - तदेति ॥ ५३

॥

*kṣayeti / doṣayuktatvena svargādestyājyatve sakalapuruṣārthavighātakatvenātīva doṣarūpasya kāmādeḥ sutarāṃ tyājyatvamityāha - tadeti ॥ 53 ॥*

*doṣayuktatvena* - since it is endowed with defects. *svargādestyājyatve* – if the Heaven etc. are eligible to be given-up. *sakalapuruṣārthavighātakatvenātīva* - Since, it is (desire) which is capable of destroying all the possible pursuits of the beings. All the pursuits of Dharma, Artha, Kama and Moksha all of them are destroyed because of desire etc. *doṣarūpasya kāmādeḥ* - the desire etc. that are inherently defective. *sutarāṃ tyājyatvamityāha* - should definitely be given-up. ॥ 53 ॥

ननु वैराग्यादिसंपादनेनात्यन्तानर्थहेतोः कामादेस्त्यक्तत्वादौहिक भोगमात्रोपयोगिकामाद्यभ्युपगमे को दोष इत्याशङ्क्याह -

*nanu vairāgyādisaṃpādanenātyantānarthahetoḥ kāmādestyaktatvādaihika bhogamātropayogikāmādyabhyupagame ko doṣa ityāśaṅkyāha -*

*nanu* - But. *vairāgyādisaṃpādanenātyantānarthahetoḥ kāmādestyaktatvād* - by gaining the dispassion etc., though the desire etc. that are harmful are completely given-up. *aihika bhogamātropayogikāmādyabhyupagame ko doṣa* - what is the defect in accepting the desire etc., that are useful in enjoying the thing in this world. *ityāśaṅkyāha* - doubting thus, it is explained.

तत्त्वं बुद्ध्वापि कामादीनिःशेषं न जहासि चेत् ।

यथेष्टाचरणं ते स्यात्कर्मशास्त्रात्तिलङ्घनः ॥ ५४ ॥

*tattvaṃ buddhvāpi kāmādīniḥśeṣaṃ na jahāsi cet /*

***yatheṣṭācaraṇaṃ te syātkarmaśāstrātilaṅghinaḥ // 54 //***

*Even after knowing the Truth, if you have not completely giving-up the desire etc., then since you are crossing the limits of the Karma shastra, therefore will be falling in the defect of doing things as desired.*

***tattvaṃ buddhvāpi*** - Even after knowing the Truth. ***kāmādīniḥśeṣaṃ na jahāsi cet*** – if you are not giving-up the desire etc. completely. ***yatheṣṭācaraṇaṃ te syāt*** – you will be falling in the trap of doing things as desired. ***karmaśāstrātilaṅghinaḥ*** - as you are crossing the limits of the Karma Shastra.

तत्त्वमिति । तत्त्ववित्वाभिमानेन विधिनिषेधशास्त्रमतिक्रम्य कामाद्यधीनतया वर्तमानस्य तव यथेष्टाचरणं स्यादित्यर्थः ॥ ५४ ॥

***tattvamiti / tattvavitvābhimānena / vidhiniṣedhaśāstramatikramya kāmādyadhīnatayā vartamānasya tava yatheṣṭācaraṇaṃ syādityarthaḥ // 54 //***

***tattvavitvābhimānena*** - Because of the Ego of being the knower of the Truth. ***vidhiniṣedhaśāstramatikramya*** - you are crossing the limits of the do's and don't's of the Shastra. ***kāmādyadhīnatayā*** - due to being under the control of the desire etc. ***vartamānasya tava*** - by acting thus. ***yatheṣṭācaraṇaṃ syādityarthaḥ*** - you will be one who does things as desired (i.e. not a person to be trusted). ***// 54 //***

अस्तु, को दोष इत्याशङ्क्य, तदनिष्टत्वप्रतिपादनपरं सुरेश्वराचार्य वचनमुदाहरति -

***astu, ko doṣa ityāśaṅkya, tadanīṣṭatvapratipādanaparaṃ sureśvarācārya vacanamudāharati -***

***astu*** – Let it be so. ***ko doṣa ityāśaṅkya*** - What is the defect, doubting thus. This doubt arises because, it is said 'nistraiguṇye pathi vicaratām ko vidhi ko niṣedha' – for the knower of Self, who is beyond the three qualities (sattva etc.), where is the possibility of do's and don't's. Based on this if someone doubts of acting as desired in a knowledgeable one. ***tadanīṣṭatvapratipādanaparaṃ*** - that which establishes, it is not acceptable. ***sureśvarācārya vacanamudāharati*** - the statement of Sri Sureshvaracharya is given as an example. This statement is from Naishkarmya-siddhi.

बुद्धाद्वैतस्वतत्त्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ ४४ ॥

*buddhādvaitasvatattvasya yatheṣṭācaraṇaṃ yadi ।*

*śunāṃ tattvadṛśāṃ caiva ko bhedo'sucibhakṣaṇe ॥ 55 ॥*

Even after gaining the immediate knowledge of Self, if one practices as desired, then what is the difference between the dog and the knower of the Self, in eating the things that are impure.

*buddhādvaitasvatattvasya* - The one who has gained the knowledge of the Self. *yatheṣṭācaraṇaṃ yadi* – if still does as desired (without following the Shastra). But, it is said, there is no injunction or negation for the knower of Self, if be said, since following the Shastric path has become his nature, he will not practice as desired. *śunāṃ* - with respect to a dog. *tattvadṛśāṃ caiva* – and with respect to the knower of Truth. *ko bhedo'sucibhakṣaṇe* – what is the difference, in eating the prohibited.

बुद्धाद्वैतेति । बुद्धमद्वैतस्वतत्त्वमद्वैतस्वरूपं ब्रह्म येन स बुद्धाद्वैतस्वतत्त्वः तत्त्ववित्, तस्य यथेष्टाचरणं यदि स्यात् तर्हि अशुचिभक्षणादिकमपि स्यात् तथा सति शुनां तत्त्वदृशां चैव न कोऽपि विशेषः स्यादित्यर्थः ॥ ५५ ॥

*buddhādvaiteti । buddhamadvaitasvatattvamadvaitasvarūpaṃ brahma yena sa buddhādvaitasvatattvaḥ tattvavit, tasya yatheṣṭācaraṇaṃ yadi syāt tarhi aśucibhakṣaṇādikamapi syāt; tathā sati śunāṃ tattvadṛśāṃ caiva na ko'pi viśeṣaḥ syādityarthaḥ ॥ 55 ॥*

*buddham advaitakhatattvam = advaitakarūpaṃ = brahma yena sa = buddhādvaitakhatattvaḥ = tattvavit* – the one who has gained the immediate knowledge of the Self. *tasya yatheṣṭācaraṇaṃ yadi syāt* - if he is going to do things as desired. *tarhi aśucibhakṣaṇādikamapi syāt* – then, he may as well be eating the prohibited (impure) foods too. *tathā sati śunāṃ tattvadṛśāṃ caiva* - then between the dog and the knower of the Truth. *na ko'pi viśeṣaḥ syādityarthaḥ* - there will be no difference. In case of indigestion, the Dog vomits it and later eats its own vomited food, similarly will be case, if the knower of Truth, enjoys the very things he has given-up as a seeker. *॥ 55 ॥*

एतावता किमनिष्टमापादितमित्याशङ्क्य, सोपहासमुत्तरमाह -

*etāvatā kimaniṣṭamāpāditamityāśaṅkya, sopahāsamuttaramāha -*

*etāvatā kimaniṣṭamāpāditamityāśaṅkya* - In this situation, what undesired happened, doubting thus. Since there is no rebirth, or association with any karma for the liberated, even if he acts as desired there is no defect, this is the idea many half-baked Vedanti will have. *sopahāsamuttaramāha* - is answered with pun.

बोधात्पुरा मनोदोषमात्रान्क्लिशनास्यथाधुना ।

अशेषलोकनिन्दा चेत्यहो ते बोधवैभवम् ॥ ५६ ॥

*bodhātpurā manodoṣamātrānklīśnāsyathādhunā ।*

*aśeṣalokanindā cetyaho te bodhavaibhavam ॥ 56 ॥*

*You were troubled only by the defects of the mind before the knowledge, but now, curse of the whole world too. Oh marvellous, is the greatness of your knowledge.*

*bodhātpurā* - before the knowledge. *manodoṣamātrānklīśnāsi* – you were troubled only by the defects of the mind. *athādhunā* – but now. *aśeṣalokanindā ceti* – the curse of the whole world too. *aho* - marvellous. *te* – is your. *bodhavaibhavam* – greatness of knowledge.

बोधादिति । तत्त्वज्ञानोदयात्प्राक् कामक्रोधादिचित्तदोषैस्तव क्लेशोऽभूत् , इदानीं तु सर्वलोकनिन्दामपि सहस्व इति क्लेशद्वैगुण्यमिति भावः ॥ ५६ ॥

*bodhāditi । tattvajñānodayātpṛāk kāmakrodhādicittadoṣaistava kleśo'bhūt , idānīm tu sarvalokanindāmapi sahasva iti kleśadvaiguṇyamiti bhāvaḥ ॥ 56 ॥*

*tattvajñānodayātpṛāk* - Before the dawn of the knowledge of the Self. *kāmakrodhādicittadoṣaistava* - only because of the defects of the mind like desire, hatred etc. *kleśo'bhūt* - you had troubles. *idānīm tu* - But now. *sarvalokanindāmapi sahasva* – tolerate the curse of the whole world too. *iti kleśadvaiguṇyamiti bhāvaḥ* - i.e.

the troubles have multiplied. Though it is said, the answer is with pun, but really it is with pain, This is why he shows the compassion, by showing the means to get rid of this situation. // 56 //

तर्हि किं कर्तव्यमित्यत आह -

***tarhi kiṃ kartavyamityata āha -***

***tarhi kiṃ kartavyamityata āha*** - Then what is to be done, is explained.

विड्वराहादितुल्यत्वं मा काङ्क्षीस्तत्त्वविद् भवान् ।

सर्वधीदोषसंत्यागाल्लोकैः पूज्यस्व देववत् ॥ ५७ ॥

***viḍvarāhādityatvaṃ mā kāṅkṣīstattvavid bhavān ।***

***sarvadhīdoṣasaṃtyāgāllokaiḥ pūjyasva devavat ॥ 57 ॥***

*Since you are knower of Self don't desire to be similar to pig etc. Therefore by completely giving-up all the defects of the mind, be worshipped like a deity.*

***viḍvarāhādityatvaṃ*** - Similar to a pig etc. Pig has the habit of eating impure things. ***mā kāṅkṣī*** – don't desire to become. ***tattvavid bhavān*** – you are knower of the Self. ***sarvadhīdoṣasaṃtyāgāl*** – by completely giving-up all the defects of the mind. ***lokaiḥ pūjyasva*** – be worshipped by the world. ***devavat*** – like a deity.

विड्वराहेति । सर्वोत्कर्षहितुज्ञानवान् त्वं कामादित्यागाशक्तत्वेन सर्वाधमविड्वराहादिसाम्यं मा काङ्क्षीः, किंतु कामादिलक्षणसकलमनोदोषहानेन सर्वजनैर्देववत् पूज्यस्व, पूज्यो भवेत्यर्थः ॥ ५७ ॥

***viḍvarāheti । sarvotkarṣahetuḥjñānavān tvaṃ kāmādityāgāśakatvena sarvādhamaviḍvarāhādisāmyaṃ mā kāṅkṣīh, kiṃtu kāmādilakṣaṇasakalamanoḍoṣahānena sarvajanaairdevavat pūjyasva, pūjyo bhavetyarthaḥ ॥ 57 ॥***

*sarvotkarṣaḥetujñānavān tvaṃ* - you are one who has the superior knowledge. The knowledge that is cause of gaining superior status. *kāmādityāgāsakatvena* - because of not being able to give-up the desire etc. *sarvādhamaṣṭyāvarāhādisāmyaṃ* - similar to the pigs etc. that are very inferior. *mā kāṅkṣīḥ* - don't desire. *kiṃtu kāmādilakṣaṇasakalamanodoṣahānena* - but, by giving-up completely all the defects like desire etc. *sarvajanaṣṭyāvat pūjyasva, pūjyo bhavetyarthaḥ* - like a deity, become worshipped by all the beings. // 57 //

तत्यागोपायमाह -

*tattāgopāyamāha* -

*tattāgopāyamāha* - the means to renounce all that is explained.

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।

प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव ॥ ५८ ॥

*kāmyādidōṣadrṣṭyādyāḥ kāmādityāgahetavaḥ ।*

*prasiddhā mokṣasāstreṣu tānanviṣya sukhī bhava ॥ 58 ॥*

The means for renouncing the desire etc. is to see the defects in the object of experience etc. which is famous in the Moksha Shastra (Scripture that show the path for Liberation). Finding (Practicing) them and be happy.

*kāmyādidōṣadrṣṭyādyāḥ* - In the object of desire seeing the defects etc. *kāmādityāgahetavaḥ* - the means for renouncing the desire etc. *prasiddhā* – which are famous. *mokṣasāstreṣu* – in the Shastra dealing with Liberation. *tānanviṣya* – search for it. Search here is practicing, with respect to knowledge there is no practice other than the inquiry to understand the real nature of the Self, but here we need to follow it through. With etc., here we should also include the methods explained there for the removal, avoidance etc. *sukhī bhava* – be happy.

काम्येति । काम्याः कामनाविषयाः स्रगादय आदयो येषां द्वेष्यादीनां ते काम्यादयस्तेषां ये दोषा अनित्यत्वसातिशयत्वादयस्तेषां दृष्टिः अवलोकनमाद्यं येषां कामस्वरूपविचारादीनां ते तथोक्तास्तेषाम् । कामादित्यागहेतुत्वे प्रमाणमाह - प्रसिद्धा इति । भवतु, ततः

किमायातमित्यत - आहकृतानन्विष्यति ॥ ५८ ॥

*kāmyeti / kāmyāḥ kāmanāviṣayāḥ sragādaya ādayo yeṣāṃ dveṣyādīnāṃ te kāmyādayasteṣāṃ ye doṣā anityatvasātiśayatvādayasteṣāṃ dr̥ṣṭiḥ avalokanamādyam yeṣāṃ kāmasvarūpavicārādīnāṃ te tathoktāsteṣāṃ / kāmādityāgahetutve pramāṇamāha - prasiddhā iti / bhavatu, tataḥ kimāyātamityata āha - tānanviṣyati ॥ 58 ॥*

*kāmyāḥ = kāmanāviṣayāḥ* - the object of desire. *sragādaya* - garland etc. *ādayo yeṣāṃ* etc. for which. Here this should be connect with kamyā, and an example of what is kamyā is given as srag. If it is not accepted so, there will two ‘ādaya’ etc. in the same statement, which is illogical and non-syntactical. *dveṣyādīnāṃ* - the hatred etc. The etc. in ‘desire etc.’ is hatred etc. *te kāmyādayas* - that desire etc. *teṣāṃ ye doṣā anityatvasātiśayatvādayas* - the defects in them, like non-eternal, gradational etc. *teṣāṃ dr̥ṣṭiḥ = avalokanamādyam yeṣāṃ* - seeing, inquiring etc. *kāmasvarūpavicārādīnāṃ te tathoktāsteṣāṃ* - the people who see the defect through the inquiry etc. *kāmādityāgahetutve pramāṇamāha* - The example for renouncing the object of desire etc. is famous in the Moksha Shastra. *bhavatu, tataḥ kimāyātamityata āha* - let it be so, so what. After finding the defects, one should find the means to get rid of it. ॥ 58 ॥

ननु कामादीनामनर्थहेतुत्वात्त्याज्यत्वमस्तु, मनोराज्यस्य तु अतथात्वात्त्यागो नापेक्षित इति शङ्कते -

*nanu kāmādīnāmanarthahetutvāttyājyvatvamastu, manorājyasya tu atathātvātatyāgo nāpekṣita iti śaṅkate -*

*nanu* - But. *kāmādīnāmanarthahetutvāttyājyvatvamastu* - the desire etc. are cause for trouble, therefore let it be renounced. *manorājyasya tu* - but the daydreaming. *atathātvāt* - is not so. *tatyāgo* - therefore, its renunciation. *nāpekṣita iti śaṅkate* - is not necessary, doubting thus, it is explained. After discussing about the Strong mental creation, Dull mental creation is discussed.



त्यज्यतामेष कामादिर्मनोराज्ये तु का क्षतिः ।

अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता ॥ ५६ ॥

*tyajyatāmeṣa kāmādirmanorājye tu kā kṣatih /*

*aśeṣadoṣabījatvātksatirbhagavateritā // 59 //*

*Let the desire etc. be renounced, what is the problem with daydreaming? Bhagavan also says - As this is the cause for all the defects, it is a problem.*

*tyajyatāmeṣa kāmādir* - Let these desire etc. be renounced. *manorājye tu kā kṣatih* - what is the problem with daydreaming. *aśeṣadoṣabījatvātksatir* – as it is the cause for all the other defects, it is problem. *bhagavateritā* – this Bahavan himself says.

त्याज्यतामिति । साक्षादनर्थहेतुत्वाभावेऽपि परम्परया तद्धेतुत्वात्त्याज्यत्वमेवेत्यभिप्रेत्य परिहरति - अशेषेति ॥ ५६ ॥

*tyājyatāmiti / sākṣādanarthahetutvābhārve'pi paramparayā taddhetutvāttyājyatvamevetyabhipretya pariharati-aśeṣeti // 59 //*

*sākṣādanarthahetutvābhārve'pi* - though it is not a directly cause for problem. *paramparayā taddhetutvāt* - it is indirectly cause for problem. *tyājyatvamevetyabhipretya pariharati* – Therefore it should be renounced, with this is mind, invokes Bhagavan's teaching from Bhagavad Gita. *// 59 //*

परम्परयाऽनर्थहेतुत्वप्रदर्शनपरं भगवद्वाक्यं ( गी - २.६२ ) उदाहरति -

*paramparayā'narthahetutvapradaśanaparaṃ bhagavadvākyaṃ ( gī- 2.62 ) udāharati -*

*paramparayā'narthahetutvapradaśanaparaṃ* - The proof that establishes it as a problem indirectly. *bhagavadvākyaṃ ( gī- 2.62 ) udāharati* - Bhagavan's statement is shown.

ध्यायतो विषयान्पुंसः सङ्गस्तेषुपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६० ॥

*dhyāyato viṣayānpuṃsaḥ saṅgasteṣupajāyate ।*

*saṅgātsañjāyate kāmaḥ kāmāḥkrodho'bhijāyate ॥ 60 ॥*

*By thinking about the objects this person becomes attached to it, attachment begets desire, and because of desire anger manifests.*

*dhyāyato viṣayānpuṃsaḥ* - The person thinking about the objects. *saṅgasteṣupajāyate* – slowly becomes attached to it. *saṅgātsañjāyate kāmaḥ* - because of attachment, desire arises. *kāmāḥkrodho'bhijāyate* – because of desire anger manifests.

The order of problems due to daydreaming is - Thinking about objects -> attachment -> anger -> delusion -> memory loss -> loosing control -> complete destruction.

This is why the author in his JivanMuktiViveka too warns about this daydreaming.

ध्यायत इति ॥ ६० ॥

*dhyāyata iti ॥ 60 ॥*

तर्ह्यस्य मनोराज्यस्य कः परिहारोपाय इत्यत आह -

*tarhyasya manorājyasya kaḥ parihāropāya ityata āha -*

*tarhyasya manorājyasya* - Then for this Daydreaming. *kaḥ parihāropāya* - what is method of avoiding. *ityata āha* – is explained.

शक्यं जेतुं मनोराज्यं निर्विकल्पसमाधितः ।

सुसंपादः क्रमात् सोऽपि सविकल्पसमाधिना ॥ ६१ ॥

*śakyaṃ jetuṃ manorājyaṃ nirvikalpasamādhitaḥ ।*

*susampādaḥ kramāt so'pi savikalpasamādhinā // 61 //*

*It is possible to gain victory over this day dreaming through the attributeless Samadhi. And that too can easily be gained in order, by practicing attributed Samadhi.*

*śakyam jetum* - It is possible to gain victory over. *manorājyaṃ* - day dreaming. *nirvikalpasamādhitaḥ* - by practicing the attributeless Samadhi. *susampādaḥ* - can be gained easily. *kramāt so'pi* – that too, in order. *savikalpasamādhinā* – by the practice of attributed Samadhi.

शक्यमिति । सोऽपि कुतः सिध्यतीत्याह - सुसंपाद इति ॥ ६१ ॥

*so'pi kutaḥ sidhyatītyāha* – How is this attributeless Samadhi gained, that can be easily gained by practicing attributed Samadhi. *// 61 //*

नन्वष्टाङ्गयोगयुक्तस्य तथाऽस्तु, तद्रहितस्य का गतिरित्यत आह -

*nanvaṣṭāṅgayogayuktasya tathā'stu, tdrahitasya kā gatirityata āha -*

*nanvaṣṭāṅgayogayuktasya tathā'stu* – But, let it be so for the people who are experts in the Yoga of eight limbs. The eight limbs being – yama, niyama, āsana, prāṇāyāma, pratyahāra, dhāraṇa, dhyāna and samādhī *tdrahitasya kā gatirityata āha* – what is the way for the one who is not endowed with them, is explained.

बुद्धतत्त्वेन धीदोषशून्येनैकान्तवासिना ।

दीर्घं प्रणवमुच्चार्य मनोराज्यं विजियते ॥ ६२ ॥

*buddhatattvena dhīdoṣaśūnyenaikāntavāsinā /*

*dīrgha praṇavamuccārya manorājyaṃ vijīyate // 62 //*

*For the one who has the immediate knowledge of the Self, devoid of the defects of the mind, staying alone victory over the day dreaming can be gained by chanting long Pranava.*

*buddhatattvena* - By the one who has gained the immediate knowledge. Knowledge gained because of fructification of the past punya karmas. *dhīdoṣāsūnyena* - devoid of the defects of the mind. *ekāntavāsinā* – with the habit of staying alone. *dīrgha praṇavamuccārya* – chanting the long Pranava, OM. *manorājyaṃ vijīyate* – victory over day dreaming is gained.

बुद्धतत्त्वेनेति । बुद्धमवगतं तत्त्वं ब्रह्मात्मैक्यलक्षण येन स बुद्धतत्त्वः, तेन कामक्रोधादिबुद्धिदोषरहितेन एकान्तवासिना विजनदेशनिवासशीलेन पुरुषेण दीर्घ षड्द्वादशादिमात्रोपेतं प्रणवमोङ्कारमुच्चार्य मनोराज्यं विजियते, विनिवार्यत इत्यर्थः ॥ ६२ ॥

*buddhatatveneti / buddhamavagataṃ tattvaṃ brahmātmaikyalaṅṅa yena sa buddhatattvaḥ, tena kāmakrodhādibuddhidoṣarahitena ekāntavāsinā vijanadeśanivāsaśīlena puruṣeṇa dīrgha ṣaḍdvādaśādīmātropetaṃ praṇavamoṅkāramuccārya manorājyaṃ vijīyate, vinivāryata ityarthah // 62 //*

*buddham = avagataṃ tattvaṃ = brahmātmaikyalaṅṅa yena sa buddhatattvaḥ* - by whom the Truth, the identity of the individual self and the Absolute Self is known. *Tena* - by him. *kāmakrodhādibuddhidoṣarahitena* - who is devoid of defect of the mind like desire, anger etc. *ekāntavāsinā = vijanadeśanivāsaśīlena* - satying alone, one who has the habit of stying in place not infested with people. *puruṣeṇa* - by that person. *dīrgha = ṣaḍdvādaśādīmātropetaṃ* - long, in a count of 6 or 12 seconds etc. *praṇavam = oṅkāramuccārya* - chanting the Pranava, OM. *manorājyaṃ* - day dreaming. *vijīyate = vinivāryata ityarthah* - is removed. // 62 //

मनोराज्यविजये किं भवतीत्यत आह -

*manorājyavijaye kiṃ bhavatītyata āha -*

*manorājyavijaye* - in the event of gaining victory over the day dreaming. *kiṃ bhavatītyata āha* – what happen, is explained.

जिते तस्मिन्वृत्तिशून्यं मनस्तिष्ठति मूकवत् ।

एतत्पदं वसिष्ठेन रामाय बहुधेरितम् ॥ ६३ ॥

*jite tasminvṛttiśūnyaṃ manastiṣṭhati mūkavat /*

*etatpadaṃ vasiṣṭhena rāmāya bahudheritam // 63 //*

When the victory over day dreaming is gained, the mind remains like a mute. This is the state Sri Vashishta explained in different ways to Sri Rama.

*jite tasmin* - When that is gained victory over. *vṛttiśūnyaṃ* - devoid of thought function. *manastiṣṭhati* – the mind remains. *mūkavat* – like mute. *etatpadaṃ* - this state. *vasiṣṭhena* – by Sri Vashishta. *rāmāya* – to Sri Rama. *bahudheritam* – is explained in different ways.

जिते तसिन्निति । यथा मूकः सकलवागव्यवहाररहितस्तिष्ठत्येवं । मनोऽपि सर्वव्यापाररहितमवतिष्ठत इत्यर्थः । अवृत्तिकमनोवस्थानस्य पुरुषार्थत्वे प्रमाणमाह - एतत्पदमिति । एतत्पदमियं दशेत्यर्थः ॥ ६३ ॥

*jite tasinniti / yathā mūkaḥ sakalavāgyavahārahitaṣṭhatyevaṃ | mano'pi sarvavyāpārahitamavatiṣṭhata ityarthah / avṛttikamanovasthānasya puruṣārthatve pramāṇamāha - etatpadamiti / etatpadamiyaṃ daśetyarthah // 63 //*

*yathā mūkaḥ* - like a dumb person. *sakalavāgyavahārahitaṣṭhatyevaṃ* - stays without any transaction of speech. *mano'pi sarvavyāpārahitamavatiṣṭhata ityarthah* - similarly, the mind too will stay without any transaction. *avṛttikamanovasthānasya* - for the state of mind without thought function. *puruṣārthatve* - being the pursuit for beings. *pramāṇamāha* – validity is said. This is from Yoga-Vashishta, which is extensively used by the Author in his JivanMuktiViveka. *etatpadam = iyaṃ daśetyarthah* - this state. //

63 //

वसिष्ठश्लोकद्वयवाक्यमुदाहरति -

*vasiṣṭhaślokadvayavākyaṃ mudāharati -*

*vasiṣṭhaślokadvayavākyaṃ mudāharati* - Two Shloka that are said by Sri Vashishta is given as example.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।

संपन्नं चेत्तदुत्पन्ना परा निर्वाणनिवृत्तिः ॥ ६४ ॥

*dr̥śyaṃ nāstīti bodhena manaso dr̥śyamārjanam ।*

*saṃpannaṃ cettadutpannā parā nirvāṇanivṛtiḥ ॥ 64 ॥*

By the knowledge that there is no object of experience (that they are illusory), thus if the objects are washed off (cleansed) from the mind, from that the Absolute Bliss of the liberation is gained.

*dr̥śyaṃ* - the object of experience. *nāstīti* - does not exist. The objects are illusory. *bodhena* - with this knowledge. *manaso* - from the mind. *dr̥śyamārjanam* - when the objects are cleansed. *saṃpannaṃ* - is gained. *cet* - if. *tadutpannā* - from that is gained. *parā nirvāṇanivṛtiḥ* - the Absolute Bliss of liberation.

दृश्यमिति । "नेह नानास्ति किञ्चन" (बृ - ४.४.१६, कठ- ४.११) इत्यादिश्रुत्याऽद्वितीयब्रह्मातिरिक्तजगदभावज्ञानेन मनसः सकाशात् दृश्यनिवारणं संपन्नं यदि तर्हि निरतिशयं मोक्षसुखं निष्पन्नमिति जानीयादित्यर्थः ॥ ६४ ॥

*dr̥śyamiti । "neha nānāsti kiñcana" (br- 4.4.19, kaṭha- 4.11) ityādiśrutyā' dvitīyabrahmātiriktajagadabhāvajñānena manasaḥ sakāśāt dr̥śyanivāraṇaṃ saṃpanna yadi tarhi niratiśayaṃ mokṣasukhaṃ niṣpannamiti jānīyādityarthaḥ ॥ 64 ॥*

"*neha nānāsti kiñcana*" (*br- 4.4.19, kaṭha- 4.11*) - there is nothing that is multiple (plural). *ityādiśrutyā* - through these Shrutis. *advitīyabrahmātiriktajagadabhāvajñānena* - through the knowledge of the non-dual Brahman, understanding there is nothing called as creation different from Self. *manasaḥ sakāśāt dr̥śyanivāraṇaṃ saṃpanna yadi* - from the mind if the object of experience is cleansed. *tarhi niratiśayaṃ mokṣasukhaṃ niṣpannamiti jānīyādityarthaḥ* - then, know the Absolute Bliss of the Self is gained. ॥ 64 ॥

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः ॥

संत्यक्तवासनान्मौनादृते नास्त्युत्तमं पदम् ॥ ६५ ॥

*vicāritamalaṃ śāstraṃ ciramudgrāhitaṃ mithaḥ /*

*saṁtyaktavāsanānmaunādṛte nāstyuttamaṃ padam // 65 //*

*The Shastras are enough inquired into. For enough days, it is grasped by both. In the state of the thought imprints are clearly renounced, there is no greater state than Silence.*

*vicāritamalaṃ* - enough it is inquired into. *śāstraṃ* - Vedanta Shastra. *ciramudgrāhitaṃ* – for long it is grasped. *mithaḥ* - by both. *saṁtyaktavāsanān* – in the state of renouncing the thought imprints. *maunādṛte* – other than the Silence. *nāstyuttamaṃ padam* – there is no greater state.

किंच, अद्वैतशास्त्रमित्यर्थं विचारितं, तथा परस्परं गुरुशिष्यादिसंवादद्वारा चिरकाले प्रत्यायितं च । एवं कृत्वा किं निश्चितमित्यत आह - संत्यक्तेति । सम्यक्परित्यक्तकामादिवासनान्मनसस्तूष्णभावादृते ऽधिकः पुरुषार्थो नास्तीति निश्चितमित्यर्थः ॥ ६५ ॥

*kiṁca, advaitaśāstramatyartham vicāritaṃ, tathā parasparam guruśiṣyādisaṁvādadvārā cirakāle pratyāyitaṃ ca / evaṃ kṛtvā kiṃ niścitamiyata āha – saṁtyakteti / samyakparityaktakāmādivāsanānmanasastūṣṇabhāvādṛte'dhikah puruṣārtho nāstīti niścitamityarthaḥ // 65 //*

*kiṁca* - And moreover. *advaitaśāstramatyartham vicāritaṃ* - the Advaita shastra are inquired into enough. *tathā* - And also. *parasparam = guruśiṣyādisaṁvādadvārā* - through the dialog of Guru – Shishya. *cirakāle pratyāyitaṃ ca* - it is well understood over a long period. *evaṃ kṛtvā kiṃ niścitamiyata āha* – Thus, what is the conclusion, that is arrived at? *samyakparityaktakāmādivāsanānmanasas* - in the mind which has attained a state of completely renouncing the desire etc. thought imprints. *tūṣṇabhāvādṛte'dhikah* - other than, greater than the silence. *puruṣārtho nāstīti niścitamityarthaḥ* - there is nothing to be achieved. *// 65 //*

एवं निर्वृत्तिकस्य चित्तस्य प्रारब्धकर्मणा विक्लेषे सति तत्प्रतीकारोपायः क इत्यपेक्षायामाह -

*evaṃ nirvṛttikasya cittasya prārabdhakarmanā vikṣepe sati tatpratīkāropāyaḥ ka ityapekṣāyāmāha -*

*evaṃ nirvṛttikasya cittasya* - This way, the mind which has gained thoughtlessness. *prārabdhakarmanā vikṣepe sati* - when it is disturbed by the Prarabdha karma. *tatpratīkāropāyaḥ ka* – what is the method to fight it. *ityapekṣāyāmāha* – with this expectation, it is explained.

विक्षिप्यते कदाचिद्धीः कर्मणा भोगदायिना ।

पुनः समाहिता सा स्यात्तदैवाभ्यासपाटवात् ॥ ६६ ॥

*vikṣipyate kadācidhīḥ karmanā bhogadāyinā ।*

*punaḥ samāhitā sā syāttadaivābhyāsapāṭavāt ॥ 66 ॥*

*When during some period the mind it disturbed due to the karmas of expereince (of happiness or sorrow), due to the expertice gained through practice, it will become peaceful (in Samadhi).*

*vikṣipyate* - if mind is disturbed. *kadācidhīḥ* - at some point of time. *karmanā* – due to the Karmas. *bhogadāyinā* – that brings the expereince. *punaḥ* - again. *samāhitā* – in the state of tranquil, Samadhi. *sā syāt* – it will go. *tadaiva* - immediately without any effort. *abhyāsapāṭavāt* – due to the expertice in the practice.

विक्षिप्यत इति । भोगप्रदेन प्रारब्धकर्मणा बुद्धिः कदाचिद्विक्षिप्यते चेत्तर्हि सा बुद्धिरभ्यासदाढ्यर्चात्तदैव पुनरपि समाहिता स्यादित्यर्थः ॥

६६ ॥

*vikṣipyata iti । bhogapradena prārabdhakarmanā buddhiḥ kadācidvikṣipyate cettarhi sā buddhirabhyāsadārḍhyāttadaiva punarapi samāhitā syādityarthaḥ ॥ 66 ॥*

*bhogapradena prārabdhakarmanā* - due to the Prarabdha karma that brings the experience. Prarabdha karma is the karma that give this birth as some being, its lifespan



and the experiences. *buddhiḥ* - the mind. *kadācidvikṣipyate cettarhi* - if it is disturbed at some point of time. *sā buddhirabhyāsadārḍhyāt* - that mind, due to the expertise in the practice. *tadaiva* – immediately. *punarapi* - again. *samāhitā syādityarthaḥ* - will become peaceful, attain Samadhi. // 66 //

सदा चित्तविक्षेपरहितस्य ब्रह्मवित्त्वमप्यौपचारिकमित्याह -

*sadā cittavikṣeparahitasya brahmavitvamapyaupacārikamityāha* –

*sadā cittavikṣeparahitasya* - for the one who is ever undisturbed. *brahmavitvamapyaupacārikamityāha* – the state of being the knower of Self, too is just for namesake, is explained.

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्वं न मन्यते ।

ब्रह्मैवायमिति प्राहुर्मुनयः पारदर्शिनाः ॥ ६७ ॥

*vikṣepo yasya nāstiasya brahmavitvaṃ na manyate* /

*brahmaivāyamiti prāhurmunayaḥ pāradarśinaḥ* // 67 //

For the one who is devoid of any mental disturbances, he is not accepted to be the knower of Self. But, is the very Self, thus the wisemen declare, who are liberated.

*vikṣepo* - mental disturbance. *yasya nāsti* – one who does not have. *asya brahmavitvaṃ* - he being called as knower of Self. *na manyate* – is not accepted. *brahmaivāyam* – He is verily the Self. *itiprāhurmunayaḥ pāradarśinaḥ* - thus say the wise men, who are liberated.

विक्षेप इति । पारदर्शिनी वेदान्तपारगा इत्यर्थः ॥ ६७ ॥

*vikṣepa iti / pāradarśino vedāntapāragā ityarthaḥ* // 67 //

*pāradarśino* = *vedāntapāragā ityarthaḥ* - the one who have immediate knowledge of the true purport of Vedanta. // 67 //

अत्रापि वसिष्ठवाक्यमुदाहरति -

*atrāpi vasiṣṭhavākyamudāharati -*

*atrāpi vasiṣṭhavākyamudāharati -* Here too, statement of Sri Vashista is given as example.

दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।

यस्तिष्ठति स तु ब्रह्मन् ब्रह्म न ब्रह्मवित्स्वयम् ॥ ६८ ॥

*darśanādarśane hitvā svayaṃ kevalarūpataḥ ।*

*yastiṣṭhati sa tu brahman brahma na brahmavitsvayam ॥*

68 ॥

*One who stays in his non-dual real nature renouncing both the seen and unseen, O Brahmin, know him to be the Self and not the knower of Self.*

*darśanādarśane -* seen and unseen. *hitvā -* renouncing. *svayaṃ kevalarūpataḥ yastiṣṭhati -* one who stays in his non-dual real nature (inherent nature). *sa tu -* he definitely is. *brahman -* O Brahmin. *brahma -* the Self. *na brahmavit-* not the knower of the Self. *svayam -* himself.

दुर्शनादर्शने इति । यो 'ब्रह्म जानामि, न जानामि' इति व्यवहारद्वयं परित्यज्य स्वयमद्वितीयचैतन्यमात्ररूपेणावतिष्ठते स स्वयं आत्मैव, न ब्रह्मविदित्यर्थः ॥ ६८ ॥

*darśanādarśane iti । yo 'brahma jānāmi, na jānāmi' iti vyavahāradvayaṃ parityajya svayamadvitīyacaitanyamātrarūpeṇāvatiṣṭhate sa svayaṃ ātmaiva, na brahmavidityarthaḥ ॥ 68 ॥*

*yo -* One. *'brahma jānāmi, na jānāmi' -* I know the Self, I don't know the Self. *iti vyavahāradvayaṃ -* these two types of transaction. *parityajya -* renouncing. *svayamadvitīyacaitanyamātrarūpeṇāvatiṣṭhate -* himself remains as the non-dual

Consciousness. *sa svayaṃ ātmaiva* - He is verily the Self. *na brahmavidityarthaḥ* - not the knower of the Self. // 68 //

सकलद्वैतविवेचनमुपसंहरति -

*sakaladvaitavivecanamupasamharati* -

*sakaladvaitavivecanamupasamharati* – Concludes the inquiry into all the duality.

जीवन्मुक्तेः परा काष्ठा जीवद्वैतविवर्जनात् ।

लभ्यतेऽसावतोऽत्रेदमीशद्वैताद्विवेचितम् ॥ ५८ ॥

*jīvanmukteḥ parā kāṣṭhā jīvadvaitavivarjanāt /  
labhyate'sāvato'tredamīśadvaitādvivecitam // 69 //*

*The ultimate state of being liberated while alive is gained by negation of the creation of Jiva (Mental Creation). That is why it is differentiated from the creation of Iswara.*

*jīvanmukteḥ* - liberated while alive. *parā kāṣṭhā* – ultimate state. *jīvadvaitavivarjanāt* – by the negation of the creation of Jiva. *labhyate'sāu* – it is gained. *ato'tredamīśadvaitādvivecitam* – therefore, we have differentiated it from the creation of Iswara.

॥ इति श्रीविद्यारण्यमुनिविरचितायां पञ्चदश्यां द्वैतविवेकः समाप्तः ॥

*// iti śrīvidyāranyamuniviracitāyāṃ pañcadaśyāṃ dvaitavivekaḥ samāptaḥ //*

॥ इति परमहंसपरिव्राजकाचार्यश्रीमद्भारतीतीर्थविद्यारण्यमुनिवर्यकिंकरेण रामकृष्णेन विरचितायां तात्पर्यदीपिकाख्यायां द्वैतविवेकाख्यं पञ्चमप्रकरणं समाप्तम् ॥

//

Iti

*paramahaṃsaparivrājakācāryaśrīmadbhāratīrthavidyāraṇyamunivaryakiṅkareṇa  
rāmakṛṣṇeṇa viracitāyāṃ tātparityadīpikākhyāyāṃ dvaitavivekākhyāṃ  
pañcamaparakaraṇaṃ samāptam //*