

तृतीयं पञ्चकोशविवेकप्रकरणम्**trtīyam pañcakosāvivekaprakaranam**

The order should have been, as said in the first chapter, the knowledge of the Self can be gained only by discriminating the five-sheaths. Then, this should have been the second chapter. But, we came to what should be the subject matter of the third chapter, as second chapter. But, the Koshaviveka cannot be performed without Bhutaviveka. Why so? since the koshas are effect (karya), i.e. elemental, from the five elements.

1. What are Pancakosha? Its name.
2. Can Annamaya etc. kosha be Atma? No. because they are karya, like pot – this syllogism is used. The reasons given for each are different, but they are common for all Kosha – Karya (effect), Jada (inert), Vikari (transformation), Vilayaadi-avasthaavatvaat (has the state of merging etc.). Atma too is established with different reasons – Nitya (eternal), Anubhuti-svarupa (experiential), Svaprakaash (self-effulgent), Bodhasvarupa (nature of knowledge), Saakshi (witness). All these reasons are established, as well. Otherwise, the one reason Chaitanya-abhaava (devoid of consciousness) is good enough.
3. What is Atma? Anandasvarupa (nature of bliss), Gnaanasvarupa (nature of knowledge). Gnaana-avishayatva (not an object of knowledge) is established, as all the other are Pratibimba (reflections) and Atma is Bimba (reflected – the object of reflection).
4. Atma is established as Satya (eternal / real) through the statement ‘neti neti’ – not this, not this.
5. Atma is Ananta (all-pervading). First all the three limitations are explained (time, space and causation). Absence of these limitations is shown in Atma.
6. The Abheda (identity) of Jiva and Brahman is established. The difference between the Jiva and Iswara is due to Upaadhi (limiting adjunct) is shown. The Upadhi’s Mayasvarupa and Pancakosha respectively are discussed. Instead of Avidya as adjunct, Pancakosha is accepted as adjunct for Jiva, because of it being the subject matter of the text. Though both adjuncts seem to be different, still, it is not so is established through an example. The person called Devadutta (chaitanya) as father, son etc.
7. In the absence of adjuncts there is no duality as Jiva and Iswara. And all these are superimpositions on the Self is shown as the result.

नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ।

पञ्चकोशविवेकस्य कुर्वे व्याख्यां समासतः ॥

natvā śrībhāratīrthavidyāraṇyamunīśvarau ।

pañcakoṣavivekasya kurve vyākhyāṃ samāsataḥ ॥

Saluting Shri Bharati Tirtha and Shri Vidyaranya great Munis (monks), commentary on PancakoshaViveka is written by me in brief.

natvā - saluting. Saluting whom? *śrībhāratīrthavidyāraṇyamunīśvarau* - Shri Bharati Tirtha and Shri Vidyaranya great Munis. *pañcakoṣavivekasya* - for the PancaKoshaViveka. *kurve vyākhyāṃ* - commentary is written by me. *samāsataḥ* - is brief.

तैत्तिरीयोपनिषत्तात्पर्यव्याख्यानरूपं पञ्चकोशविवेकाख्यं प्रकरणमारभमाण आचार्यः तत्र श्रोतृप्रवृत्तिसिद्धये सप्रयोजनमभिधेयं सूचयन् मुखतश्चिकीर्षितं प्रतिजानीते -

taittirīyopaniṣattātparyavyākhyānarūpaṃ *pañcakoṣavivekākhyam*
prakaraṇamārabhamāṇa *ācāryaḥ* *tatra* *śrotṛpravṛttisiddhaye*
saprayojanamabhidheyam sūcayan mukhataścikīrṣitaṃ pratijānīte -

taittirīyopaniṣattātparyavyākhyānarūpaṃ - this is like a commentary for the Taittiriya Upanishad, especially Brugu-valli chapter. In the earlier chapter, the discussion between aruna and his son was discussed in ‘sadeva soumya idam agra āsit’. Now, the discussion between Varuna and his son Brugu, where the discussion of ‘yo veda nihitam guhayām’ etc. is said. *pañcakoṣavivekākhyam* - this text named PancaKoshaViveka. Earlier, the Sat was differentiated from the elements, and here it is differentiated from the sheaths. *prakaraṇamārabhamāṇa* - beginning this Prakarana (text). *ācāryaḥ* - Acharya, the author Shri Vidyaranya muni. *tatra śrotṛpravṛttisiddhaye* - for the convenience of the listener. *saprayojanamabhidheyam* - the topic with its result. *sūcayan* - showing. *mukhataścikīrṣitaṃ pratijānīte* - is first saying the idea he desires to express.

गुहाहितं ब्रह्म यत्तत्पञ्चकोशविवेकतः ।

बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥ १ ॥

guhāhitam brahma yattatpañcakośavivekataḥ ।

boddhum śakyam tataḥ kośapañcakam pravivicyate ॥ 1 ॥

The Brahman that is in the Cave, that is understood by discriminating from the five sheaths. Therefore, the inquiry into the five sheaths is done here.

guhāhitam brahma – that Self which is in the cave. Here the cave does not mean the one in some mountain range, but finally the cave of the heart. Finally, because in the beginning even the body is seen as a cave as it as-though restricts the Self. ***yattatpañcakośavivekataḥ*** - which through the inquiry into the five sheaths. ***boddhum śakyam*** - can be understood. Here it should be understood with only; it can be understood only through the inquiry of five sheaths. The other methodology of inquiring into the three states of waking, dream and deep sleep state too is another form of this inquiry. ***tataḥ kośapañcakam pravivicyate*** - therefore, we do the inquiry into the five sheaths.

गुहाहितम् इति । ‘यो वेद निहितं गुहायां परमे व्योमन्’ (तै उ दृ २.१.१) इति श्रुत्या गुहाहितत्वेनाभिहितं यत् ब्रह्म अस्ति तत् ‘गुहा’शब्दवाच्यान्नमयादिकोशपञ्चकविवेकेन ज्ञातुं शक्यते, ततस्तेषां कोशानां पञ्चकं प्रकर्षेण प्रत्यगात्मनः सकाशाद्विभज्य प्रदर्शयत इत्यर्थः ॥ १ ॥

***guhāhitam iti । ‘yo veda nihitam guhāyām parame vyoman’ (tai u – 2.1.1) iti śrutyaḥ
guhāhitatvenābhihitam yat brahma asti tat
‘guhā’śabdavācyānnamayādikośapañcakavivekena jñātum śakyate, tatasteṣāṃ
kośānām pañcakam prakarṣeṇa pratyagātmanah sakāśādvibhajya pradarśyata
ityarthaḥ ॥ 1 ॥***

‘yo veda nihitam guhāyām parame vyoman’ (tai u – 2.1.1) iti śrutyaḥ – with the Shruti, that Absolute Self which exists in the cave of the heart. ***guhāhitatvenābhihitam yat brahma asti*** - the Self that is said to exist in the cave. ***tat ‘guhā’śabdavācyānnamayādikośapañcakavivekena*** – the Annamaya etc, sheath that referred to by the term Guha, by discriminating (inquiring into it). ***jñātum śakyate*** – one

can know. *tatasteṣām kośānām pañcakam* - therefore, these five sheaths. *prakarṣeṇa pratyagātmanah sakāśādvibhajya pradarśyata ityarthah* - are shown by nicely differentiated from the Self. // 1 //

ननु केयं गुहा, यस्यां निहितं ब्रह्म कोशपञ्चकविवेकेन अवबुध्यते, इत्याशङ्क्य श्रुत्या 'गुहा'शब्देन विवक्षितमर्थमाह –

nanu keyam guhā, yasyām nihitam brahma kośapañcakavivekena avabudhyate, ityāśaṅkya śrutyā 'guhā'śabdena vivakṣitamarthamāha –

nanu keyam guhā, yasyām nihitam brahma kośapañcakavivekena avabudhyate - But what is this cave? The Self residing in which is to be understood by discriminating from the five sheaths. *ityāśaṅkya* - doubting this. *śrutyā 'guhā'śabdena vivakṣitamarthamāha* – what the shruti means by the term Guha is explained.

But, if the Self is in the cave of the heart, we should directly inquire it and understand. Instead of doing that why are we doing it from Annamaya? This is because, as we said earlier 'shruti shrotru hitaishini' – shruti cares for the wellbeing of the listener. Since listeners have difficulty in understanding even the grosser things, and Self being the subtlest, it does not want an error to seep in while learning.

देहादब्ध्यन्तरः प्राणः प्राणादब्ध्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥ २ ॥

dehādabbhyantarah prāṇah prāṇādabbhyantaram manah /

tataḥ kartā tato bhoktā guhā seyam paramparā // 2 //

Inside of the body is Vital air, inside of Vital air is mind, inner than that (mind) is Doer (intellect), and inner than that is Experiencer (Bliss), this is the sequence of Guha.

dehādabbhyantarah prāṇah - inside of the body is Vital air. Here, since the order as said in Taiteriyā Upanishad is said based on the statement, 'anyontara ātma prānamaya'. By body, Annamaya (food sheath) is said. *prāṇādabbhyantaram manah* - inside of Vital air is Mind. 'anyontara ātma manomaya'. *tataḥ kartā* - inside of this is intellect. 'anyontara ātma vignānamaya'. *tato bhoktā* - inside of this is Ananda. 'anyontara ātma ānandaaya'. *guhā seyam paramparā* – this the sequence of the Guha.

देहात् इति । देहात् अन्नमयात् प्राणः प्राणमयः अभ्यन्तरः आन्तरः प्राणात् प्राणमयात् मनः मनोमयः अभ्यन्तरः आन्तरः ततो मनोमयात् कर्ता विज्ञानमय आन्तरः इत्यनुषज्यते । ततो विज्ञानमयाद् भोक्ता आनन्दमयः सोऽपि पूर्वदान्तर इत्यर्थः । सेयं अन्नमयाद्यानन्दमयान्तानां परम्परा 'गुहा'शब्देनोच्यत इत्यर्थः ॥ २ ॥

dehāt iti / dehāt annamayāt prāṇaḥ prāṇamayāḥ abhyantaraḥ āntaraḥ prāṇāt prāṇamayāt manaḥ manomayaḥ abhyantaraḥ āntaraḥ tato manomayāt kartā vijñānamaya āntaraḥ ityanuśajyate / tato vijñāmayād bhoktā ānandamayaḥ so'pi pūrvavadāntara ityarthāḥ / seyaṁ annamayādyānandamayāntānāṁ paramparā 'guhā'sabdenocyata ityarthāḥ ॥ 2 ॥

dehāt = annamayāt prāṇaḥ = prāṇamayāḥ abhyantaraḥ = āntaraḥ - Pranamaya is closer (inside) than the Annamaya. *prāṇāt = prāṇamayāt manaḥ = manomayaḥ abhyantaraḥ = āntaraḥ* - Manomaya is inside of this Pranamaya. *tato = manomayāt kartā = vijñānamaya āntaraḥ ityanuśajyate* - we should understand that the Vignanamaya – the doer, is inner than the Manomaya. *tato vijñāmayād bhoktā = ānandamayaḥ so'pi pūrvavadāntara ityarthāḥ* - inside this Vignamaya is the Anandamaya – the experiencer. *seyaṁ annamayādyānandamayāntānāṁ paramparā 'guhā'sabdenocyata ityarthāḥ* - this sequence starting from the Annamaya to the Anandamaya is what is referred to by the term Guha. The extension Maya which is added to each word is used in two meanings, 'prācuryārtha' – in abundance and 'vikārārtha' – in transformation. This will be discussed in the next shloka.

If we draw five circles, one inside the other on a white board. Where the white is the Self. Where do we see the white? For this question, if our answer is in the center of the board, then it is completely wrong. Because, we have already established the element and the elemental are superimposed / imagined. ॥ 2 ॥

इदानीमन्नमयस्य स्वरूपं तदनात्मत्वं च दर्शयति –

idānīmannamayasya svarūpaṁ tadanātmatvaṁ ca darśayati –

idānīmannamayasya svarūpaṁ tadanātmatvaṁ ca darśayati – now, the nature of Annamaya and it being non-self is explained.

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।

देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥ ३ ॥

pitṛbhuktānnajādvīryājjāto'nnaiva vardhate ।

dehaḥ so'nnamayo nātmā prāk cordhvaṃ tadabhāvataḥ ॥

3 ॥

Born of the virility produced through the food consumed by the parents, and grows through that very food. Since that Annamaya does not have existence before (the birth) and after (the death) is non-self.

pitṛbhuktānnajādvīryājjāto – that which is born out virility gained by the food consumed by the parents. According to Chandogya Upanishad etc. the Jivas who are returning back to this world of mortals, come to it through the rain drops. After entering this world, they enter the grain. Which grain is consumed by the Jiva (being) and thus enter the womb. The race to be born is not just in the womb, but it starts from the rain drops. We saw, the Jiva enter the world and reside in the grain. Here it is not in 1:1 ration. But there will be many jivas per grain. And great very many Jivas exist in the plant. In one body there are so many Jivas, as in each of the bacteria, virus or the blood cells. But stranger is, the jiva which has the identification with this Annamaya body is the main Jiva here, referred as I. We saw, there are Vyashti and Samashti (individual and collective self) in the previous chapters. But here we have this situation in this very body itself. This is why we say, it is very difficult to gain a human body. *annaiva vardhate* – and the body that grows through the very food. Through the milk, food etc. this body grows when it is outside, even inside the womb it takes the essence of the food consumed by mother through the umbilical cord. *dehaḥ so'nnamayo* – that body is called as Annamaya. Since we are talking about the growth, the body is referred to as 'deha' from the root 'divu upacaye' – to grow, otherwise it will be referred to be 'sharira' from 'shiryate iti' – that which undergoes destruction. *nātmā* – and it is not Self. *prāk cordhvaṃ tadabhāvataḥ* - since, it does not have any existence before and after. Before the birth of the body and after the death of it, it does not exist. Strange thing is, though this is understood, we are not convinced about its illusoriness. According to logic, that which is an object of prior or post absence (prāgabhāva and pradhvaṃsābhāva) is non-eternal.

पितृभुक्तेति । पितृभुक्तान्नजात् मातृपितृभुक्तात् यवव्रीह्यादिलक्षणात् अन्नाज्जायमानं यद्वीर्यमस्ति, तस्माद्धीर्यात् यो देहो जातः, यश्च जननानन्तरं क्षीराद्यन्नेनैव वर्धते, स देहोऽन्नमयोऽन्नस्य विकारः, स आत्मा न भवति । कुत इत्यत आह – प्रागिति । जन्मनः प्राक् मरणादूर्ध्वं च तदभावतः तस्य देहस्याभावात् इत्यर्थः । विवादाध्यासितो देह आत्मा न भवति कार्यत्वात् , घटादिवत् इति भावः ॥

३ ॥

pitr̥bhukteti / pitr̥bhuktānnajāt māt̥rpitr̥bhuktāt yavavr̥thyādīlakṣaṇāt annājjāyamānaṃ yadvīryamasti, tasmādvīryāt yo deho jātaḥ, yaśca janānānantaraṃ kṣīrādyannenaiva vardhate, sa deho'nnamayo'nnasya vikāraḥ, sa ātmā na bhavati / kuta ityata āha – prāgiti / janmanaḥ prāk maraṇādūrdhvaṃ ca tadabhāvataḥ tasya dehasyābhāvāt ityarthaḥ / vivādādhyāsīto deha ātmā na bhavati; kāryatvāt , ghaṭādivat iti bhāvaḥ ॥ 3 ॥

pitr̥bhuktānnajāt = māt̥rpitr̥bhuktāt yavavr̥thyādīlakṣaṇāt – the food consumed by the father, both the mother and father, the food grains like rice, wheat etc. *annājjāyamānaṃ yadvīryamasti* – the virility or fertility that is gained from the food consumed. The food consumed is segregated into three types inside the body - the gross is thrown outside as waste, the subtle becomes strength and the subtlest becomes mind. This subtle food is that which undergoes transformation from blood till semen etc. The most subtle form of the subtle food is semen. *tasmādvīryāt yo deho jātaḥ* - from this virility the body is born. *yaśca janānānantaraṃ kṣīrādyannenaiva vardhate* – and which after the birth grows only by the food like milk etc. *sa deho'nnamaya = annasya vikāraḥ* - that body is Annamaya, and Annamaya means the ‘vikāra’ – transformation, of food. *sa ātmā na bhavati* - it cannot be Atma. *kuta ityata āha* - why the body cannot be Self, is answered. *janmanaḥ prāk maraṇādūrdhvaṃ ca tadabhāvataḥ = tasya dehasyābhāvāt ityarthaḥ* - as before the birth and after the death that body has no existence. The Materialistic philosophers (charvaka or lokayata) accept the body itself to be the Self, as when there is body there is life. But this can be negated easily by showing a dead body, where there is body but no life. *vivādādhyāsīto deha ātmā na bhavati; kāryatvāt , ghaṭādivat iti bhāvaḥ* - the object of discussion Body, is not Self, as it is an effect, like pot etc. This simple syllogism will negate this idea of body as Self. ॥ 3 ॥

हेतुरस्तु, साध्यं मा भूत् य विपक्षे बाधकाभावादप्रयोजकोऽयं हेतुरित्याशङ्क्य अकृताभ्यागमकृतविप्रणाशाख्यबाधकसद्भावान्मैवमिति परिहरति –

heturastu, sādhyam mā bhūt ; vipakṣe bādhakābhāvādaprayojako'yaṃ heturityāśaṅkya akṛtābhyāgamakṛtavipraṇāśākhyabādhakasadbhāvānmaivamiti pariharati –

heturastu, sādhyam mā bhūt - though there is Hetu (a reasoning), but there is no Sadhya (the object that needs to be proven). If this kind of situation is shown, then it is called Hetvabhasa (illogic, which seems to be a proper logic). A proper reasoning is “sapakṣa sattvam vipakṣāt vyāvṛtīḥ” – should exist in SaPaksha (the place where there is a definitive existence of Sadhya) and should desist from existing in Vipaksha (the place where there is definitive non-existence of Sadhya). *vipakṣe bādhakābhāvādaprayojako'yaṃ* - since there is absence of Badhaka in the place of sure absence. Vipaksha is the place where the Sadhya (object of proof) will surely not exist. Badhaka is the contradiction for the reasoning. There should be contradiction in the place of sure absence, for the Hetu (reason) to be correct. Through the reason of Karyatva (since it is an effect), you cannot establish the body as non-self. *heturityāśaṅkya* therefore it has no validity of this reason to be a proper syllogism, doubting thus. But, if we accept the idea of Charvaka, then we will have to face two defects. And this defect makes a Badhaka for the Vipaksha. *akṛtābhyāgamakṛtavipraṇāśākhyabādhakasadbhāvānmaivamiti pariharati* - The two defects of akṛtābhyāgama – whatever karma not done are experienced and kṛtavipraṇāśā – whatever the karma done is not experienced, exist therefore there can be no error in the reasoning, is explained. If the body and Self are same, then there is a big error; whatever karma we did in this life will go without any result and whatever karma we haven't performed are gained as the result in the form of this body and its experience. This error is what we call as ‘akṛta abhyāgama kṛta vipraṇāśa’. Therefore, we need to accept the individual self to be existent in the past too. How is this established, is said here.

पूर्वजन्मन्यसन्नैतज्जन्म संपादयेत्कथम् ।

भाविजन्मन्यसत्कर्म न भुञ्जीतेह संचितम् ॥ ४ ॥

pūrvajanmanyasannaitajjanma sampādayetkatham ।

bhāvijanmanyasatkarma na bhujjīteha saṁcitam ॥ 4 ॥

How can someone who didn't exist in the former birth gain this birth? And the one who does not have a latter birth, cannot extinguish the karmas acquired in this birth.

Here we are not negating through logic, but through Shastra. *Pūrvajanmanyasan* – if one does not exist in the previous birth. *naitajjanma saṃpādayetkatham* – how can one gain this birth. *Bhāvijanmanyasat* – If he does not exist in the future birth. *karma na bhūñjūteha saṃcitam* – who will be experiencing the karmas that are acquired in this birth. Only to get rid of these defects, we accept the Jiva to be 'Anādi' – beginningless, but with an end.

पूर्वजन्मनीति । एतद्देहरूपस्यात्मनः पूर्वस्मिन् जन्मन्यसत्त्वादेतज्जन्महेत्वद्दृष्टासंभवेऽप्यस्य जन्मनोऽप्यङ्गीक्रियमाणत्वादकृताभ्यागमः प्रसज्जेत । तथा भविजन्मन्यप्यस्य देहरूपस्यात्मनोऽसत्त्वादभावादिहानुष्ठितयोः पुण्यपापयोः फलभोक्तुरभावेन भोगमन्तरेणापि कर्मक्षयः प्रसज्जेत, अयं कृतविप्रणाशः । एवं कृतनाशाकृताभ्यागमरूपबाधकसद्भावादात्मनः कार्यत्वं नाङ्गीकर्तव्यमिति भावः ॥ ४ ॥

*pūrvajanmanīti / etaddeharūpasyātmanah pūrvasmin
janmanyasatvādetajjanmahetvaddr̥ṣṭāsambhave'pyasya
janmano'pyaṅgīkriyamāṇatvādakṛtābhyāgamah prasajjeta / tathā
bhavijanmanyapyasya deharūpasyātmano'sattvādabhāvādihānuṣṭhitayoḥ
puṇyapāpayoḥ phalabhokturabhāvena bhogamantareṇāpi karmakṣayah prasajjeta,
ayaṃ kṛtavipraṇāśah / evaṃ kṛtanāśākṛtābhyāgamarūpabādhakasadbhāvādātmanah
kāryatvaṃ nāṅgīkartavyamiti bhāvaḥ ॥ 4 ॥*

etaddeharūpasyātmanah - this body seen as the self, *pūrvasmin janmanyasatvād* - since it did not exist in the past birth. *etajjanmahetvaddr̥ṣṭāsambhave'pyasya* - though there is not Adrshita (Punya or Papa) for gaining this birth. *janmano'pyaṅgīkriyamāṇatvād* – we still accept this birth. *akṛtābhyāgamah prasajjeta* - This defect of 'akṛtābhyāgamah' – gaining whatever we have not done, will definitely be there. This is effect seen without any cause. *tathā bhavijanmanyapyasya* – in the future birth too. *deharūpasyātmano* – this body that is accepted to be the self. *asattvād = abhāvād* - does not exist. *ihānuṣṭhitayoḥ* - the karmas that are practiced here. *puṇyapāpayoḥ* - for which we have the Punya or Papa as its result. *phalabhokturabhāvena* - since there is none to experience the results. *bhogamantareṇāpi* - even without experiencing the result. There is a general rule accepted with respect to the karmas 'bhogād eva kṣayah' – destroyed only through experience. *karmakṣayah prasajjeta* – there will be a situation of the karmas getting extinguished. *ayaṃ kṛtavipraṇāśah* - This is the defect of 'kṛtavipraṇāśah' – the karma

done, getting destroyed without producing result. *evaṃ kṛtanāśākr̥tābhyāgamarūpabādhakasadbhāvād* – There is a ‘badhaka’ – contradiction, in the way of the karma done getting destroyed without producing result, and the karma which we did not do coming to us. *ātmanaḥ kāryatvaṃ nāṅgīkartavyamiti bhāvaḥ* – therefore the idea is, the individual self (Jiva) cannot be accepted to be an effect, or to be produced. These defects don’t end here, it will be carried forward to Iswara, who is the cause for this creation, as having the defects of ‘vaiśamya nairgṛṇya’ – partiality and hatred. Thus, though this body does not exist in the past and future births, the Self exists.

॥ 4 ॥

एवमन्तमयकोशस्यानात्मत्वं प्रदर्शय, प्राणमयकोशस्य स्वरूपं तदनात्मत्वं च दर्शयति -

evamannamayakośasyānātmatvaṃ pradarśya, prāṇamayakośasya svarūpaṃ tadanātmatvaṃ ca darśayati -

evam – Thus, *annamayakośasyānātmatvaṃ pradarśya* - after showing the Annamaya Kosha (food sheath) as non-self. *prāṇamayakośasya* - the Pranamaya Kosha’s (vital-air sheath). *svarūpaṃ* - nature. *tadanātmatvaṃ* - it being non-self, *ca* – and. *darśayati* - is shown. People who accept the Prana as Self are called as Hiranyagarbha siddhantis. This is based on the vedic discussion ‘prana-indriya samvada’ – the dialog between the Prana and sense-organs. When there is fight between the Prana and the sense-organs starts, each sense-organ takes a break and leaves the body for some time. Upon return, each of the sense-organ understands they were not missed. When Prana decides to leave the body, all the sense-organs become powerless, and thus pray to Prana to remain, and accept its greatness. Prana is discussed after the Anna because, the logic to negate Annamaya was absence of consciousness in body. But, we can see in the absence of Prana there is no consciousness; therefore it may seem that Prana is that consciousness. We have Shruti acceptance and the logic also fits, therefore this seems unrefutable and correct.

पूर्णे देहे बलं यच्छन्नक्षाणां यः प्रवर्तकः ।

वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥ ५ ॥

pūrṇo dehe balaṃ yacchannakṣāṇāṃ yaḥ pravartakaḥ ।

vāyuh prāṇamayo nāsāvātmā caitanyavarjanāt ॥ 5 ॥

That Air which exists in the entire body, providing it the strength and which encourages the sense-organs to function is called Pranamaya. This also is not Self, as it does not possess consciousness.

pūrṇo dehe – in the entire body, *balaṃ yacchannaḥ* – giving strength to the sense-organs. Here ‘Aksha’ not only means eyes, but the other sense-organs too. *yaḥ pravartakaḥ* - the one who encourages them to function. *vāyuh* - that Air. *prāṇamayo* – is called Pranamaya. *nāsāvātmā* – it is not the Self. *caitanyaavarjanāt* - since there is absence of consciousness. Absence of Consciousness can be said as inert.

पूर्ण इति । यो वायुः देहे पूर्णः पादादि मस्तकपर्यन्तं व्याप्तः सन् , बलं यच्छन् , व्यानरूपेण सामर्थ्यं प्रयच्छन् , अक्षाणां चक्षुरादीनामिन्द्रियाणां प्रवर्तकः प्रेरको वर्तते, स वायुः ‘प्राणमयः’ इत्युच्यते । असावप्यात्मा न भवति । तत्र हेतुमाह - चैतन्येति । विवादाध्यासितः प्राण आत्मा न भवति य जडत्वात् , घटादिवदिति भावः ॥ ५ ॥

pūrṇa iti / yo vāyuh dehe pūrṇaḥ pādādi mastakaparyantaṃ vyāptaḥ san , balaṃ yacchan , vyānarūpeṇa sāmārthyam prayacchan , akṣāṇāṃ cakṣurādīnāmindriyāṇāṃ pravartakaḥ prerako vartate, sa vāyuh ‘prāṇamayaḥ’ ityucyate / asāvapyātmā na bhavati / tatra hetumāha – caitanyeti / vivādādhyāsitaḥ prāṇa ātmā na bhavati ; jaḍatvāt , ghaṭādivaditi bhāvaḥ ॥ 5 ॥

yo vāyuh - That air. *dehe pūrṇaḥ* = *pādādi mastakaparyantaṃ* - in the body, right from the toe to the head. *vyāptaḥ san* - pervading. *balaṃ yacchan* – providing the strength. *vyānarūpeṇa sāmārthyam prayacchan* - in the form of Vyana, it provides the energy. Vyana is that pervades the entire body. *akṣāṇāṃ = cakṣurādīnāmindriyāṇāṃ* - to the eyes etc., sense-organs etc. *pravartakaḥ = prerako vartate* – it is the guide. *sa vāyuh ‘prāṇamayaḥ’ ityucyate* – that Air is called as Pranamaya. When it is outside the body it is called ‘Vayu’ and when inside the body it is called Prana. This Prana, though being one, is seen as five according to its functionality, as Prana, Apana, Vyana, Udana and Samana. Though others accept Naga, Kṛkara, Dananjaya etc. five more, it is not vedic. *asāvapyātmā na bhavati* - this too is not Self. *tatra hetumāha* – the syllogism for this is said. *vivādādhyāsitaḥ* - the topic of contention. *prāṇa* - Prana, is Paksha. *ātmā na bhavati* – cannot be Self, is Sadhya. *jaḍatvāt* - because it is inert, is Hetu.

ghaṭādivad - like pot etc. – Udधारana. *iti bhāvaḥ* - this is the idea. **Pranamaya Kosha is Prana + Karmendriya (sense-organ of Action). // 5 //**

इदानीं मनोमयस्वरूपदर्शनपूर्वकं तस्याप्यनात्मत्वमाह -

idānīm manomayasvarūpadarśanapūrvakaṃ tasyāpyanātmavamāha –

idānīm - Now. *manomayasvarūpadarśanapūrvakaṃ* - by showing the nature of Manomaya Kosha (Mind sheath). *tasyāpyanātmavamāha* – that again is established as non-self, is explained.

अहन्तां ममतां देहे गृहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥ ६ ॥

ahantāṃ mamatāṃ dehe gṛhādau ca karoti yaḥ /

kāmādyavasthayā bhrānto nāsāvātmā manomayaḥ // 6 //

That which identifies as I and mine in body, house etc., that which is deluded by the desire etc. states, that is Manomaya Kosha.

ahantāṃ - Identification of I (I-ness), *mamatāṃ* - identification of mine (mine-ness). *dehe* – in the body. *gṛhādau ca* – and in the house etc. I-ness in the body and Mine-ness in the house etc. *karoti yaḥ* - one who does. *kāmādyavasthayā* – because of the different states of desire etc. *bhrānto* – is deluded. Delusion or confusion is ‘atasm.in tad buddhi’ - The knowledge of not that in that’ *nāsāvātmā* – is not the Self. *manomayaḥ* - it is Manomaya Kosha.

अहन्तामिति । देहे अहन्तामहंभावं गृहादौ ममतां मदीयत्वाभिमानं च य करोति असौ ‘मनोमय’ इति, स आत्मा न भवति । कुत इत्यत आह - कामादीति । हेतुगर्भं विशेषणम् । कामक्रोधादिवृत्तिमत्त्वेनानियतस्वभावत्वादित्यर्थः । मनोमय आत्मा न भवति, विकारित्वात् , देहवदिति भावः ॥ ६ ॥

ahantāmiti / dehe ahantāmahambhāvaṃ gṛhādau mamatāṃ madīyatvābhimānaṃ ca ya karoti asau ‘manomaya’ iti, sa ātmā na bhavati / kuta ityata āha – kāmādīti /

hetugarbham viśeṣaṇam / kāmakrodhādivṛttimattvenāniyatasvabhāvatvādityarthaḥ / manomaya ātmā na bhavati, vikāritvāt , dehavaditi bhāvaḥ // 6 //

dehe ahantāmahaṃbhāvaṃ - in the body, having the identification of I. *grhādau mamatāṃ = madīyatvābhimānaṃ* - in the house etc. the identification of Mine. Or we can understand this as said in Vedanta Paribhasha, as the idea of I and Mine changes in different places, Jiva identifies with the body as I and mine. The pot etc. as Mine and not I. And only as I with respect to the Self. This is explained, as due to the past thought imprints. *ca* - and. *ya karoti* - one who does. *asau 'manomaya' iti* - it is Manomaya., *sa ātmā na bhavati* - and that cannot be the Self. *kuta ityata āha* - why so? is explained. *hetugarbham viśeṣaṇam* - this is an adjective which has in its womb a Hetu (reasoning). The Word 'kāmādyavasthayā' is of this type, because, '*kāmakrodhādivṛttimattvenāniyatasvabhāvatvādityarthaḥ* - since there are different types of thought functions in the form of desire, anger etc., it is of varied nature. The confusion of Mind as Self arises, because we see a continuity of this life and the past life, also the future life. As said in the Taiteriyā Shruti 'ṛṇa jalūkāvad' – like the leach, this jiva along with the mind travels from one body to the other, after firmly establishing in the next body. It does not jump like a monkey from one body to the other. The Syllogism is - *manomaya* - the Mind sheath - Paksha, *ātmā na bhavati* - cannot be the Self - Sadhya, *vikāritvāt* - since it undergoes transformation - Hetu, *dehavad* - like the body – Udधारana. *iti bhāvaḥ* - is the idea. This is third Hetu, each one of them is interchangeable. And again, though the mind does not exist in the deep sleep, the Self exists. As the sleep itself is super-imposed in the Self. **Manomaya Kosha is Mana + Gnanendriya** (sense-rogan of knowledge). **// 6 //**

अनन्तरं 'कर्तृ'शब्दवाच्यस्य विज्ञानमयस्य स्वरूपं प्रदर्शयन्तदनात्मत्वं दर्शयति -

anantaram 'kartṛ'sabdavācyasya vijñānamayasya svarūpaṃ pradarśayamstadanātmatvaṃ darśayati –

anantaram - Thereafter. After explaining Manomaya Kosha. As said in the 2nd Shloka, next is 'karta' – doer. '*kartṛ'sabdavācyasya* - the one which is specified by the word 'karta' – doer. *vijñānamayasya svarūpaṃ* - the nature of Vignanamaya Kosha (Intellect sheath). *pradarśayam* - nicely explaining. *tadanātmatvaṃ darśayati* – it is also established as non-self.

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।

चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥ ७ ॥

līnā suptau vapurbodhe vyāpnuyādānakhāgragā ।

cicchāyopetadhīrnātmā vijñānamayaśabdabhāk ॥ 7 ॥

That which merges in the sleep (in the Self), pervades the body till the tip of the toe nail in the waking state, that intellect which has the reflection of the Self, and is specified by the term 'Vignanamaya', is not Self too.

līnā suptau – It merges in the sleep (in the Self). *vapurbodhe* – in the waking state, the body. *vyāpnuyādānakhāgragā* – pervades till the tip of the toe nail. *cicchāyopetadhīr* – the intellect that is endowed with the reflection of the Self. *nātmā* – is not the Self. *vijñānamayaśabdabhāk* - that which is called by the term 'Vignanamaya'.

लीनेति । या चिच्छायोपेता धीः चिदाभासयुक्ता बुद्धिः सुप्तौ सुप्तिकाले लीना विलीना सती बोधे जागरणकाले आनखाग्रगा नखाग्रपर्यन्तं वर्तमाना सती वपुः शरीरं व्याप्नुयात् संव्याप्य वर्तते, सा विज्ञानमयशब्दभाक् 'विज्ञानमय'शब्देनोच्यमाना । असावप्यात्मा न भवति य विलयाद्यवस्थावत्त्वात् , घटादिवदित्यर्थः ॥ ७ ॥

līneti । yā cicchāyopetā dhīḥ cidābhāsayuktā buddhiḥ suptau suptikāle līnā vilīnā satī bodhe jāgaraṇakāle ānakhāgragā nakhāgraparyantaṃ vartamānā satī vapuḥ śarīraṃ vyāpnuyāt saṃvyāpya vartate, sā vijñānamayaśabdabhāk 'vijñānamaya'śabdenocyamānā । asāvapyātmā na bhavati ; vilayādyavasthāvatvāt , ghaṭādivadityarthaḥ ॥ 7 ॥

yā cicchāyopetā dhīḥ = *cidābhāsayuktā buddhiḥ* - the intellect that is endowed with the reflection of the Self. *suptau* = *suptikāle līnā* = *vilīnā satī* - when it merges in the deep sleep. *bodhe* = *jāgaraṇakāle* - at the time of waking state. Bodha is not knowledge, but waking state where the knowledge takes place. *ānakhāgragā* = *nakhāgraparyantaṃ* - till the tip of the toe nail. 'aa + nakha + agra + ga' => aa – entire, nakha – nail, agra – tip, ga – 'gacchati iti' that which pervades. *vartamānā satī* - when it exists. *vapuḥ* = *śarīraṃ vyāpnuyāt* = *saṃvyāpya vartate* - it exists by pervading the whole body. *sā vijñānamayaśabdabhāk* = *'vijñānamaya'śabdenocyamānā* – this is referred to by the term 'Vignanamaya'. *asāvapy* - this too - Paksha, *ātmā na bhavati* - this too is not the

Self - Sadhya. *vilayādyavasthāvāt* - since it is undergoes merging - Hetu, *ghaṭādivad* - like the pot etc. – Udधारana. *ityarthaḥ* - is the meaning. **Vignanamaya is Buddhi + Gnanendriya** (sense-organ of knowledge). // 7 //

ननु मनोबुद्धयोरन्तःकरणत्वाविशेषात् मनोमयविज्ञानमयरूपेण कोशद्वयकल्पनाऽनुपपन्नेत्याशङ्क्य, कर्तृत्वकरणत्वाभ्यां भेदसद्भावाद्घटत एव मनोमयत्वादिभेद इत्याह –

nanu manobuddhyorantaḥkaraṇatvāviśeṣāt manomayavijñānamayarūpeṇa kośadvayakalpanā'nupapannetyāśaṅkya, kartṛtvakaraṇatvābhyāṃ bhedasadbhāvādghaṭata eva manomayatvādibheda ityāha –

nanu – But. *manobuddhyorantaḥkaraṇatvāviśeṣāt* - since both Manomaya and Vignanamaya are inner-organs. *manomayavijñānamayarūpeṇa* – in the form of Manomaya and Vignanamaya, *kośadvayakalpanā* - imagining two koshas. Though it is just an imagination, there should be a limit for it. There are two defects in the ‘kalpana’ – imagination, 1) laghava – simple and 2) gaurava - complex. *anupapannā* - is not right. *ityāśaṅkya* - doubting thus. *kartṛtvakaraṇatvābhyāṃ* - as the doer and instrument. Intellect as the doer and mind as the instrument is what is said here. The mind is seen to be controlled by the intellect. *Bhedasadbhāvād* – this difference is seen. *ghaṭata eva* - therefore, it is quite possible. *manomayatvādibheda ityāha* – to accept the Manomaya etc difference, is explained.

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।

विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥ ८ ॥

kartṛtvakaraṇatvābhyāṃ vikriyetāntarindriyam /

vijñānamanasī antarbahiścaite parasparam // 8 //

The inner organ differs as doer and instrument. Thus, the Vignanamaya and Manomaya become inner and outer Koshas, to each other.

kartṛtvakaraṇatvābhyāṃ - as the doer and instrument. This is in dual case. *vikriyeta* – transforms. *antarindriyam* – the inner-organ. *vijñānamanasī* – vignanamaya and manomaya koshas. This is in dual case too, becomes adjectified for the previous. *antarbahiścaite* – are inner and outer. *parasparam* - to each other.

कर्तृत्वेति । अन्तरिन्द्रियान्तःकरणं कर्तृकरणत्वाभ्यां कर्तृरूपेण करणरूपेण च विक्रियेत, परिणमेतेत्यर्थः । एते कर्तृकरणे विज्ञानमनसी विज्ञानमनःशब्दवाच्ये भवतः । एते च परस्परं अन्तर्बहिर्भवेन वर्तेत य अतः कोशद्वयमुपपद्यत इत्यर्थः ॥ ८ ॥

karṭṛtveti / antarindriyāntaḥkaraṇaṃ karṭṛtakaraṇatvābhyāṃ karṭṛrūpeṇa karaṇarūpeṇa ca vikriyeta, pariṇametetyarthaḥ / ete karṭṛkaraṇe vijñānāmanasī vijñānāmanaḥśabdavācyebhavataḥ / ete ca parasparaṃ antarbahirbhāvena varteta ; ataḥ kośadvayamupapadyata ityarthaḥ // 8 //

antarindriya = antaḥkaraṇaṃ - the inner-organ. *karṭṛtakaraṇatvābhyāṃ = karṭṛrūpeṇa karaṇarūpeṇa ca* – in the form of doer and instrument. *vikriyeta = pariṇametetyarthaḥ* - undergoes transformation. *ete karṭṛkaraṇe = vijñānāmanasī = vijñānāmanaḥśabdavācyebhavataḥ* - these doer and instrument get the name Vignana and Mana. *ete ca parasparaṃ* - and they, to each other. *antarbahirbhāvena varteta* - exist as inner and outer. *ataḥ kośadvayamupapadyata ityarthaḥ* - therefore, it is possible to be accepted as two koshas. **// 8 //**

इदानीं भोक्तृशब्दवाच्यस्य आनन्दमयस्य अनात्मत्वं दर्शयितुं तस्य च स्वरूपमाह -

idānīm bhokṭṛśabdavācyasya ānandamayasya anātmatvaṃ darśayitum tasya ca svarūpamāha –

idānīm - Now. *bhokṭṛśabdavācyasya* - the on which is termed as ‘Bhokta’ – experiencer. *ānandamayasya* - Anandamaya Kosha (Bliss sheath). *anātmatvaṃ darśayitum* - to show it as non-self. *tasya ca svarūpamāha* – its nature is explained.

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।

पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥ ९ ॥

kācidantarmukhā vṛttirānandapratibimbabhāk /

puṇyabhoge bhogaśāntau nidrārūpeṇa līyate // 9 //

The internalized thought function which has the reflection of the Bliss during the time of experience of the Punya, merges in the form of sleep, when that experience comes to an end.

kācidantarmukhā - The internalized thought function. Thought function normally has the habit of going externally. ***vṛttirānandapratibimbabhāk*** – the thought function that has the reflection of the Bliss. ***puṇyabhoge*** – when one is experiencing the results of the Punya. ***bhogaśāntau*** – when that experience comes to an end. ***nidrārūpeṇa līyate*** – it merges in the form of sleep. In the sleep too he experiences the Bliss. The difference between the experience of Bliss through the object and in sleep is, there will be a thought function in the form of the object in the former and in the latter there will be no thought function associated with object.

काचिदिति । पुण्यभोगे पुण्यकर्मफलानुभवकाले काचिद्धीवृत्तिरन्तर्मुखा सती आनन्दप्रतिबिम्बभाक् आत्मस्वरूपस्यानन्दस्य प्रतिबिम्बं भजते, सैव भोगशान्तौ पुण्यकरफलभोगोपरमे सति निद्रारूपेण लीयते विलीना भवति, सा वृत्तिः 'आनन्दमयः' इत्यभिप्रायः ॥ ९ ॥

kāciditi / puṇyabhoge puṇyakarmaphalānubhava-kāle kācidhīvṛttirantarmukhā satī ānandapratibimbabhāk ātmasvarūpasyānandasya pratibimbaṃ bhajate, saiva bhogaśāntau puṇyakaraphalabhogoparame sati nidrārūpeṇa līyate vilīnā bhavati, sā vṛttiḥ 'ānandamayaḥ' ityabhiprāyaḥ ॥ 9 ॥

Jiva is defined as 'avidyā avacchinna caitanya' – consciousness associated with ignorance (avidya).

Sakshi is defined as 'avidyāvṛtti avacchinna caitanya' – consciousness associated with ignorance (avidya) thought function.

Anandamaya is defined as 'avidyāvṛtti (tamomaya) avacchinna caitanya' – consciousness associated with ignorance (avidya) thought function of tamo attribute.

Sakshi exists in all the three states, and in the Samadhi. Anandamaya exists only in sleep.

What is this Bliss? The logicians accept the happiness to be absence of sorrow. We can use a syllogism – 'ātmānando' - the experience of the Bliss of the Self – Paksha, 'duḥkhābhāvam nāsti' – is not of the form of absence of sorrow – Sadhya, 'tadanirūpyatvāt' – since it cannot be established – Hetu. Though we experience sorrow in other place, still we cannot experience the 'absence of sorrow' – Pariyogi. This was discussed in Ch. 2 Shloka 25. The Concomitance here to show this is 'yad duḥkhena na

nirūpyate tad duḥkhabhāvo na bhavati' – that which is not experenced along with the sorrow, cannot be experenced along with absence of sorrow. Among the experence too, the experence of Sorrow is the attribute of mind, whereas the experence of happiness is attribute of Self . This will be discussed in detail in the last five chapters of Ananda Prakarana.

puṇyabhoge = puṇyakarmaphalānubhavakāle – During the time of experiencing the results of the Punya Karma. *kācidhīrvṛttirantarmukhā sati* – when there is a internalized thought function which arises. We gain this internalized thought function not only during the experience of happiness, but also when we experience extreme pain, sorrow, fear etc. We can see in some knowledgeable ones life, there was great sorrow which brought them to the Self, in some like Saint Samartha Ramadas, great fear (of being married) and in some like Saint Tulasidas great desire. *ānandapratibimbabhāk = ātmasvarūpasyānandasya pratibimban bhajate* – there is a reflection of the Bliss of the Self on the thought function. *saiva bhogaśāntau = puṇyakaraphalabhogoparame sati* – when the experience of the Bliss due to Punya comes to an end. *nidrārūpeṇa līyate = vilīnā bhavati, sā* - then one gets merged in the state of sleep. *vṛttiḥ 'ānandamayaḥ' ityabhiprāyaḥ* - this thought function is called as 'Anandamaya'. // 9 //

तस्याऽनात्मत्वमाह -

tasyā'nātmavamāha -

tasyā'nātmavamāha - this Anandama is also established as non-self.

कादाचित्कत्वतो नात्मा स्यादानन्दमयोऽप्ययम् ।

बिम्बभूतो य आनन्द आत्माऽसौ सर्वदास्थितेः ॥ १० ॥

kādācitkatvato nātmā syādānandamayo'pyayam ।

bimbabhūto ya ānanda ātmā'sau sarvadāsthiteḥ ॥ 10 ॥

Since it is temporary, this Anandamaya is non-self too. The Bliss that which is getting reflected is the Self, as it is eternal.

kādācītkatvato – Since it exists only temporarily. *nātmā* – it is not the Self. *syādānandamayo'pyayam* – The Anandamaya too. *bimbabhūto* – that which is getting reflected. Here reflected is to be understood as the substratum. Otherwise, it will become reflection of the reflection, thus regress-ad-infinitum. *ya* - that. *ānanda* - Bliss. *ātmā'sau* – is the Self. *sarvadāsthiteḥ* - as it is eternal.

कादाचित्कत्वत इति । अयमानन्दमयोऽपि कादाचित्कत्वादात्मा न स्यात् , अभ्रादिपदार्थवदित्यर्थः । ननु विद्यमानानामानन्दमयादीनां सर्वेषामात्मत्वनिरासे नैरात्म्यं प्रसज्जेतेत्याशङ्क्याह - बिम्बभूत इति । बुद्ध्यादौ प्रतिबिम्बितयाऽवस्थितस्य प्रियादिशब्दवाच्यस्य आनन्दमयस्य बिम्बभूतः कारणभूतो य आनन्दः असावेव आत्मा भवति । कुत इत्यत आह - सर्वदेति । नित्यत्वादित्यर्थः । विवादाध्यासित आनन्द आत्मा भैतुमर्हति, नित्यत्वात् , य आत्मा न भवति नासौ नित्यः, यथा देहादिः । गगनादेरुत्पत्तिमत्त्वेनानित्यत्वान्नानैकान्तिकतेति भावः ॥ १० ॥

kādācītkatvata iti / ayamānandamayo'pi kādācītkatvādātmā na syāt , abhrādīpadārthavadityarthaḥ / nanu vidyamānānāmānandamayādīnām sarveṣāmātmatvanirāse nairātmyaṃ prasajjetetyāśaṅkyāha – bimbabhūta iti / buddhyādau pratibimbitayā'vasthitasya priyādiśabdavācyasya ānandamayasya bimbabhūtaḥ kāraṇabhūto ya ānandaḥ asāveva ātmā bhavati / kuta ityata āha – sarvadeti / nityatvādityarthaḥ / vivādādhyāsita ānanda ātmā bhaitumarhati, nityatvāt , ya ātmā na bhavati nāsau nityaḥ, yathā dehādīḥ / gaganāderutpattimattvenānityatvānnānaikāntikateti bhāvaḥ ॥ 10 ॥

ayamānandamayo'pi - this Anandamaya too – Paksha. *Kādācītkatvād* – being temporary – Hetu. *ātmā na syāt* - cannot be Self – Sadhya. *Abhrādīpadārthavad* - like the ether etc. elements – Udधारana. *ityarthaḥ* - this is the meaning. *nanu* - But!. This is a doubt raised by the seeker. *vidyamānānāmānandamayādīnām* - whatever exists, from anandamaya etc. Here instead of 'from Annamaya etc.' it is said 'from anandamaya etc.', because this is a stand from the Self. *sarveṣāmātmatvanirāse* – if everything is negated as non-self. *nairātmyaṃ prasajjeta* – there will be a state of no Self. *ityāśaṅkyāha* – doubting this. This is answered with 'bimbabhūta' etc. *buddhyādau pratibimbitayā'vasthitasya* – that which exists as the reflection in the intellect. *priyādiśabdavācyasya* - as denoted by the words 'priya' etc. Priya is the form of happiness one gains when one sees he object of desire. Moda is the happiness one gains when he gains that object. And Pramoda is the happiness one gains when he experiences

the object. *ānandamayasya* - of the Anandamaya. *bimbabhūtaḥ = kāraṇabhūto* - that which is the reflected, i.e. the cause. Here the cause for everything is Self, as there is nothing other than that. *ya ānandaḥ* - that which Ananda – Bliss exists *asāveva ātmā bhavati* - only that is the Self. *kuta ityata āha* – why is that so? is answered. *nityatvādityarthaḥ* - because it is eternal. This is the syllogism - *vivādādhyāsita ānanda* - that which is the object of contention, Bliss – Paksha. *ātmā bhaitumarhati* – is possible to be accepted as Self - Sadhya., *nityatvāt* - as it is eternal – Hetu. *ya ātmā na bhavati nāsau nityaḥ* - That which is not Self, is not eternal – Vyapti. There can be no Anvaya Vyapti (direct concomitance) to prove Self, as there can be no example to establish it, as there is nothing like Self. *yathā dehādiḥ* - like body etc. – Udhaharana. *gaganāderutpattimattvenānityatvānnānaikāntikateti bhāvaḥ* - since the ether etc. are created, there is no error in the logic. When logicians talk about ether, they accept it as eternal, but for the Vedanti ether is an effect from Atma as said ‘ātmana ākāsha sambhuta’. When the Hetu we give establishes some other thing too, it is called as ‘anaikantika hetu’, and this is a form of Hetvabhasa (erroneous logic). The five Hetus given here to prove the other things as non-self are interchangeable : First – Kāryatvāt, Second – Jadatvāt, Third – Vikāritvāt, Fourth – Vilayādityāt and Fifth – kādācitkatvāt. And we can use these five in inverse, as absence of jadatva etc. to prove the Self too. //

10 //

चोदयति –

codayati –

codayati – The seeker now asks a question. The doubt arises because there is nowhere one has the experience of the Self as said here through the indirect concomitance. Therefore, the doubt which was presented during the Anandamaya Kosha discussion, regarding ‘nairatmya’ – state of no-self, is still unanswered.

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।

मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥ ११ ॥

nanu dehamupakramya nidrānandāntavastuṣu /

mā bhūdātmatvamanyastu na kaścidanubhūyate ॥ 11 ॥

Let there be no state of anything being Self, right from the Body (Annamaya) till the bliss of the sleep (Anandamaya). But, there is nothing other than this experienced here.

nanu - But. *dehamupakramya* – right from the Body (Annamaya Kosha). *nidrānandāntavastuṣu* – till the Bliss of the sleep (Anandamaya Kosha). *mā bhūdātmatvam* – let there be no state of being Self. *anyastu na kaścīdanubhūyate* - but, there is nothing other than this that is experienced.

ननु इति । अन्नमयाद्यानन्दमयान्तानां कोशानामुक्तैर्हेतुभिरात्मत्वं न घटते चेन्मा घटिष्य, अन्यस्त्वात्माऽनुपलभ्यमानत्वान्नैव संभवतीति ॥ ११ ॥

nanu iti / annamayādyānandamayāntānām kośānāmuktairhetubhirātmatvaṃ na ghaṭate cenmā ghaṭiṣṭa, anyastvātmā'nupalabhyamānatvānnaiva saṃbhavatīti // 11

annamayādyānandamayāntānām kośānām- beginning from Annamaya till the Anandamaya Koshas. *uktairhetubhirātmatvaṃ na ghaṭate* – as established earlier, there is possibility of it being Self. *cenmā ghaṭiṣṭa* – if it is so, let it be so. *anyastvātmā'nupalabhyamānatvān* – since there is nothing that comes to experience as Self. *naiva saṃbhavatīti* - whatever established cannot be correct. // 11 //

परिहरति –

pariharati –

pariharati – it is answered. From here for the next 10 Shlokas it is answered.

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतारः ।

तथाप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥ १२ ॥

bāḍhaṃ nidrādayaḥ sarve'nubhūyante na cetaraḥ /

tathāpyete'nubhūyante yena taṃ ko nivārayet // 12 //

True, the sleep etc. are experienced by everyone, and not anything else. But still, who can negate the one through which all this is experienced?

bāḍhaṃ - True. *nidrādayaḥ* - the Sleep etc. *sarve'nubhūyante* – is experienced by everyone. *na cetaraḥ* - and not anything else. *Tathāpi* – even then. *ete'nubhūyante yena* – through whom all these are experienced. *taṃ ko nivārayet* - who can negate him.

बाढमिति । अत्र 'निद्रा'शब्देन निद्रानन्दो लक्ष्यते, निद्रादयो देहान्ता उपलभ्यन्ते, 'अन्यो नानुभूयते' इति यदुक्तं , तत्सत्यम् , कथं तर्हि तदतिरिक्तस्यात्मनोऽङ्गीकार इत्यत आह – तथापीति । अन्यस्यानुपलभ्यमानत्वेऽपि यद्बलादेतेषां आनन्दमयादीनामुपलभ्यमानता भवति , सोऽनुभवः कथं नाङ्गीक्रियते इत्यर्थः ॥ १२ ॥

bāḍhamiti / atra 'nidrā'sabdena nidrānando lakṣyate, nidrādayo dehāntā upalabhyante, 'anyo nānubhūyate' iti yaduktaṃ , tatsatyam , kathaṃ tarhi tadatiriktasyātmano'ṅgīkāra ityata āha – tathāpīti / anyasyānupalabhyamānatve'pi yadbalādeṣāṃ ānandamayādīnāmupalabhyamānatā bhavati , so'nubhavaḥ kathaṃ nāṅgīkriyate ityārthaḥ ॥ 12 ॥

atra 'nidrā'sabdena nidrānando lakṣyate – Here, through the word Sleep, the Bliss of the Sleep is expressed. *nidrādayo dehāntā upalabhyante* – right from the sleep till the body is experienced. *'anyo nānubhūyate' iti yaduktaṃ* - that which is said as 'there is nothing experienced'. *tatsatyam* - that is true. When we say 'satyam' it means 'ardha-angikara' - we accept partially. *kathaṃ tarhi tadatiriktasyātmano'ṅgīkāra ityata āha* – then how is it possible to accept the a Self, that is different from them (Koshas). *anyasyānupalabhyamānatve'pi* – though there is nothing other which is experienced/ *yadbalādeṣāṃ ānandamayādīnāmupalabhyamānatā bhavati* - with the strength of the experience of the Anandamaya etc. *so'nubhavaḥ kathaṃ nāṅgīkriyate ityārthaḥ* - how do you not accept that experience. The one who is the 'experiencer' witness for all these is Self and all these experience and object of experience exists because of the Self. ॥ 12

॥

ननूक्तेभ्यो आत्मा यदि विद्यते तर्ह्युपलभ्येत, नोपलभ्यते अतो नास्तीत्याशङ्क्याह -

nanūktebhyo ātmā yadi vidyate tarhyupalabhyeta, nopalabhyate ato nāstītyāśaṅkyāha

—

nanu - But. *Uktebhyo* - as said. *ātmā yadi vidyate* - if the Self exists. *Tarhyupalabhyeta* - then it should be experienced. *nopalabhyate* - but, it is not experienced. *ato nāsti* - therefore it does not exist. *ityāśaṅkyāha* - doubting thus, it is answered.

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।

ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥ १३ ॥

svayamevānubhūtitvādvidyate nānubhāvyatā ।

jñātrjñānāntarābhāvādajñeyo na tvasattayā ॥ 13 ॥

Since it is self-experiential, it cannot be experienced. Since there is no knower and knowledge different from the Self, it is not experienced. And not because of its non-existence.

In Sankhya it is established, that though an object exists, it cannot be seen because of 8 reasons of – being very far, being very neer, defective sense-organ, unfocussed mind, subtle, separated, covered and being mixed in the object of same class. Though this is true for them, here we are negating based on this reasoning. *svayamevānubhūtitvād* – since it is self-experiential. It is said ‘yad sākṣāt aparokṣāt brahma’ – since it is immediately experienced. *vidyate* – there exists. *nānubhāvyatā* – no experienter. *jñātrjñānāntarābhāvād* – since, there is no experiencer (knower) and experience (means of knowledge). *ajñeyo na* – it is not experienced. *tvasattayā* – because of being non-existent. This will be established later, when the Self is explained as self-effulgent.

स्वयम् इति । आनन्दमयादीनां साक्षिणोऽनुभवरूपत्वादेवानुभाव्यत्वं नास्तीति । ननु अनुभवरूपत्वेऽप्यनुभाव्यत्वं कृतं न स्यादित्याशङ्क्याह - ज्ञात्रिति । ज्ञाता च ज्ञानं च ज्ञातृज्ञाने, अन्ये ज्ञातृज्ञाने ज्ञातृज्ञानान्तरे, तयोरभावः तस्मादज्ञेयो ज्ञातविषयो न भवतीति ज्ञात्राद्यभावाद्वा न ज्ञायते स्वस्यैवासत्त्वाद्वा, किमत्र निगमने कारणमित्यत आह - न त्वसत्तयेति । निद्रानन्दादिसाक्षित्वेनासत्त्वस्य पूर्वमेव निराकृतत्वादिति भावः ॥ १३ ॥

svayam iti । ānandamayādīnām sākṣiṇo'nubhavarūpatvādevānubhāvyatvaṃ nāstīti ।

nanu anubhavarūpatve'pyanubhāvyatvaṃ kuta na syādityāśaṅkyāha – jñātriti । jñātā

ca jñānaṃ ca jñātrjñāne, anye jñātrjñāne jñātrjñānāntare, tayorabhāvaḥ tasmādajñeyo jñātaviṣayo na bhavatīti jñātrādyabhāvādvā na jñāyate svasyaivāsatvādvā, kimatra nigamane kāraṇamityata āha – na tvasattayeti / nidrānandādisākṣitvenāsatvasya pūrvameva nirākṛtatvāditi bhāvaḥ // 13 //

ānandamayādīnām - for the koṣhas from Annandamaya. *sākṣiṇo'nubhavarūpatvād* - since it is experience by the witness principle. *evānubhāvyatvaṃ nāstīti* - there is no experience of Self possible. Though it is the experiencer, why is not experienced. Because, we see ourself to be an experiencer and experienced. *nanu anubhavarūpatve'py* – But, though it is of the nature of experience. *anubhāvyatvaṃ kuta na syādityāśaṅkyāha* – why is not experienced,, doubting thus, is answered. *jñātā ca jñānaṃ ca = jñātrjñāne* – the knower and the knowledge. *anye jñātrjñāne = jñātrjñānāntare* – a different knower and the knowledge. Since the Self is self-effulgent, it does not need any other knower or knowledge. *tayorabhāvaḥ* - since they do not exist. *tasmādajñeyo = jñātaviṣayo na bhavatīti* - therefore, it does not become object of knowledge. *jñātrādyabhāvādvā* - is it because of the absence of the knower etc. *na jñāyate* – it is not known. *svasyaivāsatvādvā* – or is it because of its own absence. The choice is, is it not known because of the absence of knower etc or because of the absence of the object Self itself. *kimatra nigamane kāraṇamityata āha* - what is the cause for this conclusion is said. *nidrānandādisākṣitvena* – since it is the witness of the bliss of the sleep etc. *asatvasya pūrvameva nirākṛtatvāditi bhāvaḥ* - and its (Self) non-existence was negated already. The one who is the experiencer and the experienced in all the three states of waking, dream and deep sleep, that Consciousness I am. // 13 //

अनुभवरूपस्यात्मनोऽनुभाव्यत्वाभावे दृष्टान्तमाह -

anubhavarūpasyātmano'nubhāvyatvābhāve drṣṭāntamāha –

anubhavarūpasyātmano'nubhāvyatvābhāve drṣṭāntamāha – The Self which is of the nature of immediate experience, will not and cannot be experienced, is explained with an example.

माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पिणाम् ।

स्वस्मिंस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥ १४ ॥

mādhuryādisvabhāvānāmanyatra svaguṇārpiṇām /

svasmiṃstadarpaṇāpekṣā no na cāstyanyadarpakam // 14

//

In the objects which have the taste of sweet etc. (like Jagerry) which provides its quality in other things. Does not have the necessity to provide it in itself, nor is there another thing which will do that.

mādhuryādisvabhāvānām – The objects with the nature of sweet etc. Like Jagerry which is sweet, chilli – hot, tamarind - sour etc. *anyatra svaguṇārpiṇām* – which provides its nature in other things. When we want to make the food spicy we add chilly, want to make coffee sweet we add sugar etc. *svasmiṃstadarpaṇāpekṣā no* – there is no necessity or expectancy for providing that nature in itself. Like we add sweet to the things we cook, we do not add sweet to the Jagerry while cooking it. *na cāstyanyadarpakam* - nor is there an expectancy for another thing to provide that quality.

माधुर्यादीति । 'आदि'शब्देनाम्लादयो गृह्यन्ते । माधुर्यादयः स्वभावाः सहजा धर्मविशेषा येषां ते माधुर्यादिस्वभावा गुडादयस्तेषामन्यत्र स्वसंसृष्टपदार्थेषु चणकादिषु स्वगुणार्पिणां स्वगुणार्माधुर्यादीनर्पयन्तीति स्वगुणार्पिणस्तेषां स्वस्मिन्स्वस्वरूपे गुडादिलक्षणे तदर्पणापेक्षा तेषां माधुर्यादीनां अर्पणे संपादने अपेक्षा आकाङ्क्षा माधुर्यादिकं केनचित्संपादनीयमित्येवंरूपा नो नैव विद्यते, किञ्च अन्यदर्पकं नास्ति य गुडादीनां माधुर्यादिप्रदं वस्त्वन्तरं नास्तीत्यर्थः ॥ १४ ॥

mādhuryādīti / 'ādi'śabdenāmlādayo grhyante / mādhuryādayaḥ svabhāvāḥ sahajā dharmaviśeṣā yeṣāṃ te mādhuryādisvabhāvā guḍādayasteṣāmanyatra svasaṃsṛṣṭapadārtheṣu caṇakādiṣu svaguṇārpiṇām svaguṇārmādhuryādīnarpayantīti svaguṇārpiṇasteṣāṃ svasmiṃsvasvarūpe guḍādīlakṣaṇe tadarpaṇāpekṣā teṣāṃ mādhuryādīnām arpaṇe saṃpādane apekṣā ākāṅkṣā mādhuryādīkaṃ kenacitsaṃpādānīyamityevaṃrūpā no naiva vidyate, kiñca anyadarpakam nāsti ; guḍādīnām mādhuryādīpradam vastvantaram nāstītyarthaḥ // 14 //

'ādi'śabdenāmlādayo grhyante - with etc. we understand sour etc. tastes. *mādhuryādayaḥ svabhāvāḥ = sahajā dharmaviśeṣā yeṣāṃ te = mādhuryādisvabhāvā* - that which has sweet etc. as its nature. *guḍādayasteṣāmanyatra = svasaṃsṛṣṭapadārtheṣu* - Jagerry etc., in other things. *caṇakādiṣu* – like grams etc. *svaguṇārpiṇām = svaguṇārmādhuryādīnarpayantīti svaguṇārpiṇas* – it provides its

nature of being sweet to the other things. *teṣāṃ svasminsvasvarūpe guḍādīlakṣaṇe tadarpaṇāpekṣā = teṣāṃ mādihuryādīnāṃ arpaṇe saṃpādane apekṣā = ākāṅkṣā mādihuryādīkaṃ kenacīsaṃpādanīyamītyevaṃrūpā no naīva vidyate* – but, there is no expectancy for another thing to give the nature of those sweetness etc. to them (Jagerry etc.). *kiñca anyadarpakaṃ nāsti* – but, there is nothing which can provide it. *guḍādīnāṃ mādihuryādīpradaṃ vastvantaraṃ nāstīyarthah* - i.e., there is no another thing which can provide Jagerry etc. its sweetness. But now, we have objects which don't have its nature, like decaf coffee, plastic or frozen flower etc. **// 14 //**

सदृष्टान्तं फलितमाह -

sadrṣṭāntaṃ phalitamāha –

sadrṣṭāntaṃ phalitamāha – With an example, the conclusion is said.

अर्पकान्तरराहित्येऽप्यस्त्येषां तत्स्वभावता ।

मा भूत्तथानुभाव्यत्वं बोधात्मा तु न हीयते ॥ १५ ॥

arpakāntararāhītye'pyastyeṣāṃ tatsvabhāvatā ।

mā bhūttathānubhāvyatvaṃ bodhātmā tu na hīyate ॥ 15 ॥

Though there is no other thing to provide (sweet etc. to jagerry), it has that as its nature. Similarly (for the Self), though there is no experience possible, its being of the nature of knowledge is not lost.

arpakāntararāhītye'pi – though there is nothing other to provide (the sweetness etc.). *astyeṣāṃ tatsvabhāvatā* – they exist in it as its nature. *mā bhūttathānubhāvyatvaṃ* - similarly, let there be no experience. *bodhātmā tu na hīyate* - but, the nature of being knowledge is not lost.

अर्पकान्तरेति । माधुर्यादिसमर्पकवस्त्वन्तराभावेऽपि येषां गुडादीनां माधुर्यादिस्वभावता यथा विद्यते, एवमात्मनोऽप्यनुभवविषयत्वं मा भूत् , अनुभवरूपता तु भवत्येवेत्यर्थः ॥ १५ ॥

arpakāntareti / mādihuryādisamarpakavastvantarābhāve'pi yeṣāṃ guḍādīnāṃ mādihuryādisvabhāvatā yathā vidyate, evamātmano'pyanubhavaviṣayatvaṃ mā bhūt , anubhavarūpatā tu bhavatyevetyarthaḥ // 15 //

mādihuryādisamarpakavastvantarābhāve'pi - though there is nothing else to provide for the sweetness etc. *yeṣāṃ guḍādīnāṃ* - for the Jagerry etc. *mādihuryādisvabhāvatā yathā vidyate* – like the sweetness etc. exists in it. *evamātmano'pyanubhavaviṣayatvaṃ mā bhūt* - similarly, let there be no nature of being experienced. *anubhavarūpatā tu bhavatyevetyarthaḥ* - it being of the nature of immediate experience definitely exists. // 15 //

उक्तार्थे प्रमाणमाह -

uktārthe pramāṇamāha –

uktārthe pramāṇamāha – Proof for the aforesaid is given.

स्वञ्चोतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।

तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥ १६ ॥

svaṃjyotirbhavatyēṣa puro'smādbhāsate'khillāt /

tameva bhāntamanveti tadbhāsā bhāsyate jagat // 16 //

This Self is of the nature of self-effulgence. It shines before all these things. Following it, all the other objects shine. Only because of its effulgence, the world shines.

svaṃjyotirbhavatyēṣa – This Self is of the nature of self-effulgence. ‘Svayamjyoti’ – self effulgence will be defined in Shloka 28. *puro'smādbhāsate'khillāt* – whatever exists in front of us, is illumined (by it). *tameva bhāntamanveti* – following its effulgence, everything is shines. *tadbhāsā bhāsyate jagat* - the world is illumined by its effulgence. If we do not accept the Self to be self-effulgent, the creation will be immersed in darkness.

स्वयमिति । ‘अत्रायं पुरुषः स्वयंज्योतिर्भवति’ (बृ उ - ४.३.६.), ‘अस्मात्सर्वस्मात्पुरतः सुविभातम्’ (नृ उ ता - २), ‘तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति’ (मु उ - २.२.१०, श्वे उ - ६.१४, क उ - ५.१४) इत्यादिश्रुतय आत्मनः स्वप्रकाशत्वं बोधयन्तीत्यर्थः ॥ १६ ॥

svayamiti / ‘atrāyaṃ puruṣaḥ svayaṃjyotirbhavati’ (br u – 4.3.9), ‘asmātsarvasmātpurataḥ suvibhātam’ (nr u tā – 2), ‘tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamideṃ vibhāti’ (mu u – 2.2.10, śve u – 6.14, ka u – 5.14) ityādiśrutaya ātmanaḥ svaprakāśatvaṃ bodhayantītyarthaḥ ॥ 16 ॥

‘atrāyaṃ puruṣaḥ svayaṃjyotirbhavati’ (br u – 4.3.9.) – here this Self is of the nature of self-effulgence. ‘asmātsarvasmātpurataḥ suvibhātam’ (nr u tā – 2) – before everything this Self shines nicely. ‘tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamideṃ vibhāti’ (mu u – 2.2.10, śve u – 6.14, ka u – 5.14) – following its effulgence, everything else shines. Because of its effulgence the world is illumined. *ityādiśrutaya* - etc. Shruti texts. *ātmanaḥ svaprakāśatvaṃ bodhayantītyarthaḥ* - establish the knowledge that the Self is self-effulgent. ॥ 16 ॥

‘येनेदं सर्वं विजानाति तं केन विजानीयात् , विज्ञातारमरे केन विजानीयात्’ (बृ उ - २.४.१४) इति वाक्यमर्थतः पठति -

‘yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt , vijñātāramare kena vijānīyāt’ (br u – 2.4.14) iti vākyamarthataḥ paṭhati –

‘yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt , vijñātāramare kena vijānīyāt’ (br u – 2.4.14) iti vākyamarthataḥ paṭhati – the essential meaning of the statement of Brihadaranyaka Upanishad – ‘through whom (which) everything else is known, through what can one understand that, with what can one know the knower’ - is said.

येनेदं जानते सर्वं तं केनान्येन जानताम् ।

विज्ञातारं केन विद्याच्छक्तं वेद्ये तु साधनम् ॥ १७ ॥

yenedaṃ jānate sarvaṃ taṃ kenānyena jānatām /

vijñātāraṃ kena vidyācchaktaṃ vedye tu sādhanam ॥ 17

॥

Through which all these are known, with what can that be known? Through which can one know the knower? Only in the objects that can be known, can the power of knowing function.

yenedam - through which. *jānate sarvaṃ* - all these are known. *taṃ kenānyena jānatām* – that, through what can one know. *vijñātāraṃ* - the knower. *kena vidyāt* – with what can one know. *shaktaṃ vedye tu* - function only in the objects that has the eligibility to be known. *sādhanam* - the power (of knowing).

येनेदमिति । येन साक्षिचैतन्यरूपेण आत्मना इदं सर्वं दृश्यजातं जानते प्राणिनः तं साक्षिणमात्मानम् अन्येन केन साक्ष्यभूतेन जडेन जानताम् अवगच्छेयुः, पुमांस इति शेषः । अस्यैव वाक्यस्य तात्पर्यमाह - विज्ञातारमिति । दृश्यजातस्य ज्ञातारं केन दृश्यभूतेन विद्यात् विजानीयात् ? न केनापि जानातीत्यर्थः । ननु मनसा ज्ञास्यतीत्याशङ्क्याह - शक्तमिति । साधनं तु ज्ञानसाधनं तु मनः वेद्ये ज्ञातव्यविषये शक्तं समर्थं, न तु ज्ञातर्यात्मनि । 'नैव वाचा न मनसा' (क उ - ६.१२) इत्यादिश्रुतेः । स्वस्यापि ज्ञेयत्वे कर्मकर्तृत्वविरोधाच्चेति भावः ॥ १७ ॥

yenedamiti / yena sākṣicaitanyarūpeṇa ātmanā idam sarvaṃ dr̥śyajātaṃ jānate prāṇinaḥ taṃ sākṣiṇamātmānam anyena kena sākṣyabhūtena jadena jānatām avagaccheyuḥ, pumāṃsa iti śeṣaḥ / asyaiva vākyasya tātparyamāha – vijñātāramiti / dr̥śyajātasya jñātāraṃ kena dr̥śyabhūtena vidyāt vijānīyāt ? na kenāpi jānātītyarthaḥ / nanu manasā jñāsyatītyāśaṅkyāha – śaktamiti / sādhanam tu jñānasādhanam tu manaḥ vedye jñātavyaviṣaye śaktaṃ samarthaṃ, na tu jñātaryātmani / 'naiva vācā na manasā' (ka u – 6.12) ityādiśruteḥ / svasyāpi jñeyatve karmakartṛtvavirodhācceti bhāvah // 17 //

yena - through which. *sākṣicaitanyarūpeṇa = ātmanā* - the Self which is the witness principle. *idam sarvaṃ = dr̥śyajātaṃ* - all this, the objects. *jānate prāṇinaḥ* - the beings know. *taṃ sākṣiṇam = ātmānam* that witness principle, the Self. The Sakshi (witness) state is possible only when there is Sakshya (object). *anyena kena* - then through which other? *sākṣyabhūtena = jadena* - the object of the witness, that which is inert. *jānatām = avagaccheyuḥ* - will it be known. *pumāṃsa iti śeṣaḥ* - the beings, word needs to be added. *asyaiva vākyasya tātparyamāha* - the meaning of this very statement is explained. *dr̥śyajātasya jñātāraṃ* - that which is the knower of all this that is seen. *kena dr̥śyabhūtena vidyāt = vijānīyāt* - through which object of knowledge, can we know? *na kenāpi jānātītyarthaḥ* - the meaning of the question is, not through anything else. *nanu*

manasā jñāsyatītyāśaṅkyāha - but, one can definitely known through the mind. *sādhanaṃ tu = jñānasādhanaṃ tu* - the means for the knowledge. *manaḥ* - mind. *vedye = jñātavyaviṣaye* - with respect to the object of knowledge. *śaktaṃ = samarthaṃ* - has the eligibility or power. *na tu jñātaryātmani* - but not for the knower, Self. But in ‘parāñcikhāni vyatṛnat...’, it was said, it goes generally externally, but when a person of knowledge and power turns it inwards etc. So, generally though the mind may go externally, it sometimes comes internally to grasp the Self too? ‘*naiva vācā na manasā*’ (*ka u – 6.12*) - neither through the words, nor through the mind. The mind cannot grasp either the Self nor the Shoonya (void). The knowledge may take place through the words for the objects that does not exists. This is the reason both word and mind are negated. *ityādiśruteḥ* - etc. Shruti text. *svasyāpi jñeyatve* – if one becomes the object of knowledge. *karmakartṛtvavirodhāceti bhāvaḥ* - there will be a contradictory of Subject and Object. The Karma (object) itself cannot be the Karta (doer), as they are contradictory. // 17 //

आत्मनः स्वप्रकाशत्वे एव ‘स वेत्ति वेद्यं न च तस्यास्ति वेत्ता’ (श्वे उ - ३.१६), ‘अन्यदेव तद्विदितादथो अविदितादधि’ (के उ - ३) इति वाक्यद्वयमपि प्रमाणमिति मन्वानस्तद्वाक्यद्वयमर्थतः पठति -

ātmanaḥ svaprakāśatve eva ‘sa vetti vedyam na ca tasyāsti vettā’ (śve u – 3.19), ‘anyadeva tadviditādatho aviditādadhi’ (ke u – 3) iti vākyadvayamapi pramāṇamiti manvānastadvākyadvayamarthataḥ paṭhati –

ātmanaḥ svaprakāśatve eva - to establish the Self is self-effulgent. ‘*sa vetti vedyam na ca tasyāsti vettā*’ (*śve u – 3.19*) - it knows whatever exists, there is none to know it. ‘*anyadeva tadviditādatho aviditādadhi*’ (*ke u – 3*) – it is different from both know and unknown. *iti vākyadvayamapi* - these two statements. *pramāṇamiti* - are proofs. *manvānas* - thinking thus. *tadvākyadvayamarthataḥ paṭhati* - the essence of these statements are said.

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।

विदिताविदिताभ्यां तत्पृथग्बोधस्वरूपकम् ॥ १८ ॥

sa vetti vedyam tatsarvam nānyastasyāsti veditā /

viditāviditābhyām tatpṛthagbodhasvarūpakam // 18 //

It knows everything that can be known. There is nothing to know the Self. It is different from both the known and unknown; it is of the nature of knowledge.

sa vetti vedyam tatsarvaṃ - He knows whatever is to be known. *nānyastasyāsti veditā* – there is nothing to know that Self. *viditāviditābhyām* - from the known and unknown. *tatpṛthag* - it is different. *bodhasvarūpakam* - it is of the nature of knowledge.

स वेत्तीति । स आत्मा यद्यद्वेद्यं तत्सर्वं वेद्यं वेत्ति । तस्य आत्मनो वेदिता ज्ञाता अन्यो नास्ति, तद्बोधस्वरूपकं ब्रह्म विदिताविदिताभ्यां - विदितं ज्ञानेन विषयीकृतं, अविदितमज्ञानेनावृतं, ताभ्यां - पृथग्विलक्षणम् , बोधस्वरूपत्वादेवेत्यर्थः ॥ १८ ॥

sa vettīti / sa ātmā yadyadvedyaṃ tatsarvaṃ vedyam vetti / tasya ātmano veditā jñātā anyo nāsti, tadbodhasvarūpakam brahma viditāviditābhyām – veditam jñānena viṣayīkṛtam, aviditamajñānenāvṛtam, tābhyām – pṛthagvilakṣaṇam , bodhasvarūpatvādevetyarthaḥ // 18 //

sa ātmā - that Self. *yadyadvedyaṃ* - whatever tis to be known. *tatsarvaṃ vedyam vetti* - all that that is to be known, it knows. *tasya ātmano* - for that Self. *veditā = jñātā* - knower. *anyo nāsti* – there is no other. There is no other knower to know that Self. *tadbodhasvarūpakam* - it is of the nature of knowledge. *brahma* - that Self. *viditāviditābhyām – veditam jñānena viṣayīkṛtam, aviditamajñānenāvṛtam, tābhyām* - ‘Veditam’ – known, that which is known through the means of knowledge and ‘aviditam’ unknown, that which is engulfed by ignorance. *pṛthag = vilakṣaṇam* - it is different. *bodhasvarūpatvādevetyarthaḥ* - only because of being, of the nature of knowledge. // 18 //

ननु विदिताविदितातिरिक्तो बोधो नानुभूयते इत्याशङ्क्य, विदितविशेषणस्य वेदनस्यैव बोधस्वरूपत्वात्तदनुभवाभावे विदितस्याप्यनुभवाभावप्रसङ्गाद्बोधानुभवोऽवश्यमङ्गीकर्तव्य इति सोपहासमाह -

nanu viditāviditātirikto bodho nānubhūyate ityāśaṅkya, viditaviśeṣaṇasya vedanasyaiva bodhasvarūpatvāttadanubhavābhāve veditasyāpyanubhavābhāvaprasaṅgādbodhānubhavo'vaśyamaṅgīkartavya iti sopahāsamāha-

nanu viditāviditātirikto bodho nānubhūyate ityāśaṅkya - But, nowhere on has experienced anything that is different from known and unknown, doubting thus.

viditaviśeṣaṇasya vedanasyaiva - that which is the adjective for the Known, the knowledge, for that. In all the thought functions ‘I know’ ‘I don’t know’ etc, I exists as the base, adjective. Or in all the knowledge of pot, cloth etc., it is always endowed with the Consiousness, as pot associated consciousness, cloth associated consciousness etc. *bodhasvarūpatvāt*– it is of the nature of knowledge. *tadanubhavābhāve* - Therefore, though it is not expereinced. *viditasyāpyanubhavābhāvaprasaṅgād* – there will be a situation of, even that what is known will cease to be experienced. *bodhānubhavo'vaśyamaṅgīkartavya* - one should definitely accept the experience of knowledge. *iti sopahāsamāha* - saying it with a pun.

बोधेऽप्यनुभवो यस्य न कथंचन जायते ।

तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥ १६ ॥

bodhe'pyanubhavo yasya na kathamcana jāyate ।

taṃ kathaṃ bodhayecchāstraṃ loṣṭaṃ narasamākṛtim ॥

19 ॥

For the one who does not have the experience of his own knowledge, for that knid of person, who is similar to a lump of clay, how can the Shastra give him knowledge.

bodhe'pyanubhavo – Even though the knowledge takes place, the experience of it. *yasya na kathamcana jāyate* – to whom does not take place, anywhich way. *taṃ kathaṃ bodhayecchāstraṃ* - to him, how can the Shastra teach. Earlier, Dhyan and separating the mind from thnking about the object were two paths given for the person who is not able to be established in the Self. There the person had some knowledge of the Self, here the person is not even ready to recognize Self. That is why Acharya uses strong words, *loṣṭaṃ narasamākṛtim* – a person who is like a lump of clay.

बोधेऽपीति । यस्य मन्दस्य बोधेऽपि घटादिस्फुरणरूपेऽपि अनुभवः साक्षात्कारः कथंचन कथमपि न जायते नोत्पद्यते, तं नरसमाकृतिं नरसमाकारं लोष्टं लोष्टवज्जडं मनुष्यं शास्त्रं कथं बोधयेत् ? न कथमपि बोधयेदित्यर्थः ॥ १६ ॥

bodhe'pīti । yasya mandasya bodhe'pi ghaṭādisphuraṇarūpe'pi anubhavaḥ sākṣātkāraḥ kathamcana kathamapi na jāyate notpadyate, taṃ narasamākṛtim

narasamākāraṃ loṣṭaṃ loṣṭavajjadam manuṣyaṃ śāstraṃ kathaṃ bodhayet ? na kathamapi bodhayeditarthah // 19 //

yasya mandasya - To which dullard. *bodhe'pi* = *ghaṭādisphuraṇarūpe'pi* - even though he gains the knowledge of the pot etc. *anubhavaḥ* = *sākṣātkāraḥ* - the immediate experience. *kathaṃcana* = *kathamapi na jāyate* = *notpadyate* - does not gain, in any which way. *taṃ narasamākṛtiṃ* = *narasamākāraṃ* - to that person, who is though in form similar to Humans. *loṣṭaṃ* = *loṣṭavajjadam* - is just like a lump of clay, i.e. inert like that lump of clay. *manuṣyaṃ śāstraṃ kathaṃ bodhayet* – to that person, how can the Shastra give the knowledge. *na kathamapi bodhayeditarthah* - meaning, he can never be given the knowledge. *// 19 //*

‘बोधो न बुध्यते’ इत्युक्तिरेव व्याहतेति सदृष्टान्तमाह -

‘bodho na budhyate’ ityuktireva vyāhateti sadrṣṭāntamāha –

‘bodho na budhyate’ ityuktireva – to say ‘I don’t know the knowledge’. *vyāhateti* – self contradictory. *sadrṣṭāntamāha* – is explained with example.

जिह्वा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।

न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥ २० ॥

jihvā me'sti na vetyuktirlajjāyai kevalaṃ yathā /

na budhyate mayā bodho boddhavya iti tādrṣī // 20 //

To say ‘do I have a tongue or don’t I’ is an act of shame. Similarly, are the statements ‘I don’t know the knowledge, I should know’.

jihvā me'sti na vā – do I have a tongue or don’t I have. *ityuktirlajjāyai kevalaṃ* - to say such statement is only an act of shame. If we have there can be no question, if we don’t we cannot say. *yathā* - like. *na budhyate mayā bodho* – I don’t know the knowledge. *boddhavya* – I should know. *iti tādrṣī* – statements are similar. Whether it is erroneous knowledge or doubtful knowledge, both are error.

जिह्वेति । 'मे जिह्वा अस्ति न वा' ? इत्युक्तिर्भाषणं यथा लज्जायै केवलं लज्जाजननायैव भवति, न बुद्धिमत्त्वज्ञापनायय जिह्वया विना भाषणानुपपत्तेः । एवं मया बोधो न बुध्यते, इतः परं बोद्धव्य इत्युक्तिरपि तादृशी लज्जाहेतुरेव, बोधेन विना तद्व्यवहारासिद्धेरित्यर्थः ॥ २० ॥

jihveti / 'me jihvā asti na vā' ? ityuktirbhāṣaṇam yathā lajjāyai kevalam lajjājananāyaiva bhavati, na buddhimatvajñāpanāya; jihvayā vinā bhāṣaṇānupapatteḥ / evaṃ mayā bodho na budhyate, itaḥ param boddhavya ityuktirapi tādrśī lajjāhetureva, bodhena vinā tadvyavahārāsiddherityarthaḥ ॥ 20 ॥

'me jihvā asti na vā' ? - do I have a tongue or not. *Ityuktir = bhāṣaṇam* - to say so. *yathā lajjāyai kevalam = lajjājananāyaiva bhavati* - is only an act of shame. *na buddhimatvajñāpanāy* - it cannot be an act to show one's intelligence. *jihvayā vinā bhāṣaṇānupapatteḥ* - since, without the tongue one cannot speak. *evaṃ* - similarly. *mayā bodho na budhyate* - I don't know the knowledge. *itaḥ param boddhavya* - I should know it later. *ityuktirapi tādrśī lajjāhetureva* - saying so too, is only an act of shame. *bodhena vinā tadvyavahārāsiddherityarthaḥ* - without the knowledge there can be no such transaction. ॥ 20 ॥

भवत्त्वेवविधः स बोधः, तथापि प्रकृते ब्रह्मावबोधे किमायातमित्याशङ्क्याह -

bhavatvevaṃvidhaḥ sa bodhaḥ, tathāpi prakṛte brahmāvabodhe kimāyātamityāśaṅkyāha -

bhavatvevaṃvidhaḥ sa bodhaḥ - let there be knowledge of this kind. *tathāpi prakṛte brahmāvabodhe kimāyātam* - even so, what is its relation with the current topic regarding the knowledge of the Self. *ityāśaṅkyāha* - doubting thus, it is explained. Since, our mind is involved only with the objects of the world, when that travel outwards is stopped, the Self shines in all its glory.

यस्मिन् यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।

यद्बोधमात्रं तद्ब्रह्मेत्येवंधीर्ब्रह्मनिश्चयः ॥ २१ ॥

yasminyasminnasti loke bodhastattadupekṣaṇe /

yadbodhamātraṃ tadbrahmetyevaṃdhīrbrahmaniścayaḥ ॥

21 ॥

In whatever we gain the knowledge in this world, leaving all of them, that which remains as knowledge is Self. This kind of knowledge is the conviction of the Self.

yasminyasminnasti loke – in whatever objects of the world. *bodhas* – the knowledge takes place. *tattadupekṣaṇe* – if we leave all of them (the objects). *yadbodhamātraṃ* – that which knowledge remains. *tadbrahma* – that is Self. *ityevaṃdhīrbrahmaniścayaḥ* – this is the way to gain conviction of the Self.

यस्मिन् इति । लोके जगति यस्मिन् यस्मिन् घटादिलक्षणे विषये बोधो ज्ञानमस्ति तत्तदुपेक्षणे तस्य तस्य घटादिविषयस्योपेक्षणेऽनादरणे कृते सति यद्बोधमात्रं घटादि सर्वत्रानुस्यूतं यत् स्फुरणमस्ति तदेव ब्रह्मेत्येवंरूपा धीबुद्धिर्ब्रह्मनिश्चयः, ब्रह्मावगतिरित्यर्थः ॥ २१ ॥

yasmin iti / loke jagati yasminyasmin ghaṭādīlakṣaṇe viṣaye bodho jñānamasti tattadupekṣaṇe tasya tasya ghaṭādiviṣayasyopekṣaṇe'nādarāṇe kṛte sati yadbodhamātraṃ ghaṭādi sarvatrānusyūtaṃ yat sphuraṇamasti tadeva brahmetyevaṃrūpā dhīrbuddhirbrahmaniścayaḥ, brahmāvagatirityarthaḥ ॥ 21 ॥

loke = jagati - in this world. *yasminyasmin = ghaṭādīlakṣaṇe viṣaye* - with respect to the objects like pot etc. As said, each knowledge of the object is of the form of object associated consciousness. Here the object can be pot etc. *bodho = jñānamasti* - the knowledge that takes place. *tattadupekṣaṇe = tasya tasya ghaṭādiviṣayasyopekṣaṇe = anādarāṇe kṛte sati* - when we discard, don't care, all those objects of pot etc. *yadbodhamātraṃ* - that which knowledge remains. *ghaṭādi sarvatrānusyūtaṃ yat sphuraṇamasti* - that experience which is inter-twined in all the pot etc. *tadeva brahma* - that is the Self. *ityevaṃrūpā dhīr = buddhir* - the knowledge of this form. *brahmaniścayaḥ = brahmāvagatirityarthaḥ* - is the conviction of the Self. This then means, this shastra comes to an end. Because, the knowledge of the Self is gained, through this negation of objects. This idea is the seed for the next doubt. ॥ 21 ॥

ननु घटादिविषयोपेक्षया तदर्थानुभवरूपं ब्रह्मावगम्यते चेत्तर्हि कोशपञ्चकविवेकोऽयं निष्प्रयोजनः स्यादित्याशङ्क्य, ब्रह्मणः प्रत्यग्रूपताज्ञानेन विना संसारानिवृत्तेः तथात्वावबोधोपयोगित्वान्न तस्यापि वैयर्थ्यमित्याह -

nanu ghaṭādiviṣayopekṣayā tadarthānubhavarūpaṃ brahmāvagamyate cettarhi kośapañcakaviveko'yaṃ niṣprayojanaḥ syādityāśaṅkya, brahmaṇaḥ pratyagtāgrūjñānena vinā saṃsārānivr̥tteḥ tathātvāvabodhopayogitvāna tasyāpi vaiyarthyamityāha –

nanu - But. *ghaṭādiviṣayopekṣayā* – when we discard the objects of pot etc. *tadarthānubhavarūpaṃ brahmāvagamyate* - the knowledge that is gained thorough that is the Self. *cettarhi* - if this be so. *kośapañcakaviveko'yaṃ niṣprayojanaḥ syād* - the discrimination of the five sheaths, becomes useless. *ityāśaṅkya* - doubting thus. *brahmaṇaḥ pratyagtāgrūjñānena vinā* - without gaining the knowledge of the Self as one's own individual self. *saṃsārānivr̥tteḥ* - the Samsara does not get negated. *Tathātvāvabodhopayogitvān* - since (the discussion of five sheaths) is usefule, therefore. *na tasyāpi vaiyarthyamityāha* – it is also not useless. is explained.

पञ्चकोशपरित्यागे साक्षिबोधवशेषतः ।

स्वस्वरूपं स एव स्याच्छून्यत्वं तस्य दुर्घटम् ॥ २२ ॥

pañcakośaparityāge sākṣibodhāvaśeṣataḥ /

svasvarūpaṃ sa eva syācchūnyatvaṃ tasya durghaṭam //

22 //

When we discard the five sheaths, the knowledge remains as witness, that is the inherent nature of Jiva. Since it is impossible, we cannot accept it to be Void.

pañcakośaparityāge - When we discard all the five sheaths. In the meditation, when we normally giveup the Koshas, we see the Void. And this is the mistake the Buddhist end-up doing. They accept the 'seen' void as the Self. *sākṣibodhāvaśeṣataḥ* - till the knowledge of the witness. We should negate till we come to the witness principle. The void is also seen, therefore it cannot be the Self. The seer is the Self, and this seer is the witness. *svasvarūpaṃ sa eva syāt* – this (witness) is ones own nature. Only till there is something to witness, the witness is associated with ignorance. When there is nothing to witness, the witness is the Self, devoid of ignorance. *shūnyatvaṃ tasya durghaṭam* – it is difficult to establish that (Self) to be void.

पञ्चकोशेति । पञ्चानां कोशानामन्नमयादीनां परित्यागे बुद्ध्याऽनात्मत्वनिश्चये कृते तत्साक्षिरूपस्य बोधस्यावशेषणात् स साक्षिरूपो बोध एव स्वस्वरूपं निजरूपं ब्रह्मैव स्यात् । नन्वन्नमयादीनामनुभवसिद्धानां त्यागे शून्यपरिशेषः स्यादित्याशङ्क्याह - शून्यत्वमिति । तस्य साक्षिबोधस्य शून्यत्वं दुर्घटम् , दुःसंपाद्यमित्यर्थः ॥ २२ ॥

pañcakoṣeti / pañcānāṃ kośānāmannamayādīnāṃ parityāge buddhyā'nātmatvaniścaye kṛte tatsākṣirūpasya bodhasyāvaśeṣaṇāt sa sākṣirūpo bodha eva svasvarūpaṃ nijarūpaṃ brahmaiva syāt / nanvannamayādīnāmanubhavasiddhānāṃ tyāge śūnyapariśeṣaḥ syādityāśaṅkyāha – śūnyatvamiti / tasya sākṣibodhasya śūnyatvaṃ durghaṭam , duḥsāmpādyamityarthaḥ ॥ 22 ॥

pañcānāṃ kośānāṃ = annamayādīnāṃ - All the five sheaths, Annamaya etc. *parityāge = buddhyā'nātmatvaniścaye kṛte* - when we give up, i.e. through the discrimination we establish them to be non-self. Here establishing it to be non-self is what is to be done and not destroying them (svarupa-nasha). *tatsākṣirūpasya bodhasyāvaśeṣaṇāt* - only the knowledge, in the form of witness remains. *sa sākṣirūpo bodha eva svasvarūpaṃ = nijarūpaṃ = brahmaiva syāt* - that form of witness, viz the knowledge is ones inherent nature, i.e. it is the very Self. Here the knowledge if not of the form of witness, but knowledge itself is the witness. As we see in 'raho shira' – head of rahu or 'vishno prarmam padam' – vishnu's absolute state, the sixth case is interpreted in the sense of non-duality or identity and not relation, therefore we interpret those stamets as rahu is head and Vishnu is the absolute state. *nanvannamayādīnāmanubhavasiddhānāṃ tyāge śūnyapariśeṣaḥ syādityāśaṅkyāha* - But, when we negate the Annamaya etc. that are experienced as non-self, we end-up accepting void (as Buddhist), doubting thus. *tasya sākṣibodhasya śūnyatvaṃ durghaṭam* – establuishing that witness, knowledge as void is impossible. *duḥsāmpādyamityarthaḥ* - it is very difficult to establish. ॥ 22 ॥

दुर्घटत्वमेवोपपादयति -

durghaṭatvamevopapādayati -

durghaṭatvamevopapādayati - The difficulty is explained.

अस्ति तावत्स्वयं नाम विवादाविषयत्वतः ।

स्वस्मिन्नपि विवादश्चेत्प्रतिवाद्यत्र को भवेत् ॥ २३ ॥

asti tāvatsvayaṃ nāma vivādāviṣayatvataḥ /

svasminnapi vivādaścetprativādyatra ko bhavet ॥ 23 ॥

Since the existence of 'I' is not a topic of contention, without any doubt it exists. If there is doubt about ones own existence, then who is the opponent.

asti tāvatsvayaṃ nāma – There is definitely the existence of 'I'. *vivādāviṣayatvataḥ* – since it is not a topic of contention. *svasminnapi vivādaścet* – if there is doubt about oneself. *prativādyatra ko bhavet* – who is the opponent.

अस्तीति । 'स्वयं'शब्दवाच्यं स्वस्वरूपं लौकिकानां वैदिकानां च मते तावदस्त्येव । कुत इत्यत आह - विवादेति । स्वस्वरूपस्य विप्रतिपत्तिविषयत्वाभावादित्यर्थः । विपक्षे बाधकमाह - स्वस्मिन्निति । स्वात्मन्यपि विप्रतिपत्तौ सत्यां अत्रास्यां विप्रतिपत्तौ कः प्रतिवादी स्यात् ? न कोऽपीत्यर्थः ॥ २३ ॥

astīti / 'svayaṃ'sabdavācyam svasvarūpaṃ laukikānām vaidikānām ca mate tāvadastyeva / kuta ityata āha – vivādeti / svasvarūpasya vipratipattiviṣayatvābhāvādityarthaḥ / vipakṣe bādhakamāha – svasminniti / svātmanyapi vipratipattau satyām atrāsyām vipratipattau kaḥ prativādī syāt ? na ko'pītyarthaḥ ॥ 23 ॥

'svayaṃ'sabdavācyam - The one which is referred to be the name 'I'. Svayam literally means oneself, here it means I. *svasvarūpaṃ* - is ones own nature. *laukikānām vaidikānām ca mate tāvadastyeva* - in both the Vedic and Worldly system, it exists. *kuta ityata āha* - why is it so? *svasvarūpasya vipratipattiviṣayatvābhāvādityarthaḥ* - Since, it is not the topic of contention. 'vipratipattip – 'vividha pratipatti' – different knowledge about one subject. Though there are multiple ideas about the Self, we can classify in two, people who accept and who do not accept. Among the pople who accept the Self, there may be multiple thoughts, of Self being the body etc., but as said here, they do accept its existence. *vipakṣe bādhakamāha* – on the contrary logic, there is error, is explained. In Shloka 4 this Vipaksha etc. were discussed. If the Hetu exists in Vipaksha, the logic is error, but if it does not exist in the Vipaksha, it is right logic. *svātmanyapi vipratipattau satyām* - if there is contradictions in the existence of ones own Self. *atrāsyām vipratipattau kaḥ prativādī syāt ?* - Who will act as the opponent in this

discussion? Vadi is defendant and prativadi is opponent. *na ko'pītyarthaḥ* - there is none. The idea is, if there is a discussion about the existence of the Self. The question will be: “Does the Self exist?”. There are two answers possible, yes and no. If the answer is YES, then since you too accept the existence of Self, there is no opponent. If the answer is NO, then you are accepting Void (absence), there can be no discussion from that standpoint, since you do not exist, still there is no opponent. // 23 //

ननु स्वासत्त्ववाद्येव प्रतिवादी भविष्यतीत्याशङ्क्य, तथाविधः कोऽपि नास्तीत्याह -

nanu svāsattvavādyeva prativādī bhaviṣyatītyāśaṅkya, tathāvidhaḥ ko'pi nāstītyāha –

nanu svāsattvavādyeva prativādī - one who accepts his non-existence is the opponent. *bhaviṣyatītyāśaṅkya* - therefore, there is a possibility of contradiction, doubting thus, it is said. *tathāvidhaḥ ko'pi nāstītyāha* – there is no one accepting this, is explained. An opponent cannot accept his non-existence and debate too.

स्वासत्त्वं तु न कस्मैचिद्रोचते विभ्रमं विना ।

अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिनः ॥ २४ ॥

svāsattvaṃ tu na kasmaicidrocate vibhramaṃ vinā /

ata eva śrutirbādhaṃ brūte cāsattvavādinah // 24 //

No one desires to accept one's own non-existence, without erroneous knowledge. That is why the Shruti too negates the one who claims his non-existence.

svāsattvaṃ tu – One's own non-existence. *na kasmaicidrocate* – none desire to accept. *vibhramaṃ vinā* – without erroneous knowledge. Even when we have some psychological problem, we accept ourself to be something, and not non-existent. *ata eva* – This is why. *śrutirbādhaṃ brūte* – Shruti negates. Taiteriyā Upanishad says 'asan eva sa bhavati asad brahmeti veda cet' – he is definitely non-existent, one who accepts non-existence. *cāsattvavādinah* - the one who accepts his own non-existence.

स्वासत्त्वमिति । भ्रान्तिमेकां विहायाऽन्यस्यां दशायां स्वस्याभावः केनापि नाङ्गीक्रियत इत्यर्थः । कृत एवं निश्चीयत इत्याशङ्क्याह -
अत इति । यतः कस्मिच्चिन्न रोचते अत एव श्रुतिरपि असत्त्ववादिनो बाधं ब्रूते ॥ २४ ॥

svāsattvamiti / bhrāntimekāṃ viḥyā'nyasyāṃ daśāyāṃ svasyābhāvaḥ kenāpi nāṅgīkriyata ityārthaḥ / kuta evaṃ niścīyata ityāśaṅkyāha – ata iti / yataḥ kasmicinna rocate ata eva śrutirapi asattvavādino bādhaṃ brūte // 24 //

bhrāntimekāṃ viḥyā - Leaving alone erroneous knowledge. *anyasyāṃ daśāyāṃ* - in any other state. *svasyābhāvaḥ kenāpi nāṅgīkriyata ityārthaḥ* - none accept their own non-existence. *kuta evaṃ niścīyata ityāśaṅkyāha* - How do you come to this conclusion? This doubt is answered. *yataḥ kasmicinna rocate* - Since none desire (their non-existence). *ata eva* - that is why. *śrutirapi* - the Shruti too. Taittiriya Upanishad is the Shruti we are discussing. *asattvavādino bādhaṃ brūte* - negates the mere existence of the one who accepts non-existence. This statement is explained in the next Shloka. //

24 //

केयं श्रुतिरित्याकाङ्क्षायां 'असन्नेव' (तै उ - २.६.१) इत्यादिकां तां श्रुतिमर्थतः पठति -

keyaṃ śrutirityākāṅśāyāṃ 'asanneva' (tai u – 2.6.1) ityādikāṃ tāṃ śrutimarthataḥ paṭhati –

keyaṃ śrutirityākāṅśāyāṃ - What is this Shruti (you are referring to), doubting thus. *'asanneva' (tai u – 2.6.1) ityādikāṃ* - the Shruti 'asad eva' etc. *tāṃ śrutimarthataḥ paṭhati* - the essence of the Shruti is presented.

असद्ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।

अतोऽस्य मा भूद्वेद्यत्वं स्वसत्त्वं त्वभ्युपेयताम् ॥ २५ ॥

asadbrahmeti cedveda svayameva bhavedasat /

ato'sya mā bhūdvedyatvaṃ svasattvaṃ tvabhyupeyatām //

25 //

If one accepts the Self to be non-existent, he himself becomes non-existent. Therefore, though let it not be known, but surely we should accept one's existence.

asadbhrameti cedveda - if one accepts the Self to be non-existent. *svayameva bhavedasat* – eternally, he himself becomes non-existent. *ato'sya mā bhūdvedyatvaṃ* - Therefore, let it be non known. The discussion about its knowledge, is concluded. *svasattvaṃ tvabhyupeyatām* - but, let us accept one's existence.

असदिति । यदि ब्रह्मासदिति जानीयात्तर्हि स्वयमेव ब्रह्मणोऽसत्त्वज्ञानी असद्भवेत् , स्वस्यैव ब्रह्मरूपत्वादित्यर्थः । फलितमाह - अत इति ॥ २५ ॥

asaditi / yadi brahmāsaditi jānīyāttarhi svayameva brahmaṇo'sattvajñānī asadbhavet , svasyaiva brahmarūpatvādityarthaḥ / phalitamāha – ata iti ॥ 25 ॥

yadi brahmāsaditi jānīyāt - if one understands the Self to be non-existent. *tarhi svayameva brahmaṇo'sattvajñānī asadbhavet* - then, the one who accepts the Self to be non-existent, himself becomes non-existent. *svasyaiva brahmarūpatvādityarthaḥ* - since, Self is one's inherent nature. *phalitamāha* – Therefore, the conclusion is, even though the knowledge of the Self is not gained, one cannot accept one's own non-existence. ॥ 25 ॥

इदानीमात्मनः स्वप्रकाशत्वं वक्तुकामस्तस्य वेद्यत्वाभावे कीदृक्स्वरूपमिति प्रश्नमुत्थापयति –

idānīmātmanaḥ svaprakāśatvaṃ vaktukāmastasya vedyatvābhāve kīdr̥ksvarūpamiti praśnamutthāpayati –

After establishing the existence of Self, *idānīmātmanaḥ svaprakāśatvaṃ vaktukāmas* - now, desiring to establish the Self to be self-effulgent. Self is self-effulgent that is defined as 'avedyatve sati aparokṣavyavahāra योग्यत्वम्' – when not immediately known, it is qualified to be transacted. In this 'avedyatva' – not an object of knowledge is established. *tasya vedyatvābhāve kīdr̥ksvarūpamiti praśnamutthāpayati* – if it cannot be known, then a question about what the real form of Self is raised.

कीदृक्तीति चेत्पृच्छेदीदृक्ता नास्ति तत्र हि ।

यदनीदृगतादृक् च तत्स्वरूपं विनिश्चिनु ॥ २६ ॥

kīdr̥ktarhīti cetpṛcchedīdr̥ktā nāsti tatra hi /

yadanīdr̥gatādr̥k ca tatsvarūpaṃ viniścīnu ॥ 26 ॥

If you ask ‘then what form is it of?’, we say with respect to Self, there is no ‘this type / form’. Understand clearly, that which is not of this type and that type is the Self.

kīdrktarhīti cetpṛched – If you ask, then what type is the Self?. *īdrktā nāsti tatra hi* – there is surely no ‘this type’ in the Self. I.e., it is not an object. Then the shruti cannot teach about the Self, to answer this *yadanīdrगतādrk ca* – that which is not of this or that type. In the second chapter when discussing about the nature of Maya, similar ‘idrktadrk’ was explained. Now, it is to establish the nature of the Self. That Self which is not an object of direct perception (idrkt) and other Pramanas (tadrk). *tatsvarūpaṃ viniścinu* – is the nature of the Self, understand this clearly.

क्रीदृगिति । अयमभिप्रायः - आत्मन ईदृक्त्वादिना केनचिद्रूपेण वैशिष्ट्याङ्गीकारे तेनैव रूपेण वेद्यत्वं स्यात् , तदनङ्गीकारे शून्यत्वमिति । सत्यम् ईदृक्ताद्यङ्गीकारे तथैव वेद्यत्वं, तत्तु नाङ्गीक्रियत इत्याह - ईदृगिति । उपलक्षणमेतत्तादृक्त्वस्यापि । उभयाभावमेवाह - यदनीदृगिति ॥ २६ ॥

kīdrḡgiti / ayamabhiprāyaḥ - ātmana īdrktvādinā kenacidrūpeṇa vaiśiṣṭyāṅgikāre tenaiva rūpeṇa vedyatvaṃ syāt , tadanaṅgikāre śūnyatvamiti / satyam / īdrktādyāṅgikāre tathaiva vedyatvaṃ, tattu nāṅgikriyata ityāha - īdrḡgiti / upalakṣaṇametattādrkṭvasyāpi / ubhayābhāvamevāha – yadanīdrḡgiti ॥ 26 ॥

ayamabhiprāyaḥ - This is the idea. *ātmana īdrktvādinā kenacidrūpeṇa vaiśiṣṭyāṅgikāre* - if we accept the Self to be of some special type (form). *tenaiva rūpeṇa vedyatvaṃ syāt* - it will become known in that very form. *tadanaṅgikāre śūnyatvamiti* - If we don’t accept any speciality, the Self will become Void. Here, as said the Self cannot be known through the direct perception and other means of right knowledge is negated. *satyam* - True. As always, we accept the explanation as half-true. *īdrktādyāṅgikāre tathaiva vedyatvaṃ* - if we accept the Self to be some form, there will be this type of consequence of knowing. *tattu nāṅgikriyata ityāha* - that is not accepted. *upalakṣaṇametattādrkṭvasyāpi* - this (answer) is just a pointer to the ‘that type’ too. *ubhayābhāvamevāha* – the idea behind both is said, with that which is not of this or that type is Self. ॥ 26 ॥

नहि प्रतिज्ञामात्रेणार्थसिद्धिरित्याशङ्क्य ईदृक्तादृक् शब्दयोरर्थमभिदधानस्तदवाच्यत्वमुपपादयति -

nahi *pratijñāmātreṇārthasiddhirityāśaṅkya*
īdrktādrkṣabdayorarthamabhidadhānastadavācyatvamupapādayati -

nahi pratijñāmātreṇārthasiddhirityāśaṅkya - Nothing can be established just by naming it, doubting thus. This is one portion of the logic used by the Logicians, in general, ‘pratijñāmātreṇa vastusiddhi tattu lakṣaṇapramāṇābhyām’ - one cannot establish anything by merely naming it, it should be proved through definition and Pramana. *īdrktādrkṣabdayorarthamabhidadhānastadavācyatvamupapādayati* - by explaining the meaning of ‘idr’ and ‘tadr’, the Self is inexplicable is established. The second part of self-effulgence ‘aparokṣavyavahāra yogyatvam’ is explained here.

अक्षाणां विषयस्त्वीदृक्परोक्षस्तादृगुच्यते ।

विषयी नाक्षविषयः स्वत्वान्नास्य परोक्षता ॥ २७ ॥

akṣāṇām viṣayastvīdrkparokṣastādr̥gucyate /

viṣayī nākṣaviṣayaḥ svatvānnāsyā parokṣatā /

That which is object of sense-organ perception is called as ‘idr’. *That which is beyond the sense-organ perception is called as ‘tadr’.* *The Self is not an object of sense-organ. Since it is one’s own nature, it is not beyond perception.*

akṣāṇām viṣayastvīdrk – That which is object of sense-organ is called as ‘idr’. ‘indriya artha sannikarśa janya jñānam’ – the knowledge that takes place, when the sense-organ meets the sense-object. *parokṣastādr̥gucyate* – that which is beyond the sense-organ perception is called as ‘tadr’. That which is gained through other Pramana. *viṣayī* – The Self. *nākṣaviṣayaḥ* - is not an object of sense-organ perception. *svatvānnāsyā parokṣatā* – since, it is one’s own nature, it is not beyond (mediate).

अक्षाणामिति । प्रत्यक्षस्यैव घटादेरीदृक् शब्दवाच्यत्वं दृष्टं, परोक्षस्यैव धमदिस्तादृक् शब्दवाच्यत्वं, द्रष्टुरात्मनस्तु इन्द्रियजन्यज्ञानविषयत्वाभावान्नेदृक्त्वं स्वत्वेनैव परोक्षत्वाभावान्न तादृक्त्वमित्यर्थः ॥ २७ ॥

akṣāṇāmīti / *pratyakṣasyaiva ghaṭāderīdrkṣabdavācyatvaṃ dr̥ṣṭam*, *parokṣasyaiva dharmādestādr̥śabdavācyatvaṃ*, *draṣṭurātmanastu*
indriyajanyajñānaviṣayatvābhāvānnedr̥ktvaṃ *svatvenaiva* *parokṣatvābhāvānna*
tādr̥ktvamityarthaḥ ॥ 27 ॥

pratyakṣasyaiva - Only that which is direct perception. *ghaṭāder* – like the pot etc. *īdrkṣabdavācyatvaṃ drṣṭam* - is seen to be the object of the word ‘idrṣ’. *parokṣasyaiva dharmādes* - that which is beyond the sense-organ perception, like *Punya* etc. *tādrṣabdavācyatvaṃ* - is seen as the object of the word ‘tadrṣ’. *draṣṭurātmanastu* - but the Self, which is the seer. *indriyajanyajñānaviṣayatvābhāvānnedṛkṭvaṃ* - is not the object of the sense-organ perception, thus is not ‘idrṣ’. *svatvenaiva* - since it is one’s own Self. *parokṣatvābhāvānna tādrṣkṭvamiyarthah* - it is not beyond the perception, it can be ‘tadrṣ’. Though there is no sense-organ perception here, it is self-experiential as it is self-effulgent. // 27 //

तर्हि शून्यमिति द्वितीयं पक्षं फलदर्शनव्याजेन परिहरति -

tarhi sūnyamiti dvitīyaṃ pakṣaṃ phaladarśanavyājena pariharati -

tarhi sūnyamiti dvitīyaṃ pakṣaṃ - Then, the second choice, that it is void. *phaladarśanavyājena pariharati* - is negated by showing the result of the current discussion. In past two Shlokas, the parts of the definition of self-effulgence is established. Here, the end result is presented.

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् ।

सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥ २८ ॥

avedyo'pyaparokṣo'taḥ svaprakāśo bhavatyayam /

satyaṃ jñānamanantaṃ cetyastīha brahmalakṣaṇam // 28

//

Though it is not known, it is ‘object’ of immediate knowledge, therefore it is self-effulgent. There is the definition here of the Self as ‘Existence, Knowledge and Bliss’.

avedyo'pyaparokṣo'taḥ - Though it is not known as object, it is an ‘object’ of immediate knowledge. There are constraints for expressing through the words, more so in English. Avedya means not known through any Pramana and aparoksha means but still is cognized immediately (immediate knowledge). When we say ‘object’ we translate the Sanskrit term vastu. If it is not object of sense-organ, then it need not be non-existent or

only mediate knowledge, is said as 'aparoksha' - immediate knowledge. *svaparakāśo bhavatyayam* – therefore this is self-effulgent. *satyaṃ jñānāmanantaṃ ceti-* Existence Knowledge and Bliss. *astīha brahmalakṣaṇam* - there is definition of the Self. Out of two definitions 'svarupa' - inherent nature and 'tatastha' – related. This definition is former type.

अवेद्य इति । इन्द्रियजन्यज्ञानविषयत्वाभावेऽप्यपरोक्षत्वात्स्वप्रकाश इत्यर्थः । अत्रायं प्रयोगः - आत्मा स्वप्रकाशः, संवित्कर्मतामन्तरेणाऽपरोक्षत्वात् , संवेदनवदिति । न च विशेषणासिद्धो हेतुः, आत्मनः संवित्कर्मत्वे कर्मकर्तृभावविरोधप्रसङ्गात् । स्वस्वरूपेण कर्तृत्वं विशिष्टरूपेण कर्मत्वमित्यविरोध इति चेत् गमनक्रियायामपि एकस्यैव स्वरूपेण कर्तृत्व विशिष्टरूपेण कर्मत्वमित्यतिप्रसङ्गात् । न च साधनविकलो दृष्टान्तः, संवेदनस्य संवेदनान्तरापेक्षायामनवस्थानादिति तर्कमते घटो घटज्ञानेन भासते घटज्ञानमनुव्यवसायेनेति संवेदनवत्स्वप्रकाशे दृष्टान्तः साधनविकल इति चेन्न, ज्ञानस्य ज्ञानान्तरेण भासनाभावात्साधनविकलः । ननु आत्मनः स्वप्रकाशत्वेन सिद्धत्वेऽपि ब्रह्मलक्षणाभावात् न ब्रह्मत्वसिद्धिरित्याशङ्क्य तल्लक्षणं तत्र योजयति - सत्यम् इति । 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै उ दृ २.१.१) श्रुत्या यद्ब्रह्मणो लक्षणमुक्तं तदात्मनि विद्यत इत्यर्थः ॥ २८ ॥

avedya iti / indriyajanyajñānaviṣayatvābhāve'pyaparokṣatvātsvaparakāśa ityarthah / atrāyaṃ prayogaḥ – ātmā svaparakāśah, saṃvītkarmatāmantareṇā'parokṣatvāt , saṃvedanavadīti / na ca viśeṣaṇāsiddho hetuḥ, ātmanaḥ saṃvītkarmatve karmakartṛbhāvavirodhaprasaṅgāt / svasvarūpeṇa kartṛtvaṃ viśiṣṭharūpeṇa karmatvamityavirodha iti cet gamanakriyāyāmapī ekasyaiva svarūpeṇa kartṛtva viśiṣṭarūpeṇa karmatvamityatiprasaṅgāt / na ca sādhanavikalo dṛṣṭāntah, saṃvedanasya saṃvedanāntarāpekṣāyāmanavasthānādīti tarkamate ghaṭo ghaṭajñānena bhāstate ghaṭajñānāmanuvyavasāyēneti saṃvedanavatsvaparakāśe dṛṣṭāntah sādhanavikala iti cenna, jñānasya jñānāntareṇa bhāsanābhāvātsādhanavikalah / nanu ātmanaḥ svaparakāśatvena siddhatve'pi brahmalakṣaṇābhāvāt na brahmatvasiddhirityāśaṅkya tallakṣaṇaṃ tatra yojayati – satyam iti / 'satyaṃ jñānāmanantaṃ brahma' (tai u – 2.1.1) śrutyā yadbrahmaṇo lakṣaṇamuktaṃ tadātmani vidyata ityarthah ॥ 28 ॥

avedya iti / indriyajanyajñānaviṣayatvābhāve'pyaparokṣatvātsvaparakāśa ityarthah - though it is not an object of the sense-organ perception, still the knowledge is immediate, therefore it is self-effulgent. *atrāyaṃ prayogaḥ – ātmā* – Self - Paksha. *svaparakāśah* - self-effulgent – Sadhya. *saṃvītkarmatāmantareṇā'parokṣatvāt* - since it is immediate

knowledge, without any in-between action of knowledge (Pramana) - Hetu. Knowledge that takes place without any dependence of another knowledge. *saṃvedanavaditi* - like any knowledge / experience - Udधारana. According to the logicians, when we see a pot, the knowledge of pot takes place, and it is recognized as 'I know pot', and this is called as anuvyavasāya-jñānam. The first knowledge is validated by second knowledge. We accept the anuvyavasāya-jñānam as sāksivedya. Because, for us Vedanti, if the second knowledge validates the first knowledge, what validates the second knowledge. This is a situation for the Shloka 50 seen in the 1st chapter. The defects of Atmashraya, Anyonyashraya, Chakraka and Anavastha defects will follow. If the second knowledge is not validated, the first knowledge stands cancelled (invalid). Here in there are two parts Visheshana – adjective - *saṃvitkarmatāmantareṇā* and Visheshya – adjectified - *aparokṣatvāt*. In a situation like this, if we negate the adjective it is defect of Visheshana-asiddhi and if the adjectified is negated it is defect of Visheshya-asiddhi. Both belong to the type Sadhana-vaikalya defect type of Hetvabhasa.

na ca viśeṣaṅāsiddho hetuḥ - in the Hetu give, there is no defect in the adjective, in the form of not being able to establish it. If we cannot prove this adjective along with an adjectified, then it leads to this defect. Since if we want to gain immediate knowledge, then it will always depend upon another knowledge, like Pratyaksha etc. Therefore, the adjective cannot be proved. This is already negated by Vedanti, through 'na ca'. How? *ātmanah saṃvitkarmatve* - if we bring another action for knowledge. *karmakarṭṛbhāvavirodhaprasaṅgāt* - there will be subject and object contradiction. As we said, one cannot be subject and object at the same time, in one thing. Because the knowledge is the result and the knowledge is the means. This is like saying, I walk sitting on my shoulder.

The opponents concurs: *svasvarūpeṇa karṭṛtvaṃ viśiṣṭharūpeṇa karmatvam* - the Self in its inherent form is Doer and in its embodied form is the action. i.e., in the form of 'Existence, Knowledge and Bliss' it is doer (Subject) and in the form of embodiment 'Ignorance endowed Self' it is action (Object). *Ityavirodha* - therefore, there is no contradiction. *iti cet* - if be said. *gamanakriyāyāmapī ekasyaiva svarūpeṇa karṭṛtva viśiṣṭharūpeṇa karmatvamityatiprasaṅgāt* – even in the act of walking, in inherent form on becomes the Subject and in an endowed form the same will become Object, this will be the state of overpervasion. i.e. We say aham grāmam gacchami (I am going to Village), in this statement Gramam – second case – is object and aham – first case – is subject. This karma should not be confused with the general translation action, this is a technical term (epistemology), is defined as 'karṭṛ īpsitatamam karma' – that which is most desired by the doer (subject) is Karma. But according to the opponent, it will

become oneself the Jiva is subject and along with embodied will become object. This is the error.

na ca sādhanavikalo dṛṣṭāntaḥ - It should not be said, there is absence of Hetu in the example. The opponent wants to show this error, and the Vedanti negates it. *saṃvedanasya saṃvedanāntarāpekṣāyāmanavasthānād* - if we accept the validity of knowledge through another knowledge, then there will be defects like regress-ad-infinitum etc. But, in our example there is no expectancy for the second knowledge. The example should always be there in Sapaksha is the rule. And Hetu exists definitely in the Udaharan. For example, parvato - Mountain – Paksha, vanniman - has fire – Sadhya, dhumatvat - because there is smoke – Hetu, yatha mahanasa - like kitchen – Example. This discussion is presented here because, *iti tarkamate ghaṭo ghaṭajñānena bhāsate* – in the logicians school (Nyaya), the Pot is known through the knowledge of Pot. *ghaṭajñānamanuvyavasāyenetī* and this knowledge of pot is known through the Anuvyavasaya-gnana, Vyavasaya-gnana means definitive knowledge, that which follows it is Anuvyavasaya-gnana. This is the knowledge in the form of ‘I know the pot’. This second knowledge is accepted as self-effulgent by logicians and not the first knowledge. *saṃvedanavat* - like the knowledge. *svaprakāṣe dṛṣṭāntaḥ* - in this form the example for the Svaprakasha – self-effulgent. *sādhanavikala* - is devoid of the Hetu. i.e. the example does not fit properly with the example. A Hetu (reason) should fit in both the Sadhya (thing to be established) and Udaharan (example). Smoke and fire co-exist in kitchen, therefore the example there is correct, but the knowledge is dependent upon another knowledge, this cannot be example for self-effulgence. *iti cen* - if be said. *na jñānasya jñānāntareṇa bhāsanābhāvātsādhanavikalaḥ* - since the knowledge is not illumined through another knowledge, therefore there is no SadhanaVikala. If one knowledge needs to be validated through another knowledge, we cannot gain any knowledge, and therefore there can be no transaction.

nanu ātmanaḥ svaprakāśatvena siddhatve'pi - Though, we have established the Atma to be self-effulgent. *brahmalakṣaṇābhāvāt* - since it is not defined as the Self. *na brahmatvasiddhirityāśaṅkya* - the Self is not yet established, doubting thus. If the Self and Atma are not same, then knowing that the Atma is of no use. Because, without knowing the Self, it was said, one cannot be liberated. As we have said, in the introduction to Shloka 22, without the knowledge of the Self and individual self to be identical, one cannot be liberated. *tallakṣaṇam tatra yojayati* – the definition of the Self is shown in the Atma. *‘satyaṃ jñānamanantaṃ brahma’ (tai u – 2.1.1) śrutyā* - Through the Taiteriyā Shruti ‘Existence Knowledge and Bliss’. *yadbrahmaṇo lakṣaṇamuktaṃ* - the definition for which Self was established. *tadātmani vidyata*

ityarthah - that fits in the Atma too. The Self and Atma do not exist in the same substratum, but are identical, i.e. one and the same. Here the three words Existence, Knowledge and Bliss are not adjectives to each other and final to the adjectified Self; like blue big pot or Dr. Mr. X etc.; but they each are individually a definition for the Self, i.e. satyaṃ brahma, jñānam brahma, and anantaṃ brahma. And again here, the Satya etc. are not attribute to Brahma, if it is accepted thus, there will definitely be duality. Self is attributeless. Therefore, the attribute is superimposed and it is in the form of negation of the contrary. Satya means asatya abhava – absence of non-truth (absence of non-existence) etc. and since the absence is of the nature of substratum, therefore there is no duality. This will be explained in Shloka 33. And thus it is not contradictory to what was said ‘anidrka and atadrka’ (not of this type and that type). // 28 //

आत्मनः सत्यत्वोपपादनाय तावत्सत्यत्वस्य लक्षणमाह -

ātmanah satyatvopapādanāya tāvatsatyatvasya lakṣaṇamāha –

ātmanah satyatvopapādanāya - To establish the Atma to be Satya. *tāvatsatyatvasya lakṣaṇamāha* – first, the definition for Satya is explained.

सत्यत्वं बाधराहित्यं जगद्बाधैकसाक्षिणः ।

बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥ २९ ॥

satyatvaṃ bādharāhityaṃ jagadbādhaikasākṣiṇaḥ ।

bādhaḥ kiṃsākṣiko brūhi na tvasākṣika iṣyate // 29 //

The term Satyatva means that which is devoid of negation. If there be absence of the one who is the witness for the negation of the creation, tell us, what will be the witness to that (absence of witness). Because, absence cannot be accepted without a witness to it.

satyatvaṃ bādharāhityaṃ - Satyatva (Existence-ness) means, that which is not negated. *jagadbādhaikasākṣiṇaḥ bādhaḥ* - negation for that which is the witness for the negation of the creation. *kiṃsākṣiko* – what is the witness? *brūhi* - please tell. *na tvasākṣika iṣyate* – because, we don't accept anything (even absence) without a witness.

All the five Hetu given for negating the five Koshas, will fit in negative to establish the Satya.

सत्यत्वमिति । बाधशून्यत्वं सत्यत्वम् , 'सत्यमबाध्यं, बाध्यं मिथ्येति तद्विवेकः' इति पूर्वाचार्यैरुक्तत्वात् । अस्तु, प्रकृते किमायातमित्यत आह - जगदिति । जगतः स्थूलसूक्ष्मशरीरादिलक्षणस्य योऽयं बाधः सुप्तिमूर्च्छासमाधिषु अविद्यमानता तत्साक्षित्वेनैव वर्तमानस्यात्मनो बाधः किंसाक्षिकः - कः साक्षी अस्य बाधस्यासौ किंसाक्षिकः ? न कोऽपि साक्षी विद्यत इत्यर्थः । असाक्षिकोऽप्यात्मबाध किं न स्यादित्याशङ्क्याह - न त्विति । साक्षिरहितो बाधो नाभ्युपगन्तव्यः, अन्यथाऽतिप्रसङ्गादिति भावः ॥
२६ ॥

satyatvamiti / bādhasūnyatvaṃ satyatvam , 'satyamabādhyam, bādhyam mithyeti tadvivekaḥ' iti pūrvācāryairuktatvāt / astu, prakṛte kimāyātamityata āha – jagaditi / jagataḥ sthūlasūkṣmaśarīrādīlakṣaṇasya yo'yaṃ bādhaḥ suptimūrccḥāsamādhiṣu avidyamānatā tatsākṣitvenaiva vartamānasyātmano bādhaḥ kiṃsākṣikaḥ - kaḥ sākṣī asya bādhasyāsau kiṃsākṣikaḥ ? na ko'pi sākṣī vidyata ityarthaḥ / asākṣiko'pyātmabādha kiṃ na syādityāsaṅkyāha – na tviti / sākṣirahito bādho nābhyupagantavyaḥ, anyathā'tiprasaṅgāditi bhāvaḥ ॥ 29 ॥

bādhasūnyatvaṃ satyatvam - That which is not negated in all the three periods is Satya. '*satyamabādhyam, bādhyam mithyeti tadvivekaḥ*' *iti pūrvācāryairuktatvāt* - The earlier Acharyas have said, that which non-negatable is Satya, and that which is negated is Mitya is the clarity. *Astu* – Let it be so. *prakṛte kimāyātamityata āha* – what is its connection with the present topic. *jagataḥ = sthūlasūkṣmaśarīrādīlakṣaṇasya* - the world, which is of the nature of gross, subtle bodies etc. *yo'yaṃ bādhaḥ* - the negation that is said. *suptimūrccḥāsamādhiṣu* - in the state of deep sleep, unconscious state, Samadhi etc. *avidyamānatā* - its (world) absence. *tatsākṣitvenaiva vartamānasyātmano bādhaḥ* - the very one that exists as the witness, the Atma, for its negation. *bādhaḥ* means *avidyamānatā*. *kiṃsākṣikaḥ - kaḥ sākṣī asya bādhasyāsau kiṃsākṣikaḥ ?* - What is the witness for this negation? *na ko'pi sākṣī vidyata ityarthaḥ* - there is not witness that is seen. *asākṣiko'pyātmabādha kiṃ na syādityāsaṅkyāha* – Therefore, why should not we accept the negation to be without any witness. *sākṣirahito bādho nābhyupagantavyaḥ* - the negation without a witness should not be accepted. *anyathā'tiprasaṅgāditi bhāvaḥ* - otherwise, it will lead to the multiple errors. There is always a creator needed for every creation, 'jagat sakatrukam kāryatvāt ghaṭavat'.

Similarly, there is always a witness to see the existence and the absence, like the one who sees an empty room or an object in the room. // 29 //

उक्तमर्थं दृष्टान्तेन स्पष्टयति -

uktamarthaṃ dr̥ṣṭāntena spaṣṭayati -

uktamarthaṃ dr̥ṣṭāntena spaṣṭayati - The aforesaid idea is made clear through an example.

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।

शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥ ३० ॥

apanīteṣu mūrteṣu hyamūrtaṃ śiṣyate viyat ।

śakyeṣu bādhiteṣvante śiṣyate yattadeva tat ॥ 30 ॥

When everything with form is negated, the formless ether remains. When whatever that can be negated is negated, what remains is the Self.

apanīteṣu mūrteṣu – When all the things with form is negated. *hyamūrtaṃ śiṣyate viyat* – the formless ether remains. Though the ether remains, this is from the viewpoint of the others. For Vedanti even this ether is created. Therefore when everything is negated, including the ether, then. *śakyeṣu bādhiteṣu* – when whatever that is capable to be negated is negated. *ante śiṣyate yat* – that which remains in the end. Without being negated, being the witness for all that is negated. *tadeva tat* – that is That. What remains is the Self.

अपनीतेषु इति । मूर्तेषु गृहादिगतेषु घटादिष्वपनीतेषु गृहादिभ्यो निःसारितेषु सत्सु यथाऽपनेतुमशक्यं नभ एवावशिष्यते, एवं स्वव्यतिरिक्तेषु मूर्तामूर्तेषु देहेन्द्रियादिषु निराकर्तुं शक्येषु 'नेति नेति' (बृ उ - २.३.६) इति श्रुत्या निराकृतेषु सत्सु अन्तेऽवसाने सर्वनिराकरणसाक्षित्वेन यो बोधोऽवशिष्यते स एव बाधरहित आत्मैत्यर्थः ॥ ३० ॥

apanīteṣu iti । mūrteṣu gṛhādigateṣu ghaṭādiṣvapapanīteṣu gṛhādibhyo niḥsārīteṣu satsu yathā'panetumaśakyaṃ nabha evāvaśiṣyate, evaṃ svavyatirikteṣu mūrtāmūrteṣu dehendriyādiṣu nirākartuṃ śakyeṣu 'neti neti' (br̥ u – 2.3.6) iti śrutyā nirākṛteṣu satsu

ante'vasāne sarvanirākaraṇasākṣikṭvena yo bodho'vaśiṣyate sa eva bādharahita ātmetyarthaḥ ॥ 30 ॥

mūrteṣu grhādigateṣu - When whatever that is with form is negated from the house. *ghaṭādiṣvapānīteṣu* - when the pot etc. are all cleared. *grhādibhyo niḥsārīteṣu satsu* - when they are thrown out from the house etc. *yathā'panetumaśakyam nabha evāvaśiṣyate* - like the ether that is non-removable alone remains. *evaṃ* - Similarly. *svavyatirikteṣu mūrtāmūrteṣu = dehendriyādiṣu* when everything that has form and formless, right from the body - sense-organ complex etc. *nirākartuṃ śakyeṣu* - that which is capable to be negated. '*neti neti*' (*br u – 2.3.6*) *iti śrutyā nirākṛteṣu satsu* - when is negated with the Shruti 'not this, not this'. The first 'neti' negates whatever that is gross, and the second 'neti' negates the subtle. There is another way of seeing the 'neti neti' as 'na iti na, iti' – where nothing can be negated. *Ante = avasāne* - in the end. *sarvanirākaraṇasākṣikṭvena* - as the witness to everything that is negated. *yo bodho'vaśiṣyate* - the knowledge that remains. *sa eva bādharahita ātmetyarthaḥ* - that is the Self that is non-negatable. **॥ 30 ॥**

ननु प्रतीयमानस्य सर्वस्यापि निषेधे किञ्चिन्नावशिष्यते, अतः कथं 'शिष्यते यत्तदेव तत्' (प्र उ दृ ३.३०) इत्यवशिष्टस्यात्मत्वमुच्यत इति शङ्कते -

nanu pratīyamānasya sarvasyāpi niṣedhe kiñcinnāvaśiṣyate, ataḥ katham 'śiṣyate yattadeva tat' (pra u – 3.30) ityavaśiṣṭasyātmavamucyata iti śaṅkate -

nanu pratīyamānasya sarvasyāpi niṣedhe - But, when whatever that is seen is negated. *kiñcinnāvaśiṣyate* – nothing remains. *ataḥ katham 'śiṣyate yattadeva tat' (pra u – 3.30) iti* - therefore, how can through 'whatever remain, is that Self'. *avaśiṣṭasyātmavamucyata iti śaṅkate* - what remains is the Self, was said, the opponent doubts thus.

सर्वबाधे न किञ्चिच्चेद्यन्न किञ्चित्तदेव तत् ।

भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥ ३१ ॥

sarvabādhe na kiñcicedyanna kiñcittadeva tat /

bhāṣā evātra bhidyante nirbādham tāvadasti hi ॥ 31 ॥

When everything is negated, nothing remains if be said, whatever nothing remains, that is the Self. Only the language (words) differs, definitely that remains, that which is non-negatable.

sarvabādhe na kiñcicced – when everything is negated, if you say nothing remains. *yanna kiñcittadeva tat* – whatever that is ‘nothing’ that is the Self. *bhāṣā evātra bhidyante* – only the language differ. *nirbādham tāvadasti hi* - the non-negatable definitely remains.

सर्वबाध इति । ‘न किञ्चिदवशिष्यते’ इति वदता तथापि प्रयोगसिद्धये सर्वाभावविषयं ज्ञानमवश्यमभ्युपेतव्यम् , अतस्तदेवास्मदभिमततात्मस्वरूपमित्यभिप्रायेण परिहरति - यन्नेति । न किञ्चित् इति शब्देन यच्चैतन्यमुच्यते, तदेव तद्ब्रह्मेत्यर्थः । ननु न किञ्चित् इत्यभाववाचकेन न किञ्चित् शब्देन कथं चैतन्यमुच्यत इत्याशङ्क्य, बाधसाक्षिणोऽवश्यमभ्युपेतत्वादभिधायकशब्देष्वेव विप्रतिपत्तिर्नाभिधेये इति परिहरति - भाषा इति । अत्र बाधसाक्षिणि प्रत्यगात्मनि भाषा एव न किञ्चित् साक्षीत्यादिशब्दा एव भिद्यन्ते । निर्बाधं बाधरहितं साक्षिचैतन्यं तु विद्यत एवेत्यर्थः ॥ ३१ ॥

sarvabādha iti / ‘na kiñcidavaśiṣyate’ iti vadatā tathāpi prayogasiddhaye sarvābhāvaviśayaṃ jñānamavaśyamabhyupetavyam , atastadevāsmadabhimatātmasvarūpamityabhiprāyeṇa pariharati - yanneti / na kiñcit iti śabdena yaccāitanyamucyate, tadeva tadbrahmetyarthaḥ / nanu na kiñcit ityabhāvavācakena na kiñcit śabdena katham caitanyamucyata ityāśaṅkya, bādhasākṣiṇo’vaśyamabhyupeyatvādabhidhāyakaśabdeṣveva vipratipattirnābhidheye iti pariharati - bhāṣā iti / atra bādhasākṣiṇi pratyagātmani bhāṣā eva na kiñcit sākṣītyādiśabdā eva bhidyante / nirbādham bādharahitaṃ sākṣicaitanyaṃ tu vidyata evetyarthaḥ ॥ 31 ॥

‘na kiñcidavaśiṣyate’ iti vadatā - People who say ‘nothing remains’. *tathāpi prayogasiddhaye sarvābhāvaviśayaṃ jñānamavaśyamabhyupetavyam* - even so, one should accept for conveying this ‘nothing remains’, the knowledge of that. *atastadevāsmadabhimatātmasvarūpam* – therefore, that knowledge is the Self we accept. *ityabhiprāyeṇa pariharati* - with this idea in mind, it (void as Self) is negated. *na kiñcit iti śabdena yaccāitanyamucyate* – Through the words ‘nothing remains’, whatever consciousness one refers to. Knowledge is consciousness and existence too. *tadeva tadbrahmetyarthaḥ* - that indeed is that Self.

nanu na kiñcit ityabhāvavācakena na kiñcit śabdena - But, with the words ‘nothing remains’ which denotes the absence. *katham caitanyamucyata ityāśaṅkya* - how can the consciousness be denoted, doubting thus. *bādhasākṣiṇo'vaśyamabhyupeyatvād* - since we should definitely accept the witness to the negation. This was explained in Shloka 29. *abhidhāyakaśabdeṣveva vipratipattirnābhidheye iti pariharati* - there is confusion or difference only in the words used to denote and not the denoted. This is the general experience of every seeker, after negating all the five Koshas. This is what is accepted to be the Void Self by the Buddhist. Now, when we say the same, it does not mean we too accept the same. This is the confusion for many, like thinking the Zen Buddhism to be same as Advaita. What we mean is the witness for that Void is the Self and not the Void. And also, we say ‘Void Exists’, this existence is the nature of Self. The difference is like a person standing in a point seeing the end of land, and the other facing the otherside seeing that very point as beginning of land. *atra bādhasākṣiṇi = pratyagātmani* - here in the witness for negation, i.e. the individual Self Atma. *bhāṣā eva na kiñcit = sākṣityādiśabdā eva bhidyante* - only the language differ, in the form of ‘nothing remains’ and ‘witness’. *nirbādham = bādharahitam sākṣicaitanyam tu vidyata evetyarthaḥ* - the witness consciousness remains without being negated. // 31 //

उक्तमर्थं श्रुत्याखण्डं करोति -

uktamarthaṃ śrutyāṅghaṃ karoti -

uktamarthaṃ śrutyāṅghaṃ karoti - the same idea is shown through the Shruti.

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ॥ ३२ ॥

ata eva śrutirbādhyam bādhitvā śeṣayatyaḥ ।

sa eṣa neti netyātmetyatadvyāvṛttirūpataḥ // 32 //

This is why the Shruti after negating whatever that can be negated, rests without negating this Self. By negating that which is not the Self through ‘that Self is not this, not this’.

ata eva – This is why. *śrutirbādhyam bādhitvā* – Shruti, by negating whatever that can be negated. *śeṣatyadaḥ* - afterwards, it leaves the non-negatable. *sa eṣa neti netyātmā* – That this Self is not this, not this. *ityatadvyāvṛttirūpataḥ* - in this way by negating the non-self.

अत एव इति । यतः साक्षिचैतन्याभाध्यम् , अत एव 'स एष नेति नेत्यात्मा' (बृ उ - ३.६.२६) इति श्रुतिः अतद्व्यावृत्तिरूपतो अनात्मपदार्थनिराकरणद्वारा बाध्यं निराकरणयोग्यं सर्वमनात्मकवस्तुजातं बाधित्वा निराकृत्य अदो निराकर्तुमशक्यं प्रत्यक्स्वरूपं शेषयत्यवशेषयति ॥ ३२ ॥

ata eva iti / yataḥ sākṣicaitanyābhādhyam , *ata eva 'sa eṣa neti netyātmā' (br u – 3.9.29) iti śrutih atadvyāvṛttirūpato anātmadārthanirākaraṇadvārā bādhyam nirākaraṇayogyam sarvamanātmakavastujātaḥ bādhitvā nirākṛtya ado nirākartumaśakyam pratyaksvarūpaḥ śeṣatyavaśeṣayati ॥ 32 ॥*

yataḥ sākṣicaitanyābhādhyam - Since, the Sakshi is non-negatable. As we saw already, that which is non-negatable is Satya. *ata eva* - for this reason. *'sa eṣa neti netyātmā' (br u – 3.9.29)* - That this Self is not this, not this. *iti śrutih atadvyāvṛttirūpato = anātmadārthanirākaraṇadvārā* - in this way the Shruti, by negating that whatever is not That Self. *bādhyam = nirākaraṇayogyam* - whatever is eligible to be negated. *sarvamanātmakavastujātaḥ* - all that which is non-self. *bādhitvā = nirākṛtya* - by negating. *ado* - later. *nirākartumaśakyam = pratyaksvarūpaḥ* - that which is not negatable. *śeṣatyavaśeṣayati* - leaves without negating. Here with respect to this there is a oft-repeated story – In a Svayamvara (grooms are assembled in one place, and the bride is given the choice of choosing one among them), each groom is invited and their resume is read to the bride. She negates all the people whom she does not like. But, when it comes to the person of her liking, she remains mute. Similarly, the Shruti after negating whatever negatable remains silent. ॥ 32 ॥

'नेति नेति' (बृ उ - ३.६.२६) इति श्रुतिर्बाध्ययोग्यं बाधित्वा, बाधितुमशक्यमवशेषयतीत्युक्तम् , तत्र कीदृशं बाधितुं शक्यं , कीदृशमशक्यमिति विवक्षायां तदुभयं विभज्य दर्शयति -

'neti neti' (br u – 3.9.29) iti śrutirbādhyogyam bādhitvā, bādhitumaśakyamavaśeṣayatītyuktam , *tatra kīdr̥śaṃ bādhituṃ śakyam* , *kīdr̥śamaśakyamiti vivakṣāyāṃ tadubhayaṃ vibhajya darśayati* -

'*neti neti*' (*br u – 3.9.29*) *iti śrutirbādhayogyaṃ bādhitvā* - Shruti, by negating whatever eligible to be negated through 'not this not this'. *bādhitumaśakyamavaśeṣayatītyuktam* - it was said, that which is non-negatable, there is ends (leaves it without negation). *tatra kīdrśaṃ bādhituṃ śakyaṃ* - there what kind is negatable. *kīdrśamaśakyam* - and what is non-negatable. *Iti vivakṣāyāṃ* - when there is a desire to know this. *tadubhayaṃ vibhajya darśayati* - they both are distinctly shown.

इदं रूपं तु यद्यावत्तत्त्यक्तुं शक्यतेऽखिलम् ।

अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥ ३३ ॥

idaṃ rūpaṃ tu yadyāvattattyaṅktaṃ śakyate'khilam /

aśakyo hyanidaṃrūpaḥ sa ātmā bādhavarjitaḥ // 33 //

That which is of the nature of 'This' exists whatever and wherever is negatable completely. And that which is of the nature of 'not This' is non-negatable. That non-negatable is the Atma (Self).

idaṃ rūpaṃ tu – that which is of the nature of 'this'. *yadyāvattat-* whatever and wherever, that. *tyaktaṃ śakyate'khilam* – is capable of negation, completely. That whichever exists here, can be negated, i.e. 'pot' – negated, 'cloth' – negated, 'body' negated etc. But why can one not negate 'Self' too, like this. Because there will be no loci, if the Self is negated. And Self is not of the nature of 'this', because, only that which is an object of Pramana is referred to as 'this' and Self is not an object of Pramana, which was explained as 'anidr-ataidr' – not of this type or that type. *aśakyo hyanidaṃrūpaḥ* - that which is of the nature of 'not this', is not capable (of negation). *sa ātmā bādhavarjitaḥ* - that is Atma, which is non-negatable.

इदंरूपमिति । इदंरूपं इत्येवं रूपं दृश्यत्वेनानुभूयमानं रूपं स्वरूपं यस्य देहादेस्तदिदंरूपम् । तुशब्दोऽवधारणे । यद्यावत् इति पदद्वयं सर्वदृश्योपसंग्रहार्थम् । एवं च सति यद्दृश्यं तदखिलं त्यक्तुं शक्यत एवेत्यर्थः संपद्यते । अनिदंरूपः प्रत्यक्तृत्वेनेदंतयावगन्तुं अयोग्यः साक्षी अशक्यस्त्यक्तुमित्यर्थः । हि इति निपातेन प्रसिद्धिद्योतकेन त्यक्तुः स्वस्वरूपत्वेन त्यागायोग्यतां सूचयति । फलितामाह - आत्मेति । यो बाधरहितः साक्षी स एवात्मा, नाहङ्कारादिर्दृश्य इत्यर्थः ॥ ३३ ॥

idaṃrūpamiti / *idaṃrūpaṃ ityevaṃ rūpaṃ drśyatvenānubhūyamānaṃ rūpaṃ svarūpaṃ yasya dehādestadidaṃrūpam* / *tuśabdo'vadhāraṇe tyadyāvati*

*padadvayaṃ sarvadṛśyopasaṃgrahārtham / evaṃ ca sati yaddṛśyaṃ tadakhilaṃ
tyaktuṃ śakyata evetyarthaḥ saṃpadyate / anidaṃrūpaḥ
pratyaktvenedaṃtayāvagantuṃ ayogyah sākṣī aśakyastyaktumityarthaḥ / hi iti
nipātena prasiddhidiyotakena tyaktuḥ svasvarūpatvena tyāgāyogyatām sūcayati /
phalitamāha – ātmeti / yo bādharahitaḥ sākṣī sa evātmā, nāhaṅkārādirḍṛśya ityarthaḥ
// 33 //*

idaṃrūpaṃ ityevaṃ rūpaṃ - that which of the nature of ‘this’.
dṛśyatvenānubhūyamānaṃ - i.e., that which is seen (objectified). *rūpaṃ = svarūpaṃ* -
form means nature. *yasya dehādestadidaṃrūpaṃ* - for which body etc., is of the nature
of this. Here ‘dehadi’ means, that which is ‘adi’ – beginning, that body. Because for the
ignorant, everything starts with the body. *tuśabdo'vadhāraṇe* - the term ‘tu’ is to
reiterate. *yadyāvāt iti padadvayaṃ* - the two words ‘yad’ - wherever and ‘yavad’
whatever. *sarvadṛśyopasaṃgrahārtham* - is to show in a capsule the whole creation
that is objectified. *evaṃ ca sati* - when this is so. *yaddṛśyaṃ tadakhilaṃ* - that which is
objectified, all that. *tyaktuṃ śakyata evetyarthaḥ saṃpadyate* - is completely capable of
negating, is the meaning. *anidaṃrūpaḥ pratyaktvenedaṃtayāvagantuṃ ayogyah* - that
which is of the nature of ‘not this’; since, it is ones own individual self, that which cannot
be known as ‘this’. *sākṣī aśakyastyaktumityarthaḥ* - the Sakshi is not capable of negation.
hi iti nipātena prasiddhidiyotakena - through the nipata term ‘hi’, shows show known
(famous) it is. Nipata is a grammar term that is defined as ‘nipāta ekājanān’ – leaving
alone ‘aang’, all word which have a vowel is called as Nipata. *tyaktuḥ svasvarūpatvena
tyāgāyogyatām sūcayati* - since it is the inherent nature of the negator, it impossible to
be negated. *phalitamāha* - the conclusion is. *yo bādharahitaḥ sākṣī sa evātmā* - that
which is not negated, that Sakshi is the Self. *nāhaṅkārādirḍṛśya ityarthaḥ* - and not the
ego etc. objects. Earlier, it was said from the body etc., now from the standpoint of the
Self, the closest ego etc. is shown to be negated. // 33 //

भवत्वात्मनोऽबाध्यत्वम्, प्रकृते किमायातमित्यत आह -

bhavatvātmano'bādhyatvam , prakṛte kimāyātamityata āha –

bhavatvātmano'bādhyatvam - let that Self be non-negatable. *prakṛte kimāyātamityata
āha* - what is it's connection with the current topic, is explained.

सिद्धं ब्रह्मणि सत्यत्वं ज्ञानत्वं तु पुरेरितम् ।

स्वयमेवानुभूतित्वादित्यादिवचनैः स्फुटम् ॥ ३४ ॥

siddham brahmaṇi satyatvaṃ jñānatvaṃ tu pureritam ।

svayamevānubhūtitvādityādivacanaiḥ sphuṭam ॥ 34 ॥

Thus Satyatva (Existence) is established in the Self. And, the Gnanatva (Knowledge) was established earlier with 'svayam eva' (Shloka 13) etc.

siddham brahmaṇi satyatvaṃ - Existence is established in the Self. When a 'tva' is suffixed to a word, it should be translated with a suffix 'ness' in English. But, when we say ness, it will be misinterpreted as an attribute, that is why, we are translating it as Existence etc. *jñānatvaṃ tu pureritam* – And the Knowledge is established earlier. *svayamevānubhūtitvādityādivacanaiḥ sphuṭam* - clearly, through the statements 'svayam eva' etc. This is the same discussion in the 1st Chapter 8th Shloka too, with 'samvid eka rupa na bidyate' etc.

सिद्धमिति । ब्रह्मणि ब्रह्मलक्षणे यत्सत्यत्वम् अभिहितं तदात्मनि सिद्धम् । भवतु सत्यत्वं, ज्ञानत्वं कथमित्याकाङ्क्षायां तत्पूर्वमेवोपपादितमित्याह - ज्ञानत्वमिति । 'स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता' (प्र उ - ३.१३) इत्यादिभिर्वचनैर्ज्ञानरूपत्वं पूर्वमेव सम्यगभिहितमित्यर्थः ॥ ३४ ॥

siddhamiti । brahmaṇi brahmalakṣaṇe yatsatyatvam abhilitam tadātmani siddham ।

bhavatu satyatvaṃ, jñānatvaṃ kathamityākāṅkṣāyāṃ tatpūrvamevopapāditamityāha – jñānatvamiti । 'svayamevānubhūtitvādividyate nānubhāvyaṭā' (pra u – 3.13)

ityādibhirvacanairjñānarūpatvaṃ pūrvameva samyagabhitamityarthaḥ ॥ 34 ॥

brahmaṇi = brahmalakṣaṇe yatsatyatvam abhilitam tadātmani siddham - In the definition of Self, the Existence that was explained, that is established in the Atma too. *bhavatu satyatvaṃ* - let there be Satyatva (Existence). *jñānatvaṃ kathamityākāṅkṣāyāṃ tatpūrvamevopapāditamityāha* – but what about the Gnanatva (Knowledge), doubting thus, it is answered already. *'svayamevānubhūtitvādividyate nānubhāvyaṭā' (pra u – 3.13) ityādibhirvacanairjñānarūpatvaṃ pūrvameva samyagabhitamityarthaḥ* - through the statements 'svayam eva' etc., it was already clearly established. ॥ 34 ॥

ननु सत्यत्वज्ञानत्वयोरात्मनि सिद्धत्वेऽप्यानन्त्यं न घटते, ब्रह्मण्यपि तस्यासिद्धेरित्याशङ्क्य ब्रह्मणि तावत्तत्साधयति -

nanu satyatvajñānatvayorātmani siddhatve'pyānantyam na ghaṭate, brahmaṇyapi tasyāsiddherityāśaṅkya brahmaṇi tāvattatsādhayati -

nanu satyatvajñānatvayorātmani siddhatve'pi - Though, the Existence and Knowledge are established. *ānantyam na ghaṭate* – it is not possible to establish Bliss. *brahmaṇyapi tasyāsiddherityāśaṅkya* - when it is not even established in the Self, doubting thus. *brahmaṇi tāvattatsādhayati* - .it is established in the Self, now.

न व्यापित्वाद्देशतोऽन्तो नित्यत्वान्नापि कालतः ।

न वस्तुतोऽपि सार्वत्त्यादानन्त्यं ब्रह्मणि त्रिधा ॥ ३५ ॥

na vyāpitvāddeśato'nto nityatvānnāpi kālataḥ ।

na vastuto'pi sārvaṭmyādānantyam brahmaṇi tridhā ॥ 35

॥

Since the Self is all-pervading it is not limited by Space. Since it is eternal, it is not limited by time. And since it is the Self of everything, it is not limited by the causation too. Thus the Self is unlimited in all the three ways.

na vyāpitvāddeśato'nto – Since it is all-pervading it is not limited by space. *nityatvānnāpi kālataḥ na* – since it is eternal it is not limited by time. *vastuto'pi sārvaṭmyād* – Since it is the Self of everything it is not limited by causation. *ānantyam brahmaṇi tridhā* – thus, the unlimited nature of Self is three types.

न व्यापित्वादिति । 'नित्यं विभुं सर्वगतं सुसूक्ष्मं' (मुण्ड उ - १.१.६), 'आकाशवत्सर्वगतश्च नित्यः', 'नित्यो नित्यानां चेतनश्चेतनानां' (क उ - ५.१३, श्वे उ - ६.१३), 'इदं सर्वं यदयमात्मा' (बृ उ - ४.५.८), 'सर्वं ह्येतद्ब्रह्म' (मा उ - २), 'ब्रह्मैवेदं सर्वं' (नृ उ ता - ७) इत्यादिश्रुतिषु व्यापित्वनित्यत्वसार्वत्त्वप्रतिपादनाद् ब्रह्मणस्त्रिविधमप्यानन्त्यं देशकालवस्तुकृ तपरिच्छेदराहित्यमभ्युपेतव्यम् इत्यर्थः ॥ ३५ ॥

na vyāpitvāditi । 'nityam vibhum sarvagatam susūkṣmam' (muṇḍa u – 1.1.6.), 'ākāśavatsarvagataśca nityaḥ', 'nityo nityānām cetanaścetanānām' (ka u – 5.13, śve u

– 6.13), ‘*idaṃ sarvaṃ yadayamātmā*’ (br u – 4.5.7), ‘*sarvaṃ hyetadbrahma*” (mā u – 2), ‘*brahmaivedaṃ sarvaṃ*’ (nr u tā – 7) *ityādiśrutiṣu vyāpitvanityatvasarvātmatvapratipādanādbrahmaṇastrividhamapyānantiyaṃ deśakālavastukṛtaparicchedarāhityamabhyupetavyam ityārthaḥ* // 35 //

‘*nityaṃ vibhuṃ sarvagataṃ susūkṣmaṃ*’ (muṇḍa u – 1.1.6.) - It is eternal, all-pervading, omni-present, very subtle. Very subtle because this Self is what gives the existence for that subtle thing. ‘*ākāśavatsarvagataśca nityaḥ*’ – all-pervading like ether and eternal. Here the ether is said as eternal is to make us understand about the Self. But, since the ether is an effect, it cannot be eternal. ‘*nityo nityānāṃ cetanaścetanānāṃ*’ (ka u – 5.13, śve u – 6.13) – eternal among the eternal and sentience among the sentient. This Self is that which gives the eternality and sentience nature to things. ‘*idaṃ sarvaṃ yadayamātmā*’ (br u – 4.5.7) - all this there is this Self. ‘*sarvaṃ hyetadbrahma*” (mā u – 2) - all this is that Self. After saying everything is SATma immediately it is said everything is Brahma, this does not prove existence of both, but the identity of both. ‘*brahmaivedaṃ sarvaṃ*’ (nr u tā – 7) - Self is what all this is. *ityādiśrutiṣu* - I all these Shrutis. *vyāpitvanityatvasarvātmatvapratipādanād* – all-pervading, eternal, omni-present etc. are established. *brahmaṇastrividhamapyānantiyaṃ* = *deśakālavastukṛtaparicchedarāhityamabhyupetavyam ityārthaḥ* - in the Self, all the three types of pervasive-ness, i.e. absence of the limitation by space, time and causation, should be accepted. // 35 //

न केवलं श्रुतितः, किन्तु युक्तितोऽपीत्याह -

na kevalaṃ śrutitaḥ, kintu yuktito'pītyāha –

na kevalaṃ śrutitaḥ - Not only through the Shruti.. *kintu yuktito'pītyāha* – but, through the logic too.

देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।

न देशादिकृतोऽन्तोऽस्ति ब्रह्मानन्त्यं स्फुटं ततः ॥ ३६ ॥

deśakālānyavastūnāṃ kalpitatvācca māyayā /

na deśādikṛto'nto'sti brahmānantyaṃ sphuṭaṃ tataḥ // 36

//

The Space, Time and Causation are superimposed by Maya. Therefore, there is no limitation for Brahman, through the Space etc. and it is unlimited.

deśakālānyavastūnām - The Space, Time and Causation. *kalpītatvācca māyayā* – are superimposed through Maya. We saw Maya as 'nistattva' – without any substance. *na deśādikṛto'nto'sti* – therefore, there is no limitation of Space etc. *brahmānantyaṃ sphuṭaṃ tataḥ* - thus, the unlimited nature of the Self is clearly established.

देशकालेति । परिच्छेदहेतूनां देशकालान्यवस्तूनां मायया कल्पितत्वाच्च गन्धर्वनगरादिभिर्गगनस्येव न देशादिभिः कृतः पारमार्थिकः परिच्छेदो ब्रह्मणि संभवति, यतोऽतो ब्रह्मण्यानन्त्यं तावद्भूयक्तमेव 'तदेतत्सत्यमात्मा ब्रह्मैव' (नृ उ ता - ५.६), 'ब्रह्मात्मैवात्र ह्येवं न विचिकित्स्यमित्यो सत्यमात्मैव नृसिंहो देवो ब्रह्म भवति' (नृ उ ता - ५.६), 'अयमात्मा ब्रह्म' (मा उ - २) इत्यादिभिः श्रुतिभिरात्मनो ब्रह्माभेदप्रतिपादनात्तस्याप्यानन्त्यं सिद्धमिति तात्पर्यम् ॥ ३६ ॥

deśakāleti / paricchedahetūnām deśakālānyavastūnām māyayā kalpītatvācca gandharvanagarādibhirgaganasyeva na deśādibhiḥ kṛtaḥ pāramārthikaḥ paricchedo brahmaṇi sambhavati, yato'to brahmaṇyānantyaṃ tāvadvyaktameva 'tadetatsatyamātmā brahmaiva' (nṛ u tā - 9), 'brahmātmaivātra hyevaṃ na vicikitsyamityoṃ satyamātmaiva nṛsiṃho devo brahma bhavati' (nṛ u tā - 5.9), 'ayamātmā brahma' (mā u - 2) ityādibhiḥ śrutibhirātmano brahmābhedapratipādanāntasyāpyānantyaṃ siddhamiti tātparyam // 36 //

paricchedahetūnām - That which is the cause for the limitations. *deśakālānyavastūnām* - the Space, Time and Causation. *māyayā kalpītatvācca* - is imagined through Maya. Imagination is the superimposition on the Self due to Ignorance. *gandharvanagarādibhirgaganasyeva* - like the castle in the sky which is seen on the clouds. *na deśādibhiḥ kṛtaḥ pāramārthikaḥ paricchedo brahmaṇi sambhavati* - there can be no real limitations of space etc. in the Self. *yato'to brahmaṇyānantyaṃ tāvadvyaktameva* - therefore the unlimited nature of the Self is very clear. *'tadetatsatyamātmā brahmaiva' (nṛ u tā - 5.9)* - That is the Truth, That Atma is indeed the Brahman. *'brahmātmaivātra hyevaṃ na vicikitsyamityoṃ satyamātmaiva nṛsiṃho devo brahma bhavati' (nṛ u tā - 5.9)* - Brahman is the Atma. There should not be any doubt about the Atma as Truth. Lord Nrsimha is Brahman. The Atma is indeed the Brahman. Lord, Atma and Brahman are established as identical. *'ayamātmā brahma'*

(*mā u – 2*) - This Atma is indeed the Brahman. *ityādibhiḥ śrutibhirātmano brahmābhedapratipādanāt* - Since, through these Shruti, the Atma is established as the Brahman. *tasyāpyānantyaṃ siddhamiti tātparyam* - The Atma is established as eternal too. **॥ 36 ॥**

ननु जडस्य जगतो ब्रह्मण्यारोपितत्वेन ब्रह्मणः परिच्छेदकत्वाभावेऽपि चेतनयोर्जीवेश्वरयोस्तदसंभवात् तत्कृतपरिच्छेदत्वेन आनन्त्यं ब्रह्मणो न संगच्छेत इत्याशङ्क्य, तयोरप्यौपाधिकरूपत्वेन पारमार्थिकत्वाभावान्न तयोरपि वास्तवपरिच्छेदहेतुत्वमित्यभिप्रायेणाह -

nanu jaḍasya jagato brahmanyāropitatvena brahmaṇaḥ paricchedakatvābhāve'pi cetanayorjīveśvarayostadasambhavāt tatkr̥taparicchedatvena ānantyaṃ brahmaṇo na saṃgaccheta ityāśaṅkya, tayorapyaupādhikarūpatvena pāramārthikatvābhāvānna tayorapi vāstavaparicchedahetutvamityabhiprāyeṇāha –

nanu jaḍasya jagato brahmanyāropitatvena But, since the inert world is superimposed in the Self. *brahmaṇaḥ paricchedakatvābhāve'pi* - though there is no limitations in the Self. *cetanayorjīveśvarayostadasambhavāt* - since, that is not possible in the sentient Jiva and Iswara. The doubt is though there can be no limitation due to the inert, but there can be a possibility of limitation through the sentient Jiva and Iswara. *tatkr̥taparicchedatvena* - since there will be limitations possible through them. *ānantyaṃ brahmaṇo na saṃgaccheta ityāśaṅkya* – the unlimited (eternal) nature of the Self is not logical, doubting thus. *tayorapyaupādhikarūpatvena* - these limitations shown are due to the imbodiment. *pāramārthikatvābhāvān* - they have no reality. *na tayorapi vāstavaparicchedahetutvamityabhiprāyeṇāha* – therefore, they too cannot be a reason for a real limitation, this idea is explained.

सत्यं ज्ञानमन्तं यद्ब्रह्म तद्वस्तु तस्य तत् ।

ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥ ३७ ॥

satyaṃ jñānamantaṃ yadbrahma tadvastu tasya tat ।

īśvaratvaṃ ca jīvatvamupādhidvayakalpitaṃ ॥ 37 ॥

The Brahman that is Existence, Knowledge and Bliss, is the Vastu. For that state of being Iswara and Jiva are superimposed by embodiments.

satyaṃ jñānamantaṃ yadbrahma – The Brahman that is Existence, Knowledge and Bliss. *tadvastu* – is the Vastu. Though Vastu can be loosely translated as object. Since Self is not an object, we understand it as a name for Self. Self is also referred as Bhutavasta, Siddhavastu etc. *tasya tat īśvaratvaṃ ca jīvatvam* – the state of being Iswara and Jiva is for that Self. *upādhidvayakalpitaṃ* – and this is superimposed through the embidiments.

सत्यम् इति । यत् सत्यादिरूपं ब्रह्म तद्वस्तु तदेव पारमार्थिकं तस्य ब्रह्मणो यल्लोकप्रसिद्धम् ईश्वरत्वं जीवत्वं च तद्वक्ष्यमाणोपाधिद्वयेन कल्पितम् , अतः कल्पितत्वादेव जडवज्जीवेश्वरयोरपि तत्परिच्छेदकत्वाभाव इति भावः ॥ ३७ ॥

satyam iti / yat satyādirūpaṃ brahma tadvastu tadeva pāramārthikaṃ tasya brahmaṇo yallokaprasiddham īśvaratvaṃ jīvatvaṃ ca tadvakṣyamāṇopādhidvayena kalpitaṃ , ataḥ kalpitatvādeva jaḍavajjīveśvarayorapi tatparicchedakatvābhāva iti bhāvaḥ ॥ 37 ॥

yat satyādirūpaṃ brahma = tadvastu - the Brahman which is Existence, Knowledge and Bliss is the Vastu. *tadeva pāramārthikaṃ* - and this is indeed the Absolute. Paramarthikam – Permanently Permanent. *tasya brahmaṇo* - For that Self. *yallokaprasiddham* - the world famous. *īśvaratvaṃ jīvatvaṃ ca* - state of being Iswara and Jiva. *tadvakṣyamāṇopādhidvayena kalpitaṃ* - it is superimposed due tho the two embodiments that is going to be said. *ataḥ kalpitatvādeva* - therefore, since it ie imagined. *jaḍavajjīveśvarayorapi* - like the inert, the Jiva and Iswara too. *tatparicchedakatvābhāva iti bhāvaḥ* - cannot be the cause for limitations. ॥ 37 ॥

किं तदुपाधिद्वयमित्याकाङ्क्षायां तदुभयं क्रमेण दिदर्शयुषुरादावीश्वरोपाधिभूतां शक्तिं निरूपयति –

kiṃ tadupādhidvayamityākāṅkṣāyāṃ tadubhayaṃ krameṇa didarśayuṣurādāvīśvaropādhibhūtāṃ śaktiṃ nirūpayati –

kiṃ tadupādhidvayamityākāṅkṣāyāṃ - What are these two embodiments? Doubting thus. *tadubhayaṃ krameṇa didarśayuṣur* - desiring to show them in order. *ādāvīśvaropādhibhūtāṃ śaktiṃ nirūpayati* – first, the power of Iswara’s embodiment is established.

शक्तिरस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।

आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥ ३८ ॥

śaktirastyaiśvarī kācitsarvavastuniyāmikā ।

ānandamayamārabhya gūḍhā sarveṣu vastuṣu ॥ 38 ॥

There is a power in Iswara which controls everything. It exists hidden in everything right from the Anandamaya Kosha.

śaktirastyaiśvarī kācit - There is some power in Iswara. *sarvavastuniyāmikā* – that controls all the things. The logicians established Iswara by showing that every effect needs a cause, and that cause for the creation is Iswara. Here, we establish that everything if functioning properly, that needs a controller and that controller is Iswara. *ānandamayamārabhya* – beginning from the Anandamaya. If there is a controller and controlled, then there is duality. *gūḍhā sarveṣu vastuṣu* – it exists hidden in everything. There is no duality as he remains as the indweller in everything.

शक्तिः इति । ऐश्वरी ईश्वरोपाधितया ईश्वरसंबन्धिनी काचित् सदसत्त्वादिभि रूपैर्निर्वक्तुमशक्या सर्ववस्तुनियामिका सर्वेषामन्तर्यामिब्राह्मणोक्तानां (बृ उ – ३.७) पृथिव्यादीनां नियम्यवस्तूनां नियमनकर्त्री शक्तिरस्ति । सा कुत्र तिष्ठति, कुतो वा नोपलभ्यत इत्याशङ्क्याह – आनन्देति । आनन्दमयादिषु ब्रह्माण्डान्तेषु सर्वेषु वस्तुषु गूढा वर्तते, अतो नोपलभ्यत इत्यर्थः ॥ ३८ ॥

śaktiḥ iti । aiśvarī īśvaropādhitayā īśvarasaṁbandhinī kācit sadasatvādibhī rūpairnirvaktumaśkyā sarvavastuniyāmikā sarveṣāmantaryāmibrāhmaṇoktānām (br u – 3.7) pṛthivyādīnām niyamyavastūnām niyamanakartrī śaktirasti । sā kutra tiṣṭhati, kuto vā nopalabhyata ityāśaṅkyāha – ānandeti । ānandamayādiṣu brahmāṇḍānteṣu sarveṣu vastuṣu gūḍhā vartate, ato nopalabhyata ityarthah ॥ 38 ॥

aiśvarī = īśvaropādhitayā = īśvarasaṁbandhinī - the power, as an embodiment for Iswara, exists. *kācit sadasatvādibhī rūpairnirvaktumaśkyā* - there is some power, that cannot be qualified to be called as Sat (Existence) or Asat (Non-existence) and inexplicable. *sadasatvādibhī rūpairnirvaktumaśkyā* is the definition for Maya, as Bhagavan Bhashyakara says ‘sadasadbhyām anirvacanīyam’. *sarvavastuniyāmikā = sarveṣāmantaryāmibrāhmaṇoktānām (br u – 3.7) pṛthivyādīnām niyamyavastūnām niyamanakartrī śaktirasti* - it is the controller of everything, as said in the Antaryami

Brahmana text, i.e. right from earth etc. for whatever that is to be controlled, this power is the controller. ‘yo prtvyaadhin..’ – That which residing in the earth etc. controls them. The earth etc. does not know that. *sā kutra tiṣṭhati* - where does it reside? *kuto vā nopalabhyata ityāśaṅkyāha* - why is not seen? Doubting thus. Where is answered - *ānandamayādiṣu brahmāṇḍānteṣu* – right from the Anandamaya till the Brahmanda. *sarveṣu vastuṣu* – in all the objects. Why is answered - *gūḍhā vartate* - it resides hidden, *ato nopalabhyata ityarthah* - therefore it is not seen. In the 1st Chapter in Shloka 16 the embodiment is explained and from 47 – 59, the nature is explained. // 38 //

नियमेनानुपलभ्यमानायास्तस्या असत्त्वमेव किं न स्यादित्याशङ्क्या, जगन्नियमनान्धथानुपपत्त्या साऽवश्यमभ्युपेयेत्याह –

niyamenānupalabhyamānāyāstasyā asattvameva kiṃ na syādityāśaṅkyā, jaganniyamanānyathānupapattyā sā'vaśyamabhyupeyetyāha –

niyamenānupalabhyamānāyāstasyā - That which is not seen always. Here ‘Niyamena’ negates the possibility of Maya to be seen somewhere else, if not here. *asattvameva kiṃ na syādityāśaṅkyā* - why not accept it to be non-existent? Doubting thus. *jaganniyamanānyathānupapattyā* - since there is none to control / regulate the creation, through postulation. *sā'vaśyamabhyupeyetyāha* – we say, that it should definitely accepted. Even though something is not seen we postulate its presence, like the fatness of devadutta is impossible without eating, and since he does not eat in the day, we postulate he eats in the night.

वस्तुधर्मा नियम्येरञ्जशक्त्या नैव यदा तदा ।

अन्योन्यधर्मसांकर्याद्विप्लवेत जगत्खलु ॥ ३९ ॥

vastudharmā niyamyaerāṅśaktyā naiva yadā tadā /

anyonyadharmasāṅkaryādviplaveta jagatkhalu ॥ 39 ॥

If the attributes of the objects are not controlled, then there will be hotch-potch of them, thus the creation will completely fall apart.

vastudharmā niyamyaerāṅ - the attributes of the objects are to be controlled. *śaktyā*– through the Shakti. *naiva yadā tadā* – when it is not done, then.

anyojyadharmasāṃkaryād – there will be mixup of the attributes. *viplaveta jagatkhalu* – thus, the world will fall apart.

वस्तुधर्मा इति । वस्तूनां पृथिव्यादीनां काठिन्यद्रवत्वादयो धर्मा यदा शक्त्या न व्यवस्थाप्यन्ते तदा तेषां धर्माणां सांकर्यात् विमिश्रणेनैकत्रावस्थानात् जगद् विप्लवेत्, अनियतव्यवहारविषयतां प्राप्नुयादित्यर्थः। खलु इति प्रसिद्धिं द्योतयति ॥ ३६ ॥

vastudharmā iti / vastūnāṃ pṛthivyādīnāṃ kāṭhinyadravatvādayo dharmā yadā śaktyā na vyavasthāpyante tadā teṣāṃ dharmāṅnāṃ sām̐karyāt vimīśraṇenaikatrāvasthānāt jagad vīplaveta, aniyatavyavahāraṇiṣayatām prāpnuyādītyarthaḥ / khalu iti prasiddhiṃ dyotayati ॥ 39 ॥

vastūnāṃ = pṛthivyādīnāṃ - The objects, earth etc. *kāṭhinyadravatvādayo dharmā* - the attributes of hardness, liquidity etc. *yadā śaktyā na vyavasthāpyante* - if it is not properly managed by the Shakti. *tadā teṣāṃ dharmāṅnāṃ sām̐karyāt = vimīśraṇenaikatrāvasthānāt* - then, due to their attributes mixing-up, they group together and stay in one place. *jagad vīplaveta* - the world will fall apart. *aniyatavyavahāraṇiṣayatām prāpnuyādītyarthaḥ* - there will be a ruleless state of affairs. *khalu iti prasiddhiṃ dyotayati* - with ‘khalu’ – indeed, he is showing that it is famous. The Shruti says ‘eṣa sarveśvara eṣa bhūtādhipati eṣa bhūtapāla’ – he is the Iswara of everything, the ruler of everything, the protector of everything etc. ॥ 39 ॥

ननु जडात्मा अस्या जगन्नियामकत्वं न युज्यते इत्याशङ्क्याह –

nanu jaḍātmā asyā jaganniyāmakatvaṃ na yujyate ityāśaṅkyāha –

nanu jaḍātmā asyā - But, since this being inert. *jaganniyāmakatvaṃ na yujyate* - it controlling the creation is no tenable. A sentient being can control another sentient or inert object and an inert cannot control a sentient or for that matter even an inert object, this is how it is perceived in the world. *ityāśaṅkyāha* - doubting thus, he explains.

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।

तच्छक्त्युपाधिसंयोगाद्ब्रह्मैवेश्वरतां व्रजेत् ॥ ४० ॥

cicchāyāveśataḥ śaktiśchetaneva vibhāti sā /

tacchaktyupādhisaṃyogādbrahmaiveśvaratām vrajet ॥ 40

॥

Because of the reflection of the Consciousness, that power seems to be conscious. Because of the association with that power, This Self undergoes the state of being Iswara.

cicchāyāveśataḥ śaktiś – Because of the reflection of the Consciousness, this Maya Shakti. *cetanā vibhāti sā* – shines as though it is sentient. *tacchaktyupādhisaṃyogād* – because of the association of the embodiment Shakti. *brahmaiveśvaratām vrajet* – Self becomes the Iswara.

चिच्छायेति । सा शक्तिश्चिच्छायावेशतः चिदाभासप्रवेशाच्चेतना इव चेतनत्वमापन्ना इव विभाति प्रतीयते, अतोऽस्या नियामकत्वं घटत इत्यर्थः । अस्तु, प्रस्तुते किमायातमित्यत आह – तच्छक्ति इति । सा चासौ शक्तिश्चेति कर्मधारयः । सैवोपाधिस्तेन संयोगः संबन्धस्तस्मात् ब्रह्मैव सत्यादिलक्षणम् ईश्वरतां सर्वज्ञत्वादिधर्मयोगितां व्रजेत् प्राप्नुयात् ॥ ४० ॥

cicchāyeti / sā śaktiścicchāyāveśataḥ cidābhāsapraveśācetanā iva cetanatvamāpannā iva vibhāti pratīyate, ato'syā niyāmakatvaṃ ghaṭata ityarthāḥ / astu, prastute kimāyātamityata āha – tacchakti iti / sā cāsau śaktiśceti karmadhārayaḥ / saivopādhistena saṃyogaḥ saṃbandhastasmāt brahmaiva satyādilakṣaṇam īśvaratām sarvajñatvādidharmayogitām vrajet prāpnuyāt ॥ 40 ॥

sā śaktiścicchāyāveśataḥ = cidābhāsapraveśāt - . When the reflection of the Self falls on the Maya it is called as Chidabhasa. This **Chidabhasa + Maya (the reflecting medium) + Self = Iswara**. *cetanā iva = cetanatvamāpannā iva* - as though it has become sentient. *vibhāti = pratīyate* – it is perceived. *ato'syā niyāmakatvaṃ ghaṭata ityarthāḥ* - therefore, this Shakti being the controller is acceptable. *astu, prastute kimāyātamityata āha* – Let it be so, what is its connection with the current topic? *sā cāsau śaktiśceti karmadhārayaḥ* - There is a compound called Karmadhāraya, in this word ‘tacchakti’. *saivopādhistena saṃyogaḥ = saṃbandhas* – that Shakti is associated as though it is an embodiment. *tasmāt brahmaiva satyādilakṣaṇam* - therefore, the Self which is defined as ‘Existence’ etc. *īśvaratām = sarvajñatvādidharmayogitām vrajet = prāpnuyāt* - becomes Iswara, i.e. the one with the attributes of omniscient etc. ॥ 40 ॥

जीवत्वोपाधिभूतानां कोशानां प्रागेवाभिहितत्वात्तन्निमित्तकं जीवत्वमिदानीमाह –

jīvatvopādhībhūtānāṃ kośānāṃ prāgevābhihitatvāttannimittakaṃ jīvatvamidānīmāha

jīvatvopādhībhūtānāṃ kośānāṃ - The Koshas that is the embodiment for the Jiva. *prāgevābhihitatvāt* - that was explained earlier. *tannimittakaṃ jīvatvamidānīmāha* – the state of Jiva caused by that is explained.

कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।

पिता पितामहाश्चैकः पुत्रपौत्रौ यथा प्रति ॥ ४१ ॥

kośopādhīvivakṣāyāṃ yāti brahmaiva jīvatām ।

pitā pitāmahāścaikaḥ putrapautrau yathā prati ॥ 41 ॥

From the standpoint of the Kosha as embodiment, the Self itself attains the state of Jiva. It is like the same person becoming father and grandfather for the son and grandson respectively.

kośopādhīvivakṣāyāṃ - From the standpoint of the Kosha as embodiment. *yāti brahmaiva jīvatām* – This Self itself becomes Jiva. *pitā pitāmahāścaikaḥ* - as one and same person becomes the Father and Grandfather. *putrapautrau yathā prati* – with respect to the son and grandson. In the 4th Chapter Shloka 23, this same idea is presented in the Woman.

कोशोपाधीति । कोशा एव उपाधिः कोशोपाधिः, तद्विवक्षायां पर्यालोचनायां क्रियमाणयां ब्रह्मैव सत्यादिलक्षणमेव जीवतां जीवव्यवहारविषयतां गच्छति । नन्वेकस्यैव विरुद्धधर्मद्वययोगित्वं युगपन्न क्वापि दृष्टचरमित्याशङ्क्याह – पितेति । यथा एक एव देवदत्त एकदैव पुत्रं प्रति पिता भवति, पौत्रं प्रति तु पितामहः, एवं ब्रह्मापि कोशोपाधिविवक्षायां जीवो भवति, शक्त्युपाधिविवक्षायां ईश्वरश्च भवतीत्यर्थः ॥ ४१ ॥

kośopādhīti । kośā eva upādhiḥ kośopādhīḥ, tadvivakṣāyāṃ paryālocanāyāṃ kriyamāṇāyāṃ brahmaiva satyādīlakṣaṇameva jīvatām jīvavyavahāraṣayatām gacchati । nanvekasyaiva viruddhadharmadvayayogitvaṃ yugapanna kvāpi dṛṣṭacaramityāśaṅkyāha – pīteṭi । yathā eka eva devadatta ekadaiva putraṃ prati pitā

bhavati, pautraṃ prati tu pitāmahaḥ, evaṃ brahmāpi kośopādhivivakṣāyāṃ jīvo bhavati, śaktyupādhivivakṣāyāṃ īśvaraśca bhavatītyarthaḥ // 41 //

kośū eva upādhiḥ = kośopādhīḥ The Kosha itself becomes an embodiment for which. *tadvivakṣāyāṃ = paryālocanāyāṃ kriyamānāyāṃ* - when that is inquired into. *brahmaiva = satyādīlakṣaṇameva* - the Self, i.e that which is defined as ‘Existence’ etc. *jīvatāṃ = jīvavyavahāraṣayatāṃ gacchati* – becomes the object of transaction as Jiva. When the reflection of the Self falls on the Mind it is called as Chidabhasa too. **This Chidabhasa + Mind (the reflecting medium) + Self = Jiva.** Since the Self becomes both Iswara and Jiva one doubts. *nanvekasyaiva viruddhadharmadvayayogitvaṃ yugapanna kvāpi dr̥ṣṭacaramityāśaṅkyāha* – But, one and the same cannot simultaneously have two different contradictory attributes, since it is not seen anywhere, doubting thus. It cannot be said, since - *yathā eka eva devadatta* - like one and the same Devadutta (name of person). *ekadaiva putraṃ prati pitā bhavati* - at the same time (simultaneously) becomes father for the son. *pautraṃ prati tu pitāmahaḥ* - and grandfather for the grandson. *evaṃ brahmāpi kośopādhivivakṣāyāṃ jīvo bhavati, śaktyupādhivivakṣāyāṃ īśvaraśca bhavatītyarthaḥ* - similarly, the Self too can, with respect to the embodiment of Koshas become Jiva and with respect to the Maya Shakti become Iswara. **// 41 //**

वस्तुतस्तु जीवत्वमीश्वरत्वं वा ब्रह्मणो नास्तीत्येतत्सदृष्टान्तमाह –

vastutastu jīvatvamīśvaratvaṃ vā brahmaṇo nāstītyetatsadr̥ṣṭāntamāha –

vastutastu - In reality. Here, until now whatever was said is a story nicely spun for the sake of people who are attached to this creation. This is only a methodology for making the seeker understand. For seeker’s who do not have the Absolute Dispassion (tivrata vairagya). *jīvatvamīśvaratvaṃ vā brahmaṇo nāstītyetatsadr̥ṣṭāntamāha* - there is no possibility of Iswara or Jiva in the Self, is explained with example.

पुत्रादेरविवक्षायां न पिता न पितामहः ।

तद्वन्नेशो नापि जीवः शक्तिकोशाविवक्षणे ॥ ४२ ॥

putrāderavivakṣāyāṃ na pitā na pitāmahaḥ /

tadvanneśo nāpi jīvaḥ śaktikośāvivaḥṣaṇe ॥ 42 ॥

Without reference to the son etc., there is no father or grandfather. Similarly, without reference to the Maya and Kosha, there is no Iswara or Jiva.

putrāderavivaḥṣāyāṃ - .when there is no reference to the son etc. ***na pitā na pitāmahaḥ*** - there is neither father nor grandfather. ***tadvanneśo nāpi jīvaḥ*** - similarly, there is no Iswara or Jiva. ***śaktikośāvivaḥṣaṇe*** – when there is reference for the Shakti or the Kosha.

पुत्रादेः इति ॥ ४२ ॥

putrādeḥ iti ॥ 42 ॥

इदानीमुक्तज्ञानस्य फलमाह –

idānīmuktajñānasya phalamāha –

idānīmuktajñānasya phalamāha – The result for the aforesaid Knowledge is explained.

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।

ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥ ४३ ॥

ya evaṃ brahma vedaiṣa brahmaiva bhavati svayam ।

brahmaṇo nāsti janmātaḥ punareṣa na jāyate ॥ 43 ॥

One who understands the Self thus, is indeed the Self himself. There is no birth for the Self, therefore he is not born too.

ya evaṃ brahma veda – One who knows the Self as said. ***eṣa brahmaiva bhavati svayam*** – he verily becomes the Self. ***brahmaṇo nāsti janmātaḥ*** - There is no birth for the Self. ***punareṣa na jāyate*** – therefore, he is not born again.

॥ इति श्रीविद्यारण्यमुनिविरचितायां पञ्चदश्यां पञ्चकोशविवेकः समाप्तः ॥

॥ iti śrīvidyāranyamuniviracitāyāṃ pañcadaśyāṃ pañcakośavivekaḥ samāptaḥ ॥

य एवमिति । यः साधनचतुष्टयसंपन्न एवम् उक्तेन प्रकारेण पञ्चकोशविवेकपुरःसरं ब्रह्म प्रत्यगभिन्नं सत्यादिलक्षणं वेद साक्षात्करोति एष स्वयं ब्रह्मैव भवति । ‘स यो ह वै तत्परम् ब्रह्म वेद ब्रह्मैव भवति’ (मु उ – ३.२.६), ‘ब्रह्मविदाप्नोति परम्’ (तै उ – २.१) इत्यादिश्रुतिभ्यः । ततोऽपि किमित्यत आह – ब्रह्मण इति । ‘न जायते म्रियते वा विपश्चित्’ (क उ – २.१८) इत्यादिश्रुतेः ब्रह्मणस्तावज्जन्म नास्ति, अत एव विद्वानपि स्वात्मनस्तद्रूपत्वावगमान्नेव जायते ‘न स पुनरावर्तते’ (कालाग्निरुद्रो उ – २) इति श्रुतेः इति ॥ ४३ ॥

ya evamiti / yaḥ sādhanacatuṣṭayasampanna evam uktena prakāreṇa pañcakośavivekapuraḥsaraṃ brahma pratyagabhinnaṃ satyādilakṣaṇaṃ veda sākṣātkaroti eṣa svayaṃ brahmaiva bhavati / ‘sa yo ha vai tatparam brahma veda brahmaiva bhavati’ (mu u – 3.2.9), ‘brahmavidāpnoti param’ (tai u – 2.1) ityādiśrutibhyaḥ / tato’pi kimityata āha – brahmaṇa iti / ‘na jāyate mriyate vā vipaścīt’ (ka u – 2.18) ityādiśruteḥ brahmaṇastāvajjanma nāsti, ata eva vidvānapi svātmanastadrūpatvāvagamānnaiva jāyate ‘na sa punarāvartate’ (kālāgnirudro u – 2) iti śruteḥ iti ॥ 43 ॥

yaḥ = sādhanacatuṣṭayasampanna - one who is endowed with all the four pre-requisites. Though it was said ‘yaḥ’ – the one / the seeker, but it should be clear without doubt this knowledge can only be for the one endowed with the pre-requisites choicelessly. *evam = uktena prakāreṇa = pañcakośavivekapuraḥsaraṃ* - in the aforesaid way, through the inquiry into the five Koshas. *brahma = pratyagabhinnaṃ = satyādilakṣaṇaṃ* - The Self, not different from individual self, defined as Existence etc. IT is not enough to know the Kosha as illusory, but also should have immediate knowledge of the Self. *veda = sākṣātkaroti* - knows immediately. Immediate knowledge is the only means for realization. *eṣa svayaṃ brahmaiva bhavati* - he verily becomes the Self. ‘*sa yo ha vai tatparam brahma veda brahmaiva bhavati’ (mu u – 3.2.9)* - the one who knows this Absolute Self, indeed becomes that Self. ‘*brahmavidāpnoti param’ (tai u – 2.1)* - the knower of Self attains the Absolute. *ityādiśrutibhyaḥ* - etc. Shruti statements establish this. *tato’pi kimityata āha* - Even then, so what? ‘*na jāyate mriyate vā vipaścīt’ (ka u – 2.18)* – The knowledgeable one is neither born nor dies. *ityādiśruteḥ* - etc. Shruti statements. *brahmaṇastāvajjanma nāsti* – since the Self is not born. *ata eva vidvānapi svātmanastadrūpatvāvagamānnaiva jāyate* - for this very reason, since the

Knowledgeable one knows himself to be the Absolute Self, is not born again. *‘na sa punarāvartate’ (kālāgnirudro u – 2) iti śruteḥ iti* - The Shruti says, he is not born again. Though it is said in Brahma Sutra, if there is some Prarabdha or if Iswara wills, the knower of Self may be born, but it is again for sake of explanation. Not to be confused with the Vedantic standpoint, that is made clear with ‘vastutastu’ – in reality. **॥ 43 ॥**

॥ इति परमहंसपरिव्राजकाचार्यश्रीमद्भारतीतीर्थविद्यारण्यमुनिवर्यकिंकरेण रामकृष्णेन विरचितायां तात्पर्यदीपिकाख्यायां पञ्चकोशविवेकाख्यं तृतीयं प्रकरणं समाप्तम् ॥

॥

iti

paramahaṃsaparivrājakācāryaśrīmadbhāratīīrthavidyāranyamunivaryakiṃkareṇa rāmakṛṣṇeṇa viracitāyāṃ tātparyadīpikākhyāyāṃ pañcakośavivekākhyaṃ tṛtīyaṃ prakaraṇaṃ samāptam ॥

